PROTECTION MEASURES FOR SUSTAINING THE IDENTITY OF SMALL TOWNS IN MALAYSIA

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ABSTRACT

Every town has beauty, unique and distinct characteristics of its own. Unfortunately, despite having rich historical and architectural reserves, towns of a small scale in South-East Asian countries including Malaysia have been overlooked. Thus, this research aimed to examine the protection measures with regard to sustaining the unique features and identity of small towns in Malaysia. This research seeks to identify place attachment indicators and characteristics of small towns in Malaysia based on case studies of Kuala Kubu Bharu in Selangor, Sungai Lembing in Pahang and Kampung Kepayang in Perak. The study also critically analyzes the existing plans, policies and legislation impacting development of small towns in Malaysia and recommends protection approaches to enhance and sustain the towns' unique features and identity.

The research adopts mixed methods approach as the appropriate research technique. Quantitatively, the study draws on questionnaire survey with residents and non-residents of the towns. A total of 637 respondents were involved and different perceptions on elements and qualities associated with the towns' identity were observed in the survey. The qualitative approach involves field observation and a series of semi-structured interviews with nine key stakeholders from a range of organizations involved in heritage matters. The study also draws on a review of relevant international charters and guidelines as well as national, state and local approaches to built heritage protection.

The findings highlight the physical built environment including both man-made and natural features, human activities as well as meanings and associations as the most fundamental components influencing the identity of small towns in Malaysia. However, this research reveals that the existing protection mechanisms have only limited impact on the locally significant places. Although there are provisions for protecting the places,

the research concludes that the existing legislations, policies and plans are lacking and insufficient with regard to the protection of built heritage at the local level. Accordingly, the protection is solely based on discretion of the local authority and hence, creates faultiness about the place. In this regard, this research provides recommendations that take into consideration the existing character of a place for effective protection and enhancement of unique features and identity in small Malaysia towns. This approach requires greater cooperation between key stakeholders, financial assistance as well as the integration not only between tangible and intangible components of place identity but also integration of built heritage within the overall planning system.

ABSTRAK

Setiap bandar mempunyai kecantikan dan karakter-karakter unik yang tersendiri. Malangnya, walaupun kaya dengan seni bina dan rizab sejarah, bandar-bandar kecil di negara-negara Asia Tenggara seperti di Malaysia telah diabaikan. Oleh itu, kajian ini bertujuan untuk mengkaji langkah-langkah perlindungan berkaitan dengan pengekalan ciri-ciri unik dan identiti bandar-bandar kecil di Malaysia. Kajian ini bertujuan untuk mengenal pasti indikator pertautan tempat dan karakter-karakter unik bagi bandar-bandar kecil di Malaysia berdasarkan kajian kes di Kuala Kubu Bharu di Selangor, Sungai Lembing di Pahang dan Kampung Kepayang di Perak. Kajian ini juga menganalisis secara kritikal pelan, garis panduan dan polisi sedia ada yang memberi impak kepada pembangunan bandar-bandar kecil di Malaysia dan seterusnya mencadangkan pendekatan perlindungan bagi meningkatkan dan mengekalkan ciri-ciri unik dan identiti bandar-bandar tersebut.

Kajian ini mengguna pakai pendekatan kaedah campuran sebagai teknik penyelidikan yang sesuai. Kaedah kuantitatif melibatkan soal selidik bersama penduduk dan bukan penduduk di bandar-bandar tersebut. Seramai 637 responden terlibat dan persepsi berbeza mengenai elemen-elemen dan kualiti berkaitan dengan identiti bandar-bandar kecil dapat dilihat melalui kajian ini. Pendekatan bagi kaedah kualitatif melibatkan instrumen pemerhatian dan temuduga semi berstruktur bersama sembilan pihak berkepentingan daripada pelbagai organisasi yang terlibat dalam hal-hal warisan. Kajian ini juga melibatkan pembacaan piagam dan garis panduan antarabangsa yang berkaitan dan juga pendekatan perlidungan warisan seni bina di peringkat nasional, negeri dan tempatan.

Hasil kajian menekankan persekitaran fizikal terbina termasuklah elemen buatan manusia dan elemen semula jadi, aktiviti manusia dan juga makna yang terkandung

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pada elemen-elemen ini sebagai komponen asas yang mempengaruhi identiti bandar-bandar kecil di Malaysia. Walau bagaimanapun, kajian ini mendedahkan bahawa mekanisme perlindungan yang sedia ada hanya memberi impak yang terhad kepada warisan di peringkat tempatan. Walaupun terdapat peruntukan bagi melindungi warisan-warisan ini, kajian menyimpulkan bahawa perundangan, polisi dan pelan yang sedia ada adalah masih kurang dan tidak mencukupi bagi perlindungan warisan seni bina di peringkat tempatan. Ketiadaan garis panduan dan perundangan yang sewajarnya menyebabkan perlindungan dibuat hanya berdasarkan budi bicara pihak berkuasa tempatan dimana ianya mewujudkan 'faultiness' terhadap tempat tersebut. Oleh itu, kajian ini menyediakan cadangan-cadangan bagi perlindungan dan peningkatan yang efektif bagi karakter-karakter unik dan identiti bandar-bandar kecil di Malaysia dengan mengambil kira karakter-karakter tempat yang sedia ada. Pendekatan ini memerlukan kerjasama yang lebih erat di antara pihak berkepentingan, bantuan kewangan dan juga integrasi bukan sahaja di antara komponen identiti yang ketara dan tidak ketara tetapi juga integrasi warisan dalam sistem perancangan bandar.

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CHAPTER 1

INTRODUCTION

1.1   Introduction

Places with cultural significance enrich people's lives and essentially remind people of their roots and identity. This is where local populace anchors their affections (Cindy Chow, 1996). The symbiosis between the form of the environment and the human perception and cognition appear to be central to the delineation of identity. However, the strong influence of places or physical built environment on identity has not received adequate attention in built environment literature. Furthermore, it has largely been neglected in psychology literature that has dominated the debate on place identity (Hauge, 2007). According to Graham et al. (2009), there is promising link between physical built environment and the place identity. While space was considered to be more universal, place was thought to be imbued with people's feelings, values and meanings. Thus, it is places which ground identifications rather the spaces. Historic environment (or it associated term 'heritage') matters as it serve people's need for a sense of identity and belonging (Loulanski, 2006). Identity, in turn makes places identifiable, having unique character of its own and being distinct from elsewhere (Lynch, 1996). Equally important, it is also appears to support social cohesion and well-being (Rodwell, 2007; Pearson & Sullivan, 1995).

Inevitably, emotions and values ascribed by people serve as a vehicle in heritage creation (The Getty Conservation Institute, 2000). While *congruence* (match between place and abstract form of its function), *transparency* (apparentness of place to human senses and mind) and *legibility* (recognizable and physically related) perceived as a fine and simple elements of identity, human intuition of meanings and emotions is seen to be

far more useful in building up a deeper level of connection between place and society (Lynch, 1996). Nevertheless, the absence or lack physical manifestations as an external expression of identity result in deficiency of ideological information and experiencing the dilemma of how to effectively maintain or monitor such physical relics (Pearce, 2000). Syed Zainol (1996) also argued the physical elements of old historical buildings as the basis for bringing about the image and identity of particular town. As no place is without historical reserves, the unique characters which defined either by physical historic fabric, living organisms or other intangible concepts are therefore to be found in both small and big historical towns.

Pearson & Sullivan (1995) argued that distinctive characters are the commonest indicators for any potential culturally significant places to be conserved and investigated further. History and cultural evidence can be found by exploring heritage buildings within historic areas (Johar et al., 2011). Extensively, Jain (2010) went further than this by stressing that mapping of heritage should also involved assessment of the site surroundings. Since the 1970s, the use of heritage inventory or at times called as cultural-resource site survey also facilitates the initial recognition of any cultural resources present in particular place (Bronson & Jester, 1997).

1.2   Problem Statement

The loss of built heritage is inevitable with rapid urbanization. The fantastic growth of urban development in the half century after the World War II has been highlighted as the cause contributed to the destruction of many architectural cultures hence, herald the twentieth century as the century of devastation (Tung, 2001). Logan (2002) makes a similar point in highlighting the loss of cultural heritage and community memories caused by the urbanization. This, too, has been experienced in small township. As

argued by Jackson (1973), the role of small Malaysia towns in serving administrative functions at lower government level has played little direct part in putting them in critical place of urban hierarchy. Yuksel & Iclal (2005) however advocate that the rich historical reserves have remained intact mostly in small towns.

Malaysia is no different from other developing South-East Asian countries in experiencing the quandary between redevelopment and conservation interest. In 1990s as Kuala Lumpur become the most modern capital cities in Asean, total redevelopment essentially served as an attractive economic proposition (Faizah, 2009). Not only in major urban centers, economic development also required for small towns in support the economic base of rural population (Ministry of Housing and Local Government, 2006). Although the economic success gave rise to the continuation of significant built heritage, it often eliminate these buildings with newer and higher density structures as a means to put lands into economically highest and compatible use (Noor Amila et al., 2010a). Viewing heritage tourism as a means for commercial gain and development of small towns, such industry can also have substantial impacts on town's cultural heritage as well as other economic and social features (Yuksel & Iclal, 2005).

Globally, the established conservation approach has been challenged at an alarming rate (Araoz, 2011). Due to relatively new practice of urban conservation, it is undeniable that this phenomenon is common to some cities in the developing South-East Asian countries including Malaysia. The threats as Wan Hashimah & Shuhana (2005) mention involve the insufficient legislation to protect heritage buildings from being renovated, refurbished or even demolished, lack of financial incentives, conflict of interests, and eventually lack of community understanding and appreciation of heritage conservation. To continue, weak enforcement and biased heritage legislation, incompatible renovation work, lack of research, threat of obsolescence, absence of proper documentation, and poor management practices were also highlighted as heritage issues and challenges

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facing Malaysia today (Noor Amila et al., 2010b; Faizah, 2009; Taiping Municipal Council, 2008).

The most favorable options of adaptive reuse potentially shifts heritage assets as a place where people choose to live in, work, invest, visit and do business. Nevertheless, most of these places are unable to comply with modern by-law requirements where it crucially entail for performance requirements and safety of the people (Phillips & Truman, 2002). By contrast, Pons et al. (2011) and Wan Hashimah & Shuhana (2005) argue that the adaptation of built heritage to fit into building by-laws requirement somehow justify the destruction of these precious structures.

Pons et al. (2011) warn the inadequacy of conservation practice will adversely impact and destruct the outstanding universal value of the significant legacy from the past. As highlighted by Ripp et al. (2011) and Pearson & Sullivan (1995) historic places are scarce, irreplaceable and cannot be regenerated, reintroduced and duplicated. In this regard, there is an urgent need to address such issues fairly and equitably so as historic landmarks and ancient built heritage were preserved not only in major historical cities but also in small cities alike.

The *Sustaining Small Expanding Town* (SusSET) project with the theme of built heritage conducted across the Europe reveals that tangible pieces of built heritage actually can be found within small towns yet often underestimated (INTERREG, 2005). In broadest context, studies of small towns in South-East Asian countries have been relatively neglected among researchers (Jackson, 1973). Regardless of the size of the town, the potential towns with distinctive features shall be identified (Ministry of Housing and Local Government, 2010). In Malaysia, the efforts toward identification and development of the small towns with special features are holistically exemplified in

the National Physical Plan-2 and National Urbanization Plan (hereafter referred to as the NPP-2 and NUP respectively).

Nevertheless, the major concern is what are the unique identities and characteristics that can contribute to the overall sense of these towns? Have these towns really entitled to be protected with regard to recent heritage policy and regulations? If so, why conservation of the built heritage is relatively difficult in fact, often underestimated for these towns? Hence, the study should be carried out to examine the sustainable town's developments that are complementary to the existing buildings and spaces. Continuing attachment and familiarity supports the sustainability of the city identity, socio-cultural and economics.

1.3   Research Gap

Regardless of the size, the potential towns with distinctive features shall be identified (Ministry of Housing and Local Government, 2010). Incessant development and changes in demand for modern things pressing strain on both tangible and intangible cultural heritage, not only in large metropolises but also in small potential towns. While some studies on built heritage conservation have been conducted on large-scale and major historical cities (Faizah, 2009; Noor Suzaini, 2007; Norasikin, 2006; Nor Aini, 2011; Shuhana, 2011), only few studies pertaining to conservation of small sized towns have been performed to date. For examples, Izuandi's (2010) and Muhammad Khairuddin's (1996) studies in small towns of Pekan Parit, Perak and Kuala Lipis, Pahang respectively. However, these studies provided limited detail on the extent of the practice towards contributing to distinctiveness of a place as they focused exclusively on the image of the small township. This gap is thus to be filled by the researcher.

The present study attempts to examine the building regulations, guidelines and policies with regard to sustaining the unique features and identity of small towns. As argued by

Syed Zainol (1996), every single town, even the smallest ones has beauty, unique and distinct characters of its own. Likewise, Yuksel & Iclal (2005) also indicate that the old historical reserves were mostly found and protected in small town. Ministry of Housing and Local Government (2010; 2006) in addition has emphasizes the need to identify and develop any potential small towns in accordance to their respective special features and heritage niches. However, they do not define and specify such distinct characteristics, features and other elements of identity as regarded. Studies in this respect need to be initiated to identify place attachment indicators and characteristic of places within the potential small towns.

Little insight into the elements which attuned to create unique environment and perceived to make a continuing contribution to the town's image and identity was discernible, though not exhaustively to be gained from a number of studies (Muhamad Khairuddin, 1996; Norberg-Schulz, 1985 in Jiven & Larkham, 2003; Pearson & Sullivan, 1995; Puren et al., 2008; Stubbs, 2004; Syed Zainol, 1996). These elements comprise the old historical buildings, topography, bare area of land or landscape but one which remains vital and significant enough to be of value to people, familiar landmarks and neighbourhoods within towns, routes, edges, nodes and districts.

In addition to the tangible and physical fabric, others such as Spartz & Shaw (2011), Harner (2001) and Arreola (1995) devoted on non-visual and intangible construct of identity by means of experiences, beliefs, values and meanings people have of a place, functions and past history of the milieu. Collectively, the available research appear to be relevant and provide an extensive grounds of both tangible and intangible concepts of place identity for the present study, but none discussed the protection measures in terms of the legislative framework. Such deficiency is thus considering the need of study on existing legislations, policies and guidelines impacting the sustenance of towns' identity in turn.

1.4 Research Aim and Objectives

This study aims to critically examine the protection measures with regard to sustaining the unique features and identity of small towns. More specifically the objectives of the study are to:

- Identify place attachment indicators and exceptional characteristics of small towns
- Investigate heritage protection measures with regard to existing plans, policies and legislation impacting development of small towns in Malaysia
- Recommend suitable protection approaches to enhance and sustain the small towns unique features and identity

1.5 Research Background

Place and space is differentiated by the former endowed with various meanings and values affords by the society (Puren et al., 2008; Tuan, 1977). The Australia ICOMOS Burra Charter 1999 defines these cultural heritage values as aesthetic, historic, scientific, social or spiritual value for past, present or future generations. In this study, the values imbued within places may refer to diverse meanings, including but not limited to a set of values given in Burra Charter. Embodied in the place itself, the culturally significant area with rich legacy of outstanding and precious built heritage is therefore to be safeguarded. Shu-Yun (2010) defines built heritage as:

"…a kind of cultural capital whose value can be attributed to a building, a collection of buildings, a monument, or more generally a place, which is additional to the value of the land and buildings purely as physical entities or

structures, and which embodies the community's valuation of the asset in terms of its social, historical or cultural dimension" (p.90).

Built heritage has potentially significant roles to play, one of which is to constitute local distinctiveness (Heritage of Malaysia Trust, 2011). Such distinctiveness is increasingly seen as the most prominent thing that distinguishes one place from another. To put in differently, the one that makes places identifiable (Lynch, 1996). Notwithstanding the fact, this physical asset is indeed to be identified as significant by means of the meanings, values and beliefs attributed to them (Mason, 2002). Therefore, a study on the identification of the distinct identity and exceptional characters of places will be conducted on a value based approach.

Apart from being a source of national unity, Faizah (2009) on the other hand demonstrates the roles of built heritage in terms of its contributions towards both tangible and intangible social, political and economic benefits. Despite the important roles played by built heritage, conservation of this physical asset however posits the opportunity cost of the urban spaces used or reserved for new developments, which increasingly serve an attractive economic proposition especially among the world's most developing countries (Shu-Yun, 2010). Not surprisingly, built heritage in this area are often greatly, if not wholly, destroyed and slowly disappearing from the scenery.

Such threat involves not only the major or big historical cities but also the small towns which increasingly seen as an alternative to share its cultural or architectural reserves as soon as the resources of the big cities are exhausted (Yuksel & Iclal, 2005). It is essential to effectively identify, protect and maintain any of the historical buildings found within the towns otherwise put them in danger of being overlooked as what is happening in South East Asian countries including Malaysia today. To get an insight of this problem, the following section explores meanings of small town and some of the

issues facing the conservation of historical buildings in small towns and other challenges regarding to the built heritage conservation in Malaysia.

1.5.1 Small towns

There are many ways to describe still there is no exact definition of town's boundary. In the context of heritage conservation, it was mostly small town where the legacy from our great-grandparents is protected (Yuksel & Iclal, 2005). Yet this is also where the priceless cultural heritage inadvertently faces the risk of being threatened with imminent destruction when dealing with the new trend of modernization. The stronger justification for preserving historic towns lies in its social function (ICOMOS, 1975). A very strong personal touch among citizens thus means essentiality of preventing the small towns from experiencing changes. Other than being a natural meeting place, the vital presence of structure, fabric and traditions of the towns serve the most potent link for community's roots in the past.

Wilson (1993) differentiates small towns from the large, global and major cities by such characteristics as size, density of settlement, economic base, use of land, attitude and priorities while other such as Lynch (1996) in *Good City Form* incorporate political system, geography, resident population, culture and way of life into his delineation. As size goes up, the economic productivity and personal satisfaction are higher in the town, social and technical infrastructure are often well provided and spatially becomes the concentrated place for modernization but in the meantime it becomes uncontrollable, face challenges of environment pollution and so forth. Thus, some people's preferences would be to live in small towns, a place where its tangible pieces of built heritage often underestimated and overlooked.

While no agreement has been reached on what constitutes a small town, where it starts and where it ends, the ICOMOS Resolutions on Conservation of Smaller Historic

Towns particularly the Bruges Resolution 1975 had sets forth the general features of small towns. Under this resolution, economic function of the small town is basically based on agricultural activities and only a few are economic monostructure depending on mass-production processes. It is also the small towns where its historic core marks the center of social life and business, its surrounding landscapes remain unspoilt and thus formed an integral part of the image of the town. Details of the Resolutions are explained in Section 3.2.2 (a) of this report.

Last but not least, views on small Malaysia towns can be seen in Jackson's work. While exhibit simple dualism of functions, Jackson (1973) reveals shop house core and administrative complex as the two most outstanding elements of small Malaysia towns.

1.5.2 Threats and challenges

The sense of identity and continuity is largely defined by the greatest physical assets of heritage buildings which is to be conserved and safeguarded for the posterity especially in rapidly changing world (Kamarul Syahril et al., 2008). Like many other countries in which built heritage conservation seem a fairly new practice, Malaysia has no exception to face several problems in dealing with the issues of historic buildings. This section will shed light on the challenges and issues facing the conservation of small towns and other problems relating to the built heritage conservation in Malaysia. Inclusion of several international examples will hopefully elucidate the points in greater details.

a) Impact of urbanization

Since the last two decades of its rapid urban phenomenon, Malaysia is now engulfed in its second phase of development towards achieving the Vision 2020, stressing the aim to be a developed nation economically, socially, politically and spiritually by year 2020 (Ministry of Housing and Local Government, 2006). Often associated with negative implications, the process of urbanization is somehow herald as the best solution in

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rebuilding the nation from colonial impact following to Malaysia's independence in 1957 as well as economic downturn in year 1998. Nevertheless, many researchers have argued on the implications of the process in undermining the very values of heritage places.

According to Faizah (2009), the threat of incessant development towards culturally significant places is evident as 2% to 5% of the world's protected buildings are lost every year. Old shop houses which are regarded as the main contributor to Malaysia's urban heritage is seriously under the threat of unprecedented urbanization (Wober, 2002). Regrettably, Jackson (1973) reveals that this form of built heritage is the most outstanding elements of small towns in Malaysia. Furthermore, Tung (2001) demonstrates the twentieth century as a century of destruction whereby many of the age-old buildings were wrecked in every stage of the urban evolution.

Rapid development often demands for more land and thus poses threat for older buildings to be eliminated and replaced with modern structures (Noor Amila et al., 2010a). As supported by Noor Suzaini (2007), culturally significant buildings are often being pulled down in the wave of modernization. As such, the loss of these valuable and irreplaceable products imminently herald for the loss of its dependant called place identity (Pearson and Sullivan, 1995). The opposite view is however given by Logan (2002) which posits globalization as a process which give rise to the continuation of diverse and separate identities. This is especially true, perhaps for multiethnic nation such as Malaysia. It is understandable that the tangible concept of identity is something that all communities needs in which it provide psychological wellness among the society and develop strong ties with the place they live in, which latter constitute to what is called as sense of place (Puren et al., 2008). In building an effective growth management plan for small towns, identity is also deemed to be of important concept to be considered (Wilson, 1993).

b) Changing values

Under the climate of globalization, the stewardship of the products of material culture is continually challenged as the economic, political and social forces which valued such assets are themselves perceived to change (Mason, 2000). Perhaps the more complex is the ever evolving values attributed to a place. It is understandable that cultural heritage is a social construction as the process of heritage making is directed by the continued re-endorsement of value by people (Gonzalez, 2013; Loulanski, 2006). As argued by Loulanski (2006), it is impossible to define heritage or culture independently from humans and their history. While globalization seen as an enabler of more technological advancement, rapid economic growth and driver for better standards of living conditions, social trends, cultures and communities are all dramatically affected and continuously change by the process (Mason, 2000).

As society changes, values attributed to a place is also changing as opposed to be thought of as immutable suggested by traditional notion. Araoz (2011) further demonstrates that a place is subtly valued for different reasons in different time by either the same or different social groups and ultimately, those values are often in conflict with each other.

c) Underestimation of small towns

It is undeniable that every city has beauty, unique and distinct characters of its own. Regrettably, towns with small scale size in South East Asia including Malaysia have been neglected and overlooked (Jackson, 1973). The *Sustaining Small Expanding Town* (SusSET) project with the theme of built heritage conducted across the Europe reveals that tangible pieces of built heritage actually can be found within small towns yet often underestimated (INTERREG, 2005). To put in differently, the importance of small town in the field of cultural heritage are not of any interest, understood and realized fully until

historical reserves of large or major cities start to be affected by the insensitive development. For instance, several numbers of Sindh's urban centers in Pakistan were seeking sustenance and incorporate with several others medium and smaller historic cities (within the same province) in reviving their significance (Naeem, 2011).

d) Insufficient legislation

Legalization of several acts and enactments such as *National Heritage Act 2005 (Act 645), Town and Country Planning Act 1976 (Act 172), Local Government Act 1976 (Act 171),* the Malacca Enactment No. 6 1988 and the Johore Enactment No. 7 1988 is seen as crucial to the conservation of the Malaysia's built heritage. However, Kamarul Syahril et al. (2008) advocate that the present laws have not been specific enough to protect such buildings from being renovated, refurbished or even demolished and destroyed. This can be proved from the demolition of the old mansion of Bok House in 2006, soon after the newly National Heritage Act 2005 was enacted.

e) Documentation

The absence of proper documentation practice in Malaysia undermines the effort in keeping a record on the heritage buildings for future research and references (Ahmad, 1994). Documentation as defined by Pearson & Sullivan (1995) is the process of gathering, integrating and describing all or some of the relevant place's attributes in a written or graphic form. In Malaysia, the documentation of resources of the recent past particularly the pre-war architecture has been once undertaken in 1992 by the Heritage of Malaysia Trust in collaboration with the Department of Museums Malaysia (Syed Zainol, 1996). This inventory study was conducted over the imminent threat of destruction of the heritage structures by the uncontrolled ravages of urbanization. While no statutory implications offered for such documentation, the recent or up to date inventory is still not available to date.

f) Commoditization

From an economic standpoint, small towns with cultural importance have now become indispensable cultural heritage destinations. Tourism industry is indeed seen as a remedy and inherently initiates an important step in conservation of small historic towns in Turkey (Yuksel & Iclal, 2005). In Malaysia, both small towns of Lumut in Perak and Kuah in Langkawi have progressed very fast due to their linkages of an active tourism industry (Ministry of Housing and Local Government, 2006). Malta, the small nation state in Europe has also managed to become one of the most impressive tourist destinations since 1970s yet further deems to be of unfeasible (Foxell & Trafford, 2010). Seeds of this problem are stemming from low carrying capacity of the island, severe downturn in tourist arrival which further cause overcrowding as well as overexploitation of the coastline.

g) Modern and contemporary conveniences

Culturally significant places form an essential part of the symbiosis between conservation and building performance requirements. While expressed as an important platform connecting the present with the past, historic places now evolves as a place where people choose to live in, work, invest, visit and do business which later demand for installation of various services in the name of comfort and safety of the people (Orbasli 2008). However, an attempt to accommodate contemporary standards more than often led to the devastation and destruction of heritage assets (Pons et al., 2011). Nurulhafizah (2011) further warns that improper provisions of services subtly impact the appearance, leave unnecessary defects and cause substantial damage to historic buildings. While Phillips & Truman (2002) emphasized the importance of meeting the performance requirements into historic buildings, Wan Hashimah & Shuhana (2005) on the other hand argue that the adaptation of the modern building by-laws requirement

somehow justify the obliteration of such precious structures. This phenomenon is subjects to the paradox of the current performance goals on heritage buildings.

Viewing the current conservation problems and issues facing Malaysia, most but not all are deeply rooted and caused by the rapid process of urbanization. While some researchers advocate the process as a catalyst for social, education and economic improvement (Logan, 2002; Ministry of Housing and Local Government, 2006), others argued the ramifications of urbanization in threatening the maintenance and degradation of the historically important buildings (Araoz, 2011; Fletcher et al., 2007; Tung, 2001). Merits and demerits of urbanization thus suggest the tensions between the traditional or modern, between stability or change, between old or new and so forth. The solution to this paradox as emphasized in NUP perhaps could be achieved through balances progress of economy, social, political and physical development while conserving important cultural values within vicinity of heritage areas towards achieving sustainable development in sustainable city.

1.6   Research Methods

The proposed study is mixed method research and adopts a case study approach to examine the building regulations, guidelines and policies with regard to sustaining the unique features and identity of small towns in Malaysia. Despite case study method often recognized among the array of qualitative research (Creswell & Plano Clark, 2007; Yin, 2009), the case study design in this study requires the employment of both quantitative and qualitative research techniques.

In the first stage of data collection, this multiple embedded cases will call for the conduct of the on-site observations and develop further building inventory. This will be followed by a second stage of data collection involving questionnaire survey with the

objective of identifying the distinct identity and exceptional characters within the intended cases. In particular, the importance or local significance of the characters in this stage is to be established through survey of local and non-local residents from each of the case studies. The last stage of data collection will involve semi-structured interviews with stakeholders from various organizations involved in heritage matters in Malaysia who in the researcher's view are people who have the knowledge and power to influence or determine any of the protective measures and other established legislations, policies and guidelines impacting development of small towns in Malaysia.

The case study approach is to be adopted because it allows the researcher to conduct an in-depth investigation of the subject of interest. Proven to generate more compelling results (Amerson, 2011; Perry, 1998; Yin, 2009), three small towns of Kuala Kubu Bharu in Selangor, Sungai Lembing in Pahang and Kampung Kepayang in Perak have been chosen as case studies in this research. Rather than the particularization, the present study seeks to achieve generalization. Any of the distinct characters, features and elements of identity identified in each case as well as the recommendations pertaining to the protection approaches are to be considered applicable for all small towns in Malaysia.

1.7   Scope and Limitation of Study

Identity makes places identifiable, having unique character of its own, being distinct from elsewhere and support social cohesion and well-being. For the purpose of this study, the term place embraced the site, area, land, landscape, towns, building or group of buildings and may include components, contents, spaces and views. The proposed study focus on the identity in small Malaysia towns; places where old historical reserves often remain unspoilt yet is largely being neglected and threatened in the wave of

modernization. There are many ways to describe still there is no exact definition of town's boundary. In this study, small Malaysia towns are conceived as the one that posit historical potentials in terms of its built heritage and meet several comparable features of small towns in Malaysia provided by Jackson (1973) which is summarized in Table 2.1 (Section 2.4.1.1(a) in Chapter 2).

Hauge (2007) emphasized the importance of both tangible and intangible elements in identity development. The present study attempts to focus on the identification and protection of physical manifestation of identity by means of single or groups of separate or connected heritage building which because of their architecture, homogeneity or their place in the landscape are of unique from the viewpoint of history, art and science. The term built heritage, historical building, historic architecture and architectural reserve are to be used interchangeably to represent heritage building.

As Mansfield (2008) suggests, for the most part, building becomes historic and cultural reference points as well as symbolizing the local and national identity because of its visibility. As limitation, this excludes natural, indigenous, movable and intangible cultural heritage. Notwithstanding the limitation, non-tangible elements of identity may also be discussed implicitly, if not explicitly within the study. As argued by Arreola (1995), a place may be identified as significant on the basis of values and meanings attributed to it.

1.8   The Structure of the Thesis

This chapter has outlined the main problem of the study which is the underestimation of the unique identity and exceptional characters of places within the potential small towns. This chapter also has described some of the key current issues and challenges experienced in the practice of building conservation in Malaysia. Three research

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objectives were determined following to the research questions posed by the researcher in fulfilling the purpose of the study. The research gap, method and, scope and limitation of the study are also elucidated in this chapter. The summary of the remaining chapters proposed is presented as follow:

Chapter 2 reviews the related literature first on the concept of place and place identity in general and second on the potential components of place identity including both physical and non-physical elements of place.

Chapter 3 examines the conservation charters and guidelines established at the international level as well as reviews existing building regulations, guidelines and policies for the protection of the built heritage in Malaysia.

Chapter 4 describes the research methods employed to undertake the study pertaining to building regulations, guidelines and policies with regard to sustaining the unique features and identity of small towns in Malaysia.

Chapter 5 introduces the background of the three case studies and discusses the quantitative results obtained from the observation and questionnaire survey.

Chapter 6 presents the findings obtained from the semi-structured interviews concerning the heritage legislation impacting development of small Malaysian town.

Chapter 7 discusses the overall outcomes of the study.

Chapter 8 concludes all findings derived from the data analysis and suggest some protection measures to enhance and sustain the small towns' unique features and identity.

CHAPTER 2

IDENTITY AND CHARACTERISTICS OF PLACE

2.1 Introduction

Place identity is essential to serve good environment for the future hence the concept has become an increasingly topical issue in recent years. The role of physical built environment or more generally a place in identity development is undeniable, yet it has not been brought to adequate attention in built environment literature. Furthermore, it has also largely been neglected in psychology literature that has dominated the debate on place identity (e.g. Gifford, 1997; Taylor, 2010). Indeed, as argued by Graham et al. (2009), there is promising tie between the place and place identity. In addition to this, Hauge (2007) and Twigger-Ross & Uzzell (1996) have posited the view that discussions related to identity are, to a greater or lesser extent, concerned and accompanied with place reference.

According to Relph (1976), the extent of place in building identity can be made by considering the place as whole entities or fusions of physical features, and activities to which people have deep emotional and psychological ties. While some emphasize the physicality of place as an important aspect of identity, others may have slightly different version of this construct. Harner (2001), for example, advocates place identity to be intertwined with meaning and experience people have with a place. To put in differently, it is values or meanings that make a place distinct and significance transcending others (Mason, 2002).

This chapter therefore begins by reviewing the philosophical stances under the Postmodernism as it allows greater appreciation of traditional built form in the

development of place identity. The chapter also defines and discusses the concept of place in a general sense followed by a review on theories of place identity as well as its associated concept of place attachment. Next, literature pertaining to the elements of identity and its characteristics in contributing to the overall sense of the place is discussed. Following that, the approach in determining elements that makes place significance and the types of significance it manifests is examined.

2.2 Review of Postmodernism

Postmodernism is a theoretical perspective which defined differently by its wide fields of use such as architecture, arts, literature, planning or tourism. Notwithstanding the fact, the notion ultimately aims to subvert what is taken for granted (Tellez, 2012). Postmodern as it is applies to the built environment entails appreciation for historic places and a return to traditional urban forms as well as searches for urbanity, urban identity and cultural uniqueness as opposed to the functionalism, efficiency and rational organization of modernist urban form (Ellin, 1999).

As its name suggests, Postmodernism emerged as a response to Modernism, criticizing its ideal of similarity, uniformity, simplicity, order and tidiness. As highlighted by Hirt (2005; 2009), Postmodernism replaces the Modernist fascination with sheer newness, linear progress, machine like efficiency, and grand and universal styles, with a sharpened sense of the need for environmental sustainability, a keen interest in the local and a growing appreciation of historic traditions. Heterogeneous variety of modern experience places equal value on anything and everything and therefore, nothing has any unique identity (Hannabuss, 1999).

For Filion (1999), the Modernist urban planning ideology is committed to total reformation of traditional forms and hence, undermined the sense of identity and

severed the links between identity and place. As argued by Goad & Ngiom (2007), Heritage of Malaysia Trust (2011), Kamarul Syahril et al. (2008), Logan (2002), Mansfield (2008), Muhamad Khairuddin (1996), Noor Suzaini (2007) and Syed Zainol (1996), built heritage is a salient source for identity of a place. In fact, there is promising tie between the traditional built form, the physical built environment or more generally a place and the place identity (Graham et al., 2009). Furthermore, Talen & Ellis (2004) have argued that the notion of place making and the importance of local context are missing from the modernist argument. Thus, the blame for the loss of built heritage and areas of cultural significance can be placed on modernist urbanism.

Responded to the challenge of establishing social order for a mass society, modernist architects such as Le Corbusier, Mies van der Rohe and Walter Gropius declared that the machine age demanded a new architecture that would give order to the chaos of the cities by adopting the simple, rationalized, standardized forms of mass production typified by Fordism (Gartman, 1998 in Faizah, 2009). As highlighted by Natrasony & Alexander (2007), the notions of specialization, mass production and standardization are the three key tenets of the Fordist paradigm. In their rush to create something new, modernist planners and architects built spaces not places (Ley, 1989). In particular, places and spaces are differentiated by the former endow with multifaceted phenomenon of personal experiences and therefore exude distinctive character and identity (Harner, 2001; Relph, 1976; Shuhana, 2011; Tuan, 1977). Faizah (2009) has argued that to be successful and competitive in a globalized world, cities and towns need to be more distinctive, unique and special. This realization led to greater appreciation of the role of built heritage in urban development, which is the focus of the Postmodernist idea (Hirt, 2005).

According to Relph (1976), postmodernism emerged more or less simultaneously with attempts to revitalize the old fabric of inner city areas, with a rise of interest in heritage

conservation. In a similar vein, Nuryanti (1996) views a movement towards one's root and a growing appreciation of tradition as manifestations of postmodernism. One of the front runners of Postmodernism, Robert Venturi argued that by rejecting ornamentation and the rich tradition of iconography in historical architecture, modern architecture became too planned, too dry, too boring and in the end irresponsible (Venturi et al., 1977, p.103 in Faizah, 2009). Furthermore, in contrast to the modernist cityscape which characterized by big structures, straightscape and prairie-space (ill-defined spaces in city centre and suburbs), rational order and inflexibility, hardness and opacity, and discontinuous serial vision, the qualities of postmodern townscape reflect the tenets of good place making as they are characterized by quaint space, textured facades, stylishness, mixing of land uses, flexible zoning, reconnection with the local setting, and pedestrian and automobile split (Relph, 1976). This implies Modernism as an enemy of good urban form (Hirt, 2009; Talen & Ellis, 2004).

Greater appreciation of the role of built heritage in asserting place making under the light of Postmodernism has led the study to better understand the principles, background, assumptions and the philosophical stances underneath this perspective. Drawing on these insights, the following sections discuss the concept of place and place identity from a Postmodernist point of view.

2.3   Conceptual Foundation of Place

A place is distinguished from a space in the light of its endowment of meaning and value (Puren et al., 2008; Relph, 1976; Tuan, 1977). According to Relph (1976), space provides the context to the former but derives its diverse meanings from places. The term space is defined as a complex and dynamic systems or processes running under the supervision and management of the planner (Puren et al., 2008). Crang & Thrift (2000)

make a similar point in highlighting space as a process and in process. Likewise, Hubbard et al. (2004) conceptualized the term as an entity which always being in a progressive state rather than fixed territorial units. Notwithstanding numerous definitions of space are discussed, the term which used in diverse fields result in different interpretations as spelt out by Crang & Thrift (2000):

> *"...different disciplines do space differently. For example, in literary theory, space is often a kind of textual operator, used to shift registers. In anthropology, it is a means of questioning how communities are constituted in an increasingly cosmopolitan world. In media theory it tends to signify an aesthetic shift away from narrative and temporal modes of structuring primarily visual media. In geography and sociology, it is a means of questioning materiality; for example, space can be used to move closer to experience and so on...and in all disciplines, space is a representational strategy".*

Space which viewed considerably more abstract than the place is said to become a place by means of the value and meaning attached by the community (Tuan, 1977). Once the idea of space was conceived, it acquired new functions and new values. These in turn transformed a space into a place or sometimes defined as lived (Hubbard et al., 2004) or existential space (Relph, 1976). To continue, it is human experience that confers meaning to place (Harner, 2001; Relph, 1976; Shuhana, 2011). As argued by Relph (1976), place cannot simply be defined in terms of their location or appearance but rather as a multifaceted phenomenon of personal experiences. In Holt-jensen's (1999) terms, place is seen as a portion of geographical space which defined as territories of meaning. One single place in particular can have many meanings (Australia ICOMOS, 2000; Harner, 2001; Hubbard et al., 2004; Spartz & Shaw, 2011). The implication of this is presumably because they are developed, understood and experienced differently among different people (Hubbard et al., 2004).

Even though the foundation of place creation lies in the direct experiences people have with the setting, the importance of physical features in describing place is undeniable. Relph (1976) for example, suggests both natural and man-made features to be the most prominent attributes of place. Even Norberg Schulz (1980) in his discussion of identity and place theory puts considerable emphasis on concrete things which having material substance, shape, texture and colour in defining place. Lewicka (2008) broadly defines place as the city, the district, the street, and the house. In conservation field, English Heritage (2008) advocates any fixed part of historic environment with distinctive identity perceived by people to be considered as a place. In much the same way, Shuhana (2011) defines the term as the gems or special spots in the townscape that exude distinctive character. In addition to this, place, according to Pearson & Sullivan (1995) is a focal point of past human activity, concentration area of in situ cultural material or region of land where human activity is manifested physically.

Pearson & Sullivan (1995) however would even argue paradoxically, that a place which very often occupied by structures, buildings or any works associated with the land does not represents exclusively only physical settings as it is possible to have no tangible evidence of human activity in anticipation of importance and significance past event or embodiment of a particular belief or legend within such places. As Hague & Jenkins (2007, p.5) commented, '…there are personal and highly individual reactions to any place, and that these are triggered not only by physical features but also by less tangible meanings and memories'. This is what Canter & Lee (1974), Relph (1976) and Shuhana & Norsidah (2008) are suggesting when they view place as a setting that is constructed by physical, the individual's internal psychological and social processes, and attributes and activities.

2.4   Identity of Places

The term place identity comes from a combination of the word place and the concept of identity (Hauge, 2007; Twigger-Ross & Uzzell, 1996). Many researchers have endeavoured to interpret and discuss the term as the ways people expressed identifications with reference to the physical environment rather the distinctiveness of the place itself (e.g. Larson & Pearson, 2012; Marcouyeux & Fleury-Bahi, 2011; Taylor, 2010; Lewicka, 2008; Hauge, 2007; Hernandez et al., 2007; Woodward, 2000; Gifford, 1997; Twigger-Ross & Uzzell, 1996; Hull et al., 1994; Proshansky, 1970). For example, Proshansky (1970) conceptualized the notion as formation of one's self identity in terms of place. Using the Breakwell's identity process model, Twigger-Ross & Uzzell (1996) emphasized the contributions of place in distinguishing oneself from others as well as in providing and maintaining individual's continuity, self-esteem and self-efficacy. Similarly, Taylor (2010) subtly discussed the contemporary importance of place particularly place of residence for women's identities. All these imply place identity as a component of personal identity (Hernandez et al., 2007; Hull et al., 1994).

While self-categorization or identification dominates over much of the debate on place identity concept, interest on visual characteristics of a place is by no means a new construct and also has recently gained considerable attention in much of the social science research (e.g. Ghorashi & Peimani, 2012; Lynch, 1960; Relph, 1976; Shuhana, 2011; Tavakoli, 2010). In fact, Shuhana (1997: 2011) has argued that the most important part of identity relates to the '…distinctiveness of the physical environment and the ability for it to be recognized or recalled vividly by the observer'. The beauty of physical settings is the first thing people usually, but not always, notice and thus, critical to early stages of one's connections to places (Smaldone, 2006). Physical place features according to Hull et al. (1994) are the basic shapers of place identity which ultimately leads to self identity. As supported by Lynch (1981), place identity is closely linked to

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personal identity. Furthermore, close relationship between physical built environment or more generally a place and the concept of identity also reflected in the following notion of place (Donat, 1967):

> *"Place occur at all levels of identity; my place, your place, street, community, town, city, county, region, country and continent, but places never conform to the tidy hierarchies of classification. They all overlap and interpenetrate one another and are wide open to a variety of interpretation"* (p.11).

Lynch (1960) defines place identity as that which provides its individuality, oneness or distinction from other places, and thus intrinsic for its recognition as a separable entity. Although confined the concept in the psychological sense, Lewicka (2008) does mention place identity as a set of place features that guarantee the distinctiveness and continuity of the place in time. In the context of urban sustainability, Tavakoli (2010) specifically viewed identity as physical or environmental characteristics that are unique and incidentally, vital towards creating meaningful, structural and livable city. Similarly, Ghorashi & Peimani (2012) advocate that physical constituent elements within the defined places are the qualities that one should consider when describing urban identity.

There are several motivating factors behind the extensive academic literature that already exists on discussing the identity of a place (Faizah, 2009; Lynch, 1996; Noor Suzaini, 2007; Pearson & Sullivan, 1995; Puren et al., 2008; Rodwell, 2007; Twigger-Ross & Uzzell, 1996). Firstly, identity makes places recognizable, having unique character of its own and being distinct from other places in the world (Lynch, 1996; Noor Suzaini, 2007). Place identity also supports social cohesion and well-being (Faizah, 2009; Pearson & Sullivan, 1995; Rodwell, 2007; Twigger-Ross & Uzzell, 1996). Puren et al (2008) further posit that identity of a place develop unique and

multiple experiences, meanings and emotional sense among people with the places they live in, which referred to as a sense of place or its associated concept called Genius Loci. This is a particular trait of Postmodernism which seeks for a place with collective memory as opposed to the functionalism and efficiency ideology of Modernism that had eroded the sense of place (Hirt, 2005).

Overall, the discussions in this section illustrates that the place identity share the postmodernist desire and commitment to plurality, differentiation, distinction and uniqueness against massification, standardization and sameness of the Modernist thought. Therefore, the connection between these two paradigms may be manifested in the way they agree to the same ideology as shown in Figure 2.1. However, this raises the second framing question on what are the elements contributing to the uniqueness of a place, which is the subject of the following Section 2.4.1.
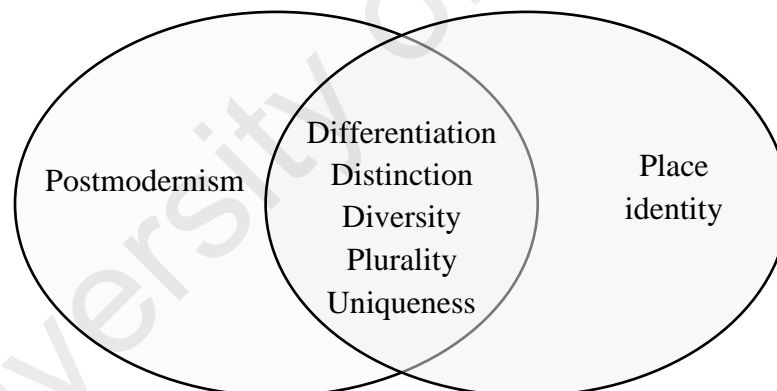
Figure 2.1: Ideology shared between the Postmodernism and the place identity

Source: Adapted from Hannabuss (1999), Hirt (2005; 2009) and Lynch (1960)

2.4.1 Components of place identity

A review of the literature shows that there is consensus on what constitutes as fundamental components of place identity. Specifically, these components comprised the physical settings, the activities, and the meanings given by intentions (Bonnes & Bonaiuto, 2002; Relph, 1976; Shuhana, 2011; Shuhana & Norsidah, 2008). As

contended by Relph (1976), the combination of physical settings, activities and their respective meanings as the raw materials of the identity of a place is not, however complete. The summary of the components is illustrated in the theoretical framework shown in Figure 2.2 (page 71).

2.4.1.1 Physical settings

Identifiable place has unique and distinct content that are expressed and manifested by the physical features of that place. As pointed out by Oktay (2002), like individuals, cities should have character and distinctions; like individuals, this flavour is made up of numerous characteristics, or identifiable elements. For instances, the fine wooden bridge of Pagoda or Japanese Covered bridge (Chua Cau), religious monuments, the waterfront area and other remarkably intact buildings with traditional architectural style of 19th and 20th centuries are all combined to create unique views for the small old town of Hoi An in Central Vietnam. Vigan City's identity as the oldest surviving Spanish colonial city in Philippines on the other hand, is possibly well-identified for its cobblestone streets. Recent research done by Izuandi (2010) illustrates that the most remembered and familiar emblem in Pekan Parit, the small old town in Perak Tengah district, Malaysia is the Clock Tower which located in the middle of the town. Though not only were such edifices attuned to create the unique environment of the town, they are a part of the great physical elements of identity that make such places identifiable.

As suggested by Norsidah (2010), physical environment and its appearance attuned to making places more accessible, legible, vital, diverse, and comfort to the users. In a similar vein, Lynch (1960) in *The Image of the City* emphasized the identity in terms of imageability, legibility or visibility concept, which means the extent to which people can understand or read particular layout of a place. Neither denies nor bans the importance of a more complex and intangible concept, attention is given on physical,

apparent and visible object but which must easily readable, vividly identified, adaptable to human inquiry, serve an emotional importance to inhabitants and to be of particular significance in the cityscape.

For Stubbs (2004), these may include familiar landmarks and neighbourhoods. At a larger scale, physical elements of identity can be divided into two broad categories, namely natural and man-made features (Ghorashi & Peimani, 2012; Lynch, 1960). Physical environment as suggested by Rapoport (1977) includes all natural features of geography, climate, and man-made features which limit and facilitate behaviour, and the resources of the environment. Relph (1976) further demonstrates this notion by stating that the physical components comprise the earth, sea, sky, and a built or created environment, each of which offers its own characteristic possibilities for experience.

To an extent, all these deal with physical features that make up the visible built form of the town which Shuhana (2011) equated with the term 'townscape'. From historical perspective, the author offers some expansion of the concept by referring to historic townscape, an area with historical significance, which enriches people sensory experience through many of its heritage buildings as well as the on-going traditional activities. A further example of these elements can be seen in Rapoport's (1977) work when he proposes lighting as another quality that can evokes the senses. This denotes that non-visual aspects of the environment or more widely interpreted as the senses (smell, sound, sight, and feeling), contribute significantly to the character of particular place (Rapoport, 1977; Shuhana, 1997).

All together, physical constituent elements of identity encompass both natural and man-made features, whose share some common abstract characteristics such as the smell, colour and so forth. It is the intention of the following sub sections to examine particular components in each of the features identified (natural and man-made) and

their respective characteristics or qualities that can contribute to distinctiveness of a place.

a) Man-made features

- **Spaces**

The quality of space in influencing the identity of a place rooted in two of its elements, namely the street and the square (Krier, 1979; Moughtin & Tiesdell, 1995; Oktay, 2002; Shuhana, 2011). A number of noteworthy differences between the two spatial forms as suggested by Shuhana (2011) include the dimensions of their boundary walls, and the patterns of function and circulation. In first differences, the square and the street are distinguished by the former produced by groupings of houses around an open space (Krier, 1979; Oktay, 2002), whereas the latter is formed by spreading of settlement. The square is more often than not located in the most strategic part of the town centre, thus greatly perform as principle meeting place. As Oktay (2002) proposes, the importance of squares could be best explained through its conceptualization as a centre. In a similar vein, Moughtin (1992) demonstrates that it is only in this way that a relationship and proportion can be established between the different parts of the town design. The author further equates the notion with Lynch's idea of node or major points where behaviour is focused. In a very indirect way, this suggests the square or centre as one of the important features that could be used in environmental design.

Civic use of the square also helps to make particular places recognizable and hence, contributing to its identity. For Norberg-Schulz (1980), this is where the meaningful events are experienced. Activity in a square essentially makes a place more sociable, vital, and to be visited by peoples from different parts of the world. In this sense, assessment of the effectiveness of this public space in influencing the town should involves assessing the function as well as its ability to support the activities by which

they are designed for (Shuhana, 2011). Apart from the function of the square, criteria such as the heights, degree of enclosure, ground relationships such as the nature of facades that form these spaces, materials, fenestrations, ground floor use, entrances, illuminations, pattern of activity and those involved in such activity, also need to be thought about when assessing the overall quality of the square (Lang, 2005).

Lynch (1960) and Norberg-Schulz (1980) relate the square as one of the peculiar characteristics to European cities. This is evident from what Shuhana (1997; 2011) has observed that there is no such thing as the square in Malaysia, yet there may be space that is akin to them present and thus, play a significant role in Malaysia towns which called as the 'padang' or the 'medan'. Likewise, this green open space also often situated in the most strategic part of the town centre, acts as a green lung as well as an important node bounded by dominant thoroughfares and other civic buildings, and eventually serves a number of overlapping functions (Shuhana, 2011).

While determined by the same formal factors as the square, the street appears to be the most fundamental public space in structuring the city image (Moughtin et al., 1999; Shuhana, 2011). As Moughtin et al. (1999, p.43) say, among the five key physical elements (paths, nodes, districts, edges, and landmarks) outlined by Lynch, the path is '…probably the most significant structuring element in image building'. Similarly, the importance of the street also has been well promoted by Jacobs (1961):

> *"Streets and their sidewalks, the main public places of a city, are its most vital*
>
> *organs. Think of a city and what comes to mind? Its streets. If a city's streets*
>
> *look interesting, the city looks interesting; if they look dull, the city looks dull"*
>
> (p.114).

Marshall (2009) defines the street as a road that have an urban character or as an urban place that also happens to serve as a right of way. Accordingly, the street can be viewed

as, at one and the same time, both path and place (Moughtin, 1992; Oktay, 2002). For Oktay (1998; 2002) street is the prime exterior space of the city and an intrinsic component of the urban pattern. In Malaysia, the importance of the street according to Shuhana (2011) relate to the tropical climate of the country that allows outdoor activities to occur throughout the whole year.

For many reasons, streets can always be remembered better in making the identity of a place. According to Oktay (2002), this can best be explained in historical perspective of the space. For example, the earliest streets as described by Shuhana (2011) often referred to as the main street, play an important role in influencing the morphological development of the town and often accommodate most of the historical buildings in the town. Mixture of uses and interesting display of these buildings with variation in its façade treatment essentially confer strong historical value to the streetscape, rich sensory experience to the users, and eventually strengthening its image as well as the sense of place (Shuhana, 2011). The nature of the street itself, particularly narrow without any sidewalks parallel to it, creates a character where the buildings abut directly on the street. This increases the sense of enclosure, an important quality of a good street design (Moughtin, 1992; Norberg-Schulz, 1980; Shuhana, 2011).

In addition to streets and nodes, there are three other physical contents of a city introduced by Lynch (1960) namely districts, edges, and landmarks. The districts are the medium-to-large sections of the city that are recognizable as having some common character. For Shuhana (2011), these identifiable characters can be divided in two categories particularly physical and social-cultural characteristics. Physical characteristics may include the land use character, form, degree of maintenance, topography, types of human activities, architectural styles and so forth. In contrast, socio-cultural characteristics include aspects such as ethnicity of the dominant groups, lifestyle, traditions and religion that characterized the people living in the district.

Although probably not as dominant as paths, edges also manifest as one of the salient features in a city, especially when relate to its role in holding together generalized areas. In particular, they are the linear elements not used or considered as paths by the observer such as the shores, railroad cuts, edges of development, and walls. Significance difference between paths and edges can be recognized in Bell et al.'s (1990, p.63) descriptions of the edges: 'notice that in some instances one person's path (the rail line of a commuter train) may be another person's edge (if the rail line divides a town)'.

Last of all, landmarks which typically seen at great distances, are distinctive features that people use as reference points (Bell et al., 1990). Ministry of Housing and Local Government (2010) provides some examples of the landmarks such as natural features of outstanding beauty, iconic buildings, activity nodes, focal points, heritage routes with rich memories and gathering places where people can easily identify and be proud of. While exudes a sense of welcoming, a portal that marks the entrance to particular place also often used as a place marker (Shuhana, 2011). Interestingly, mobile point such as the sun, whose motion is sufficiently slow and regular also, may be employed as a landmark (Lynch, 1960). It is inevitable that many of the researchers today draw the elements of cities, either in part or whole, from these five elements introduced by Kevin Lynch (e.g. Bell et al., 1990; Ghorashi & Peimani, 2012; Gifford, 1997; Norberg-Schulz, 1980; Oktay, 2002; Shuhana, 2011).

While the individual elements have to be functional in their own right, their overall configuration is arranged in a way to support the creation of a higher order entity (Marshall, 2009). In a very indirect way, the researcher found that all five of these major elements share one thing in common, particularly they are either predominantly made up of, or influenced by the heritage buildings. For instances, the nature of heritage buildings which abut directly on the street heighten its degree of enclosure, an important

quality for a good street design (Moughtin, 1992; Norberg-Schulz, 1980; Shuhana, 2011). Its presence and use as setting for traditional activities further reinforced the overall quality of paths, edges, districts and nodes to be identifiable. Last but not least, due to its unique architectural qualities, the building itself has been considered as significant place marker, hence one of the most elements used to remember the city. Therefore, this study suggests that the discussion of heritage buildings requires more elaboration before their significance can be fully understood.

- **Historic buildings**

Historic buildings present in heritage place have been identified by numerous authors and researchers as one of the most dominant characters that constitute place distinctiveness (Goad & Ngiom, 2007; Heritage of Malaysia Trust 2011; Kamarul Syahril et al. 2008; Logan 2002; Mansfield 2008; Muhamad Khairuddin, 1996; Noor Suzaini 2007; Shuhana 2011; Syed Zainol, 1996). For instances, historic buildings which are of immense architectural and historical value as argued by Kamarul Syahril et al. (2008) and Syed Zainol (1996) provide a sense of identity and continuity especially in the present day of modernization and globalization. As limitations, Noor Suzaini (2007) and Pearson & Sullivan (1995) respectively make an exception for any building or more generally a place that is not unique and embeds in severe or poor condition where conservation is impossible.

Along with collective memory and social value, historic urban features are believed to be salient sources for both local and national identity (Goad & Ngiom, 2007; Mansfield, 2008). In a similar vein, Henderson (2002) pointed out its role in defining and asserting national as well as subnational identities. It became evident as cultural heritage conservation has been used to create the sense of identity, at least at the national level, in several Asian countries such as China, Korea, Laos, Myanmar and Thailand (Logan

2002, p.143-146). As in Malaysia, Wan Hashimah & Shuhana (2005) indicate the old shophouses as the oldest extant urban dwelling that strengthen the identity of the country. Similarly, shophouses also has been argued as the most widespread building type that characterize the historic core of small Malaysian towns (Jackson, 1973). Other universal features that make up most of the towns' built environment are summarized in Table 2.1. While reflects as a move to cater to the emerging challenges of finding identity and continuity especially in an era of urbanization, Logan (2002) however continued by stating such movement in the sense of the manipulation of conservation for ideological and political purposes. In Bangkok for instances, the assertion of the conservation of the royal and other popular urban heritage is perceived as a means for entrenching the power of ruling elites. In the case of Korea, conservation of the built environment has functioned as a means of expressing the rejection of Japanese dominance and the re-assertion of Korean cultural identity.

In a small town context, Muhamad Khairuddin (1996) contends that physical element at large and the old historical buildings in particular make the most significant contribution in conferring such township its unique image. Hence, as is evident, built heritage does not only constitute to national but also local distinctiveness (Heritage of Malaysia Trust, 2011). Nevertheless, as discussed in Section 1.5.2(c) of Chapter One, the qualities of such assets have gained lesser appreciation and values in a small-scale town in the sense that they can only be indispensable with the exhaustion of the resources in the larger historical cities (Yuksel & Iclal, 2005). Therefore, the most enduring justification for considering historic buildings as physical indicators of place identity has been their conservation; in itself which is largely inspired by its role in instigating, preserving and promoting the identity of a place (Arazi et al., 2010; Kamarul Syahril et al., 2008; Lee & Lim, 2010; Noor Amila et al., 2010a; Suhana et al., 2011).

Table 2.1: Universal features of small Malaysia towns (Adapted from Jackson, 1973)

Elements/ features	Descriptions
Shophouse core	▪ Most congested section (over 800 persons per hectare) ▪ Locate almost all retail, service and commercial activities ▪ Two-storeyed buildings which varies in size and style ▪ Brick construction with tiled sloping roofs and frontage ▪ Groupings of about six, twelve or twenty shophouses ▪ Oriented principally towards main roads with grid-iron pattern ▪ Exclusively used for residential or business activities or totally two different purposes ▪ Public market within or adjacent to the core
Administrative complex	▪ Sharp boundary to make separate with commercial core ▪ Area is dominated by institutional buildings ▪ Provision of house in modified Malay style for salaried officials yet graded according to status or levels in administration
Private residential	▪ Located outside the central core ▪ Higher densities than in areas of government housing ▪ Lacking clear-cut patterns ▪ The one that occupied by those with high-paid occupations tend to be located close to government area and ▪ Often on the fringes of the town flaking a main road or on river banks, close to the shophouse core or away from the central area for the dwellings occupied by the lower-income groups
Suburban new village appendage	▪ Survived and have greatly increased in population recently ▪ Standard in layout and construction ▪ Rectangular street system with rows of single-storey zinc-roofed wooden houses which furnished with amenities ▪ Occupied mostly by Chinese engaged in wide range of employment ▪ Some dwellings converted into small workshops or general stores with emergence of large enterprises ▪ Present within or as an adjunct on peripheries
Places of worship and burial	▪ Separate for each cultural group and greater use of space ▪ Rarely found in the central area and located primarily in relation to the major past or present clustering of the adherents ▪ Sited mostly in the outer rural parts of the town's administrative area

Taking into consideration both urban and non-urban areas, Pearson & Sullivan (1995) posit several examples of heritage places in respect to wide range of activities. Since the term place in this study is confined not only to the buildings or group of buildings, the examples in Table 2.2 may be imbued with other physical structures of human works, landscape features, or even bare area of land but one which remains vital and significance enough to be of value to people.

Architectural quality of the buildings is one of the most important factors that influence people perception of the identity of a place (Shuhana, 2011; Suhana et al., 2011). The blending of cultures has created unique historical buildings in Malaysia with different architectural styles and influences from Malay, Chinese, Indian, European and Middle Eastern (Heritage of Malaysia Trust, 1990). Some of distinctive architectural features such as the minaret of Islamic mosques, mythical figures on the roof ridge of Chinese temples, and the massive number of stone sculpture of Hindu temples enable people to easily identify these buildings as places of worship for the respective religions.

Additionally, Wan Hashimah & Shuhana (2005) consider the corridor or five-foot-way added to the typical two-storey shophouses in Malaysia as unique character to the region only. Different façade treatment, colours, height, width, and forms are the other features that giving a unique character to the buildings and hence, contribute to the richness and distinctiveness of places as a whole. Of central importance is to conserve the uniqueness of those traditional architectural qualities for the retention of local identity (Suhana et al., 2011).

**Table 2.2: Cultural places with several examples of its respective physical elements
(Adapted from Pearson & Sullivan, 1995, p.23-33)**

Cultural places	Examples
Residential places	Rural homestead, huts, inner urban terraces, suburban bungalows, housing commission apartment blocks etc.
Commercial and trading area	Shops, markets, warehouses, commercial office blocks, department stores, hotels, restaurants, etc.
Industrial places	Aboriginals 'workshop' place where tools were manufactured, steel mills, factories, foundries etc.
Area for subsistence activity	Animal butchering sites, coast, inland rivers etc.
Mining and quarrying places	Mining sites etc.
Agricultural places	Woolsheds, stockyards, wool scours, dips, shearer's quarters, homesteads, farming places (dairies, barns, oast houses, granaries, vineyards, silos, orchards) etc.
Government and community services area	Parliament houses, official government residences, public service offices, post offices, police stations, court houses, prisons, schools, hospitals, military sites, municipal buildings, services (town halls, libraries, museums) etc.
Transportation	Inland rivers, railways and its facilities, wharfs, docks, shipyards, harbor facilities, bridges, roadways, culverts, toll-houses, weighbridges, coaching stables, petrol stations, garages, tramways, pack routes, cableways, foot-tracks etc.
Religious and spiritual sites	Churches, temples, places with sacred trees, rocks, mountains, rivers etc.
Aboriginal art sites	Engraving and paintings etc.
Cemeteries and burial grounds	Cemeteries, memorials, tombs etc.
Scientific research and telecommunication stations	Space communication bases etc.
Recreation and entertainment place	Racecourses, funfairs, theatres etc.
Monuments and memorials	-

There are various examples of historic buildings in Malaysia such as the traditional

Malay houses, shophouses, government offices, mosques, schools, clubhouses, and

railway stations. The mixture of those building types and uses appears to make a place

more recognizable and eventually heighten its identity (Shuhana, 2011). As described by Tiesdell et al. (1996), this may only work from the combination of many buildings rather than the individual merits of any particular building. For instances, the juxtaposition of three different types of places of worships at the same road, namely, the Masjid Kampung Kling (mosque), the Cheng Hoon Teng Temple (Chinese temple) and the Sri Poyyatha Moorthi Temple (Hindu temple) along Jalan Tukang Emas in the historic town of Melaka essentially portrays the sense of harmony and thus strengthening Malaysia's identity as a multicultural nation.

Apart from aesthetic contribution it makes, the influence of historic buildings to the unique townscape of the towns is also reflected in its use as activities settings (Relph, 1976; Shuhana, 2011; Tugnutt & Robertson, 1987). As argued by Pocock & Hudson (1978) and Shuhana (2011), the attributes of buildings are more meaningful and distinctive when they facilitate or reinforce certain activity pattern. A particular building can be recalled by the activity a person engages with (Appleyard, 1970). Concentration of activities essentially lends the building a unique character and makes it more noticeable due to the crowds that they attract. Nevertheless, the inverse is also true in which it is the physical settings that support particular types of activities (Relph, 1976; Shuhana, 2011). A place which can accommodate human activities in Norsidah's term is referred to as responsive place (2010). Close relationship between physical settings and the activities that take place within such places sets them to be unique and distinct from other places in the world. Above all, activities need physical setting to take place and it is when activities occur and large crowd of people presence, that a place will be recognizable and thus having its own identity. Hence, the nature of activities in helping people to recognize places cannot be undermined.

b) Landscape and natural features

Physical indicators of place identity are not solely confined to man-made features such as buildings, streets, and sculptures. The importance of landscape or natural elements extends beyond this in promoting distinctiveness of a place also cannot be denied (e.g. Baris et al., 2009; Ghorashi & Peimani, 2012; Oktay, 2002; Puren et al., 2008; Shuhana, 2011; Spartz & Shaw, 2011). Evidently, apart from buildings, activity nodes, focal points, heritage routes, and other gathering places, it is interesting to note that people can also easily remember or recall particular place due to the natural features presence in that place (Ministry of Housing and Local Government, 2010). This notion is further demonstrated in Oktay's (2002) study of urban identity in the traditional Cypriot settlements. While providing the inhabitant with direct access to nature, the presence of natural characters in these settlements, be it a vegetable plot, flowers, date palm trees or other fruit trees, creates a unique view for the cities.

According to Shuhana (2011), the influence of landscape or natural character on the quality of the townscape can be assessed by identifying the predominant landscape features presence in that place. Of natural elements outlined by the author, water bodies or more specifically, the river or the sea, is of fundamental importance than other natural vegetation, hills, and the parks. The genesis of this has been the position of majority of the older towns which are either located by the river or its confluence, or by the sea (Benton-Short & Rennie-Short, 2008; Shuhana, 2011). The opposite view however can be seen in Puren et al.'s (2008) work on a sense of place in the World Heritage Site of the Vredefort Dome, South Africa. Falls under the category of landmarks, the spine of hills has been perceived as the most prominent visual character of the site rather the Vaal River.

What is actually important here is not the sequence of these elements with respect to their role in influencing the quality of a place yet, the fact that these are the natural features that forming part of the constituent elements of place and hence, components of the place identity. As highlighted by Benton-Short & Rennie-Short (2008), no place is independent of nature. Natural features essentially appear to have a strong effect in making a place noticeable (Baris et al., 2009; Shuhana, 2011). In this sense, the consideration of landscape or natural elements should be carefully thought about as it is one of the important aesthetic resources for a place (Oktay, 2002).

2.4.1.2 Human activities

A second important component of place identity has been perceived as human activity (Bonnes & Bonaiuto, 2002; Rapoport, 1977; Relph, 1976; Shuhana, 2011; Shuhana & Norsidah, 2008; Tugnutt & Robertson, 1987). As argued by Montgomery (1995), good cities with distinctive identities and characters need an element of chaos, or more precisely an active street life. Activity as defined by Bedny & Karwowski (2004) is a goal directed system, where cognition, behaviour and motivation are integrated and organized by the mechanism of self-regulation toward achieving a conscious goal.

Human activities and the static physical settings are mutually interdependent (Relph, 1976; Shuhana, 2011). As stressed by Lynch (1981), they reinforce each other to create a vivid present. Recall that activities influence the distinctiveness of buildings in the sense of smells, sounds, visual aspects such as colours, and the crowd that they produce. Notwithstanding the fact, this will only work if the buildings manage to play its role in providing contexts for the activities (Relph, 1976; Shuhana, 2011; Tugnutt & Robertson, 1987). As points out by Shuhana (2011), the impact of activities to the townscape tends to be prominent only when the physical form and elements enhance the manifestations of that activities. Quality of these physical settings is considerably

influenced by their location, convenience, security, enclosure, comfort, visibility and image. Nevertheless, there is a case for the symbiosis between them to be overlooked especially when the activities are no longer exist or cease (Tugnutt & Robertson, 1987).

Rapoport (1977) refers to places where particular activities occur as behaviour settings. They have long been known to be important to the extent that they address people as just as they are entering different places due to boundaries they have. Activity settings in the context of Malaysia towns as suggested by Shuhana (2011) can be classified into three distinct categories specifically spaces, paths, and places. Several examples of the common activity settings in each of the category are summarized in the Table 2.3.

Table 2.3: Activity settings in the context of Malaysian towns (Adapted from Shuhana, 2011, p.117-134)

Activity settings	Descriptions
Spaces	
Padang	▪ Green open space ▪ Differs from other open space due to its size and formal character with minimal plantings ▪ Use for open air festival or celebrations, sports, recreational activities, religious festivals etc. ▪ Examples: Dataran Pahlawan in Melaka, and Dataran Merdeka in Kuala Lumpur
Medan or squares	▪ Less prominent compared to streets as activity settings ▪ Examples: Dutch Square in Melaka, and Legaran Segget in Johor Bahru
Waterfront	▪ Public space created above river ▪ Strong edge that defines the city or town limits ▪ Important gathering place that allows leisure activities, stall activities, activities related to transportation, immigration checkpoints etc. ▪ Examples: Kuching Waterfront in Sarawak
Open spaces	▪ Allow for spontaneous gathering of groups of people ▪ Everyday public space located in the juncture between private, commercial and domestic space ▪ Performs variety of functions: pocket spaces, settings for retail, and passive and active activities, green lungs to the city ▪ Examples: The Taiping Lake Gardens in Perak

Table 2.3, continued

Activity settings	Descriptions
Paths	
Streets	▪ Accommodates different types of activities: retail, commercial, residential, and civic use ▪ Currently incorporates wide sidewalks to support activities ▪ Examples: Jonker's Walk in Melaka, and Petaling Street and Masjid India Street in Kuala Lumpur
Five foot walkways	▪ Arcaded walkway ▪ Mixture of use: functions as public thoroughfare, setting for retail and market activities ▪ Examples: Jalan Bandar in Kuala Terengganu
Places	
Markets	▪ Most dominant activity settings and effective place for social interaction in the form of building with a compound ▪ Use for daily market trading ▪ Examples: Pasar Siti Khadijah in Kelantan, and Pasar Rabu in Kedah
Transportation hubs	▪ A point of arrival that incorporates commercial activities such as retail outlets, office etc. ▪ Major nodes and activity settings ▪ Located slightly away from city centre ▪ Examples: Bus terminal in Melaka and Kuantan, and ferry terminal in George Town, Penang
Shopping malls	▪ Major activity spots and nodes ▪ Act as a place marker due to size and different façade design ▪ Mostly located in the city centre ▪ Examples: Suria KLCC and Mid Valley Megamall in Kuala Lumpur, and KOMTAR in George Town, Penang

At a larger scale, Lovatt and O'Connor (in Montgomery, 1995) argue that it is and through culture that the identity, image, and economy of cities can be reconstructed. While being too broad to be used in design, Rapoport (1977) found useful in starting the term culture with activities. Vitality is an attribute of successful towns and city centers that distinguishes them from elsewhere (Montgomery, 1995). Although it is not always clearly defined, steady flows of people, high degrees of visibility, and a mixture of types

of activity and different age groups of people have been found to be driving forces behind this quality (Montgomery, 1995). Likewise, Norsidah (2010) contends the vitality of the towns to be influenced by intensity and diversity of activities. The importance of these two characteristics of activities in conferring identity to a place is reflected as followed (Shuhana, 2011):

> *"Concentration of certain types of trades within specific types of buildings is important in influencing why a street or place is recognized. For example, when a street accommodates a row of shop houses that concentrate in specializing on certain types of trade such as crafts or groceries, this concentration of certain activities will make the street recognizable. This is because the intensity of similar activities easily entraps the eyes psychologically and sends messages about the identity of that place from the activity point of view"* (p.113).

Building upon this, it is suggested that more vitality can be inspired through first, by increasing the number of businesses and activities across the day and night so as they can take place in more extended segments of time, and secondly, by programming events and activities with the intention of generating people flows or in the French's term, this technique can be referred to as animation culturel (Montgomery, 1995). The latter is found to have considerable effect not only in major cities or towns but also in small places. In a very indirect way, introduction of activity and people flow proffers more eyes on the street, and thus provides sense of safety and security, where Jacobs (in Montgomery, 1995) has termed as natural surveillance. After all, these will increasingly influence the complexity of the environment, where Rapoport (1977) asserts need to be nurtured by preserving local character of areas and building new areas of diverse character in terms of uses, people, and physical character in all sense modalities. Here, the term uses also has been emphasized by Montgomery (1995) where attention is given to economic activity.

Transparency is another important quality of activity that precisely needed to add distinctiveness for that activity (Lynch, 1981; Shuhana, 2011). Lynch (1981) contends transparency as the extent to which one can directly perceive the operation of the various technical functions, activities, social and natural processes that occur in the city because they convey a sense of life. Viewing this contention, Shuhana (2011) clarifies that the more transparent or visible the activities are, the more they contributed to the identity of place. As an example, this can best be promoted by displaying merchandise to the public at the outer part of particular activity settings for instance, at the arcaded passageway or five-foot-way of the shophouses (Wan Hashimah & Shuhana, 2005).

2.4.1.3 Meanings and non-visual aspect

Other than physical quality, Shuhana (2011) has also discovered experiential quality as another important aspect of identity. As argued by Arreola (1995), readiness and distinctiveness of physical structures are essential prerequisites for building identity but people's feelings, perceptions or meanings always form the very basis for this construct. This implies that in describing the identity of a place, one should not only be looking solely on the presence of distinct physical elements but also the spirit that gives life to such characters, called genius loci. Nasser (2003) looked at the term *genius loci* or spirit of place, also referred sense of place in design discipline (Puren et al., 2008) as a key components behind the selection of areas that are worthy of conservation. Spartz and Shaw (2011) advocate this to be based on symbolic meanings, beliefs and experiences within a spatial setting. In essence, the cultural contexts, societal trends, political and economic forces have also had significant influences in selecting area for conservation (Mason, 2002). The Institute further demonstrates that conservation practice is commonly appropriate for places which have been recognized as having value.

In addition to the physical fabric, the notion of values subsumed in the uses, meanings and associations of a place is essentially recognized in the 1999 amendment of the Burra Charter (Cassar, 2009). Rather than reside in a static set of objects, Araoz (2011) claimed that the range of values are now appeared to serve a new social role.

For example, the World Heritage Site of the Sydney Opera House in Australia was no longer valued only because of its strong aesthetic elements and great design yet its ability to serve as a major performing arts center. Apart from unique architectural and historic importance, many of the impressive old traditional mosques in Malaysia are striven to be preserved as they were seen indispensable to the well-being mostly, if not entirely to the Muslim community (Johar et al., 2011). As argued by Lynch (1960), a highly valued place was the culmination of its patina of experiences and events. Spartz and Shaw (2011) further demonstrate this notion in their most recent research in which the urban natural area of University of Winconsin (UW) Arboretum was highly held as a place for recreation, social gatherings and sanctuary, although not immediately discernible, devoted on social value. For Pearson & Sullivan (1995) places that appear to be old, although not necessary tend to be valued.

Values embodied in a place may not be easy to define as the term value is found to be characterized by numerous definitions through the reviewed literatures. From Pearson & Sullivan (1995) point of view, cultural or heritage value can be classified into three broad categories. First, public or community heritage value which encompasses historic, aesthetic or social values, second, traditional, historic and contemporary values which most valued by minority groups in particular places, and last of all, the scientific and research values. Neither exhaustive nor prescriptive, these are the values that may significantly help in establishing and maintaining community's sense of place or belonging.

On the other hand, Feilden (2005) enumerates the values under three separate headings: emotional, cultural and use values. Wonder, identity, continuity, respect and veneration, and symbolic and spiritual feelings which fall under the heading of emotional values are very much dependent on cultural awareness. In contrast, cultural values which include the aesthetic, historic, documentary, archaeological, architectural, technological, scientific, landscape and urbanological elements are appreciated by relatively knowledgeable persons, and to continue, to be defined by experts and scholars. The last heading of use values possess functional, economic, educational, political and also social values which covered largely by emotional values. As suggested, values are not mutually exclusive and may be overlapped (Australia ICOMOS, 2000; Pearson & Sullivan, 1995).

Murzyn-Kupisz (2010) argued that using heritage as an income-generating asset may entails the notion of use value. With respect to non-use values, Murzyn-Kupisz (2010) notes that:

> *"People may derive utility not only from actual visits to heritage sites but also from just knowing that a site or a monument exists and thus they have an option to visit it in the future (option value). They may also value the very fact that a given object or site exists without ever planning on actually consuming it (existence value) or enjoy knowing that it is available for consumption to others (altruistic value). Ensuring that heritage sites and objects are preserved for future generations may also be important to them (bequest or endowment value)"* (p.387).

Overall, heritage places may hold a range of values for its society. Diverse interpretation of meanings or values assists in the identification of areas that seem worth to be preserved (Nasser, 2003). As argued by Tuan (1977), meanings distinguish a place

from an undistinguished space. Furthermore, a number of researcher assert the importance of meanings and values in making places more noticeable and memorable through the attachment that people have with the place (Norsidah, 2012; Proshansky, 1970; Shuhana, 2011). According to Marcouyeux & Fleury-Bahi (2011) and Twigger-Ross & Uzzell (1996), individual builds place identity to the extent he or she feels attached to it. This implies that to secure identity is to ensure continuity not only the physical, social and place meanings but also attachment held by the people (Norsidah, 2010).

2.4.2 Place attachment

Created through interactions with the environment, the term place attachment is generally defined as an affective bond or link between people and specific places (Giuliani & Feldman, 1993; Hernandez et al., 2007; Hidalgo & Hernandez, 2001; Low & Altman, 1992; Norsidah, 2010; Ramkissoon et al., 2012; Schroder, 2008; Shuhana & Norsidah, 2008; Smaldone, 2006; Williams & Vaske, 2003). For example, Giuliani & Feldman (1993) refer place attachment as a positive connection or association that people develop with places. Varied greatly among individuals, Tuan (1977) used the term *topophilia* to describe this positive affective tie to place.

In order to avoid confusion with other associated concepts such as the residential satisfaction, Hidalgo & Hernandez (2001, p.274) incorporate the main characteristic of place attachment, particularly the tendency to maintain close relations with the place in defining the concept. In their words, place attachment is '…a positive affective bond between an individual and a specific place, the main characteristic of which is the tendency of the individual to maintain closeness to such a place'. For Trentelman (2009), place attachment can be differentiated from another overarching place concept

called sense of place by the latter considers not only positive but also negative aspects of a relationship with a place.

A number of literatures have observed place attachment as an identity-related phenomenon (Hauge, 2007; Hernandez et al., 2007; Marcouyeux & Fleury-Bahi, 2011). As cited by Hernandez et al. (2007), there are about four stances that illustrate the relation between place identity and place attachment concepts: stating both as a same concept; consider them as dimensions of a supraordered concept such as sense of place; conceive place attachment as a component of place identity; and lastly view attachment to a place as a multidimensional construct comprising identity, place dependence and social bonds. According to Trentelman (2009), it is important to use the conceptualizations that best fit the researchers' work.

From Marcouyeux & Fleury-Bahi (2011) point of view, the only way to understand the nature of this relationship is by viewing place identity as a multidimensional construct, one of which is the attachment to a place. Individual connections to place in response to meanings ascribed to a setting would be a fundamental component of place identity (Proshansky, 1970; Shuhana & Norsidah, 2008). In some way, it is attachment with a place that supports and influences identity development (Norsidah, 2010; Relph, 1976; Twigger-Ross & Uzzell, 1996). From this perspective, it is affirmable that place attachment forms before place identity and more importantly, facilitates and influences the latter (Hernandez et al. 2007). Accordingly, the following Section 2.4.2.1 set forth indicators or factors influencing continued attachment with a place.

2.4.2.1 Place attachment indicators

The identification of place attachment indicators will be useful in planning and securing identity of local places. While being criticized as being messy (Hidalgo & Hernandez, 2001; Trentelman, 2009), distinguishing between place attachment indicators,

determinants and measures is not consistent across the reviewed literature. For the purpose of this study, an indicator is used to provide information and point the presence of individual's attachment to a particular place. Overall, results from the precedent works have revealed a number of indicators that have significant influence to attachment of a place. These indicators are deliberately outlined as follows:

a) Gender

b) Age

c) Ethnicity

d) Place of origin

e) Length of association

f) Frequency of visits

Various indicators of attachment have been discussed in a number of studies yet chiefly dealt with the length of association with a place (Lewicka, 2008; Low & Altman, 1992; McAndrew, 1993; Norsidah, 2010; Puren et al., 2008; Relph, 1976; Shuhana & Norsidah, 2008; Smaldone, 2006). According to Low & Altman (1992), an emotional and affective people-place relationship is seen as a result of a long-term connection between people and the place. A study of recreation place previously carried out by Smaldone (2006) also found that endurance which refers to length of association with a place as an important factor in strengthening attachment to a place. This notion is further demonstrated in Norsidah's (2010) study of place attachment in the traditional shopping streets in the city centre of Kuala Lumpur. According to Puren et al. (2008), people who have developed close ties with a place predominantly stay in that place for a period of 10 or more years.

Frequency and number of visit constitutes another important indicator of attachment (Low & Altman, 1992; Shuhana & Norsidah, 2008; Smaldone, 2006; Williams &

Vaske, 2003). Smaldone (2006) in his research on the role of time in place attachment argued that frequency of visits strongly associates with place attachment. This is evidence as people who reported more visits to a place were more likely to report special place than first time visitors or those with fewer visits. Furthermore, Shuhana & Norsidah (2008) also found that longer and greater number of visits results in greater familiarity with one's place which in turn central to developing attachment to a place. The emotional result tends to be powerful when form and familiarity work together (Lynch, 1981).

On the other hand, Relph (1976) believes that attachment to a place is not entirely, albeit important, depends on time as people may be able to achieve very quickly an attachment to new places either because the landscapes are similar to ones already well-known or because those people are open to new experiences. Gifford (1997) advocates this to be developed through positive social interaction within the community. For Backlund & Williams (2004) and Trentelman (2009), attachment may come through hearing stories and memories from others. Incidentally, this notion is somewhat indicates that mobility or nomadism does not weaken or preclude an attachment to place as what is commonly held or believed (e.g. Schroder, 2008; Taylor, 2010).

Socio demographic characteristics have been included in a number of studies on attachment to place. One of the characteristics identified as indicator of attachment constitutes the age (Hidalgo & Hernandez, 2001; McAndrew, 1993; Schroder, 2008). Hidalgo & Hernandez (2001) found that individual attachment to place increases with age. Consequently, it is not surprising that older people are often seen as the most strongly attached to places (McAndrew, 1993). Shuhana (1997) also found that attachment to place through meanings and association is held most strongly by older residents than the younger one.

Furthermore, Hidalgo & Hernandez (2001) suggests that gender mediates attachment with women being more likely than men to show greater attachment to place. In contrast, gender was found to play no and little independent role in Shuhana's (1997) and Schroder's (2008) studies respectively. In addition to this, Shuhana (1997) also found that ethnic groups have no significant effect on the attachment formed. Given the limited number of works available regarding the indicators in people perceptions, Shuhana (1997) also suggested that the study considering place of origin of an individual should be carried out.

2.4.3 Understanding the nature of values

Conservation entails all the process of looking after a place which may include maintenance, preservation, restoration, reconstruction and adaptation, each having a myriad of arguments vary from prolongation and extension of the life of cultural property (Johar et al., 2011), prevention of decay, management of changes under the current climate of globalization (Feilden, 2005), retention of authenticity, development of our nation and continuation of legacies for posterity (Ahmad Sarji, 2007). Despite this variety of reasons, to retain the cultural significance of a place is often understood as the ultimate aim of conservation (Ahmad Sarji, 2007; Australia ICOMOS, 2000; Pearson & Sullivan, 1995; Mason, 2002).

To achieve this aim, the Australia ICOMOS's Burra Charter suggests that it is important to have an understanding of the nature of the cultural significance of a place (Australia ICOMOS, 2000). More specifically, it is an attempt to ensure that the future decisions regarding the place's conservation are made with full knowledge of the relevant facts and most importantly, occur to conserve back those values (Pearson & Sullivan, 1995; The Getty Conservation Institute, 2000). A second reason for understanding the values is perhaps because of the difficulty in quantifying and delineating the values (Fletcher et

al., 2007). For these reasons, it is therefore appropriate to have an overview of some characteristics of the cultural significance as follows:

a) Multi-faceted

While acting as a tool to bind people together, values make a place significance transcending others (The Getty Conservation Institute, 2000). Heritage place as reflected in Australia ICOMOS's Burra Charter may holds a range of values for different individuals or groups at a particular time (Australia ICOMOS, 2000). This becomes clearer as various types of heritage significance are described in Section 2.5. Accordingly, it is essential that relevant local communities, owners as well as the professionals including but not limited to historians, architects, archaeologists and heritage advisors are collaborated in the assessment process so as interests from these multiple stakeholders are equally considered (Pearson & Sullivan, 1995).

b) Human dependent

Neither static nor inherently embedded in cultural properties, values are ascribed to a place by humanity (Pearson & Sullivan, 1995; Tainter & Lucas, 1983; Tuan, 1977). As argued Mason (2002), values are formed in the nexus between objects and its contexts. Significance as defined by Tainter & Lucas (1983, p.714) is a '…quality that we assign to a cultural resource based on the theoretical framework within which we happen to be thinking'. To a greater or lesser degree, this attribute of significance may cause unconscious bias of the various aspects of values attributed to a place especially when it carries people's mind back into the uncomfortable memory. Because of the diverse interests and perceptions of the people in valuing a place, it is also important to reiterate that a place may possess differing values at a time.

c) Changing value

Over time, the cultural values ascribed to a historic place are constantly changing and evolving (Araoz, 2011, Australia ICOMOS, 2000; Mason, 2002; Pearson & Sullivan, 1995; The Getty Conservation Institute, 2000). As argued by Tainter & Lucas (1983), the empiricist-positivist thought that inherently present of significance in cultural property is arguably spurious. For Landorf (2009, p.397) this notion is also successfully concluded in the Amsterdam Conference which acknowledged World Heritage properties as '…dynamic entities where cultural and social values evolve. They should not be frozen in time for purposes of conservation'.

To continue, the United Nations Educational, Scientific and Cultural Organization (UNESCO) provided the broad definition of heritage as "our legacy from the past, what we live with today, and what we pass on to future generations". Viewing this definition, Rodwell (2007) argues heritage as a fluid phenomenon rather than be thought of as static collection of things and as fixed in particular time. As heritage changes, so does the value which makes them. As revealed by English Heritage (2008) such changes is inevitable caused by natural processes, the wear and tear of use, and people's responses to social, economic and technological change. In this sense, an attempt to freeze values is thus impossible (Araoz, 2011).

The fact that values may decline or grow is further adds complexity to the ever-evolving nature of the values. English Heritage (2008), for instance, suggests that it tends to grow in strength and complexity as people's understanding deepens and perceptions of a place evolve. In some way, a place may be found significant in present day but not in the past (or vice versa) or it may be valued for different meanings among different generations. Such dynamic and fluid concept of the values further results in the endless assessment and reassessment process (Pearson & Sullivan, 1995).

d) Comparative

Values are equally important among themselves and neither can be judged as having more significance than the other (The Getty Conservation Institute, 2000). However, they are always comparative provided that cultural places demonstrate similar historic theme with other places of the same sort (Pearson & Sullivan, 1995). In some instances, a place may be identified as significant on the basis of its rarity or representativeness. Furthermore, it may also depend on the condition, integrity and authenticity of a place (Heritage Council of Western Australia, 2012).

Neither exhaustive nor prescriptive, all the attributes discussed above are useful to dictate future policy decisions. This however, is not a stand-alone aspect to be considered as development of such policy for managing a place also requires consideration of other factors such as financial, legislative or social concerns, as the Australia ICOMOS' Burra Charter notes '…policy development should also include consideration of other factors affecting the future of a place as the owner's needs, resources, external constraints and its physical condition' (Australia ICOMOS, 2000). In addition, understanding the nature of cultural significance is also imperative before assessing the values of a place. For this reason, the researcher deals briefly with the characteristics of values before proceeding to a discussion on the assessment of heritage places in the following section.

2.5   Assessment of Local Heritage Places

It is argued that the absence of statutory recognition for places at the local level in Malaysia does not necessarily imply that it has no or lack of significance. In places where the overall significance and importance are unclear or poorly understood, detail study and analysis which capable in establishing particular value of a place should be

undertaken. The task, according to Australia ICOMOS (2000) entails the assessment of cultural significance as well as the preparation of a statement of cultural significance. Pearson & Sullivan (1995) describe the former as the process of determining the value of a heritage place involving two interconnected elements; first, the determination of the elements that made the place significant together with the importance or values attached to it and second, the determination of the degree or level of value that it holds. While this study does not attempt at determining the level of significance but rather aims to identify the distinct characters of places on value based judgment, the second element of this assessment process would be redundant.

English Heritage (2008) has also demonstrates the process of assessing cultural significance as an important practice that can reveals new information, gives new insights into the cultural places and ultimately bridge to value establishment. To continue, the sounder basis for this purpose is to compare the value with existing selection criteria for the assessment of heritage places. In the context of local heritage places, there is no such criterion available in Malaysia. To date, the criteria listed under Section 67 of the National Heritage Act 2005 are only pertinent for national designation and hence, not readily adopted for local use. Perhaps even worse, they are too broad to be useful in real assessment practices (Ahmad Sarji, 2007).

To get around this limitation, this study has substantially review the criteria demonstrated by the international well-established and best practices in identification and assessment of heritage places that will be of local significance. Table 2.4 outlines the selection criteria adopted across Australia and England for the assessment of potential local heritage places that are important to their local communities.

Table 2.4: Local heritage assessment criteria adopted across Australia and England (Adapted from Development Act, 1993; English Heritage, 2010; NSWHO, 2011; HCWA, 2012)

	Heritage Council of WA	Heritage Council of NSW	Heritage Council of SA	English Heritage
Aesthetic	🔴	🔴	🔴	🔴
Historic	🔴	🔴	🔴	🔴
Scientific	🔴	🔴	🔴	🔵
Social	🔴	🔴	🔴	🔴
Economic			🔴	
Evidential				🔴
Age				🔵
Group				🔵
Design landscape				🔵

🔴 Main criteria   🔵 Subsidiary criteria

Of the six states in Australia, only New South Wales and Western Australia has the mandatory guidelines presenting criteria to assess local heritage significance and guidance on the local entry level (The Heritage Chairs and Officials of Australia and New Zealand, 2008). The criteria set out in New South Wales and Western Australia both have assimilate the four values in the Australia ICOMOS's Burra Charter namely aesthetic, historic, scientific and social values. Though no specific guideline provides full detail on assessing local heritage items in South Australia, criteria set out in Development Act 1993 can be useful in designate a place as being of local significance within the state. Appear to be of similar with the criteria adopted in New South Wales and Western Australia, the Heritage Council of South Australia is yet intended to include heritage places that can generate economic benefits to the locality.

Similarly in England, decisions in adding an asset of locally importance to a local heritage list are essentially made on the basis that it satisfies the requirements set by the selection criteria (English Heritage, 2010). People may value a place for its age, rarity, landscape qualities, landmark status, archaeological interest as well as its aesthetic, group, evidential, historic and social value. These are examples of selection criteria commonly used for both local and national designation in England. However, these criteria can be further classified into four main headings: evidential, historic, aesthetic and communal value as they can encompass and cover all other subsidiary values mentioned previously (denoted in Table 2.4 as red and blue dots respectively).

Interestingly, different terms referring to criteria for assessing local heritage places across the countries are used to convey the same meaning. For instances, the term social value in Western Australia is synonymous with communal value in English Heritage's guidelines and the term scientific value may used interchangeably with the term scientific as well as archaeological interest acknowledged in Western Australia and English Heritage respectively. In expressing these diverse terms in a standardized manner, this study will used the terms provided by the Australia ICOMOS's Burra Charter as the main headings for the following discussion regarding the range of heritage values that may be attached to a place that is of significance to the locality. Pearson & Sullivan (1995, p. 134) assert that it "…does seem to be a distinct advantage for everyone in using a set of criteria already widely accepted…the Charter and its terms and processes are well established and accepted in Australia, and are basic to good conservation practice". It is worth noting that the statements in italics in the following sections are also drawn from the Burra Charter 1999.

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2.5.1   Aesthetic value

Aesthetic value includes aspects of sensory perception for which criteria can and should be stated. Such criteria may include consideration of the form, scale, colour, texture and material of the fabric; the smells and sounds associated with the place and its use (Australia ICOMOS, 2000).

The above definition derived from Australia ICOMOS's Burra Charter turns to remain unclear, but is welcome in that it appears to show the existence of aesthetic value (Pearson & Sullivan, 1995). For instances, the Barrington Bridge is found to be of significance to local communities in Western Australia not simply because of its historic and social value, but long distance visibility, clear structural details and impressive design of this timber truss road bridge also deliver aesthetic qualities to the place (HCWA, 2012). Similarly, apart from historic value, the oldest urban structures of traditional shophouses in Malaysia which vary from Dutch architectural style to British Neo Classical to Modernist style are also indisputably valued for their aesthetic qualities (Wan Hashimah & Shuhana, 2005).

Aesthetic value was accredited as one of the two values accepted for heritage designation since the adoption of Venice Charter in 1964 (Araoz, 2011). According to Pearson & Sullivan (1995), heritage places are aesthetically valuable when its particular design is judge to be universally admired, demonstrate perfect example of any particular style, and also by pleasing juxtaposition of such places and landscapes that are deemed to have strong aesthetic appeal. English Heritage (2008) in *Conservation Principles, Policies and Guidance for the Sustainable Management of the Historic Environment* contends that aesthetic values '…can be the result of the conscious design of a place…or develop more or less fortuitously over time'. To continue, they relate the former to design value which embraces form, proportions, massing, silhouette, views

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and vistas, and circulation under the heading of composition, materials or planting, decoration or detailing, craftsmanship, intellectual programme governing the design, and eventually the choice or influence of sources from which it was derived, thus give rise to associational value. Commonly referred to visual qualities, design and evolution of heritage places, Mason (2002) adds another source of aesthetic value as sensory experience, particularly the smell, sound, feeling and sight offers by such places.

Tiesdell et al. (1996) outline seven strong arguments for historic preservation, one of which aesthetic value. As illustrated in Table 2.4, aesthetic values appear to be one of the key criteria used for assessing local heritage places. In Western Australia guidelines, a place with creative or design excellence, landmark quality or beliefs to make a contribution to important vistas as well as the overall quality of its setting is perceived to has aesthetic value (HCWA, 2012). Under the same criteria, these attributes probably similar with the ones outline in other states' or countries' guidelines for local heritage assessment. A place is deemed to be of aesthetically importance to local communities in New South Wales as if it has been the inspiration for or demonstrates creative or technical innovation or achievement, demonstrates distinctive aesthetic and landmark qualities, and also epitomizes a particular taste, style or technology (NSW Heritage Office, 2011). As for English Heritage (2010), a place under this criterion associates with local styles, materials or any other distinctive local characteristics.

Overall, places with aesthetic value tend to have supreme architectural quality. However, heritage places with less architectural quality may also have this value, mainly through accretions of time (English Heritage, 2008; Pearson & Sullivan, 1995). As described by Feilden (2005) pleasing experience and appreciation of aesthetic value are generally lowest about thirty years after production of work of art, however began to thrive thereafter.

2.5.2 Historic value

A place may have historic value because it has influenced, or has been influenced by, an historic figure, event, phase or activity. It may also have historic value as the site of an important event. For any given place the significance will be greater where evidence of the association or event survives in situ, or where the settings are substantially intact, than where it has been changed or evidence does not survive. However, some events or associations may be so important that the place retains significance regardless of subsequent treatment (Australia ICOMOS, 2000).

Regularly, the very notion of heritage is deeply rooted in historical value (Mason, 2002). As with aesthetic value, historic value was once the principal determinant in designing heritage through the adoption of Venice Charter 1964. A PhD study by Faizah (2009) on built heritage's protection in the capital cities of Kuala Lumpur in Malaysia and Perth in Western Australia found that historic value relatively derives from the potential of the built heritage to demonstrate stages in historical development and architectural style of a city, provides a sense of history of a culture, reference point for future and opportunity for storytelling, and also, acts as a record of city's civilization. To some extent, these justifications are similar to that of criteria given in assessing historic significance of the local heritage places. For instances, a place will be of historically important to the locality if it is associated with past events, developments or cultural phases that are significant to locality's history, epitomizes technical or creative achievement from a particular period, and demonstrates strong association with the life or works of a person, group of persons or organization in shaping the locality (HCWA, 2012). According to Mason (2002), historical value can simply be accrued from the age of the place.

To continue, Pearson & Sullivan (1995) suggest the presence of this value by means of associations of a place with particular event or trend in the past. As suggested in Australia ICOMOS's Burra Charter, such associations become stronger and more noticeable if it is manifested in physical fabric or form of a place. In a local context, indeed, a place will be regarded as having no historic value if it retains no physical trace or if any, has been so altered that it can no longer support the claim (HCWA, 2012; NSW Heritage Office, 2011). English Heritage (2008) judges such physical evidence to have, so-called evidential value: 'Physical remains of past human activity are the primary source of evidence about the substance and evolution of places, and of the people and cultures that made them…their evidential value is proportionate to their potential to contribute to people's understanding of the past'. Evidential value is however to be distinguished from illustrative value in a way that the latter is very much depends on visibility and not easily diminished by change as the former.

While absence of convincing evidence may lead to false or spurious significance (Pearson & Sullivan, 1995), negative justifications such as a fear of change and a fear of an unknown future of the concern visible and tangible evidence have been argued (Tiesdell et al., 1996). Integrity or completeness as well as the continuing traditional use or function of a place does strengthen and make major contribution to the claimed historical significance (English Heritage, 2008; Pearson & Sullivan, 1995).

2.5.3   Scientific value

The scientific or research value of a place will depend on the importance of the data involved, on its rarity, quality or representativeness and on the degree to which the place may contribute further substantial information (Australia ICOMOS, 2000).

Recent awareness on the importance of built heritage conservation undoubtedly inspires rigorous research on historical setting. This essentially allowed people to understand and learn a great deal about their past history, culture, environment, behavior, earlier technology, architecture and so forth. A place which suited in answering or providing information regarding these inquiries is claimed to be scientifically valuable (Pearson & Sullivan, 1995). Nevertheless, it is the greatest error to assess the research significance of a place solely on this basis as it is also important for such place to add substantially and significantly to public's knowledge in supporting the claim. While different, the terms scientific, research, archaeological and informational value exactly referred to the same meaning. All the terms are thus to be used interchangeably in this study.

As in England, though the four broad groups of values: evidential, historical, aesthetic and communal be of prime criteria for assessing local heritage listing, other values including archaeological interest are also expressed as one of the importance criteria in local place's designation (English Heritage, 2010). Yarloop Timber Mill Workshops (1895), Wallcliffe Homestead (1865) and Bullabulling Rock Water Catchment and Dams (1894-1898) are all found to be scientifically valuable to the local communities in Western Australia (HCWA, 2012). In particular, the significance of the places has been described in terms of their capacity in demonstrating qualities of technical innovation and accomplishment. Evidence of human settlement from the Palaeolithic, Neolithic and Metal ages found in the recently recognized UNESCO's World Heritage Site, the Lenggong Valley in Hulu Perak, Malaysia is valuable in terms of expanding our knowledge concerning the past human origins, evolution and adaptation (World Heritage Convention, 2012). Clearly, this archaeological site has scientific value.

As reviewed so far, attributes listed in the inclusion guidelines for one particular value, though not all, overlaps somewhat to those listed for other criteria. For instances, based on the criteria used for the assessment of local heritage places in the New South Wales,

a place that has potential to provide evidence of past human cultures may derives both historic and research value (NSW Heritage Office, 2011). Heritage places, as previously described, may possess more than one value (Australia ICOMOS, 2000; HCWA, 2012; NSW Heritage Office, 2011; the Getty Conservation Institute, 2000; Tiesdell et al., 1996).

2.5.4 Social value

Social value embraces the qualities for which a place has become a focus of spiritual, political, national or other cultural sentiment to a majority or minority group (Australia ICOMOS, 2000).

English Heritage (2008) opines social value to be derived from places that '…people perceive as a source of identity, distinctiveness, social interaction and coherence'. This notion is also supported by HCWA (2012) when they suggest that places with social value generally, though not necessarily, tend to develop positive local's sense of place and identity. Identity or its simplest form of sense relates to a concept that is responsible for people's satisfaction towards their environment (Banz, 1970 in Shuhana, 2011). Hence, places with social value also may satisfy people living in it.

The narrow tapering monument of the Obelisks and Memorial Plaque (1896), the Eastern Railway Deviation (1894) and the Victoria Park Primary School (1894) are all valued by the local community in Western Australia as they serve extensively as an important landmark, historical reminder and also as a social and functionally educational venue respectively (HCWA, 2012). As argued by Pearson and Sullivan (1995), places may acquire social value because of it immense historic, scientific or aesthetic significance, and therefore to a certain extent may not mutually exclusive. Similarly stated in Western Australia's and New South Wales's guidelines, a place is deemed to be of socially significance if it has strong or special association with a

particular community or cultural group in the area for social, cultural, educational or spiritual reasons (HCWA, 2012; NSW Heritage Office, 2011). To continue, such places do not have to be valued by the whole community to be significant as the term community here may be defined by ethnic background, religious belief or profession.

On the contrary, English Heritage (2008) holds that social value is closely associated to an activity and may have no direct relationship to any other values that have been ascribed to a place. Other heritage values such as evidential, townscape and spiritual values are very much dependent on the survival of physical fabric. The opposite however applies for social values. As argued by Feilden (2005), social values are largely covered by emotional values such as the wonder, identity, continuity, respect or veneration, and symbolic and spiritual value. The latter depend upon cultural awareness.

Each place often has many moments of achievement and of frustration to be recalled by particular community. Both may derive social value but the later would rather be overlooked as they often favor rosier experience or memories (Pearson & Sullivan, 1995). Another potential problem related to this value is observed when places that are not forming part of the outstanding example of its type, or absence of its historical associations are taken as excuses for such places to be regarded as socially valuable (Pearson & Sullivan, 1995). Simply that they are not currently accessible to the people or that they are not part of the sense of place that the community may be striving to retain. Indeed, as Mason (2002) suggests, social value can accrue in a way that heritage site is use for activities that are not necessarily vis-à-vis historical values of the site. There is also a case where place can be so powerful or socially important just because of their existence, thus imply the notion of existence value. Murzyn-Kupisz (2010) argues that places derive existence value when people '…value the very fact that a given object or site exists without ever planning on actually consuming it'.

It is argued that places which tend to be valued by local communities often refer ignorantly to as being less important. In the context of social significance, this problem has led to the American practitioners' recommendation of so-called ethnic or minority significance as a value for places that are socially important to them (Pearson & Sullivan, 1995). Above all, there can be no doubt that values are difficult to be substantiated as they are not readily apparent but social value is sure the hardest criterion to identify (HCWA, 2012). This is especially true when people get confused in valuing places for amenity reasons rather than their cultural values.

Personal symbolic meanings, beliefs and values attributed to a particular setting have been grouped under the main heading of social value. Although it is depends ultimately on the meanings society places on such setting, reflection of the significance tend to be obvious when dealing with the interests of majority ethnic groups as opposed to the minority culture which often disregarded or overlooked (Pearson & Sullivan, 1995).

2.5.5   Economic value

It is argued in this study that economic value of historical resources has gained paramount importance in the era of globalization. Modernization or globalization that brings about much increased competition and profitable development or projects often oblige for more land. As a result, there is always a danger that the older areas to be redeveloped and made up of modern buildings, old historical building to be demolished or taken down without proper guidance, and ultimately caused the city to lose its distinctive character or uniqueness (Noor Amila et al., 2010b; Noor Suzaini, 2007). As argued by Tiesdell et al. (1996), there must be an economic potential proffer by them for historic places to remain revered and preserved.

The term 'valuable' which often attached to historical reserves itself hold these resources to be meaningful in economic globalization (Rypkema, 2002). For instance, it

is a truism today that heritage conservation will ensure good economic returns especially when linking with tourism (Chang, 2010; Feilden, 2005; Henderson, 2002; Rypkema, 2001; 2002). A proof of the notion can be seen in Henderson's work in which majority of the principal urban heritage found in the former colonial cities of Malacca, Penang and Singapore are transformed into places for tourists to visit though some might regard it as a new form of imperialism (2002). Ockman & Frausto (in Chang, 2010, p. 963) call this phenomenon as architourism which referred to as '…a process in which built environments serve as marketable destinations to lure visitors, investments and media attention'. Increasingly, this may not only appeal to iconic buildings, but also the non-iconic one. Tourism continues to be an increasingly attractive alternative for improving not only economies of major historical cities but also small cities and town. As stated by Ryan et al. (1999), tourism generates a significant amount of spending in many small cities and villages thus provide additional revenue needed for local businesses to remain financially viable.

Historical buildings are thus can be used to generate profits and undeniably, this is relatively important in this new paced of the 21st century. A discourse on the economic power of restoration by Donovan D. Rypkema (2001) has outlines eight ways of how historic preservation can contributes to the 21st century economy: jobs, household income, heritage tourism, small business incubation, downtown revitalization, small town revitalization, neighbourhood stability, and neighbourhood diversity. In addition, findings from recent research done by Noor Amila et al. (2010a) also addressed economic as one of the prominent criteria for redevelopment decision in conservation areas. There is an old saying that goes, 'Kill two birds with one stone'. It is wise therefore to preserve the quality of irreplaceable historic resources while making revenues from them (Rypkema, 2001).

2.5.6 Political value

One of the prime motivations in conserving historical buildings is to establish political identity. Logan (2002) take a very negative view of this circumstance by describing that the process of heritage conservation in several Asian countries is being exploited to serve the narrow interests of the regime currently in power. As his lines suggest (Logan, 2002):

> '...the domination by national governments of large scale urban development decisions facilitates the manipulation of conservation for ideological and political ends...In Yangon, where the authoritarian military junta deliberately uses heritage conservation to bolster its own position...The prioritizing of the conservation of the Royal Palace and Buddhist religious monuments in Bangkok entrenches the power of ruling elites...In Seoul, conservation of the built environment has functioned as a means of expressing the rejection of Japanese dominance and the re-assertion of Korean cultural identity' (p.250).

This way of manipulating heritage resources posits that there is always a danger that the political pressures can cause in distortion of the conservation work. For Feilden (2005), this move is prone to be experienced in a nation that has long been established rather than a new one. Viewing through a positive lens, the use of historical buildings or other cultural objects as political tool, particularly in establishing the history of a nation in people minds however manifests the value to be useable for relatively new nations (Feilden, 2005). Indeed, political value as demonstrated by Faizah (2009) derives from the capacity of built heritage for nation-building. Counted as a key contributor to civil society, political or civil value as defined by Mason (2002) emanates from the use of heritage to build or sustain civil relations, governmental legitimacy, protest, or ideological causes.

2.6   Character-Defining Elements

Identifying elements that made place significance and types of significance it convey is equally important. The former called as character-defining elements are the key features of a building where heritage values reside in or being expressed (Federal Heritage Buildings Review Office, 2009; Parks Canada, 2011). In some way, it plays indispensable roles in defining the overall value of a historic place. Character-defining features or elements as suggested by Jandl (1988) are the tangible components of a building that contribute to its unique character, sense of place and time. In association with the values embodied in a place, these are the elements that substantially drive the subsequent conservation process (Kerr, 2007). Overall, it appear to be the features that are worthy of being preserved and maintained (FHBRO, 2009; Pennock, 2006).

Neither exhaustive nor prescriptive, character-defining elements or features in the *Standards and Guidelines for the Conservation of Historic Places in Canada* is broadly defined as materials, forms, location, spatial configurations, uses and cultural associations or meanings (Parks Canada, 2011). In America, the Secretary of the Interior's Standards for Rehabilitation and Guidelines for Rehabilitating Historic Buildings has stressed the importance of interior over the exterior features of a building in defining historic character of the building (Jandl, 1988). Here, the interior elements may include the building's spaces, sequence and size or shape of spaces, architectural features and finishes, and where available, the building's existing systems. Through a study done in historic village of Chatham in Pennsylvania, Gunderlach (2007) opines sound as an important character-defining feature of historic places.

No single definitive list of character-defining elements is made available and therefore any effort taken to categorize them should be useful. Rather than listing all of the elements, this study uses both tangible (materials, forms, location and spatial

configurations) and intangible (uses and cultural associations or meanings) features as suggested by the Parks Canada (2011) in preparing a statement of significance for local historic place evaluation. Among the reasons are, first, these are the established elements that have been used in real practice of recognizing heritage value. Secondly, others that have been used in America are also well established, yet seem to suggest stringent limitations as the elements were devoted to interior portions of a building. At last, the flexibility and reliability of the character defining elements used by the Government of Canada are ensured in that they are found to be applicable to any historic place identification level.

The theoretical framework discussed above (Section 2.2 to 2.6) is summarized in the following Figure 2.2.
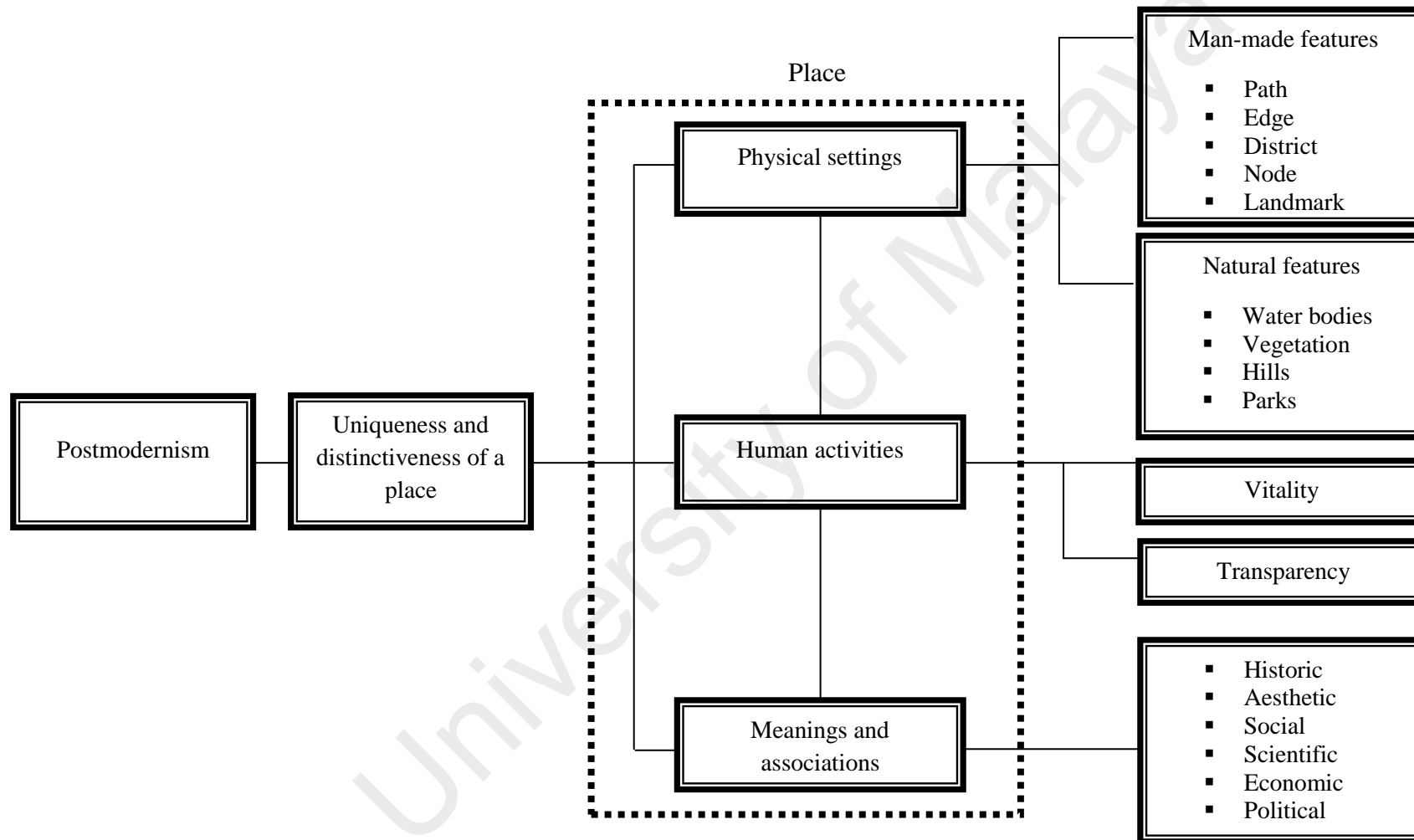
Figure 2.2: Theoretical framework

2.7   Summary

This chapter has presented a review of literature on the contributing elements of place identity (as summarized in Figure 2.2). It is demonstrated that the combination of physical settings, activities, and meanings given by intentions as constituent elements of place simultaneously constitute the three fundamental components of place identity. The importance of physical built environment or more generally a place in identity development is therefore justified.

Physical setting is made up of numerous characteristics and identifiable elements including natural and man-made features. Distinctiveness of these place features may be influenced by their overall appearance, use for activities settings, location, or other non-visual aspects of the environment such as the smell, sound and sight, of which known as the senses. Viewing the second component of place identity, the senses stimulate also influence the distinctiveness of human activities hence contributing to identity of a place. Other important characteristics such as transparency, intensity and diversity of activities also characterized particular place. Furthermore, the interrelationship between activities and physical setting in making a place noticeable is reflected if the latter supports and facilitates certain activities to take place.

While readiness and distinctiveness of physical structures form essential prerequisites for building identity, people's feelings, perceptions or meanings always form the very basis for this construct. This implies that in describing the identity of a place, one should not only be looking solely on the presence of distinct physical elements but also the spirits or values that give life to such characters. Values identified as possessing importance include the aesthetic, historic, scientific, social, economic and political values.

CHAPTER 3

RESEARCH CONTEXT

3.1   Introduction

Heritage buildings are understood as an expression of the identity of place that must be protected and handed on for future generations in the full richness of their authenticity as urged in the Venice Charter 1964. However, the long term benefits of conserving built heritage are often discounted against opportunities for short term economic development. Evidence as to this is many historic buildings are constantly threatened by demolition to make way for the development of new and high rise structures which often characterized as having identical characteristics. Consequently, the government at whatever level throughout the world continues to develop and enact legislative measures to protect built heritage.

The early development of protection regulations can be traced back to the 15th century but the formal recognition and protection of cultural heritage generally dates from the late 19th century or the early 20th century. While causing immense destruction of historic property, the World War II was yet had some valuable consequences, raising heritage awareness definitively to international consciousness and resulting in the establishment of new norms and legislations at the national and local level for its protection (Jokilehto, 2011b). More recently, the growing acceptance of heritage as a public commodity and a common legacy belonging to all mankind has been confirmed by increasing number of heritage interested groups as well as the great number of interpretations and attitudes to heritage which has further complicated its concept (Loulanski, 2006). This essentially necessitated the development of comprehensive and universal form of heritage legislation.

The primary objective of this chapter is to examine the heritage protection measures with regard to existing plans, policies and legislation impacting conservation of built heritage in Malaysia. The chapter however begins by reviewing the establishment of the conservation charters and guidelines at the international level. The rationale for this review is to familiarize with the specialized terminology used in the legislation and principles of heritage conservation. Furthermore, it is also necessary to substantially review the international charters and guidelines as current conservation principles used in Malaysia are deeply rooted in the ICOMOS Burra Charter and Venice Charter.

3.2 International Charters and Guidelines

Interest and concern regarding the significance and protection of cultural built heritage are informed by an ever-increasing number of international charters, resolutions and declarations that date back to the late 19th century and the early 20th century. Among these are the charters, resolutions and declarations of the United Nations Educational, Scientific and Cultural Organization (UNESCO), the International Council for Monuments and Sites (ICOMOS) and the Council of Europe. Despite predominantly reflect European tradition of philosophy and practice, these documents have influenced and presented the basis to the formation of the many later legislations.

3.2.1 UNESCO

Since the 1960s, the international organization of United Nations Educational, Scientific and Cultural Organization (UNESCO) has been in the forefront in developing globally recognized conventions, recommendations and declarations for cultural heritage protection. These include the Recommendation Concerning the Preservation of Cultural Property Endangered by Public or Private Works 1968, the Recommendation Concerning the Safeguarding and Contemporary Role of Historic Areas 1976 and so

forth. The International Charter for Conservation and Restoration of Monuments and Sites, otherwise known as the Venice Charter 1964 is however claimed to be the most significant guideline which regarded as a catalyst for development and establishment of other suitable conservation documents around the world (Ahmad Sarji, 2005b).

In 1972, at the seventeenth session of the General Conference in Paris, UNESCO adopted the Convention Concerning the Protection of the World Cultural and Natural Heritage known as the World Heritage Convention 1972. The preamble to the Convention considered that '…the existing international conventions, recommendations and resolutions concerning cultural and natural property demonstrate the importance, for all the peoples of the world, of safeguarding this unique and irreplaceable property, to whatever people it may belong' (UNESCO World Heritage Centre, 2005). The parallel recommendation adopted with the 1972 Convention is the Recommendation Concerning the Protection at National Level of the Cultural and Natural Heritage.

While recognizing the achievement of the private sector and public-private initiatives in conserving cultural heritage throughout Asia and the Pacific, the Asia-Pacific Heritage Awards for Cultural Heritage Conservation established by UNESCO in 2000 also act as a catalysts for local preservation activity. To date, Malaysia has been honoured with three awards particularly the Awards of Excellence for Stadium Merdeka in Kuala Lumpur and the Awards of Distinction for Suffolk House in Penang, both in 2008 and the Awards of Merit for Han Jiang Ancestral Temple in 2006 (UNESCO Bangkok, 2011).

The two internationally recognized instruments developed by the UNESCO, particularly the 1964 Venice Charter and the 1972 World Heritage Convention are deemed to be most relevant in providing an international context for the protection of built heritage in Malaysia.

a) The Venice Charter 1964

The 1964 International Charter on the Conservation and Restoration of Monuments and Sites, better known as Venice Charter represented a revision of the 1931 Athens Charter. The Venice Charter compared to the latter restricts the use of modern techniques whereas traditional practices are recommended. It also stresses the importance of setting, respect for original fabric, precise documentation of any intervention, the significance of contributions from all periods to the building's character, and the maintenance of historic buildings for a socially useful purpose. Furthermore, the Charter states that the principles guiding the preservation and restoration of ancient buildings should be agreed and be laid down on an international basis, with each country being responsible for applying the plan within the framework of its own culture and traditions.

Drafted at the Second International Congress of Architects and Technicians of Historic Monuments in Venice in 1964, the Charter was a major step towards better conservation of traditional buildings and places. Based on the concept of authenticity and the importance of maintaining the historical and physical context of a site or building, the Charter has sets forth five principles of conservation as followed:

- The concept of historic buildings (Article 1-3): the concept embraces not only monuments but also individual buildings and groups of buildings
- Conservation (Article 4-8): maintaining the use of a building secure its conservation but no change of lay-out, decoration or surroundings should be permitted unless it is the sole means of ensuring their security and preservation
- Restoration (Article 9-13): restoration will be undertaken only when necessary and where original components are replaced they should be integrated harmoniously but be distinguishable

- Archaeology (Article 15): excavations should be carried out in accordance with standards, in that it would not alter the meanings but to enhance understanding

- Publication (Article 16): any works taken should be documented, made publicly available and preferably published

The Venice Charter was adopted as the principal doctrinal document of the International Council on Monuments and Sites (ICOMOS) when it was founded the following year, 1965 and continues to be cited as the baseline document for international conservation philosophy and practice today. For instances, the Australia Burra Charter, the Florence Charter on Historic Gardens (1982), the Washington Charter on the Conservation of Historic Towns and Areas (1987) and others. As Ahmad Sarji (2005b) commented, the Charter has become '… the most influential international conservation document and …has been used as a reference point for development of a number of other conservation documents around the world'.

b) 1972 World Heritage Convention

Adopted by the General Conference of UNESCO on 16 November 1972, the World Heritage Convention (WHC) has proven to be a unique and most widely accepted instrument of international co-operation in the protection of cultural and natural heritage of outstanding universal value. This was reflected in the increase number of the State Parties adhered to the Convention, reaching one hundred and ninety one countries by year 2014. Article 4 of the Convention outlines the duty of each State Party in the identification, protection, conservation, presentation and transmission of the cultural and natural heritage situated on its territory to future generations. They thereby "…will do all it can to this end, to the utmost of its own resources and, where appropriate, with any international assistance and co-operation, in particular, financial, artistic, scientific and

technical, which it may be able to obtain" (UNESCO World Heritage Centre, 2005, article 4).

The World Heritage Convention (2012) asserts that the overarching benefit of signing the Convention is that of belonging to an international community of appreciation and concern for universally significant properties that embody a world of outstanding examples of cultural diversity and natural wealth. In most instances, the State Parties also can benefit from:

- International assistance and cooperation in their efforts to protect and cherish the world's cultural and natural heritage

- Having sites inscribed on the World Heritage List which in turn serves as a catalyst to raising awareness of the site and of its outstanding values, thus also bring important funds to the site and to the local economy through the sustainable tourism activities at the site

- Financial assistance of the World Heritage Fund

- Emergency assistance for urgent action to repair damage caused by human-made or natural disasters

- Elaboration and implementation of a comprehensive management plan that sets out adequate preservation measures and monitoring mechanisms for it listed properties

Source: World Heritage Convention, 2012

By signing the Convention in August 1974, Australia became one of the first of more than one hundred and forty countries committed to the protection of world heritage properties. Malaysia has also ratified the Convention on 7 December 1988 and at the moment of writing, four properties have been listed in the UNESCO's World Heritage List of which two are classified in natural category; Gunung Mulu National Park, and

Kinabalu Park and the other two in cultural category; historic inner-city area of Malacca and George Town, Penang, and more recently, on 30 June 2012, Archaeological Heritage of the Lenggong Valley was added to the List (World Heritage Convention, 2012). Places inscribed on the World Heritage List are considered as having outstanding universal value (OUV) in terms of the ten precise criteria given in the Operational Guidelines together with the values as perceived by the local community. Even though the later often disregarded or downplayed in the justification of OUV (Jokilehto, 2011b), the role of local communities in the implementation of the World Heritage Convention has been increasingly addressed in recent days by the convention itself.

While focus primarily on maintaining the heritage value of World Heritage properties, the issue of sustainable development also has acquired increasing importance in the policies and processes of the Convention. Although none of the Convention's text adopted in 1972 mentions the term sustainable development, it does carry the spirit and promise of sustainability in its contribution in building mutual understanding, dialogue and solidarity among States and communities, which are the preconditions for sustainable development.

The World Heritage Convention is principally administered by the World Heritage Committee, whose responsibility is to establish, keep up to date and publish, under the title of 'World Heritage List', a list of properties forming part of the cultural and natural heritage that are deemed to be outstanding universal value (UNESCO World Heritage Centre, 2005, article 11).The Committee is assisted by a small Secretariat, the World Heritage Centre appointed by the Director-General of the UNESCO and also by the three Advisory Bodies; International Centre for the Study of the Preservation and Restoration of Cultural Property (ICCROM), International Council on Monuments and Sites (ICOMOS) and the International Union for the Conservation of Nature (IUCN),

where the nominations to the World Heritage List are first presented before final inscription by the Committee.

Apart from having the 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 (UNESCO World Heritage Convention, 2012). As of 2014, the World Heritage List comprised a total of 1007 sites, of which 779 were classified as cultural, 197 as natural and 31 in mixed category.

The Convention noted that both cultural and natural heritage are increasingly threatened with destruction not only by the traditional causes of decay, but also by changing social and economic conditions which aggravate the situation with even more formidable phenomena of damage or destruction. State Parties are therefore encouraged to strengthen the appreciation and enhance the protection of the World Heritage properties through educational and information programmes. As argued by English Heritage (2008), it is the key to sustaining the historic environment.

Further to this, Article 5 of the Convention also commits State Parties to adopt a general policy which aims to give cultural and natural heritage a function in the life of the community and to integrate the protection of that heritage into comprehensive planning programmes. This commitment is reinforced by the Recommendation Concerning the Protection at National Level of the Cultural and Natural Heritage, which was adopted in parallel with the Convention.

3.2.2   ICOMOS

The International Council on Monuments and Sites (ICOMOS) is the only global non-governmental organization dedicated to the conservation of the world's monuments and sites. Developed on the model of other non-governmental organizations, especially the International Council of Museums (ICOM), ICOMOS was founded in 1965 in Warsaw,

one year after the signature of the Venice Charter 1964. It is primarily concerned with the philosophy, terminology, methodology and techniques of cultural heritage conservation. Along with the International Union for the Conservation of Nature (IUCN) and the International Centre for the Study of the Preservation and Restoration of Cultural Property (ICCROM), ICOMOS is one of the three advisory bodies to the World Heritage Committee for the World Heritage Convention of UNESCO.

Establishment of the ICOMOS has brought together conservation specialists from all over the world as it serves as a forum for professional dialogue and a vehicle for the collection, evaluation and dissemination of information on conservation principles, techniques and policies. It therefore played a decisive role as world leader in the understanding and protection of cultural heritage (Araoz, 2011). The presence of this two-tier organization has been strengthened by the establishment and growth of its national committees which participate in a range of conservation projects, research work, intercultural exchanges and cooperative activities. Each national committee can undertake specific activities on their own initiatives or at the request of their Government. As of 2014, there were one hundred and ten national committees to the organization, of which Malaysia is a member country.

On the basis of the Venice Charter, several of the ICOMOS national committees have independently developed charters on the principles of conservation within their own culture and traditions. For instances the Burra Charter and the Appleton Charter of the National Committee of Australia and Canada respectively. Despite being originally drafted for Australia use, the former in particular, has now been widely adopted and used in many other countries including Malaysia. Its guiding principles are also closely related to the various charters that preceded the publication of its first edition in 1979 and that coincide with the twenty-year period of its several revisions (Rodwell, 2007).

For the purpose of this study, several charters, resolutions and declarations adopted are:

a) Bruges Resolutions 1975

The ICOMOS Resolutions on the Conservation of Smaller Historic Towns was adopted in 1975 at the 4th ICOMOS General Assembly in Rothenburg, Germany and is known as the Bruges Resolutions. The rationale for acknowledging the resolutions in the present study inherently lies in its universal appliance to the conservation of smaller historic towns despite originally written for European context. Nevertheless, the implementation must take into consideration the specific social, economic and political problems of the different regions of the world. As argued by Wilson (1993), many small towns differ sufficiently in problems they have as his line suggests '…some are growing rapidly, some are experiencing serious economic and population decline…' (p.92).

There is no exact definition of town's boundary and in the context of small towns in South-East Asia, little is known about the characteristics and features of the towns (Jackson, 1973). The dearth is however covered more or less in the Resolutions as followed:

- smaller historic towns can be classified into different types which are characterized by problems in common and by specific features which vary according to their size, cultural context and economic function
- smaller historic town in industrialized countries was formerly an important center yet bypassed by the wave of 19th century industrialization and urban growth
- the towns' economic role is as the center of an agricultural area
- smaller town has not yet expanded beyond its historic core (which is still visually dominant) and has sometimes kept its walls

- the town's historic core still marks the center of social life and business and contains a large proportion of residences

- the surrounding landscape is still very largely unspoilt and is an integral part of the image of the town

- in many cases there is still a balanced and diversified community structure in terms of population and employment: very few smaller historic towns are economic monostructures depending on mass-production processes

In respect to the first point of the aforementioned features of smaller historic towns, the resolutions specifically set forth several common problems that have been plaguing the towns (Article 3). First, the smaller historic towns may suffer from a lack of economic activity which leading to the emigration of the towns' populations to larger centers and the resultant abandonment and decay. However, too much of the activity may also cause disruption of the old structure and the insertion of new elements will often upset the harmony of the urban environment.

Likewise, measures to adapt to modern activities and uses may have similar effects. Even when the population is numerically stable, there may be a tendency, due to traffic and other inconveniences, for the inhabitants to move to modern quarters on the fringes of the town, leading to dereliction of the historic town center. Additionally, the increasing unit size of the social infrastructure such as schools and hospitals tends to destroy the scale of the town and to reduce the level of its services. Last of all, the rapid expansion of population and the accelerating influx of people to the towns in the countries of the developing world threaten to destroy the existing settlement structure (Article 4).

By referring to this problem, the resolutions advocate that any surviving links with the past should not be allowed to atrophy otherwise the national and cultural identity of the

countries will be irremediably impoverished. Governments are also encouraged to provide planning authorities with the responsibility and the authority for protecting their historic towns against the pressure of excessive expansion and industrialization. Other strategies and measures propose by the resolutions in order to counteract the aforementioned dangers threatening smaller historic towns comprise:

- regional policy must take into account the specific needs of smaller historic towns and must ensure the towns' conservation by assigning them a role in keeping with their special structure

- coordination at the planning stage of all public authority policies which affect the town

- planning at the local level must recognize the need to retain and enhance the specific values of the town and should aim to: observe the existing scale of the town in all new developments, to respect its character, its dominant buildings and its relation to the landscape; retain the specific visual qualities throughout the town's fabric, so as to provide continuous network linking the main points of interest; avoid the destruction of historic elements which, at first sight, might seem to be of minor importance but whose cumulative loss would be irretrievable; and to search for appropriate new uses for empty buildings which would otherwise be threatened with decay

- develop methods for surveying, assessing and protecting the character of smaller historic towns by considering technical, legal and financial aspect

- stimulate a sense of pride in their historic environment and a sense of responsibility for its maintenance among the inhabitants and their political representatives as well

In conclusion, the Bruges Resolutions reveals that the preservation of smaller towns has largely been the result of local initiative and such worthwhile activities must be

encouraged and supported (Article 6). Nevertheless, the problems of urban conservation are growing too complex for private action and purely local initiative. In this regard, the future must see stronger and more comprehensive national and regional legislation to encourage the conservation of smaller historic towns, and to protect them from the threat of property speculation.

b) Tlaxcala Declaration 1982

The Tlaxcala Declaration on the Revitalization of Small Settlements (1982) considers initiatives for safeguarding communities living in small settlements and the traditional environment of such places. Acknowledging the importance of small settlements as key witnesses to our cultures and its role in personifying the community relations which give inhabitants an identity, this Declaration emphasizes the local and national governments' responsibility in preserving the aforementioned places. It also recognizes the rights of local communities to be involved in decisions regarding the conservation of their towns and villages, and indeed to participate in the work itself.

By considering the environment and architectural heritage of small settlements as non-renewable resources, the Tlaxcala Declaration stipulates that the procedures for their conservation should be properly developed so as no risk of being impaired or distorted for reasons of political expediency appear. Additionally, the destructive influence of communications media in introducing patterns of behaviour and consumption that is contrary to tradition or communities' ways of life should also be counteracted. The Declaration further advocates that the efforts to preserve identity of the small settlements should not be restricted in any case, by the situation of economic crisis. As Tiesdell et al. (1996) states, all historic urban quarters have '…to cope with change in their economic fortunes while change in their physical landscapes is restricted and controlled in the interests of conservation'.

The Tlaxcala Declaration clearly stressed that the desires to preserve the small settlements must involve bettering conditions for residents, efforts from multidisciplinary team, and improvements on social service and infrastructure within a sensitive context while taking into account local values and traditions. As an outgrowth of the Inter-American symposium on the conservation of building heritage, the Declaration also highlights the use of regional materials and the preservation of the local traditional building techniques as essential prerequisite to satisfactory conservation of small settlements.

As a practical means of continuation for both heritage buildings and affordable housing, the governments are clearly recommended to grant the funds for the acquisition, maintenance, conservation and restoration of dwellings in small settlements. Accordingly, the Declaration asserts that it is necessary to ratify the UNESCO World Heritage Convention 1972 so as to be eligible for the support and technical assistance of the international bodies. Last but not least, the Declaration also attempts to encourage school of architecture to initiate courses in conservation of the vernacular architectural heritage and in traditional building techniques.

c) Washington Charter 1987

The ICOMOS Charter for the Conservation of Historic Towns and Urban Areas 1987 outlines additional conservation principles to complement the Venice Charter, whose emphasis is on the individual monument. Most importantly, this Charter advocates that these principles must embrace those steps necessary for the protection, conservation and restoration of such towns and areas as well as their development and harmonious adaptation to contemporary life. The Charter clearly stresses that the conservation of historic towns and urban areas should be preceded by multidisciplinary studies, aim at ensuring a harmonious relationship between the historic urban areas and the town as a

whole, and documentation of the existing historic area. Other methods necessary for the conservation of historic towns and urban areas highlighted in the Charter comprise:

- continuing maintenance for effective conservation of a historic town or urban area
- new functions and activities should be compatible with the character of the historic town or urban area
- the improvement of housing should be one of the basic objectives of conservation
- the introduction of contemporary elements in harmony with the surroundings should not be discouraged since such features can contribute to the enrichment of an area
- knowledge of the history of a historic town or urban area should be expanded through archaeological investigation and appropriate preservation of its findings
- traffic inside a historic town or urban area must be controlled and parking area must be planned in order to avoid damage to the historic fabric or its environment
- construction of major motorways should not penetrate a historic town or urban area but access to the area should be improved
- preventive and repair measures must be adapted to the specific character of any property affected by the natural disasters
- specialized training should be provided for all those professions concerned with conservation

The Washington Charter 1987 is found to be significant to this study as it concerns not only the large historic urban areas but also the smaller cities, towns and historic centers or quarters. These areas are considered to embody values beyond their role as historical documents. Nevertheless, the Charter further points out that many of these areas are

being threatened, physically degraded, damaged or even destroyed, by the impact of the urban development that follows industrialization in societies everywhere.

The Charter is therefore emphasizes the need to preserve the historic character of the town or urban area including urban patterns as defined by lots and streets; relationships between buildings and green and open spaces; the formal appearance, interior and exterior, of buildings as defined by scale, size, construction, materials, colour and decoration; the relationship between the town or urban area and its surrounding setting, both natural and man-made; and the various functions that the town has acquired through accretions of time, otherwise the authenticity of the town would be compromised. In ensuring its effectiveness, the conservation of historic towns and other historic urban areas should be an integral part of coherent policies of economic and social development and of urban and regional planning at all levels.

While regarded as a useful document that considers broad principles, objectives and methods for planning and protection of historic towns and urban areas, this document was found to be the first charter adopted by the general assembly of ICOMOS that addresses the concept of public participation in conservation process (Rasouli & Khirfan, 2012). In order to encourage their participation and involvement, a general information programme should be set up for all residents, beginning with children of school age.

d) **Principles for the Recording of Monuments, Groups of Buildings and Sites 1996**

The 11th ICOMOS General Assembly adopted the Principles for the Recording of Monuments, Groups of Buildings and Sites in 1996. The Principles are deemed to be of significance to this study because of the emphasis on the need for recording as one of the principal ways available to give meaning, understanding, definition and recognition

of the values of the cultural heritage. Cultural heritage is defined in the Principles as monuments, groups of buildings and sites of heritage value, constituting the historic or built environment. Records of these cultural heritages may include both tangible and intangible evidence thus contributes to an understanding of the heritage and its related values.

The Principles provides a list of information to be included in recording the cultural heritage such as the name, date of origin, location, condition, type of the heritage and so forth. Its principles also draw attention to the justification for documenting the cultural heritage. These include perceiving the process as an effective tool to:

- acquire knowledge in order to advance the understanding of cultural heritage, its value and its evolution;
- promote the interest and involvement of the people in the preservation of the heritage;
- permit informed management and control of construction works and of all change to the cultural heritage;
- ensure that the maintenance and conservation of the heritage is sensitive to its physical form, materials, construction and its cultural significance

The Principles states that the complexity of the recording and interpretation processes requires the involvement of skilled individuals working in collaboration such as specialist heritage recorders, surveyors, conservators, architects, engineers, researchers, architectural historians, archaeologists and other specialist advisors. As highlighted by Jokilehto (2011a, p.18), the conservation and management of historic areas and properties have increasingly become a shared field. Before embarking on a recording process, it is recommended to assemble all the available evidence and information on the cultural heritage that is to be recorded. The Principles also clearly stresses that the

methods of recording used should be appropriate and not cause damage to the nature of the heritage. While placed in a safe archive, the complete report of any recording should also be disseminated and made publicly available. Overall, the Principles sets out the principal reasons, responsibilities, planning measures, contents, management and sharing considerations for the recording of the cultural heritage.

e) The Burra Charter (1979, Revised 1981, 1988, 1999)

Using the Venice Charter as a starting point, the Australian National Committee of ICOMOS decided that a new charter to be written for the Australian Context. This is the document now commonly known as the Australia ICOMOS Charter for Places of Cultural Significance or the Burra Charter. It was first adopted in 1979 at the historic South Australian mining town of Burra. In 1999, the Burra Charter underwent its third and most substantial revision, following minor revisions in 1981 and 1988. To Australian, the Burra Charter is probably the most significant document of the last thirty years on the basic principles and procedures for the conservation of heritage places (Heritage Perth, 2012). This is evident as it has been widely adopted not only in Australia but also in other parts of the world.

While incorporated and developed the underlying philosophy of the influential Venice Charter to suit local Australian requirements, the Burra Charter is differentiated with the former on the basis of its application to all places of cultural significance, not just the monuments covered by the older document. The term place in the Burra Charter is broadly defined as site, area, land, landscape, building or other work, group of buildings or other works, and may include components, contents, spaces and views (Article 1.1). As such, it is not exclusive to historic buildings or urban areas but also encompasses human activity. The Charter also deals specifically with the issues of cultural significance. Critical to this is the broadening of the conception of cultural significance

to include not only fabric but also use, associations and meanings (Walker & Marquis-Kyle, 2004). The strength of the Charter also lies in its universal approach, clear methodology and its advocacy of conservation plan.

Based on the knowledge and experience of Australia ICOMOS members, the Burra Charter defines the basic principles and procedures to be followed in the conservation and management of places of cultural significance. In particular, it sets a standard of practice for those who provide advice, make decisions about, or undertake works to places of cultural significance, including owners, managers and custodians (Australia ICOMOS, 2000). The Charter consists of 34 articles deal primarily with the comprehensive list of definitions, conservation principles, conservation processes and conservation practice. The principles inherent in the Charter are:

- There are places worth keeping because they enrich our lives by helping us understand the past; by contributing to the richness of the present environment; and because we expect them be of value to future generations

- The cultural significance of a place is embodied in its physical material (fabric), its setting and its contents; in its use; in the associated documents; and in its meaning to people through their use and associations with the place

- The cultural significance of a place, and other issues affecting its future, are best understood by a process of collecting and analyzing information before making decisions

- Keeping accurate records about decisions and changes to the place helps in its care, management and interpretation

Detailed guidelines for establishment of cultural significance, development of conservation policy, and procedures for undertaking studies and reports are also included as an attempt to its completeness.

- <u>Guidelines to the Burra Charter: Cultural Significance</u>

  These guidelines defined cultural significance as 'aesthetic, historic, scientific or social value for past, present or future generation'. In establishing the cultural significance of a place, it is necessary to collect all the information relevant to an understanding of the place and its fabric; assess and prepare the statement of cultural significance; and to present it as publicly available information.

- <u>Guidelines to the Burra Charter: Conservation Policy</u>

  These guidelines recommend a methodical procedure for development of the conservation policy for a place and strategy for implementation of that policy. In developing the policy that may be best achieved both in the long and short term, the guidelines found that it would necessary to have multi-disciplinary team of professionals in the course of the task; thorough understanding of the significance; and to identify a management structure through which the conservation policy is capable of being implemented.

- <u>Guidelines to the Burra Charter: Procedures for Undertaking Studies and Reports</u>

  It provides recommendations about professional practice in the preparation of the studies and reports for any project relating to the cultural significance. Attention is also drawn to the advice about ethical, procedural and legal matters which were issued by various professional bodies.

The Burra Charter concludes with an important message, 'the best conservation often involves the least work and can be inexpensive' (Australia ICOMOS, 2000).

f) The Nara Document on Authenticity 1994

The Nara Document on Authenticity was drafted by 45 participants at the Nara Conference on Authenticity in Relation to the World Heritage Convention held at the historic city of Nara, Japan in November 1994. The Nara Document builds on the Venice Charter in light of an expanding scope of cultural heritage concerns. It addresses the need for a broader understanding of cultural diversity and cultural heritage as it relates to the notion of authenticity for heritage. The document states that the understanding of authenticity plays a fundamental role in all scientific studies of the cultural heritage, in conservation and restoration planning, as well as within the inscription procedures used for the World Heritage Convention and other cultural heritage inventories. For Uytsel & Jurcys (2013), the Nara Document marked a conceptual shift which allowed the inscription of wooden buildings in the World Heritage List.

The respect for other cultures, other values, and the tangible and intangible expressions that form part of the heritage requires that heritage properties must be considered and judged within the cultural contexts to which they belong. As such, it is not possible to base judgments of values and authenticity within fixed criteria. Further to this, the Nara Document proposes that assessment in any given instance should encompass matters relating to form and design; materials and substance; use and function; traditions and techniques; location and setting; and spirit and feeling. Critical to this is the notion that authenticity is not a restrictive concept.

3.2.3 The Council of Europe

Founded in 1949, the Council of Europe is the continent's oldest political organization that seeks to develop throughout Europe common principles in the areas of legal standards, human rights, democratic development and cultural co-operation. In the field

of cultural and natural heritage, the Council of Europe seeks to promote diversity through access to heritage in fostering a sense of identity, collective memory and mutual understanding within and between communities. While concern with human rights, a political emphasis is essentially provided in the Council's approaches of cultural heritage aiming both to the creation and stabilization of common European identity. Since 1989, the Council of Europe has been also involved in heritage education and continues these activities in the framework of the European Heritage Days, a joint programme of the Council and the European Union (EU) which is held in September of each year.

The Council's work in promoting historic and architectural heritage has resulted in several standards, charters and conventions. The following are importance to this study:

a) The European Charter Of The Architectural Heritage 1975

The Council of Europe's decision to declare 1975 as European Architectural Heritage Year leads to the adoption of the European Charter of the Architectural Heritage. It is a Charter with the aims of developing a common European policy for the protection of architectural heritage. The term architectural heritage in this Charter includes not only individual buildings of exceptional quality and their surroundings, but also areas of towns or villages of historic or cultural interest (Council of Europe, 1975). Although emphasis is placed on the Europe's architectural heritage, this Charter is significant to this study in a way it refers architectural heritage to be embodied with cultural heritage values or in particular as '…a capital of irreplaceable spiritual, cultural, social and economic value' (Council of Europe, 1975). More importantly, the Charter contains the first mentions of the economic values, which is one of the major preoccupations in present-day literatures of the conservation discipline.

Furthermore, the Charter also emphasizes the importance of historical continuity in enabling individuals to find their identity and feel secure despite abrupt social changes. The Charter notes that the significance of the architectural heritage and the justification for conserving it are now more clearly perceived and considers processes that would place the conservation of the architectural heritage on firm and lasting foundations. The Charter puts forth a concept of integrated conservation that is the integration of conservation requirements of the architectural heritage into the urban and regional planning process. As highlighted by Rodwell (2007), the Charter was '…amongst the first international documents to promote integrated urban conservation in which the architectural heritage is placed on an equal footing with other factors in the town and regional planning process' (p.13).

The notion of integrated conservation acknowledges the introduction of modern architecture into historic areas containing old buildings provided that the existing context, proportions, forms, sizes and scale are fully respected and traditional materials are used. While achieved through sensitive restoration techniques and appropriate functions, this integration is largely depends on legal, administrative, financial and technical support.

b) The Granada Convention

The Convention for the Protection of the Architectural Heritage of Europe 1985 (Granada Convention) was adopted on 3 October 1985 in Granada (Spain) and came into force on 1 December 1987. The adoption of the Convention was both a consecration and a new beginning as it marked twenty years of European co-operation on architectural heritage and had included the principles of integrated conservation of the architectural heritage. The Convention clearly stipulates the need for cooperation at

all levels between conservationists, town planners and developers, and for the public to participate and be informed.

The main reasons for conserving architectural heritage under the Convention were the roles it have in cultural, economic and collaborative development. The Convention considers the architectural heritage to consist of monuments, groups of buildings and sites. While previously confined to individual monuments, this definition given reflects the current trend towards enlargement of the concept heritage. Specifically, the monument is defined to include all buildings and structures of conspicuous historical, archaeological, artistic, scientific, social or technical interest including their fixtures and fittings (Council of Europe, 1985). As the first step towards subsequent legal protection, the Convention further emphasizes the need for any architectural heritage that merit protection to be surveyed and inventoried (Article 2).

The following section will examine the existing plans, policies and legislation impacting conservation of built heritage in Malaysia.

3.3   Legislative Approaches to Built Heritage Conservation in Malaysia

In Malaysia, the practice of heritage building conservation is fairly new. Notwithstanding the fact, the emergence of its approaches can be traced back to the pre-independence period of Malaysia. According to Yuszaidy et al. (2011), this was attested by the introduction of the Treasure Trove Ordinance 1951 which was later enacted as Treasure Trove Act 1957 (Act 542). The efforts to preserve built heritage is gaining positive improvement continuously until recent years. The post-independence period saw the enactment of the Antiquities Act 1976 (Act 168). Furthermore, this period particularly in March 1983 also witnessed the first public outcry in an attempt to save the Loke Chow Kit's house (Wan Hashimah, 2010).

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Furthermore, the country's first successful conservation project involving adaptive re-use of the Kuala Lumpur Central Market around 1986 has been recognized as a pioneer for the development of building conservation activities in Malaysia (Harun, 2011). Since the 1990s, many of Malaysia's historic buildings such as the St George Church and Kapitan Kling Mosque in Penang, Stadhuys building in Melaka and Gedung Raja Abdullah in Selangor have been preserved by the government through the Department of National Heritage. The practice has also become more vigorous in recent times with the recognition of the Archaeological Heritage of Lenggong Valley in Perak as a UNESCO World Heritage Site in 30 June 2012 (World Heritage Convention, 2012).

An increasingly interest in building conservation activities has led to the formulation of several acts, policies, plans and guidelines on protection of built heritage. In Malaysia, heritage conservation is a shared legislative responsibility between the federal and state government (Yuszaidy et al., 2011). Therefore, this section will review the existing legislations applicable to protection of built heritage according to the structure of the Malaysian federal, state and local governments. Existing legislations, policies and plans related to heritage conservation in Malaysia are listed in Table 3.1.

Table 3.1: Existing legislations related to heritage conservation in Malaysia (Adapted from various documents of Government of Malaysia)

Federal legislation	National Heritage Act 2005 (Act 645)
	Town and Country Planning Act 1976 (Act 172)
	Local Government Act 1976 (Act 171)
	Street, Drainage and Building Act 1974 (Act 133)
State legislation	State Structure Plans
Local statutes	Local Plans
	Special Area Plans
Non-governmental body	Heritage of Malaysia Trust
	Penang Heritage Trust

3.3.1 Federal Government

The Ministry of Tourism and Culture Malaysia and the Ministry of Urban Wellbeing, Housing and Local Government are the two authorities responsible for protection and management of built heritage at the federal level in Malaysia.

Established on 27th March 2004 under the name Ministry of Culture, Arts and Heritage (KEKKWA), the Ministry of Tourism and Culture Malaysia is entrusted to consolidate policies and programmes to further promote Malaysia's culture, art and heritage besides formulating new strategies to make the arts more accessible to the masses (The Economic Planning Unit, 2006). According to Ahmad Sarji (2005a), this move reflects the government's growing commitment to preserving nation's cultural heritage. More importantly, the establishment of the Ministry also paved way for the formulation of the National Heritage Act 2005.

The Ministry of Urban Wellbeing, Housing and Local Government was established on 24th May 1964 from the merger between the Ministry of Housing and Rural Development, and the Department of Local Government which was previously part of the Ministry of Local Government and the Federal Territory. The Minister has powers relating to the protection of built heritage within the provision of Town and Country Planning Act 1976, Local Government Act 1976 and the Street, Drainage and Building Act 1974.

3.3.1.1 The Department of Museums Malaysia

The Department of Museums Malaysia (previously known as the Department of Museums and Antiquities until March 2006) holds the responsibilities to preserve and conserve Malaysian historical, cultural and natural heritage besides maintaining various collections of artifacts and significant specimens found in the country. Other functions of the Department include managing the museums under the federal administration;

providing expert services and advice to state and private museums as well as other government agencies; documenting the department's collections and publishing research findings; and to provide knowledge dissemination services through exhibitions, lectures, workshops, seminars, forums and conferences, and guided tours of galleries.

3.3.1.2 The Department of Heritage

Upgraded to department status under the Ministry of Tourism and Culture Malaysia on 1 March 2006, the Department of Heritage is responsible for the preservation and conservation of national heritage as provided under the National Heritage Act 2005. Other functions of the Department include to enforce the provisions placed under the National Heritage Act 2005; listing of national heritage into the Heritage List and National Heritage List; research and development related to heritage; documentation and publication of reference materials related to heritage; to plan, implement and coordinate activities related to heritage, and to establish collaboration with local and international agencies.

a) National Heritage Act 2005 (Act 645)

Previously, there is no specific heritage legislation that takes into consideration of heritage values in determining demolition or other development approvals in Malaysia. Enactment of the National Heritage Act 2005 (Act 645) is thus not only changed the situation but fill the gap as well. Specifically, the National Heritage Act 2005 (Act 645) received Royal Assent on 30 December 2005 and was published in the Gazette on 31 December 2005. The Act was legalized on 1 March 2006 to replace the *Treasure Trove Act 1957* and *Antiquities Act 1976*. This is a comprehensive Act that grants the conservation and preservation of National Heritage, natural heritage, tangible and intangible cultural heritage, underwater cultural heritage, treasure trove and for related matters. Applies to all states in Peninsular Malaysia, Sabah and Sarawak, the National

Heritage Act 2005 is enforced and administered by the Commissioner of Heritage appointed by the Minister of Unity, Culture, Arts and Heritage Malaysia (KPKKW). To continue, the implementation of the act also requires consultative mechanism in the light of the separate jurisdictional powers of the Federal, State and local authorities.

Part I of the act consists of several related interpretations. The Act defines 'building' as a building or groups of separate or connected buildings which, because of their architecture, their homogeneity or their place in the landscape, are of outstanding universal value from the view point of view of history, art or science. Having the Act in place is certainly something to be rejoiced about especially for those who want to see the legacies in the country to be preserved and protected from being affected by the tidal wave of recent rapid urban growth. In contrast with the Antiquities Act 1976, this Act does not limit heritage to properties of hundred years and above, and there is no age specified. Vague criteria for listing of built heritage outlined in the former Antiquities Act have also been addressed by this new Act. A fund that relates to the enforcement of the Act which is so-called Heritage Fund is also to be formed through this Act.

Section 23 of the Act provides for the establishment of a National Heritage Register as a national reference which can be inspected by the members of the public. Nine criteria that need to be considered in listing a site, human or object as National Heritage comprise national historical importance; good design or aesthetic characteristics; scientific or technical innovations or achievements; social or cultural associations; potential to educate, illustrate or provide further scientific investigation into Malaysian cultural heritage; importance in exhibiting a richness, diversity or unusual integration of features; rarity or uniqueness of the natural heritage, tangible or intangible cultural heritage or underwater cultural heritage; representative nature of a site or object and any other matter which is relevant to the determination of cultural heritage significance [Subsection 67(2)]. Notwithstanding the fact, detailed provisions on criteria of listing an

object as of having cultural heritage significance is still absent in the Act compared to those listed as National Heritage (Nurulhuda & Nuraisyah, 2013).

Despite conceived as a very important milestone for the country, there are still potential weaknesses in the enforcement of the Act. In order for the Act to be fully effective, full cooperation from both the state and local authorities is essentially required (Malaysian Institute of Planners, 2006). Insufficient numbers of suitably skilled staff and officers further exacerbate the problem (Nurulhuda & Nuraisyah, 2013). The drawback as posit by Idrus et al. (2010) is that many of the heritage buildings still succumbed to the serious defects as the issues of maintenance and management of the buildings are poorly addressed by the Act. Noor Amila et al. (2010) on the other hand argued the limited power empowered by the Act to the National Heritage Department as conservation of buildings falls subtly under the jurisdiction of local authorities. Section 32 states that the local planning authority should be notified by the Commissioner pertaining to the area of designated heritage site in the preparation of any development plan under the Town and Country Planning Act 1976 in Peninsular Malaysia and the relevant State laws in Sabah and Sarawak.

Other loopholes in the National Heritage Act 2005 as highlighted by Nurulhuda & Nuraisyah (2013) include absence of detailed provisions on the obligatory duty of the public to safeguard cultural heritage, the protection to the listed items in the Register, the qualification of the Members of the National Heritage Council, the Commissioner, the National Heritage Department and other stakeholders involve in conservation works, and the criteria of archaeological impact assessment in development projects.

Commissioner of Heritage

The officer appointed to be the Commissioner shall hold office for a period of not more than three years and shall be eligible for reappointment. Among the functions of the Commissioner as outlined in Section 6 of the National Heritage Act include:

- to determine the designation of sites, registration of objects and underwater cultural heritage;

- to establish and maintain the Register and to determine and specify the categories of heritage to be listed in the Register;

- to supervise and oversee the conservation, preservation, restoration, maintenance, promotion, exhibition and accessibility of heritage;

- to promote and facilitate any research relating to heritage;

- to maintain documents relating to any excavation, exploration, finding or search for heritage;

- to establish and maintain liaison and co-operation with the State Authority in respect of conservation and preservation of heritage matters;

- to advise and co-ordinate with the local planning authority, the Council and other bodies and entities at all levels for the purpose of safeguarding, promoting and dealing with any heritage; and

- to promote and regulate the best standards and practices are applied in the conservation and preservation of heritage.

The National Heritage Council

Part IV of the National Heritage Act touches on matter relating to the establishment of the National Heritage Council. The main functions of the Council is to advice the Minister and the Commissioner on all matters relating to heritage and due to administration and enforcement of laws relating to heritage, and any matter referred to it

by the Minister or the Commissioner. However, the Minister and the Commissioner shall not be bound to act upon the advice of the Council.

National Heritage Register

National Heritage Register contains the lists of any heritage site, heritage object, underwater cultural heritage or any living person declared as a National Heritage. Apart from establish and maintains the Register, the Commissioner should also make the Register available for public inspection subject to conditions as the Commissioner thinks fit. This considerably implies the importance of public participation in the field of heritage conservation.

b) **Town and Country Planning Act 1976 (Act 172)**

Town and Country Planning Act 1976 (Act 172) is enacted pursuant to Clause (4) of Article 76 of the Federal Constitution for the purpose of ensuring uniformity of laws and policies and regulations for proper planning of the urban and rural areas in the states of Peninsular Malaysia. Generally speaking, the Town and Country Planning Act 1976 closely relate with the built heritage by means of development plans and development control. Subsection 16B (1) states that a State Director or local planning authority, on his or its own initiative or as directed by the State Planning Committee, may submit to the Committee a proposal for the designation of a special area for special and detailed treatment by development, redevelopment, improvement, conservation or management practice, of the whole or part of such special area, and the nature of the treatment proposed. Here, the plan for a special area shall be prepared in the same manner as the preparation of a local plan and to be incorporated with detailed guidance for its implementation and management.

The Act was amended four times over the years from 1993 to 2007. The second amendment of the Act in year 1995 denotes direct incorporation of historic buildings

into the Town and Country Planning Act. Specifically, where the development is in respect of a building with special architecture or historical interest, the applicant is to provide particulars to identify the building including its use and condition, and its special character, appearance, make and feature and measures for its protection, preservation and enhancement [Subsection 21B (1)(b)]. In dealing with development that involves the erection of a new building, or the re-erection or extension of a building or part thereof, the local planning authority shall impose conditions to ensure its compatibility with the architecture, character or appearance depicted in the buildings located in the surrounding area, which the local planning authority intends to project, preserve or enhance [Subsection 22 (5)(i)].

Likewise, the local planning authority shall also impose appropriate conditions when dealing with development that involves any addition or alteration to an existing building with special architecture or historical interest in order to retain the façade and other external character of the building [Subsection 22 (5)(j)]. Last of all, rules made by the National Physical Planning Council under subsection 58 (2)(f) may also provide for the protection of ancient monuments and lands and buildings of historic or architectural interest.

c) Local Government Act 1976 (Act 171)

Local Government Act 1976 is an Act that governs the powers and responsibilities of local authorities and shall only apply to Peninsular Malaysia. Part XII, Subsection 101 (c)(iv) empowers the local authority to "maintain or contribute to the maintenance of historical buildings or sites and acquire any land with or without buildings…for the purpose of or in connection with the maintenance of historical buildings or sites" (Government of Malaysia, 1976b). Subsection 102 (f) further enables the local authority to provide for the establishment, regulation and management of any historical building

or site. Part XV, Section 134 grants exemptions from any rate imposed to the State Authority when buildings or part thereof exclusively used as public places for charitable purposes, or for the purposes of science, literature or the fine arts as opposed to any pecuniary profit. The provision of the Act is more or less similar to the Town and Country Planning Act 1976, but the former implementation is aimed more at the local level.

d) Street, Drainage and Building Act 1974 (Act 133)

Efforts to preserve heritage buildings in Malaysia are supported by several acts and legislations, one of which is the Street, Drainage and Building Act 1974 (Act133). To date, any erection of buildings is loosely bonded by this Act as well as the Town and Country Planning Act 1976 (Badaruddin, 2005). Part VII of the Act empowers the state authority to make by-laws for or in respect of every purpose which is deemed necessary for carrying out the provisions of the Act. In regards to the preservation of buildings, the State Authority has the right to make by laws in:

- The construction, paving, width and level of arcades and footways
- The construction, alteration and demolition of buildings and the methods and materials to be used in connection therewith
- The minimum timber or other building material content in any building

3.3.2 State Government

The federation of Malaysia is made up by thirteen states and three federal territories which consists of three regions namely Kuala Lumpur, Labuan and Putrajaya. These are divided between two regions with eleven states and two federal territories on Peninsular Malaysia and the other two states and one federal territory in East Malaysia. With the exception of the federal territories which directly governed by the federal government, each state in Malaysia is headed by Chief Minister who is automatically the Chairman

of State Planning Committee. The committee is the approving authority for development plans and may issue directives as well as policies which the local authority must comply. Development plan means the local plan for the area, or if there is no local plan for the area, the structure plan for the area and in relation to any land or building, means the development plan, as so defined, for the area in which the land or building is situated (Government of Malaysia, 1976d).

a) State Structure Plans

The State Structure Plan is a statutory planning document which sets out the policies and general proposals for the development and other use of land within each state and thus providing guidance for spatial development on states' issues of structural importance. The plan also provides the framework and basis for the preparation of a statutory local plan covering each district of the state. Generally, the preparation of the structure plan has to confirm to the provisions of the national economic, social, physical, environmental and conservation policies. The plan is provided by State Director of Town and Country Planing, approved by the State Planning Committee and need to be agreed by the state authorities. Since the study focusses on three case studies in three different states (as mentioned in Section 1.6 of Chapter 1), the following structure plans are importance to this study:

Selangor State Structure Plan 2020

The Selangor State Structure Plan 2020 is a written statement stating the policy and general proposal of the state authority with regards to the overall development and use of land in the state of Selangor. The plan interprets the national strategies and policies outlined in the National Physical Plan (NPP-2) in order to ensure that the state contributes towards the realization of Malaysia as developed nation by the year 2020. Although covering a wide range of sectors for the state of Selangor, the plan takes into

consideration the presence of cultural heritage in proposing implementation measures. For example, the plan sets that new development must respect the existing significance of the built heritage and other historic assets in particular area. The plan has also identifies the cultural heritage as one of the tourism products that need to be exploited in an innovative way while at the same time stressing the importance of protecting, preserving and managing these valuable resources. This implies heritage conservation as a catalyst for economic development in the state.

Pahang State Structure Plan 2002-2020

The Pahang State Structure Plan 2002-2020 is a statutory document comprising of policy statements on land use, physical planning policies and development strategies up to the year 2020. The plan is prepared for the purpose of creating an attractive and environmental friendly physical environment for the whole state of Pahang. The plan is used by the State Government, Local Planning Authority and technical departments as a legal reference pertaining to future physical and land use development up to the year 2020.

In line with the national strategies and policies outlined in the National Physical Plan (NPP-2), the plan states the need to protect cultural heritage presence within historic towns as part of the efforts in developing cultural and heritage tourism for the state. The plan has identified Lipis, Kuantan, Maran, Pekan and Beras as districts within the state of Pahang with heritage tourism potential. Cultural heritage programmes should also be organized in ensuring better protection and security of the built heritage. Furthermore, the plan acknowledges that rural settlements in the state of Pahang still retain most of its cultural and historic resources. Thus, the strategies proposed must be able to provide robust protection of these valuable resources.

Perak State Structure Plan 2020

The Perak State Structure Plan 2020 is a written statement covering the policies and proposal of the state authority in respect of the development and use of land in the state of Perak. These include measures for the improvement of the physical environment, management of traffic, improvement of socio-economic development, promotion of economic growth and sustainable development within the state of Perak. The plan acknowledges the former tin mining landscapes in Perak not only as state but also as national eminence which have lead to the growth of economy and cultural diversity of the state of Perak. Concentrated in the Kinta, Batang, Padang and Larut Matang districts, the plan encourages the use of former mining land as part of the economy expansion as well as physical development of the state of Perak.

3.3.3 Local Government

Established under the *Local Government Act 1976 (Act 171)*, the local government or local authority in Malaysia plays a vital role in protection of the built heritage as it is closely related to the local planning activities. Apart from responsibility for protection under the *Local Government Act 1976 (Act 171)*, the *Town and Country Planning Act 1972 (Act 172)* empowers the local authority to control land use planning, control and conservation of all lands and buildings within their local authority area. Accordingly, the local planning authority is required to prepare local plan for the whole of its area for purposes of guiding it in planning development in its area or if any, special area plan for any part of its area.

a) Local Plans

A local plan is a detailed map and written statement prepared to elaborate the policies and proposals set out in the structure plan in accordance with the procedural requirements set out in the *Town and Country Planning Act 1972 (Act 172)*. It

comprises of written statement and diagrams setting out the detailed planning, and manner of executing and implementing the proposals set out in the structure plan of a local planning authority area. The local plan will be a reference for the local planning authority, government departments and agencies as well as the private sector in the process of planning of land development activities. Furthermore, the local plans by their consultative process of preparation also acts as contractual agreements on the use of all land within the planning areas between the local planning authorities, the local residents and land owners (Ministry of Housing and Local Government, 2010). Besides being guide for development, the local plans also concerns with the protection and improvement of the physical environment; preservation of the natural topography; improvement of the landscape; preservation and planting of trees, provision of open spaces; improvement of communication system; management of traffic; and the preservation and enhancement of character and appearance of buildings in the area of the local plan (Government of Malaysia, 1976d).

b) Special Area Plans

The Special Area Plan is a specific action plan for an area that has been identified by the state or local planning authority. As part of the statutory development plan, the special area plan is prepared by the State Town and Country Planning Director or local planning authority pursuant to Section 16B of the *Town and Country Planning Act 1976 (Act 172)*. It is prepared in the form of detailed local plans tailored to specific areas of interest to the local planning authority following the same procedures of the local plan and has the same effect as a local plan. Generally, the plan includes detailed information on the type of treatment, implementing agencies, phasing, costing and funding of a certain proposed project. Preparation of the plan allows local planning authority to expedite an action plan for an area for the purpose of whether to immediately develop,

redevelop, further improve, conserve or manage the area. Based on the case studies selected, two special area plans that are of relevance to the study include:

Kuala Kubu Bharu Special Area Plan

The Kuala Kubu Bharu Special Area Plan is a document gazetted in 2010 for the purpose of guiding the future development taken within the Kuala Kubu Bharu (KKB) town. The plan states the goals, objectives and action plans towards achieving the aim of KKB as a garden city and administrative centre by 2015. The plan acknowledges that there is a rich diversity of cultural and tourism products in the town and the importance of these characteristics for supporting the town's identity. In line with the aim, the Hulu Selangor District Council (MDHS) has identified the following six objectives:

- to enhance the unique image and character of KKB as a sustainable garden city;

- to strengthen the role and function of KKB as the administrative center for the district of Hulu Selangor;

- to strengthen the town as a key transit point for economic and tourism activity;

- to protect and conserve the natural and man-made resources of cultural significance;

- to enhance the efficiency and effectiveness of the accessibility level; and

- to strengthen the role of Hulu Selangor District Council (MDHS) as the implementing agency

Through the analysis of the current state of the town, the plan has identified several issues and problems that have been plaguing the towns. These include lack of small scale landmarks in supporting primer landmark along the main road; inconsistent signage; limited pedestrian pathway; the presence of food stalls which is semi-permanently located in the entrance zone affect the visual quality of the town; use of contemporary street furniture leading to the disruption of the old structure and local

image as historic town; abandonment of historic buildings; piecemeal development as well as lack of green area within commercial area of the town.

Referring to these problems, the plan proposes development action plans covering the town centre development; transport and traffic management; town and landscape beautification; township character enhancement; heritage and tourism development.

Sungai Lembing Special Area Plan

The Sungai Lembing Special Area Plan serves as a basis planning document for the Kuantan Municipal Council (MPK) and other agencies involved in planning and development of the Sungai Lembing town. The plan sets the following objectives in developing Sungai lembing as an eco-tourism town:

- to identify historical assets of the Sungai Lembing town;

- to enhance the town image through preservation and maintenance of buildings and sites of cultural significance;

- to enhance the quality of town environment through landscape beautification and provision of appropriate street furniture;

- to improve the provision of facilities of eco-tourism;

- to optimize the potential of Sungai Lembing as an international tourism centre through drafting development plans;

- to determine measures towards recognizing the town as world heritage site; and

- to determine the strategies in implementing each of the development proposal

The plan acknowledges that there is rich diversity of cultural and natural resources in the town. Further to this, the plan highlights the need for these valuable assets to be conserved and optimized for the purpose of tourism, research and development of the Sungai Lembing town. Other measures propose by the plan include nominate the Sungai Lembing as national heritage site; maintain and enhance existing tourism products;

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update and establish website for the town; provide appropriate signage; encourage coordination among stakeholders; and most importantly promote the potentials of the town to stimulate public interest and awareness in conservation. The guidelines for preservation of Sungai Lembing historical assets complemented in this plan are presented based on the ICOMOS Charter for the Conservation of Historic Towns and Urban Areas or the Washington Charter 1987.

3.3.4 Non-governmental Bodies

The Heritage of Malaysia Trust and the Penang Heritage Trust are the two non-governmental bodies concerned with the conservation of built heritage in Malaysia. The former was set up by a group orchestrated the first public outcry mentioned in Section 3.3 when Loke Chow Kit's house was about to be demolished in 1983.

a) Heritage of Malaysia Trust

The Heritage of Malaysia Trust or Badan Warisan Malaysia (BMW) is a registered charity trust set up in 1983 that aims to promote conservation and preservation of Malaysia's built heritage through awareness and public support, education and technical support. Since its inception, the Trust has undertaken various building conservation projects such as the restoration of Gedung Raja Abdullah in Selangor, Kuala Lumpur Central Market, Rumah Bomoh and Rumah Kutai in Perak, Mesjid Merbok Pengkalan Kakap in Kedah and more recently the internationally award winning restoration of Stadium Merdeka in Kuala Lumpur and Suffolk House in Penang.

Besides the permanent efforts in preserving significant built heritage structures and sites throughout the country, the Trust also has played a distinctive role in establishing financing for heritage conservation projects. In 1999 and several times since, Heritage of Malaysia Trust has submitted a memorandum to Treasury and Ministry of Finance which recommends financial incentives to encourage owners and developers of heritage

buildings and conservation areas to undertake conservation and revitalization programmes (Heritage of Malaysia Trust, 2008).

In September 2001, the Heritage of Malaysia Trust submitted a Private Member's Bill to the Ministry of Urban Wellbeing, Housing and Local Government, proposing the promulgation of new legislation to give federal, state and local governments the powers to protect heritage through the introduction of new and fresh ideas such as fiscal incentives, zoning of historic areas and the creation of buffer zones which then led to the tabling of the amendment to the Town and Country Planning Act in Parliament on 6 November 2003. The proposed amendment was later taken up in 2004 by the newly formed Ministry of Tourism and Culture Malaysia as part of the new National Heritage Act 2005 which came into effect on 1 March 2006. Apparently, the Trust involvement varied in each instance from stimulating interest in the restoration, establishing financing, consultation, putting together the project team and actual management of the restoration process.

Heritage of Malaysia Trust contributions are summarized as followed:

- Having undertaken projects, research, education and outreach programmes
- Inputs for the amendments to the Town and Country Planning Act 2003
- Inputs to the National Heritage Act 2005

b) Penang Heritage Trust

Founded in 1986, the Penang Heritage Trust was conceived as a charitable non-governmental organization aimed at promoting the conservation of Penang's cultural and built heritage as well as fostering cultural education about the history and heritage of Penang, a state located on the northwest coast of Peninsular Malaysia. Despite its emphasis on Penang, the Malaysian Institute of Architects and the Penang Municipal

Council were encouraged by the Trust's formation and organized the first international conference on urban conservation and planning in June 1986 (Jenkins, 2009). The conference debated on the merits and demerits of conservation within the political economy of Malaysia. Furthermore, the Penang Heritage Trust has also played an active role in lobbying for George Town's listing as a world heritage site. After a 10-year campaign, UNESCO listing was eventually conferred on 7th July 2008.

3.4 Summary

This chapter has presented a review of the conservation movement, the international charters and guidelines as well as national, state and local approaches to built heritage conservation.

The growing concern for built heritage protection is reflected in the fact that it has been the subject of many international charters, resolutions and related documents. Chief amongst these are the Venice Charter and the Burra Charter which continue to be cited as the baseline document for conservation philosophy and practice around the world. Likewise, the principles and processes of the Charters provide guidance and strengthen the legal framework for built heritage protection in Malaysia. Although predominantly written for European context, the underlying terms and principles within these Charters have been modified to suit the cultural contexts of each country.

The reign of the Portuguese, Dutch and British colonial powers in Malaysia for over 300 years not only brought dramatic changes to the country's town planning, administrative patterns and laws but also played a major role in the creation of heritage cities and towns throughout the country. The remains of colonial architecture should be properly conserved as they provide significant physical characteristics to a town and hence, build distinct identity of a heritage town.

It is demonstrated that there have been significant conservation moves by Malaysian governments since the pre-independence period. Enactment of several laws applicable to conservation of built heritage in response to redevelopment pressure and public outcry has shown the government's growing commitment to appreciate the nation's built heritage. The review of legislative approaches in Section 3.3 demonstrates that the built heritage in the country is currently protected by the *National Heritage Act 2005*, the *Town and Country Planning Act 1976*, the *Local Government Act 1976* and the *Street, Drainage and Building Act 1974*. The enactment of these legislations indicates that a relatively strong policy framework exists for protection of built heritage. However, the *National Heritage Act 2005* has been argued as the only specific legislation on the preservation of cultural heritage in the country.

The *National Heritage Act 2005* which repeals the *Antiquities Act 1976* and the *Treasure Trove Act 1957*, is a comprehensive Act that covers two wide aspects of cultural and natural heritage. In contrast with the former *Antiquities Act 1976*, this Act does not limit heritage to properties of hundred years and above. Furthermore, the Act also makes provision for the establishment of new agencies with direct responsibility for heritage matters, particularly the Malaysian Commissioner of Heritage (Section 4) and the National Heritage Council (Section 8) which further strengthened the administrative framework required for heritage protection in Malaysia.

The Act also addresses the need to integrate conservation of built heritage into the land use planning processes as recommended by international charters and conventions such as the World Heritage Convention, the Washington Charter, the European Charter and the Granada Convention. In particular, the Act emphasizes on matters under the *Town and Country Planning Act 1976* especially with regard to the preparation of development plans, application for planning permission and development order,

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preparation of conservation management plan and implementation of provisions on areas gazetted as heritage sites (Section 32, 40 and 46).

With the coming of the Act, the Ministry of Tourism and Culture Malaysia and the Department of Heritage has made a lot of efforts in bringing forward nation's cultural heritage into the UNESCO listings. This essentially establishes cooperation between different stakeholders in heritage protection (Nurulhuda & Nuraisyah, 2013). The ratification of Malaysia as state party to the World Heritage Convention and national committee to the ICOMOS has further flourished conservation field in Malaysia.

Despite conceived as a very important milestone for the country, there are still potential weaknesses in the enforcement of the Act. Although the Act makes provision for any site and object having cultural significance to be declared as a National Heritage (Section 67), the Act is silent to the kind of protection provided to the listed objects in the Register. Furthermore, it also silent as to the criteria of listing an object as of having cultural heritage significance compared to those being listed as National Heritage. This may give a plausible explanation of why exceptional characteristics of places at a more local level are often overlooked. The absence of the obligatory duty of the public to safeguard cultural heritage further exacerbate the problem.

International best practices suggests the need to preserve historic character of historic towns by assigning the town a role in keeping with their special feature, developing methods for surveying, assessing, documenting and protecting the character, encouraging public interest and participation through educational and information programmes, and integrating the protection into comprehensive planning programmes.

CHAPTER 4

RESEARCH METHODOLOGY

4.1   Introduction

This is an applied research which examines the building regulations, guidelines and policies with regard to sustaining the unique features and identity of small towns in Malaysia. Notwithstanding the historical potentials, critical place in lower urban hierarchy, and indispensable spot of heritage tourism, small towns in South-East Asian countries including Malaysia have been largely neglected in present studies. Given these phenomenon, this research essentially requires clear articulation of what constitutes to the overall sense of the towns, what sort of heritage policy and regulation applicable in safeguarding them, why conservation of the towns is relatively difficult in fact, often overlooked. All these questions began to haunt not only the minds of researcher but also the methods to be employed. Leedy & Ormrod (2005) highlight research activity as a key to the solution of those particular problems or questions arise.

The present study is carried out to examine about the problem at hand. Thus, it is most suited to be categorized into applied or action research. In applied research, the problems concerns are to be resolved together with those whom the study is designed to benefit and thus found to be useful in terms of the comprehensive and practical problem solutions it offers (Greenwood & Levin, 2007). This chapter begins with the overall view of the design, approach and procedure of the study. This is followed by discussions of the rationale for each of the research method used in the process of data collection. At the end of this chapter, a summary of research design adopted for the study is presented.

4.2   Research Design

Research design is a framework for acquisition and analysis of data (Faizah, 2009). Planning the research design should be done in the early stage of the research and this essentially comprises three major tasks namely setting research question or questions, building up literature base and establishing a support system for steadiness of the research (Stephens, 2009). Yin (2009) argues that research design often starts with the formulation of research questions and ends with a set of answers about these questions.

This way of defining research design indicates the possibility of various data collection and analysis methods to be employed as the research go a long way towards reaching the conclusion. Here, the research questions appear to play an important role in providing great assistance for the researcher to select appropriate methods to research (Bryman, 2004). On one hand, Onwuegbuzie & Collins (2007) emphasize the potential uses of research questions in selecting appropriate sampling schemes (probability or non-probability) and size. Nevertheless, researcher may need to bear in mind that research questions only can be derived from a clear statement of problem (Zainudin, 2011). For the purpose of this study, both qualitative and quantitative methods are to be deployed in conducting the study. In essence, the entire research is divided into four stages which flow logically from preliminary, theory development, field survey, and eventually analysis and recommendations as illustrated in Figure 4.1.

In the first stage of the study, the preliminary concepts of place identity as well as issues and problems of built heritage conservation particularly in small historic towns were understood through preliminary review of literatures. As argued by Leedy & Ormrod (2005) the problem that need resolving and question which demand answer essentially triggered the research process. Aim and objectives which the researcher intends to accomplish are also formulated in this stage so as to provide clear direction for the study including methods to be employed.

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STAGE I
Preliminary

Preliminary review

Problem identification

Aim and objectives
formation

STAGE II
Theoretical and legislative
framework

In-depth literature
review

Objective 1 and 2

STAGE III
Field survey

Observation

Questionnaire survey

Semi-structured
interviews

Objective 3

STAGE IV
Analysis and recommendations

Analysis and
discussion

Conclusion and
recommendations

Objective 4

Figure 4.1: Research process

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The second stage of the theory and legislative framework was carried out by means of an extensive review of the literature related to the specific areas of the study. This mainly focused on the concept of place, place identity and its associated concept of place attachment. Constituent elements of place identity and its characteristics also were substantially discussed. The in-depth literature review enabled the researcher to achieve the first and second objective of the study.

In the third stage of the study, the primary data was collected in a sequential manner starting with field observation, questionnaire survey, and eventually semi-structured interviews. This approach is referred to as bracketed (Greene et al., 1989) or sandwich design (Sandelowski, 2003) as presented in Figure 4.2.

Qualitative   ┈┈┈➤   Quantitative   ┈┈┈➤   Qualitative
(Observations)   (Questionnaire survey)   (Semi structured interviews)
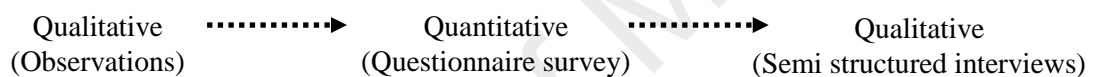
Figure 4.2: Bracketed or sandwich design in mixed methods research

The final stage of the analysis and discussions enabled the researcher to understand the shortcomings in the existing legislations and protection measures for the towns. This eventually helped to formulate the recommendations pertaining to the protection approaches to enhance and sustain the unique features and identity of the small towns.

4.3 Research Approach – Mixed Methods

Different methods used such as observation, questionnaires, interviews and document reviews already represent a mixed methods research for the present study. A mixed method approach is selected for the research because it is a method that can be used to collect multiple sources of data using different strategies in combination (Spratt et al., 2004). Qualitatively, the researcher tends to observe and carry out a series of semi-structured interviews with diversity of stakeholders within different heritage

organizations, and essentially conduct questionnaire survey of local and non-local people in quantitative way. This approach also offers the higher chances of answering the designated research questions (Johnson & Onwuegbuzie, 2004). Furthermore, combined qualitative and quantitative strategies is believed to create stronger research outcome and enhancing validity as well as reliability of the research than either method individually (Malina et al., 2011; Wagner et al., 2011). However, the approach should be carefully conducted otherwise undermine its potential contribution to the validity of the findings (Bazeley, 2004; Loo and Lowe, 2011). For a more complete understanding of the studies, the qualitative and quantitative methods in this study are combined in a complementary fashion (Onwuegbuzie & Collins, 2007; Yauch & Steudel, 2003).

Qualitative approach generally associated with verbal data and enables the researcher to study selected issues in depth whereas quantitative methods which deal with measurable data provide an option in terms of the numerical confidence (Jogulu & Pansiri, 2011). Distinctive characteristics between the methods mean different contributions each of the methods convey and combine both is thus choice research method in this respect.

According to Johnson & Onwuegbuzie (2004), Yin (2009) and Zainudin (2011), deciding whether to conduct mixed or monomethod studies must be driven by research questions. Leedy & Ormrod (2010) on the other hand stressed on the importance of research problem. In this study, decisions about which methods to be used primarily depend on the purpose and objectives that is going to be achieved (Dzurec & Abraham, 1993). Additionally, the methods choose is also governed by the methodology adopted in the previous research (Lynch, 1960; Shuhana, 1997). As discussed in Section 1.6 of Chapter One, this study adopts a case study approach as part of a larger mixed method study. Designing the case study is of paramount importance phase of the research, so the selection of the location, number of the cases and the way it is being generalized and replicated will be explained in more detail in the following sections.

4.4   Case Studies

The study adopts a case study approach as part of a mixed methods research (Creswell & Plano Clark, 2007; Yin, 2009). This multiple embedded cases call for the conduct of observations, questionnaire survey and semi structured interviews at each of the intended case studies. For Yin (2009), this arrangement, particularly research methods within case study already represent a form of mixed method research (Figure 4.3).

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┌─────────────────────────────────────────────┐
│         Case study of small Malaysia towns    │
└─────────────────────────────────────────────┘
         │                │                │
         ▼                ▼                ▼
┌──────────────┐  ┌──────────────┐  ┌──────────────┐
│ On-site      │  │ Questionnaire│  │ Semi-structured│
│ observations │  │ survey       │  │ interviews   │
└──────────────┘  └──────────────┘  └──────────────┘
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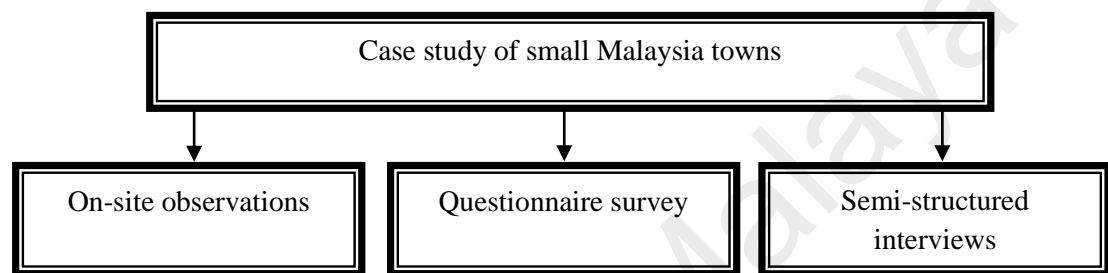
Figure 4.3: Research methods within case study

Case study is an ideal method when a holistic and in-depth investigation is needed for the subject or study of interest (Zaidah, 2007). Due to the absence of complete list of small towns in Malaysia, case study is seen appropriate method as it enables the researcher to examine data at the micro level (Zaidah, 2007). As stated by Zainudin (2011), a complete list of population elements in most cases, is not available to the researcher. Another reason why a case study approach is chosen is because it provides the best opportunity to understand the complex case studied and contributes knowledge while allowing the researcher to retain the characteristics of real-life events (Yin, 2003).

4.4.1   Designing the cases

4.4.1.1 Selection of cases

For the purpose of this study, the selection of cases is guided by the phenomenon being studied; that is sustaining identity in small Malaysia towns. As argued by Yin (2009) and Stake (1995), the selection of cases through sampling logic should not be used as

cases are not sampling units. When sampling logic is not used, the researcher must employ qualitative approach to case selection (Seawright & Gerring, 2008).

As highlighted in Section 1.6 of Chapter One, three small towns as listed in Table 4.1 are chosen to be studied in its historic context to identify its potential characteristics as a possible source of place's identity. These towns are selected from the list of towns with special features exemplified in the NPP-2 and NUP (Ministry of Housing and Local Government 2010, 2006). Each individual town consists of a whole study, in which convergent evidence is gathered and conclusions drawn on those evidence (Yin, 2009). Yin (1994) argues that cases should be selected in the way it reflect the characteristics, issues and problems presented in or match with the intended theoretical statements. Furthermore, Bryman (2004) highlights cases which provide suitable context for answering the designated research questions. In terms of geographical context, the intended small towns are all selected from three different states within three different regions to ensure homogeneity among the cases (Zainudin, 2011).

Table 4.1: Selected small towns as case studies

Town	Sub-district	State	Region
Kuala Kubu Bharu (KKB)	Ampang Pecah	Selangor	Southern
Sungai Lembing	Ulu Kuantan	Pahang	Eastern
Kampung Kepayang	Sungai Raia	Perak	Northern

4.4.1.2 Number of cases

The determination of the number of cases for case study research should follow replication design as opposed to sampling logic (Stake, 1995; Yin, 2009). Proven to generate more compelling results, this research tends to focus on multiple case designs where three potential small Malaysia towns are selected for the study. As argued by Perry (1998), multiple case studies in particular, minimum of two to four case studies

should be used in any postgraduate research so as to allow cross-case analysis which further to be used for richer theory building. The merits of multiple case studies in offering strong findings (Yin, 2009) and robustness of the cases (Amerson, 2011) further posit multiple case studies as the preferred case study design.

4.4.1.3 Generalization

The present study seeks to achieve generalization, not particularization. Rather than the statistical generalization, the mode of generalization in case study research has been categorized as analytic generalization about the theory instead of population (Yin, 2009; Zaidah, 2007). In this study, the small towns chosen are considered to be representative of all small towns in Malaysia as they make used the same protection measures and prominently share comparable features of small towns among them (Jackson, 1973).

4.4.1.4 Replication

Since the study entails with more than one town as case study, replication may be claimed. In the present study, each small town is carefully selected so that it predicts similar results (literal as opposed to theoretical replication) to support the same theory (Yin, 2009). Replicating each case's conclusion with other cases enhances the certainty of the findings (Amerson, 2011).

4.5   Data Collection

4.5.1   Sampling design

A sample is a subset or the segment of the population that is selected for investigation (Bryman, 2004). According to Chua (2012) the process of selecting the sample which is known as sampling can be classified as probability (random) and non-probability (non-

random) sampling. For the purpose of this study, the simple stratified random sampling is used in quantitative component of the research whereas the purposeful sampling method is employed in qualitative part. According to a matrix proposed by Onwuegbuzie & Collins (2007) this combination falls in Type 2 (as shown in Table 4.2) and is the second most common combination used in mixed methods research.

Table 4.2: Matrix crossing type of sampling scheme by research approach (Adapted from Onwuegbuzie & Collins, 2007)

		Qualitative component	
		Random sampling	Non-random sampling
Quantitative component	Random sampling	**Type 1** Rare combination	**Type 2** Occasional combination
	Non-random sampling	**Type 3** Very rare combination	**Type 4** Frequent combination

a) Quantitative component

Through stratified random sampling, the population is stratified into homogeneous population within a stratum in terms of residential status and this procedure is followed by selecting the respondents randomly in each of the following strata (Zainudin, 2011):

▪ **Residents**

In a number of studies related to place identity (Baris et al., 2009; Hull et al., 1994; Oktay, 2002; Puren et al., 2008; Shuhana, 1997), local residents have been identified as one of the most preferable groups to be sampled. It is implied from Baris et al.'s (2009) study that one can identify elements constituting identity of a place by asking residents who are living in that place since their daily interactions with the place are likely to affect the construction of place identity. This is further demonstrated in Shuhana (1997) studies in Kuantan town centre when she employed residents of the town as sample assuming that identity is best perceived by them. Considering the importance of

knowing the similarities and differences in perception between various groups of the population, 'residents' in her studies consisted of the newcomers of the town. Handy et al. (2008) suggested a period of 1 year as a minimum period for residents to acquire an understanding of their place. As noted in this study, it is possible to develop strong attachment to new places provided that the places are similar to ones already known or people are open to new experiences or having positive interaction with their community.

Puren et al. (2008) however has a rather narrow definition of local residents when they view these people as those who commonly have long history of interaction and a strong interpersonal relationship with the place. This definition attempts to extol length of residence as a strong predictor of people association with a particular place. As argued in this study, individual connections to place in response to meanings ascribed to a setting would be a fundamental component of place identity. According to King & Harris (1989) and Puren et al. (2008), people who have developed close ties with a place predominantly stay in that place for a period of 10 or more years or throughout all of their lives.

Considering the period of one year as a minimum period for residents to acquire an understanding of their place, the term resident in this study refers to an individual residing within the town's boundary for at least 1 year or otherwise those who residing within the town's boundary for less than 1 year but intends to stay there permanently.

- **Non-residents**

Other than dependency for residence, constant engagement with a place due to work commitment, educational, leisure or other desired activities also tend to influence one's familiarity with a place (Kerr, 2007). In a context of traditional shopping streets in Kuala Lumpur, Shuhana & Norsidah (2008) found that people who works or makes a living on a daily basis for a period between 5 to 50 years were familiar with the place. It

is argued in this study that greater familiarity results in more meaningful and stronger emotional connections to a place which would then support identity development. In contrast, Smaldone (2006) demonstrates longer association with a place particularly about 10 to 16 years not only influenced the attachment between people and the place, but also the meanings that make up that attachment. The former period of engagement is to be considered in an attempt to increase the response rates for this study.

Specifically, this group if any entails with the tourists found at the time the survey is conducted (Jackle, 1987 in Jiven & Larkham, 2003; Krupat in Shuhana, 1997). Similar to the residents groups, selection of the visitors also will take into account individual's length of association with a place yet in terms of the frequency of visits or the number of days stays within the town. As argued by Smaldone's (2006), visitors who had a special place appear to have longer length of stay and greater number of visits to the place, particularly 2 to 3 days for the former and 2 to 10 visits for the latter.

From these perspectives, the term tourist in this study is defines as a person who travels to or stays in the town for not more than 1 consecutive year for purposes not related to the exercise of an activity remunerated from within the place visited. Other people who do not fall within the category of tourist are classified as other.

b) Qualitative component

For the qualitative component of the study, the purposeful sampling method is employed as it is an appropriate way in selecting information rich cases or cases that worthy for in-depth study (Leedy & Ormrod, 2010; Perry, 1998). For the purpose of quality assurance, the study employed the criterion sampling in which the samples are selected based on specific characteristics or criteria (Miles & Huberman, 1994; Zainudin, 2011). The cases are selected purposively among the stakeholders who are assumed to be knowledgeable (based on their background, expertise and involvement)

in built heritage conservation field and have the power to influence or determine policies and heritage practices. In this study, stakeholders from different organizations are classified into four different categories as illustrated in Table 4.3.

In ensuring the anonymity of the interviewees and confidentiality of the data, a coding system is developed to identify interviewees' institutional association. For example, the code P-LG-01 refers to a participant from local government and was the first interviewee to be interviewed.

Table 4.3: Stakeholder's classification

Categories	Stakeholder's organizations
Federal government	Department of National Heritage
	Department of Museums Malaysia
	Selangor Town and Country Planning Department
State government	George Town World Heritage Incorporated
Local government	Hulu Selangor District Council
	Kuantan Municipal Council
	Batu Gajah District Council
Non-governmental organizations	Heritage of Malaysia Trust

Above all, the relationship of the quantitative (residents and non-residents) and qualitative (stakeholders) samples in the present study can be classified as multilevel relationship as it involves the use of two sets of samples that are drawn from different populations of interest (Onwuegbuzie & Collins, 2007).

4.5.1.1 Sample size

Sample size can have a great effect on quality of the research, thus can be problematic to researcher especially those conducting mixed method studies (Onwuegbuzie & Collins, 2007; Zainudin, 2011). Notwithstanding the fact, Neuman (2006) stated that the question of sample size can be addressed in two ways: using the statistical equations developed by statisticians or simply following a rule of thumb (a conventional or commonly accepted amount).

For the purpose of using the simple stratified random sampling, the researcher purchased the database of residents for each town from the Department of Statistics Malaysia. Referring to the table for determining sample size needed from a given population at a 95 confidence level provided by Krejcie & Morgan (1970), the sample size of resident for each town in this study are summarized in Table 4.4. As stated by Chua (2012) and Saunders et al. (2009), researchers normally work to a 95 per cent level of certainty assuming 5 per cent margin of error.

Table 4.4: Sample size of residents for each selected towns

Towns	Population	Sample size
Kuala Kubu Bharu	1,312	302
Sungai Lembing	385	196
Kampung Kepayang	1,491	306

This way of determining the sample size is however irrelevant when dealing with the non-residents group as the complete lists of population for this group is not available (Neuman, 2006). Therefore, the same sample size with the residents will be drawn for the non-residents group in order to avoid over representation of the residents and thus minimize the degree of sampling error (Bryman, 2004).

For qualitative interview studies, the sample size of the stakeholders constitutes nine interviewees, two of which represent the same organization particularly the Kuantan Municipal Council. The researcher found that the answers given by the interviewees reached saturation point with no new or relevant information after nine interviews (Bryman, 2004; Neuman, 2006).

4.5.2   Field observation

The field survey stage of the study started with the identification of potentially significant physical characters and activities of the towns through field observation.

Though some researchers such as Bryman (2004) and Zainudin (2011) have asserted that the use of the method would be more appropriate for studies involving human behaviour or other dynamic phenomena, observation in this study seeks for non-living objects such as the old historical buildings and other visual features which are prominent in constructing the character of the towns. Some previous research of similar areas has also used this observation method (e.g. Lynch, 1960; Shuhana, 1997).

According to Neuman (2006), field observation entails the use of one's senses in noticing what can be seen, heard, smelled, tasted or touched. In this regard, it is likely to be the most suitable method to be used as non-visual aspects of the environment such as lighting, sounds, and smells have been argued in this study to contribute significantly to the unique character of particular place hence to be identified. It is also an aim of this method to ultimately identify and record places of cultural significance in the intended small towns which may have been previously overlooked (Saskatchewan Ministry of Tourism, Parks, Culture and Sport, 2008). Furthermore, field observation survey in this study also forms part of the process in creating an inventory. The overall steps in conducting the observation of the study are shown in Figure 4.4.

Before the observation is performed, objectives and scope of the survey were drafted. Archival research using various kinds of documents and informal conversation with those who may have knowledge of the places were then conducted to familiarize the researcher with the towns. In addition, the process also enabled the researcher to establish a set of historic values for the purpose of determining places which merit recognition (discussed in Section 2.5 of Chapter Two). In ensuring consistency of the information collected, a standardized survey form was prepared by considering the types of information to be recorded as exemplified in real practice of surveying historic places (Heritage of Malaysia Trust, 1990; Saskatchewan Ministry of Tourism, Parks, Culture and Sport, 2008). A sample of the survey form is provided in Appendix A.

Other data recording items such as maps, field notes and camera were also used in supplementing the survey form (Neuman, 2006). A spatial map was employed to locate historically important places of the towns. Every place recorded in the form was assigned a reference number and this number was rewrite on the map to show where the place situates. This facilitates formation of the systematic inventory record and also enables the researcher to cross-reference all information collected. Furthermore, a digital camera was also used to record at least one still photograph of a potential place identified within the field site (Saskatchewan Ministry of Tourism, Parks, Culture and Sport, 2008).

Defining objectives:
  a) To identify the exceptional characters and activities presence within the boundaries of the selected towns; and
  b) To document the identified places

Determining the scope of observations:
  a) A set of historic values is established for identification of places; and
  b) Historic places survey and inventory form are prepared

Gathering background information:
  a) Archival research; and
  b) Informal conversation with those who have knowledge of the places

Planning

Field observations:
  a) Begin with familiar places based on the information obtained; and
  b) Record places that meet pre-defined criteria in a survey form

Observing

Evaluating places:
  a) Determine the heritage value of the place; and
  b) Preparing statement of significance for each place identified

Preparing heritage inventory:
  Final decision to include a place into the inventory list should be made by considering perceptions of the towns elicit from questionnaire survey

Evaluating and preparing

Figure 4.4: Steps in conducting the field observations

The observation started within familiar places and continued to progress street by street within the selected towns. A separate survey form was used to record each building that meets at least one of the pre-defined criteria. Other features and activities which are prominent in supporting the towns' identity were recorded using a notebook. At the same time, location of the identified places and activities was marked on a set of maps prepared prior to observations. Each historic place and activity was also photographed.

Once the places have been recorded, they were assessed against the criteria to determine their heritage value. It is argued in this study that establishing particular value of a place is usually a two step process beginning with assessment of cultural significance of a place, followed by preparation of a statement of cultural significance. Following this, an inventory of the places that meet the following conditions was drafted:

1. It meets the definition of building of the study;

2. It meets at least one of the pre-defined assessment criteria; and

3. It retains the integrity of at least one of its essential character-defining elements

Each historic place has a separate entry and when necessary, may subject to review and modification from time to time by the researcher.

4.5.3 Questionnaire

A questionnaire survey was conducted to examine respondents' perceptions of elements and qualities associated with the towns' identity. The findings derived from this survey will be used to support elements identified in the field observations stage. Using a self-completion questionnaire, the intended respondents in this study will answer the questions asked by themselves. Though postal and mail questionnaire can also be classified under this form of administration (Bryman, 2004), the term self-completion questionnaire for the purpose of this study seems to have a very narrow meaning.

Neither sent nor returned through postal or email system, the questionnaires were distributed and collected by the researcher.

The administered questionnaire was selected as it offers higher and better response rate, provides unbiased and accurate data through non-verbal actions, low risk of having incomplete questionnaire, more convenient for respondents as they can ask the researcher with the questions they find difficult to answer, opportunity in collecting additional information, and assurance of answering the questionnaire by the intended respondents (Blaxter et al., 2010; Bryman, 2004; Puren et al., 2008; Zainudin, 2011).

Before conducting a survey, the standardized survey questionnaire was designed considering its content, wordings, format and layout, thereby making the survey relevant to the study and also, the targeted population.

4.5.3.1 Questionnaire design

The questionnaire was prepared in two versions that are in English and Bahasa Melayu. The questionnaires and the accompanied cover letter (see Appendix B) explaining the purpose of the survey, assuring how confidentiality will be maintained and providing contact address of the researcher and the supervisors of the study are prepared to encourage the potentials respondents to involve in the survey and accordingly increase the response rate (Leedy & Ormrod, 2010). The questionnaire was presented in four (4) pages and divided into five (5) sections as listed below:

1. Part A: Respondent profile

2. Part B: Experience profile

3. Part C: Visual recognition

4. Part D: Recall task

5. Part E: Sketching task

This organization was adopted based on Lynch's ideas in measuring the identity of a place by simple tests of recognition, recall and description (Zainudin, 2011). To avoid any confusion on the part of the respondents, general instructions on how to complete the questionnaire and the definitions of several terms that the respondents may not understand have been provided in the early part of the form. The researcher also has tried to not use any unfamiliar words or acronyms in the questionnaire (Neuman, 2006).

Part A of the questionnaire consisted of 13 questions on demographic characteristics of respondents. These characteristics constituted the place attachment indicators drawn in Section 2.4.2.1. Basic demographic profile of the survey respondents is expectantly established from these data. These general questions were addressed early to establish rapport and encourage respondents to participate in the survey (Zainudin, 2011).

The second part of the questionnaire deals with questions relating to what is noticed within the towns boundaries and the reasons for noticing the place. Choices for the former included Lynch's cognitive features and other visual and non-visual characteristics of the environment discussed earlier in Chapter Two particularly the building or group of buildings, monument, streets, activities, natural features, open spaces, and the smell, sound or sight. Accordingly, the reasons for noticing the elements is grouped either in terms of the six cultural values (aesthetic, historic, scientific, social, economic or political reasons) or the six character defining elements (architectural design or technology, location, organization, use of the place, cultural associations or smell, sound or sight) where the heritage values reside in or being expressed.

Since readiness and distinctiveness not only influenced by positive perception and appraisal of a place (Graham et al., 2009; Shuhana, 1997), questions on places that the respondents may dislike and the reasons behind it were also included. Furthermore, the respondents were also asked to define the boundary of the towns (Rapoport, 1981).

In the third part of the questionnaire, respondents were tested to name a set of photographs of places within the towns. Correct recognition indicates an active role the places played in contributing the uniqueness of the towns. Shuhana (1997) emphasized the appropriateness of using this technique especially for those who have difficulties in delineating the places that are noticeable to them verbally or through drawing.

Part D of the questionnaire evaluates respondents' opinions on exceptional characters of the towns, perceptions concerning the importance of preserving historical fabric and eventually their reactions towards conservation and development on a continuum of 'strongly disagree' to 'strongly agree' (Leedy & Ormrod, 2010; Zainudin, 2011). The respondents are also given an opportunity to express their views on future improvement that they may think need to be carried out in making the towns more attractive.

The last part of the questionnaire was established in order to get insight about the respondents' mental representations of the familiar features that were experienced in the towns (Lynch, 1981). The respondents were asked to draw main features or places of interests in describing the towns. In contrast with previous research where subjects are just given a sheet of blank paper, respondents in this study were provided with a map showing the town's main routes. This modification is made as the sketching task is left unanswered by the majority of potential respondents during the pilot survey (see Table 4.5 in the following section). This sketching technique provides another means of obtaining information that cannot be derived from verbal recall or recognition test.

In semi structured questionnaires, both closed-ended and open-ended questions were included to establish rapport and more importantly, to reduce disadvantages posit by each of the form (Neuman, 2006). However, open-ended questions were used in a limited way as they are apt to generate a lengthy response thus cumbersome to analyze (Leedy & Ormrod, 2010). In particular, they were used only when the range of possible

responses beyond what the researcher can provide on a fixed response list. Furthermore, partially open questions which provide a set of fixed choices with a final open choice of 'other' were also used in the study so as the unanticipated findings can be discovered.

4.5.3.2 Pre-testing the questionnaire

Prior to the final distribution to the respondents, the newly designed or draft questionnaire was piloted and tested over 20 potential respondents of various cultural backgrounds and also academicians (Leedy & Ormrod, 2010). Nevertheless, those involved in the pilot test were not recruited in the actual survey sample.

To give the questionnaire a trial run is to increase the reliability as well as the validity of the study as it minimizes the likelihood of respondents having problems in answering the questions and of data recording problems (Neuman, 2006; Saunders et al., 2009). In pre-testing the questionnaire, the instructions, wordings, layout, overall appearance and time to complete the questionnaire is examined. Some of the comments and suggestions received during the pilot survey are summarized in Table 4.5. The questionnaire design is later modified and adjusted in accordance with comments received.

Table 4.5: Pilot testing comments

Questionnaire design	Comments
Overall appearance	▪ Add university logo and reference number ▪ Use smaller font size ▪ Minimize page number
Instructions	▪ Provide clear and simple instructions ▪ Put all instructions in the first page of questionnaire
Wordings	▪ Use simple, clear and unambiguous language ▪ Add definitions of several terms to avoid confusion
Questions and layout	▪ Eliminate some questions which is not necessary ▪ Keep the respondent's task simple ▪ Not familiar with Likert scales ▪ Difficulty in answering question no.34 on sketching task
Time to complete (20 to 25 minutes)	▪ Reasonable ▪ Too long

4.5.3.3 Response rate

Albeit there is no standard or prescriptive rate for an acceptable response, Holbrook et al. (2008) and Bryman (2004) argue that many published opinions tolerate with lower response rate and achieve a low response rate does not place the entire research in jeopardy. Likewise, Gillham (2000, p.68 in Yong, 2010) and Sapsford (2007) emphasize that highly reliable and convincing results can also be produced even with 20 to 30 per cent of the response rate.

The survey started on March 28, 2013 and completed on May 31, 2013. As shown in Table 4.6, a total of 704 questionnaires were distributed in KKB, 400 questionnaires in Sungai Lembing and 650 questionnaires in Kampung Kepayang. In order to increase questionnaire response rate, the number of questionnaires distributed in each town exceeds the actual amount of sample size determined in Table 4.4. Nevertheless, response rates were still fairly low especially in Kampung Kepayang with 15.1 percent, followed by 27.0 and 50.1 percent in Sungai Lembing and KKB town respectively. Accordingly, another 200 questionnaires were distributed again in each of the town between June 10 and July 15, 2013. Despite a low response rate, the number of questionnaires returned increased by 11 questionnaires in Sungai Lembing, followed by 23 and 44 questionnaires in KKB and Kampung Kepayang respectively.

Table 4.6: Summary of response rate for questionnaire survey

Round	Description	Frequencies		
		KKB	Sungai Lembing	Kampung Kepayang
1	Number of questionnaire distributed	704	400	650
	Total returned questionnaires	353	108	98
	Response rate (%)	50.1	27.0	15.1
2	Number of questionnaire distributed	200	200	200
	Total returned questionnaires	23	11	44
Overall returned questionnaires (N)		376	119	142
Overall response rate (%)		41.6	19.8	16.7

4.5.4 Semi-structured interviews

Interview is a special form of conversation with specific structure and purpose (Kvale, 1996). In this study, interview is conducetd to supplement and collect information which is not immediately accessible by other data collection methods such as the literature reviews, observations and questionnaires (Blaxter et al., 2010). According to Laforest (2009) and Leedy & Ormrod (2010), interview is considered to be the most suitable data gathering method for the small sample sizes of stakeholders.

For Silverman (2004), interviews are the most widely used method for conducting systematic social inquiry. It allows the researcher to obtain an in-depth and rich information regarding the issues studied and the subjects' life world providing clear understanding of the subjects' feelings and experiences (Kvale, 1996; Laforest, 2009).

In this study, interviews are used to discover the perceptions of stakeholders in various heritage organizations regarding to any protection measures and other established legislations, policies and guidelines impacting development of small towns in Malaysia. The approach tends to be much less structured in which the interviewees are allowed to respond freely on how they view and understand the intended issues ask (Bryman, 2004). In semi structured interview, though the researcher is allowed to ask questions out of the topics studied, all of the questions listed and prepared in an interview guide should be asked (see Appendix C). In particular, the guides cover the following themes:

1. Background of heritage legislations;

2. Perceptions on locally significant places;

3. Identification and protection of places;

4. Issues and opportunities in heritage conservation; and

5. Conclusion

All interviewees are given an information sheet which provides information about the research and a consent form (Appendix C). As intended, the interviews are face-to-face and conducted in the interviewees' offices at a time convenient to them. On average, the interviews are conducted over a four months period and ranged from 45 minutes to one hour in duration. The interviews are also audio recorded with the interviewees' permission for subsequent transcription. The transcribed interviews are emailed to all interviewees for validation before begin the coding process.

4.5.5   Document reviews

Reviewing the literature provide the grounds for researcher to attain up-to-date information regarding the topic being studied (Cronin et al., 2008), provide solid justification for the needs and methodology choose for the research (Levy & Ellis, 2006) and most importantly, to ascertain other individual work done in the area so that needless duplication of similar research can be avoided (Zainudin, 2011). For the purpose of the study, in-depth review of relevant journals, reports, past dissertations and desktop research bolster the researcher understanding on the topic being studied. Background of the cases selected and information regarding the existing legislations and policies impacting development of small towns in Malaysia are also reviewed through documents published by government and private agencies such as regulations, plans, and established guidelines. The researcher performs the review since the beginning of the research and to be continued during and after the research (Blaxter et al., 2010).

4.6   Data Analysis

The last stage of the study attempts to analyze the findings regarding the characteristics and unique features in all case studies selected, and also the established regulations, policies, plans and guidelines impacting conservation and development of small

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Malaysia towns against the backdrop of the document reviews. As Stephens (2009) pointed out, data analysis is what the researcher does with data obtained in order to develop explanations of events so that theories and generalizations about the causes, reasons and processes related to the subject study can be developed.

Viewing the multi-strategy research, the data generate in the present study will be analyzed using the Statistical Package for the Social Sciences (SPSS) software, version 17.0 and the NVivo software, version 8.0. Each is used to organize quantitative and qualitative data respectively and will be discussed in the following section.

4.6.1 Statistical data analysis

De Vaus (1996) argues that the statistical techniques have to be appropriately matched to the number of variables being examined (univariate, bivariate or multivariate analysis), level of measurement of the variables (nominal, ordinal or interval data) and the purpose for which the data is used (descriptive or inferential). Therefore, the following statistical techniques were implemented using the SPSS software to analyze the survey data in this study.

4.6.1.1 Frequency distributions and descriptive statistics

Descriptive statistics was used to describe and summarize patterns of a single variable. These included respondents' socio-demographic characteristics and other variables on the perceptions of the elements and qualities associated with identity of the towns. As argued by De Vaus (1996), these statistics are the most productive in terms of understanding any phenomenon at a fairly early stage of a particular research. The distribution of data are shown in both tables and graphs particularly the histograms as this is the easiest way to describe the basic patterns of numerical data for the variable in question (Neuman, 2006). In summarizing the distributions of the collected data, calculation of central tendency using the mode and mean were also carried out.

4.6.1.2 Bivariate analysis

Bivariate analysis deals with analyzing two quantitative variables at a time in order to discover whether the two variables are related. Crosstabulations or contingency tables constitute one of the most useful analytical tools of analyzing association (Bryman, 2004; De Vaus, 1996). Nothwithstanding the fact, they are only appropriate when dealing with variables with less than seven or eight categories each.

Alternatively, the correlation co-efficients or measures of association were used to provide concise summaries of the association in a crosstabulation (Chua, 2006). The coefficient indicates the strength of a relationship and will lie between 0 (no relationship) and 1 (perfect relationship). Nevertheless, it is nearly impossible to have perfect correlation between variables as people never behave in exactly the way the researcher would expect (Chua, 2006; Diamond, 2006). Therefore, the following Table 4.7 will be useful to provide the study with valuable information.

Table 4.7: Indication of the strength of correlation coefficient (Chua, 2006)

Value of correlation coefficient	Strength of correlation
1.00	Perfect relationship
0.91 – 0.99	Very strong
0.71 – 0.90	Strong
0.51 – 0.70	Moderate
0.31 – 0.50	Weak
0.01 – 0.30	Very weak
0	No relationship

For the purpose of this study, two correlation tests were employed as follows:

a) Chi-square correlation coefficient

The Chi-square correlation coefficient is a measure of association between two nominal or categorical variables (Bryman, 2004; Chua, 2006; Dancey & Reidy, 2008; De Vaus, 1996). Two chi-square based correlation coefficients used in this study are phi (φ) and

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Cramer's V. Specifically, the phi coefficient is used for the analysis of the relationship between two dichotomous variables (variables with two categories). On the other hand, Cramer's V is recommended for calculating correlation between variables with more than two categories. For example, this coefficient was used to detect significant correlation between gender and ethnicity with the first element noticed in the towns.

b) Spearman's rank correlation coefficient

This bivariate correlation test is used for ordinal level variables (Bryman, 2004, Chua, 2006; Dancey & Reidy, 2008). For example, the Spearman's rank correlation coefficient or Spearman's rho (represented with the Greek letter p) was used to detect a relationship between ages with the importance of preserving historical resources which developed on a continuum of 'strongly disagree' to 'strongly agree'. While this study involves exploring relationships between variables with mixed levels of measurement, the selection of the methods of bivariate analysis is also made based on the table provided by Bryman (2004, p.230) and the following approaches by De Vaus (1996):

▪ Dichotomous variables

As a rule of thumb, if one variable has only two categories we can ignore its level of measurement and let the other variable determine the choice of the coefficient. For example, if a dichotomous nominal level variable (gender) is crosstabulated with an ordinal level variable (importance of preserving historical resources), both variables can be treated as ordinal and select the appropriate correlation coefficient (Spearman's rho)

▪ Use a weaker statistic

When neither variable is dichotomous, treat both variables as though they both are at the same level of measurement of the variable measured at the lowest level. For example, if one variable is nominal and the other is ordinal, treat both as they are nominal

4.6.2   Analysis of qualitative data

The analysis of qualitative data is usually seen as a somewhat more complex in contrast to quantitative data analysis (Basit, 2003; Casterle et al., 2012; LeCompte, 2000; Marlow, 2011). The difficulties include the sheer mass of data and the time-consuming nature of qualitative analysis. For Basit (2003) and Casterle et al. (2012), the central difficulty however lies in the absence of a standard procedure for the analysis. For this reason, the qualitative data analysis is characterizes as a dynamic, less formulaic, intuitive and creative process of inductive reasoning, thinking and theorizing. Consequently, many researchers have encouraged the use of computer tools to facilitate the analysis (Drisko, 1998; Jones, 2007; Miles & Huberman, 1994; Willis & Jost, 1999). For Blaxter (2010), Blismas & Dainty (2003), Drisko (1998) and Silverman (2005), the software extends the benefits of using computers and allows more thorough analysis by speeding data base management, text segmenting, coding, and theory development task.

For the purpose of this study, qualitative data obtained in the semi-structured interviews were analyzed using the NVivo 8.0 software. Like other qualitative software packages, NVivo is not an analytical tool in the pure sense as it does not replace the necessary and continuous intuitive input of the researcher (Basit, 2003; Blismas & Dainty, 2003; Casterle, 2012). Notwithstanding the fact, the greatest strengths of NVivo lie in data management, manipulation and most importantly in codification which possesses as the most crucial aspect of qualitative analysis, hence offers a considerable advantage over other methods in this regards (Blismas & Dainty, 2003).

In this study, the interviews are transcribed verbatim before any data coding and analysis. The transcripts are then coded into four category nodes according to major themes outlined earlier in Section 4.5.4. The next level of coding entails the creation of concept nodes whereby each question listed in the interview guide is coded to the next

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level. A total of fifteen concepts are coded to the four category nodes. The final level of coding involves the creation of construct nodes which summarizes views of the interviewees. The summary models visualizing the connections between various dimensions of constructs, concepts and categories are shown in Appendix G. Employment of NVivo software which makes possible the coding of data in terms of the tree nodes is believed to capably deal with qualitative data and hence, assist the overall process of data analysis.

4.7   Summary

This chapter discusses the design of the research by emphasizing the methods and overall procedure adopted in the collection and analysis of data. This study focus on multiple case designs where three potential small towns were selected to identify the distinct identity and exceptional characters of small Malaysia towns. Three stages of data collection methods were used in a sequential manner starting with field observation, questionnaire survey and eventually semi-structured interviews. As argued in this chapter, different methods used already represent a mixed method research for the present study. The mixed method approach was used for complimentary purpose hence enabled the findings from one method to validate or confirm with the findings obtained from another. Accordingly, two different analysis software were used in analyzing the data. Data obtained in the questionnaire survey were analyzed using the Statistical Package for the Social Sciences (SPSS) software whereas the NVivo software was used to organize qualitative data.

The historical background of the case studies and the results obtained from the first and second stage of data collection which involved the observation and questionnaire survey are presented in the following chapter.

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CHAPTER 5

INTRODUCTION TO THE CASE STUDIES AND FINDINGS OF

QUANTITATIVE DATA ANALYSIS

5.1   Introduction

This chapter begins by providing historical background of the towns selected as case studies followed by a discussion of the distinctive physical or environmental features observed in the towns. The purpose is to provide background information to the analysis that follows. Additionally, the chapter also presents the results obtained from the first and second stage of data collection which involved the observation and questionnaire survey respectively. In this chapter, the results obtained are to satisfy the third objective of the research, which is to identify the distinct identity and exceptional characters of the selected small towns.

This chapter is divided into four sections. It begins with the explanation of the historical development of the case studies chosen. The second section discusses the results obtained from the direct observation survey. The result of the building inventory is also presented together with the discussion. The third section presents the findings of the research in terms of the residents' and non-residents' perceptions of distinctive physical elements that are of central importance to the constitution of the towns' identity, further validating the results derived from the observation survey. The chapter ends with the conclusion.

5.2   Introduction to the Case Studies

One of the development strategies in the National Physical Plan 2 concerned with identifying, promoting and enhancing the unique characteristics of special feature small towns within Peninsular Malaysia (Ministry of Housing and Local Government, 2010). In tandem with the strategy, the present study attempts to identify the unique identities and characteristics that are distinctive and associated with the identity of small towns.

As discussed previously in Section 4.4.1.1 of Chapter Four, three small towns particularly Kuala Kubu Bharu in Selangor, Sungai Lembing in Pahang and Kampung Kepayang in Perak are selected from three different states within three different regions to ensure homogeneity among the cases. The location of the towns is illustrated in Figure 5.1.

Figure 5.1: Location of the chosen small towns

Source: Author (2013)

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5.2.1 Introduction to Kuala Kubu Bharu, Selangor

Kuala Kubu Bharu is the district capital of Hulu Selangor, with an area of 177 hectare and an estimated population of 13,361 (Ministry of Housing and Local Government et al., 2010). Geographically, it is located in the northeastern part of the state of Selangor in sub-district of Ampang Pecah under the administration of Hulu Selangor District Council (MDHS). Located at a very strategic location near the state border (Figure 5.2), the town has become a key transit point for tourists heading to one of Malaysia's favourite hill stations, Fraser's Hill in the state of Pahang, while also being a tourist destination in itself. Although not well promoted, KKB has its share of attractions where '… one can see remnants of the second World War here, like bombed buildings' (Banoo, 2001b, p.4).
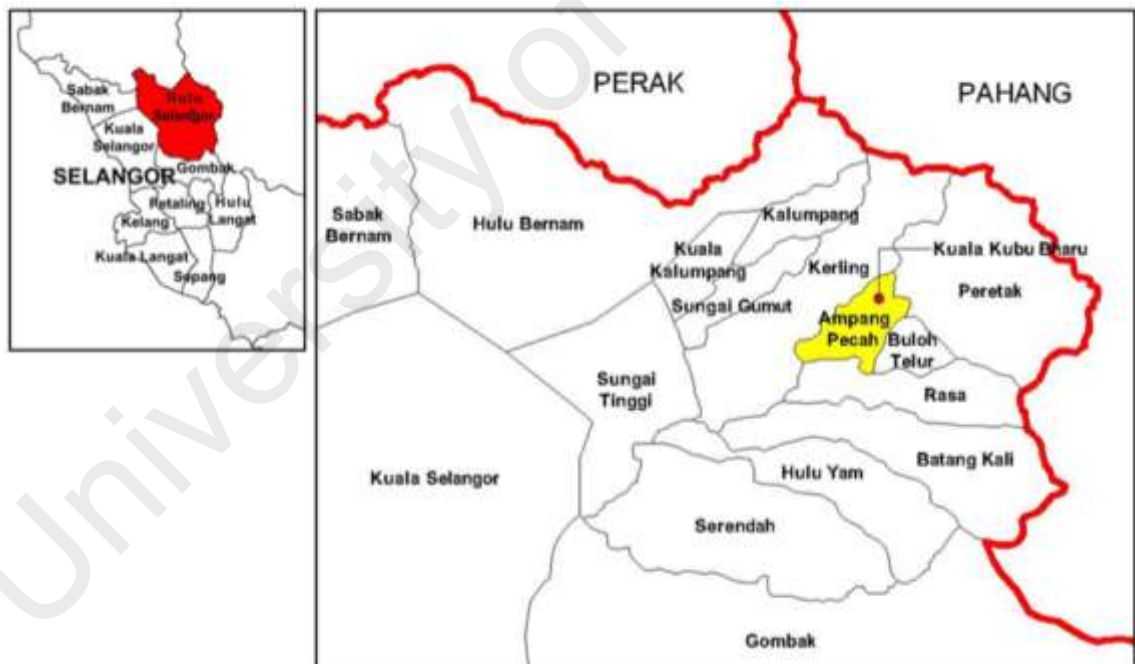
Figure 5.2: Location of the Kuala Kubu Bharu town
Source: Author (2013)

5.2.1.1 The early years of Kuala Kubu Bharu

Kuala Kubu Bharu or commonly referred to as KKB, has a long history since its early establishment in the 1800s as the administrative centre for the British (Mohd Abdul Rahim, 1989). The name Kuala Kubu originated from Sungai Kubu which is one of the tributaries of Sungai Selangor. Alternatively, some believe that the word 'Kubu' was chosen for the existence of a defense fort used by the fighting troops of Raja Mahdi and Syed Mashor when they fought against Tengku Kudin's troop during the Selangor civil war from 1868 to 1873. During those years, the town was well-known as a business and economic center due to its location by the river bank of Sungai Selangor which was rich in tin ore (Normawati, n.d.). Once an important mode of transportation, the Sungai Selangor was also became a very important region where the cargoes of tin from around Kuala Lumpur arrived for export. This indicates that the proprietary trading already occurs between the west coast of the Selangor state and the Kuala Kubu town as early as the 18th century.

Figure 5.3: View of Kuala Kubu town in the early years
Source: Unpublished archival record (n.d.)

The mining work was at first undertaken by the immigrants from Sumatra islands and the Malays yet by the latter half of the 19th century, the Chinese has emerged as dominant players in industrial mining in Hulu Selangor and Kuala Kubu as well. By this time, Chinese make up almost 50 percent of the population of Hulu Selangor district since the 1887 census, to which it exceeded the population of all other race groups (Mohd Abdul Rahim, 1989). The town's population further increased as many of the Tengku Kudin's followers from Pahang decided to live in the town permanently after the war ended. As the population increased, new business opened up and local businesses expanded. Notwithstanding the fact, many social problems such as fighting, murder and other legal problems have also begun to arise in an increasingly crowded society. This led to the establishment of a court as an early institution established in Kuala Kubu town.

The appointment of Sir Cecil Ranking as the Majistret and Collector of Land Revenue of the Kuala Kubu town on 12th May 1883 however marked the official British involvement in the administration of Hulu Selangor district. Soon after their arrival, the Kuala Kubu town was selected as administrative center for the district. According to Mohd Abdul Rahim (1989), this selection can be attributed to several factors. Firstly, Kuala Kubu town which was rich with the tin ore was once a major producer of the resources in the Hulu Selangor district, and a center for the collection of tin ore from surrounding areas near Selangor river valley. This has made the town an important trading hub in the early 19th century. Secondly, decision made by Sir Frank Swettenham, the British resident of Selangor in positioning Ulu Selangor and Ulu Langat as another two state revenue collection center also influenced the selection.

Lastly, the choice of Kuala Kubu as an administrative centre also builds on its strategic location. The town has been the gateway to the Pahang and Perak since 1888 and became the transit point for people moving to Kuala Lumpur and Singapore. This is

clearly depicted in the optimistic view given by W.P. Hume on Kuala Kubu town (Mohd Abdul Rahim, 1989):

> The position of Kuala Kubu is extremely well chosen as the capital of the principal district in this state. Standing as it does, at the gates of Perak and Pahang, 16 miles from the one and 21 miles from the other, and some 30 miles from the country of Kuala Lumpur district, its central position, the amount of unworked mining and other land that surround it and the fact that its population does not depend like our other townships, on the presence of large mining kongsis within its borders render it certain that it will have a permanent existence and continue steadily to increase in importance, wealth and population (p.18).

Nevertheless, tragedy struck on 29th October 1883 when a heavy downpour caused the dam over Sungai Selangor to burst and flood the town. For several minutes in the evening Kuala Kubu was under 10 feet of water. Thirty eight houses were destroyed and perhaps even worse thirty five people were killed including Sir Cecil Ranking. Most of the town's facilities were also damaged beyond repair. Only two buildings have survived intact and these include the Kok Yong Kok temple and Al-Hidayah mosque.

According to the myth, Sir Cecil Ranking had killed a sacred white crocodile which was regarded as the guardian of the pond despite being told not to do so. His act had caused the calamity to occur and all that was left of him was his hand. A grave which was originally built at the Kuala Kubu rest house by the government of Selangor in commemorating the death of Sir Cecil Ranking has now been completely destroyed. Other factors that led to the destruction of the dam include the age, climate and the used of dynamite to kill fish in the dam.

The British did not leave the town despite it was badly damaged by the flood. Many efforts have been made to rebuild the town. This period saw major developments for the town and can be said to be the start of Kuala Kubu as a town in its own right. By the 1890s, Kuala Kubu turned into a complete administrative center with a full range of facilities including hospital, government offices, school, court, houses of worship and railway station. Constructed in 1894, the railway station at that time connecting Tanjong Malim in Perak to Kuala Lumpur (Figure 5.4). The original intention to extend the route to the state of Pahang was cancelled due to high cost involved. The train locomotive was found in the Hulu Selangor Forest Reserve through an expedition conducted on 24th October 2005 ('Membongkar rahsia Bukit Kutu', 2013).
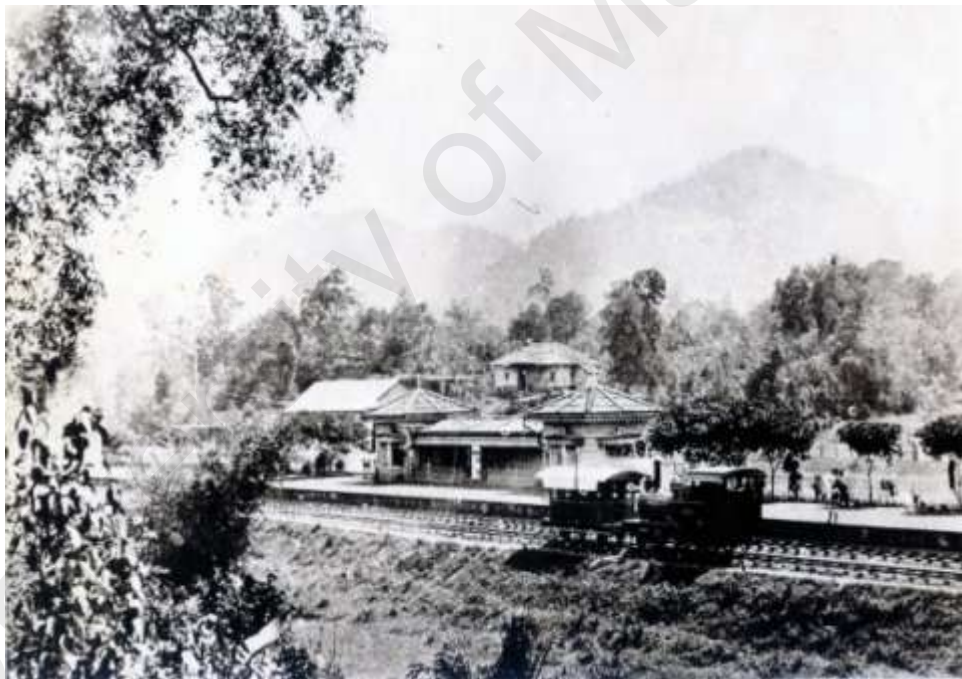
Figure 5.4: Kuala Kubu Bharu old railway station
Source: Unpublished archival record (n.d.)

Not far from the town is a hill station located on top of Bukit Kutu, the highest hill in the state of Selangor at 3,456 feet ('Membongkar rahsia Bukit Kutu', 2013). Founded in 1983 by William Hood Treacher, it was built for government officials as refuge from the summer heat. There were two bungalows on the top which fairly accessible via the

well graded bridle path. Alternatively, people may ride the palanquin provided by Indian labour with a charge of ten dollars for the whole trip and five dollars for the half trip. Nevertheless, these bungalows were destroyed by the British army during the Japanese occupation to prevent them from falling into the hands of the invading army. Only a few parts of the bungalows still remain today particularly the chimney, fireplace, well and the step which was originally build at the main entrance of the bungalows.

Major floods have again occurred in 1911 as a result of deposits of mining silt from the upper reaches of the Selangor River and the consequent rise of the river bed (Kamalruddin, 2006). This necessitated the temporary transfer of the district headquarters to Rasa, a town located four miles south of Kuala Kubu town. After being flooded a number of times between 1923 and 1926, the town was eventually drowned in 1931, forcing the evacuation of residents as well. That however was not the end of the town as it gave noticeable impetus for the development of the new township of Kuala Kubu Bharu ('baru' means new in Malay language). Table 5.1 summarizes the chronology of the development of Kuala Kubu town.

Table 5.1: Chronology of development of Kuala Kubu Bharu town (Adapted from Kamalruddin, 2006 and Mohd Abdul Rahim, 1989)

Year	Event
18th century	Kuala Kubu town established as an important mining area in Ulu Selangor district
1783	A large dam is built across the Kubu river to control the discharged water flows which are then used to separate heavier tin ore from lighter waste
1860-1870	The local rulers named Raja Mahadi and Sayid Manshhor built a fort with an aim of controlling the tin trade
1871	Selangor civil war between the rulers and Tengku Kudin (their rival over control of the town and Ulu Selangor district)
1873	The fort fell into the hands of Tengku Kudin, who is helped by the state of Pahang

Table 5.1, continued

Year	Event
1875	Kuala Kubu town and Ulu Selangor district are seized by the Pahang to exact revenge on Tengku Kudin for failing to pay his debts. Tengku Kudin in turn engaged the help of British Governor from Singapore to liberate the town
Early 1883	The introduction of British rule saw the appointment of Sir Cecil Ranking as the British District Officer, Majistret and Collector of Land Revenue of the town. Kuala Kubu town is selected as administrative center for Selangor state
29 Oct 1883	A heavy downpour caused the Kuala Kubu dam to burst and flood the town, killing 35 people including Sir Cecil Ranking
Dec 1883	Early redevelopment efforts are undertaken by the town's new Majistret and Collector named MaCarthy
1886	Tin production rose and expanded rapidly, claiming Kuala Kubu town as the center of mining district
1895	Kuala Kubu town is completely reconstructed
1898	Bridle path connecting the town with Tuas and Raub is constructed
1908	Kuala Lumpur – Bentong route began its operation in substituting the railroad for access to the state of Pahang from Selangor state
1911 - 1917	Kuala Kubu town flooded again (mining activities cause heavy siltation in river beds and rapid rise in the river levels)
1921	Administrative center of Ulu Selangor temporarily shifted to Rasa
1923 - 1926	Kuala Kubu town perennially flooded by the overflow of the Selangor river. As a consequence, the British decided to build a new town on higher and safer ground, and named it Kuala Kubu Baru ('baru' means new in the Malay language)
1928	Construction of buildings and infrastructure in the new town site started
1 Sept 1930	The new township of KKB officially designated as a new Selangor administrative center
6 May 1931	A serious flood occurs in old Kuala Kubu town and marked the end of the town. The town has since been known as Ampang Pecah or Broken Dam in the Malay language

5.2.1.2 The town today

Kuala Kubu Bharu or KKB as it is commonly known was the first town in the Federated Malay States (FMS) planned with a Garden City concept in 1930 by Malaya's first town planner, Charles Crompton Reade (Kamalruddin, 2006). This is a unique feature of the town which cannot be found in both new and traditional towns of Malaya and hence the identity of the town. Through the concept, ample space was reserved in the town for a park belt separating the central shopping and trading areas from the main residential area. Specifically, this was achieved by having a strict grid-iron pattern of streets in laying out the shophouses. Thus the layout of the lush park belt and government housing areas give the town a spacious feeling. The green shaded area in Figure 5.5 clearly shows the location of the park belt separating the commercial area (shaded blue) to the northeast and residential area (shaded orange) to the west and south of the town.
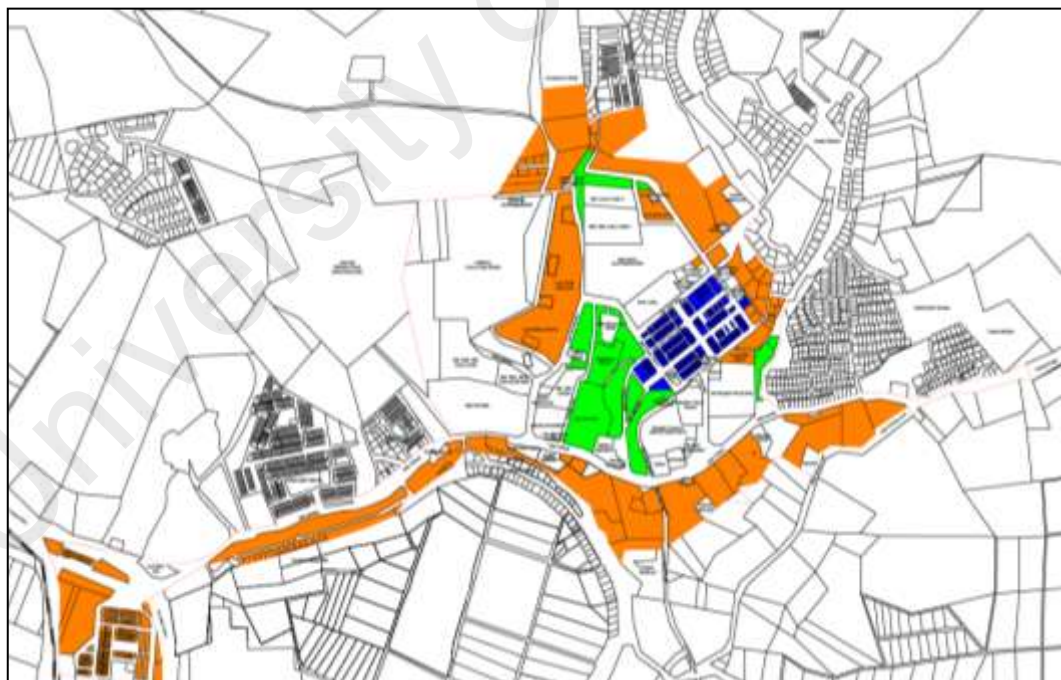
Figure 5.5: Location of the green belts in KKB
Source: Author (2013)

Originally to cater for recreational purpose, the concept is also found to be useful in precluding increased development and urban sprawl (Noriati, 2000). This is presumably

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evident as the KKB town has sidestepped the mainstream of development and remained largely untouched by modern developments.

The town environment is a mixture of built and non-built land uses including institutional, residential, commercial, industrial and green space (Ministry of Housing and Local Government et al., 2010). Mainly resulted from the application of a Garden City design, the green or open spaces cover an area of 9.61 hectares or 5.4 percent of total land use (Table 5.2). Of these, 5.27 hectares were allocated for landscape and children's playground and the remaining 4.34 hectares were occupied by sports and recreation facilities such as the mini stadium and sport complex. Many of the Garden City design elements can be seen in this area. These include the striking features of the park belts, playgrounds, visually attractive tree-planting treatment and the natural landscape view. Figure 5.6 illustrates the view towards the green belt area.

Figure 5.6: View towards the park belt
Source: Author (2013)

The fact that the town acts as administrative center for the district of Hulu Selangor has certainly influenced the character of the town. As shown in Table 5.2, KKB is largely

dominated by institutional and public facilities land use with 50.14 hectares or 28.31 percent of total land area. This supports the view of Shuhana (2011) who claimed that the character of a town is very much influenced by the function of the town.

Table 5.2: The current land uses in KKB (Adapted from Ministry of Housing and Local Government et al., 2010)

Current land use	Area (hectares)	Percentage (%)
Institution and public facilities	50.14	28.31
Residential	43.70	24.68
Transportation (Road)	38.94	22.04
Vacant land	18.48	10.43
Open space and recreation	9.61	5.43
Agriculture	6.69	3.78
Commercial and services	6.25	3.53
Industrial	2.29	1.29
Total	**177.00**	**100**

In particular, the uses of land for educational purpose make up the largest subcategory under this institutional land use with 32.8 percent of the area. This consists of secondary schools, primary schools, Islamic religious schools and kindergarten, some of which occupies a large chunk of the park belt area to the north of the town. The build part of the government institution which covers 14.66 hectares (29.2 percent) of the area includes the MDHS building, district and land office of Hulu Selangor, traffic police headquarter and police station. Majority of these buildings sit on a hill along Jalan Bukit Kerajaan, overlooking the green belt area. All other sub-categories fall under the institutional land use comprised the health (27.0 percent), religious (4.2 percent), cemeteries (3.9 percent) and other public facilities (2.8 percent). The placement of the institutional buildings in their own clusters facilitates the locals and visitors by reducing travel distances and improves the accessibility.

Approximately 43.70 hectares (24.68 percent) of the town area were developed for residential use particularly the private housing units and government quarters. Many of the latter is still occupied by government servants despite being in disrepair. This includes the hospital quarters along Jalan Hospital and some of the single and semi-detached government quarters along Jalan Syed Mashor and Jalan Rasathurai. Furthermore, land use for roads and transportation covers an area of 38.94 hectares (22.04 percent). Apart from the existing one to two lanes roads, a considerable portion of the land has also been set aside as road reserve.

Undeveloped or vacant land accounts for 18.48 hectares or 10.43 percent of the total land use. This includes the vacant land near the Royal Malaysia Police College (PDRM) and commuter station. Unfilled lots in the commercial area of the town also constitute to this percentage. In addition, areas used for agriculture covered 6.69 hectares or 3.78 percent of the KKB land area. The planted trees include rubber and other fruit trees. Total land use for commercial purpose stands at 6.25 hectares (3.53 percent) of the town area. Both traditional and recent shophouses occupy the major proportion of land use in this category, together with two petrol stations at Jalan Pahang. Last but not least, premises which used for light industry only represent 2.29 percent of total land use.

Unlike many other small towns, KKB not only appear to have a large number of schools but also a considerable number of major training centers such as the Malaysian Police Training Centre (PULAPOL), Fire and Rescue Academy of Malaysia (FRAM) and the National Youth Training Institute (IKBN) (Banoo 2001a). Its district status and other security and safety function probably warrant such facilities. Further to this, the town's incredible natural beauty as well as the accessibility of wide ranges of outdoor activities such as picnicking, trekking, hiking and camping has also provided KKB with economic alternatives to resource extraction not available in other small towns. It is close not only to the hearts of local residents but also to the city dwellers of Kuala Lumpur, as for

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many years it has played host to them as a refuge from the hustle and bustle of city life (Banoo, 2001a). As discussed in Section 2.3, a place is not only characterized by physical characteristics but also meanings and feelings people have with a particular setting.

5.2.2   Introduction to Sungai Lembing, Pahang

Sungai Lembing is a small town in Pahang, the largest state in Peninsula Malaysia. As of 2010, the town claimed 7,102 inhabitants in the area of 95 hectare (Pahang Town and Country Planning Department, 2010). Located in the sub-district of Ulu Kuantan (Figure 5.7), approximately 45 kilometers northwest of Kuantan, Sungai Lembing's local administration is under the Kuantan Municipal Council (MPK). It was once possessed one of the world's largest underground tin mine hence prominent in the history of the state of Pahang.

Figure 5.7: Location of the Sungai Lembing town

Source: Author (2013)

5.2.2.1 The early years of Sungai Lembing

Dubbed the El Dorado of the East, it was in Sungai Lembing town that a special British settlement existed in Kenau River Valley (Ong, 2014). While there is some consensus that the town was named after a Lim Beng settlements, which was named so by the Lim Beng (or Lim Ah San) a Chinese figure who developed the settlement, scholars have also suggested that the name Sungai Lembing comes from the word 'lembing' (spear), a weapon used in hunting (Kuantan Municipal Council, 2013). The weapon believed to be used by the indigenous people in the forest who allegedly threw a spear at a deer. In an effort to save itself, the deer have jumped into the river and disappeared along the spear sticking in its body. And at the beginning of the 18th century, a group of tin miners arrived in that area has found a reliable spear belonging to the hunter in the old days. Since then, the area was named Sungai Lembing.

Figure 5.8: View of Sungai Lembing town in the 1890s
Source: Kuantan Municipal Council (n.d.)

Mining activities had created the town more than 100 years ago, and it was once commercialized on a big scale and enriched the nation's economy thus making Sungai Lembing renowned throughout the world. The early history of tin mining activity is detected in a Chinese historian who recorded the export of tin from Kelantan and Pahang to China in the mid 13th century. More recently, however, it was believed that a Cambodian named Wan Muhammad, known locally as 'Tok Tangguk' who first came to mine tin in 1868 (Museum of Sungai Lembing, n.d.). He had expertise in work of tin mining yet the demand for his services waned after the arrival of Chinese miners in the late 18th century.

As a tin-mining settlement, Sungai Lembing's days of glory sparked in 1906 when a British Company, known Pahang Consolidated Company Limited (PCCL) operated what soon became the world's largest lode mine for tin (Kuantan Municipal Council 2013; Museum of Sungai Lembing, n.d.). The town in fact boasted itself as having the second richest tin deposit in the world and the biggest, longest and deepest underground tin mine in the world. Its shafts and subterranean tunnels reached depths of between 450 meters to 650 meters, reputedly the deepest in South East Asia. Mining work in Sungai Lembing conducted through three master mines known as Mine Willinks, Myah and Gakak. The former however is the biggest and most important among other mines in Sungai Lembing.

In its heyday as a tin mining town, Sungai Lembing also enjoyed a vast array of amenities including hospitals, shops, a police station, residential areas, and a good transportation system. An English primary and secondary schools as well as a Chinese primary school were also built by the company in 1948 to accommodate about 2,000 students in the area. In the late 1950s to the early 1980s, this small town has more than 40 rows of shophouses. The town became the most important commercial and business center in Pahang where businesses of every kind of mushroomed and prospered.

Figure 5.9: The Sungai Lembing tin mill in the 1940s
Source: Kuantan Municipal Council (n.d.)

Nevertheless, it had its share of misfortune too. Fire ravaged a number of its shop houses in 1921, floods hit the town in 1926 (Figure 5.10), the recession taken place in 1930, the Japanese occupied the town in 1941 to 1945, and it was besieged during the communist insurgency the 1950s (Kuantan Municipal Council, 2013). This entire situation has resulted in significant losses to the PCCL. It required enormous financial resources to rebuild the town after each mishap and calamity. The fatal blow to the town came in 1985 when the tin price in the world market nose-dived and in consequences, Sungai Lembing town was abandoned and most of the town folks left for greener pastures.

The closure of the tin mine in 1986 altered the face and environment of Sungai Lembing, changing it from a busy town into a sleepy and deserted settlement. At one time known as the most modern town of its time, all that is left in Sungai Lembing is nostalgia and memories of its prosperous yesteryears for the miners who used to mine here. Most of the inhabitants here work in the agricultural and logging sectors. This

situation led to a large majority of town's dwellers to migrate for their livelihood. Table

5.3 summarizes the chronology of the development of Sungai Lembing town.

Figure 5.10: Great flood in 1926

Source: Kuantan Municipal Council (n.d.)

Table 5.3: Chronology of development of Sungai Lembing town (Adapted from Museum of Sungai Lembing, n.d.)

Year	Event
13th century	Mining activities were first detected in the state of Pahang
1868	A Cambodian named Wan Muhammad or 'Tok Tangguk' discovered mineral deposit in Sungai Lembing town
1886	Establishment of the Pahang Mining Company Limited in London marks the domination of mining industry by Europeans
1887 - 1906	Mining concession at Sungai Lembing was leased to the Pahang Corporation Limited or PCL (formerly known as the Pahang Mining Company Limited)
6th July 1906	The Pahang Consolidated Company Limited (PCCL) took over the concessions and mining rights in Sungai Lembing from the loss-making Pahang Corporation
1915 - 1926	The tin mining industry in the town experienced a stunning growth During the time, the town has its share of misfortune too: 1921 – Fire ravaged a number of shophouses in the town 1926 – A serious flood occur where almost the entire town was flooded

Table 5.3, continued

Year	Event
1930	Tin has experienced a declining demand due to economic recession yet recovered for several years later
8th Dec 1941	Japanese invader attacking Sungai Lembing town
1942 - 1945	Japanese occupation of Malaya had forced the PCCL to cease its operations. Mining activities had to be stopped and all the mining pits were inundated to deter the Japanese from destroying them
1945 - 1949	Rehabilitation of the mining area, including repairing the bungalows, roads, petrol tank and factory
1950	The town was besieged during the communist insurgency and once again, the PCCL forced to stop mining activities
1955	The area was declared as safer place and mining activities were carried out as usual
1957	Independence of Malaya augured well for the mining industry in the town
1968	The concession expired. The company has applied new concessions and mining rights granted for 21 years
1985	Economic recession and the price of tin fell drastically
1986	The tin mine was officially closed down and turned Sungai Lembing from a busy town into a sleepy and deserted settlement

5.2.2.2 The town today

The 1986 represented a turning point in Sungai Lembing history. Although it was once the wealthiest town in the production of tin in Pahang, it is now a quiet settlement of a bygone era. It was torn down immediately following the mine's closing in 1986. Closure of mining infrastructures not only freeze but also be the cause of neglected this town. Even today, its far distance from other cities and isolation from major highways kept it a semi-inhabited ghost town with a few cores of permanent residents, most of

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which are the former miners who have chosen to remain and a very proud identity rooted in the history of the mines.

Nevertheless, Sungai Lembing has also managed to retain its own unique charm in terms of history, location and physical characteristics and socio-economy (Pahang Town and Country Planning Department, 2010). Original buildings have remained relatively intact and some are re-used. The officers' mess and the cinema are still standing. The clerks' club and the labourers' club are now a neighbourhood club and a council office building respectively. Quarters such as the Asian bungalow and Rumah Kongsi have become homes to former miners who have chosen to remain. Four old suspension bridges, for light traffic only, connect the villages to the town across the river, which gave the town its name. Also, one can still witness the solitary box of the British era in the commercial area.

What is more interesting is the tin mining heritage, the largest underground tin mine in the world with its multi-tiered tunnels (each tunnel about 30 meters apart), is a potential tourist attraction (Pahang Town and Country Planning Department, 2010). Although some of the pits were closed for safety reason, the mine is preserved in it most natural and original settings. Visitors will be able to experience a unique cooling climate in the tunnels as the mine is located beneath a tropical rainforest. The red shaded area in Figure 5.11 shows the location of the mine.
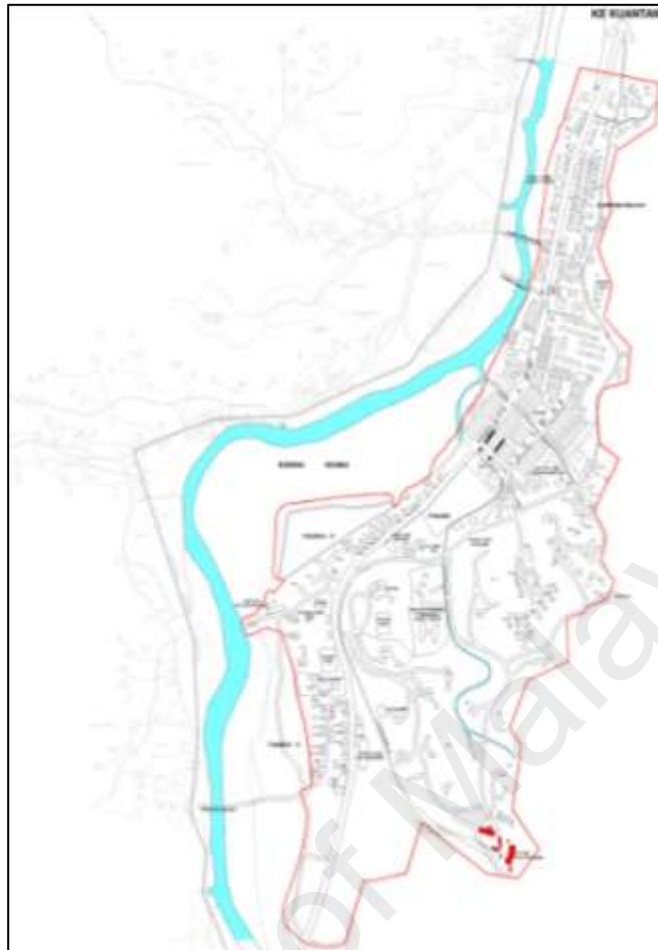
Figure 5.11: Location of the mine in Sungai Lembing town
Source: Author (2013)

The Sungai Lembing mining Museum, housed in an old bungalow once used by the mine manager was also recently built to re-live the glorious days of Sungai Lembing as Pahang's richest manufacturer of tin (Museum of Sungai Lembing, n.d.). The collection of various mining equipments and artifacts were displayed in this museum. Although most of the mining-related properties still standing in good condition, some were either abandoned or completely gone. The former, for example can be attributed to the PCCL old engine site located to the south of the town (Figure 5.12). The former ore factory to its right has recently been demolished to make way for construction of a new hotel. The same thing also happened to some of the British officers' bungalows (or European

bungalow as it is commonly know) which located on to elevated ground close to the museum vicinity.

Figure 5.12: The former PCCL old engine site
Source: Author (2013)

Furthermore, due to the recreational opportunities available and the spectacular scenery provided by a number of mountains and caves such as the Panorama Hill, Charah Caves and the Tapis Park Mountain, Sungai Lembing had seen considerable growth in the tourism industry. Other potential tourist attractions such as the Rainbow Waterfall, Sungai Pandan Waterfall and the Sungai Jin's Deer farm are also bound to spur further growth of the industry. According to the proposed development concept in the Special Area Plan for Sungai Lembing town, main and secondary roads connecting these places will be provided along with a number of tourism linkages station. The latter forms one of the ten land use zones; residential, public facilities, commercial, focal, tourist accommodation, new settlement, recreation, mine (life museum) and transit terminal identified in Sungai Lembing town (Pahang Town and Country Planning Department,

2010). Increase in popularity as a tourist destination is expected to herald a rebirth of the town.

5.2.3 Introduction to Kampung Kepayang, Perak

Kampung Kepayang is a small town lying on the old North-South trunk road just to the South of Ipoh, the capital city of Perak state. It is located in the Kinta district or more specifically in the sub-district of Sungai Raia (Figure 5.13) with an area of approximately 98.02 hectare and an estimated population of 1,491 (Perak Town and Country Planning Department, 1997).

Figure 5.13: Location of the Kampung Kepayang
Source: Author (2013)

Build on its long history as a centre of economic activity, many of the town's physical features still can be seen nowadays and thus needs to be studied and investigated further.

5.2.3.1 The early years of Kampung Kepayang

The town was named after the Kepayang tree, which was the tall tree native to the mangrove swamps of Southeast Asia. Founded in the 17th century, its development was closely associated with the development of mining activities in the sub-district of Sungai Raia (Khoo & Abdur-Razzaq, 2005). The Sungai Raia is a large tributary of the Kinta and flows through a spectacular valley between the limestone massif Gunong Rapat to the west and Gunong Terendum and Lanno to the east ('gunong' means mountain in Malay language).

Figure 5.14: One of the mines found in Sungai Raia
Source: Khoo & Abdur-Razzaq (2005)

Mining activities in Sungai Raia was essentially encouraged by the chief, Toh Domba bin Toh Tua, of whom the Resident of Perak, Sir Hugh Low said there is no more energetic chief. This was further substantiated by the statement made by de la Croix as followed (Khoo & Abdur-Razzaq, 2005):

The Sungai Raya district is the smallest of all, but at the same time makes the largest returns of tin, owing to the adventurous and enterprising spirit of Penghulu To' Domba, who attracts numerous Chinamen by advancing them the necessary sums to start mines in his district. The total Chinese population amounts to 6 or 700 but many other smaller works are carried on by Malays (p.172).

A good overview of the mining activity was also remarked by the mining prospector F. Fincham when he climbed to the top of Gunong Lanoh in 1893. According to his observation, there were two mines at the foot of the hill and each belongs to Chu San Yin and others, and Shak Yin Fook and Foo Ching. The former has been identified related to Chew brothers who were tributers for Alma Baker's productive flying fox mines at Gunong Lanno which he leased at a later date. On the other hand, Shak Yin Fook was a miner in Batu Gajah town. Building upon this, it can be suggested that mining activity in the district was being carried out all around the limestone hills near Sungai Raia (Khoo & Abdur-Razzaq, 2005).

At the time, the Mandailings make up the largest group settled in Sungai Raia and it was probably formed by Kulop Riau's men, a mandailing entrepreneur who first built the road between Gopeng and Sungai Raia. The building of the road allows him to send tin through Sungai Raia without paying taxes at Kuala Dipang to the Penghulu of Kampar. The road ended at a river port on the Sungai Raia called Pengkalan Baru or New River Port of what is now lays the Kampung Kepayang. The Gopeng-Ipoh road was then built along a slightly different alignment from the old road, thus bypassing Pengkalan Baru. While no historical record stating how the mining activity ended, many of the unique evidence of the existence of the town had been destroyed and if any of these still standing, they remained in poor state of repair. The former can be attributed to the

Sungai Raia Malay School (Figure 5.15) which was situated on the site now occupied by the Kemas Kindergarten.

Figure 5.15: The Sungai Raia Malay School in 1921
Source: Unpublished archival record (n.d.)

Apart from the tin miners and plantation workers, the town also used to be crawling with traders. It was once an important commercial hub in the district offering a wide variety of businesses since the late 17th century. However with the establishment of Simpang Pulai town, it was stripped of its earlier status as the vibrant commercial hub. The businesses slowly shifted to the more modern township and since then Kampung Kepayang has remained largely ignored. The widening of the main road of Jalan Gopeng-Ipoh further causing the shophouses built along the road losing their businesses (Heritage of Malaysia Trust, 2013). For the Malaysian Heritage Trust (2008), it is the speed that destroying the town. At the present time, almost all of the shophouses uninhabited, with only eight shophouses being in use. Table 5.4 summarizes the chronology of the development of Kampung Kepayang.

Table 5.4: Chronology of development of Kampung Kepayang (Adapted from Khoo & Abdur-Razzaq, 2005)

Year	Event
17ᵗʰ century	Mining activities were first detected in the Sungai Raia district
1875	Some of the Mandailing refuges from Klang settled in Sungai Raia
1880s	The road between Gopeng and Sungai Raia was built and ended at a river port called Pengkalan Baru (New River Port)
1882	The new Gopeng-Ipoh road is built bypassing Pengkalan Baru
1892	The retirement of Toh Domba bin Toh Tua as the chief saw replacement by his son Penghulu Wahab
1897	The death of Toh Domba
1898	An incendiary fire occurred where forty houses were destroyed and the loss was estimated around $13,000
1921	The existing Malay and Sumatran settlements in Sinju (172 hectares) and Sungai Raia (243 hectares) gazette as Malay reservations
1942 – 1945	Mass migration of Chinese out of Kampung Kepayang during Japanese invasion
1950	Establishment of the Simpang Pulai town (the shifting of the post office to Simpang Pulai marked the beginning of the end for Kampung Kepayang)
1980	The main road of Jalan Gopeng-Ipoh was widened and caused business operations to stop

5.2.3.2 The town today

Although some of the evidences of the existence of Kampung Kepayang were demolished at the town's abandonment, one can still witness remnants of its wonderful era such as the Sri Siva Subramaniam temple and Kong Fook Ngam temple which were built more than 100 years ago, former post office, Ahmadiah mosque and the two-storey Toh Sedewa Raja Abdul Wahab bungalow (Raja Nazrin & Visu, 2006). Nevertheless,

the shophouses of Utilitarian styles flanking a busy main road between Ipoh and Gopeng seem to be the most fully researched with regard to its contribution to identity. The red shaded area in Figure 5.16 shows the location of these shophouses.

Figure 5.16: Location of the shophouses along Jalan Gopeng - Ipoh
Source: Author (2013)

The town environment is a mixture of built and non-built land uses including institutional, residential, industrial, commercial and services, transportation and vacant spaces (Perak Town and Country Planning Department, 1997). The Sungai Raia marks the border between Kampung Kepayang to the northwest and Taman Seri Raya to the southeast. The town is also bordered by a number of housing neighbourhood to its west such as the Taman Pulai Jaya and RPT Serdang Permai as well as the North South Expressway to its east. The spectacular and delicate scenery of the town characterized by a number of limestone hills has also provide a unique appearance of the town.

Overall, this section provides an introduction to the towns selected as case studies for the present research. In some ways, it was evident that the Kuala Kubu Bharu, Sungai Lembing and Kampung Kepayang embody the typical characteristics of small

Malaysian towns. Each of the town has a somewhat different history in terms of the way they were shaped, developed and degraded. Nevertheless, there is one inescapable thing that they share in common that is they are all made up of both built and non-built elements. It would be interesting to discover if these elements influenced the distinctiveness of the towns and which of these elements play an important role in both residents and non-residents perception of the towns' identity. This will be observed in the findings of the observation and questionnaire survey in the next two sections.

5.3 Field Observation Results on Physical Elements Associated with the Towns' Identity

This section seeks to address the third objective of the research that is to identify the distinct identity and exceptional characters of the selected case studies. As discussed in Chapter Two, the identity of place is generally characterized by built environment that is recognizable as having some identifying character. In this research, physical elements that were identified through the observation survey can be divided into two broad categories; the man-made and natural features. The first category is further divided into three categories; buildings structures, non building structures and urban spaces.

5.3.1 Man-made features

5.3.1.1 Buildings

It has been highlighted that the observation survey conducted in this research formed the very first stage in producing the inventory list. In view of that, the results in this section are discussed in tandem with the data obtained from the inventory record. Table 5.5 summarizes the number of buildings identified as important in making contribution to the character of each studied areas. The distributions of these buildings are shown in

Plan UM/HBM/KKB/001, UM/HBM/SGL/002 and UM/HBM/KGK/003 in Appendix F. As highlighted in Section 4.5.2 of Chapter Four, only places that meet the predefined criteria were considered for inclusion in the inventory.

Table 5.5: Distribution of buildings of local significance in the stipulated towns

Towns	Total
Kuala Kubu Bharu	146
Sungai Lembing	145
Kampung Kepayang	50

The observation survey result revealed that there were a relatively high number of buildings of local significance identified in the intended small towns as shown in Table 5.5. This is not surprising since small cities are mostly perceived to be the place where the original historical heritage is protected (Yuksel & Iclal, 2005). Besides, there was a significant difference in the number of historic buildings identified in the current research as compared to previous building inventory. As in the case of Kuala Kubu Bharu town, there are 95 buildings recognized in an inventory study undertaken in 1992 by the Heritage Trust of Malaysia in conjunction with the National Museum, and 102 buildings in survey conducted by the MDHS. The difference is probably due to the limitations imposed on both surveys in terms of age and coverage area respectively.

In order to ensure consistency and clarity of data collected, a standardized survey form was used. In the following section, the results of the recorded information which includes year of built, occupancy status, use, ownership, condition, architectural styles, cultural values, and character-defining elements are presented and discussed in the percentage form.

Findings from the observation survey indicate that the majority of the buildings in the three towns were constructed in the period before World War II. This represent by 93.8 percent of the buildings in KKB, 86.9 percent in Sungai Lembing and 98.0 percent in Kampung Kepayang as shown in Figure 5.17 below.
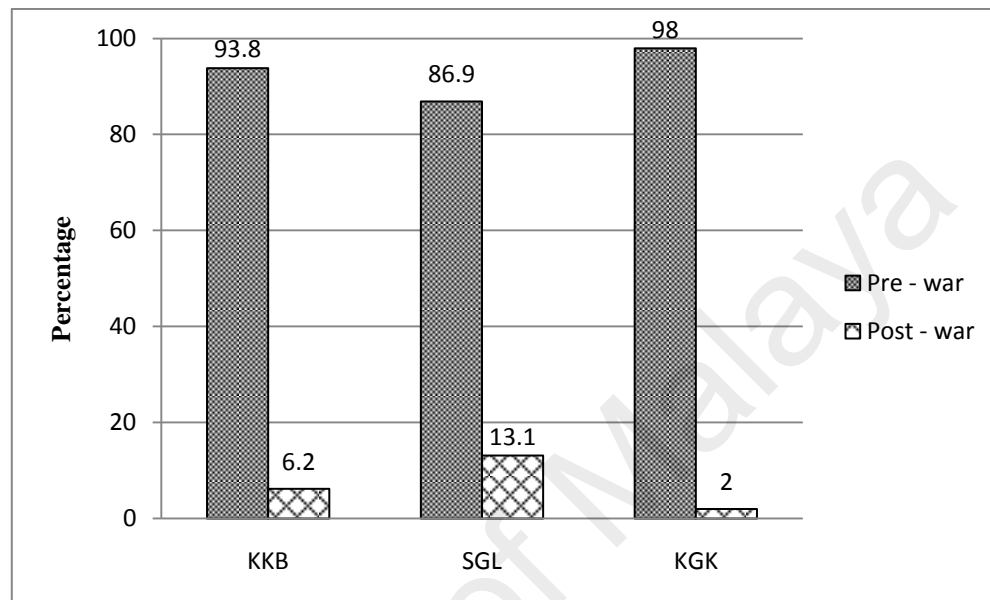
Figure 5.17: Periods of buildings

The earliest buildings identified in the KKB town consist of the two storey shophouses, the most widespread building type that dominate the historic core of small Malaysian towns (Jackson, 1973). Built in the 1930s, the shophouses was originally constructed to lure people to move in to the new township of KKB, thus played an important role in the early development of the town. Other buildings constructed in the early 1930s comprised the post office, former fire station, district and land office of Hulu Selangor, traffic police headquarter, hospital, and other housing quarters. The Al-Hidayah mosque and Kok Yong Kok temple which believed to be the two surviving buildings from the original Kuala Kubu town are also included in this category of pre-war buildings. The remaining 6.2 percent of post-war buildings consists of the Dataran KKB, Ar-Rahimah mosque, KKB Magistrate Court and the Hulu Selangor District Council building.

Viewing the Sungai Lembing town, it was during the town's heyday as the world's largest subterranean tin mine that most of the pre-war buildings were constructed. This includes the Sungai Lembing museum, general offices of the PCCL, Tapis resort, Lembing Chinese Primary School, British officers' bungalows, labour club building, shophouses and the former tin miners' houses known as rumah kongsi. On the other hand, buildings which fall under the post-war category encompassed the traditional Jamek Mosque of Sungai Lembing, post office, Asian bungalows and some of the British officers' bungalows.

Formerly positioned as a lively business centre in the sub-district of Sungai Raia, the vast majority of the pre-war buildings identified in Kampung Kepayang constitute the double storey shophouses along Jalan Gopeng-Ipoh. Other buildings which classified under the same category comprised the Toh Sedewa Raja Abdul Wahab bungalow, Ahmadiah mosque, post-office, Sri Siva Subramaniam temple, Kong Fook Ngam temple, Syed Kamarul Ariffin bungalow and the Smart Islamic Primary School (SRIP), most of which were located right along the main road of Jalan Gopeng.

Figure 5.18 presents the occupancy status of the buildings identified. It provides information on whether buildings are occupied or unoccupied during the time period of the observation. The majority of buildings in KKB and Sungai Lembing town were occupied with 89.7 percent and 82.1 percent respectively. In contrast, only 12.3 percent of the surveyed buildings in KKB were vacant and these consist of the single and semi-detached government quarters along Jalan Hospital and Jalan Syed Mashor. As for the Sungai Lembing town, 17.9 percent of the buildings particularly the shophouses, British officers' bungalows and the former tin miners' houses were no longer being used or simply abandoned. Indeed, from the survey conducted, it was found that most of the occupied shophouses were also being used only over the weekend. On the contrary, the largest percentage of the identified buildings in Kampung Kepayang was unoccupied or

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vacant. One of the buildings that contributed to this percentage was the former post office, where its move to Simpang Pulai in the 1950s marked an end of the town. Other buildings were the shophouses and Toh Sedewa Raja Abdul Wahab bungalow.
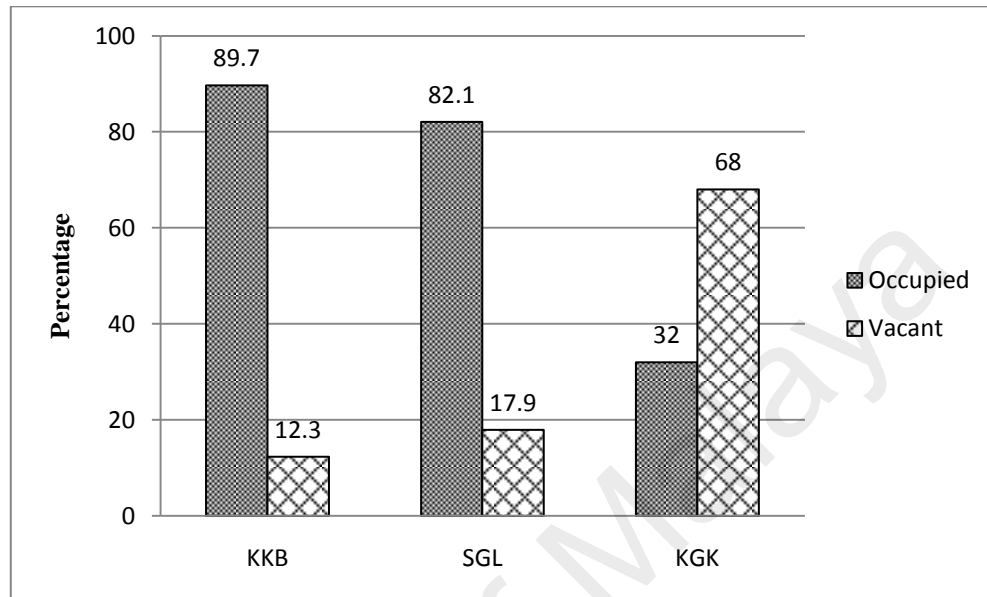
Figure 5.18: Occupancy status of buildings

Table 5.6 shows that majority of the buildings used varies from town to town. In particular, most of the buildings in KKB town were mixed-used and this represents by 49.3 percent of the double-storey shophouses located at the main commercial centre of the town. As illustrated in Table 2.1 of Chapter Two, the combination of both trading and residential use constitutes a typical feature of shophouses in Malaysian towns and cities. What it leads to is a more vibrant and alive atmosphere of the town as well as a safer environment due to the presence of people throughout the day and night, as stated by Shuhana (2011).

Secondly, the residential is identified as the most frequent use of buildings in Sungai Lembing town. The 40.7 percent of these buildings was mostly represented by the bungalows built for the mine officers as well as the quarters of former miners. Shuhana (2011) noted that the character of a town is very much influenced by the function of the

town and the geographical setting. Considering the former, this result in some cases reconfirms the function of Sungai Lembing as mining town. Finally, it was observed that almost 70 percent of the buildings in Kampung Kepayang, particularly the pre-war shophouses located along the busy Federal route between Simpang Pulai and Gopeng, have no current occupants or simply defined as empty buildings. This essentially indicated by the 'other' category as shown in Table 5.6 below. Even though they have been left vacant, these buildings constitute one of the unique evidences of the town's existence.

Table 5.6: Use of buildings

Use of properties	KKB (N = 146)	SGL (N = 145)	KGK (N = 50)
Residential	11.6	40.7	12
Commercial	16.4	9.7	10
Mixed use	49.3	19.3	2
Educational	1.4	1.4	2
Institutional	5.5	6.2	0
Industrial	0	0	0
Agricultural	0	0	0
Religious	2.7	0.7	6
Recreational	0	0	0
Cultural/ social	0.7	4.1	0
Transportation	0	0	0
Others	12.3	17.9	68
Total	**100.0**	**100.0**	**100.0**

With respect to the ownership, Figure 5.19 illustrates that most of the buildings identified in all the three towns are privately owned. This represent by 71.2 percent of the buildings in KKB, followed by 94.5 and 98.0 percent in Sungai Lembing and Kampung Kepayang respectively. Nevertheless, the findings of the literature review do

revealed that one of the challenges in protecting the old buildings includes the fact that they are privately owned properties. A relatively large number of abandoned and vacant buildings in the stipulated towns especially in Kampung Kepayang (refer Figure 5.18) intrinsically proves the fact.
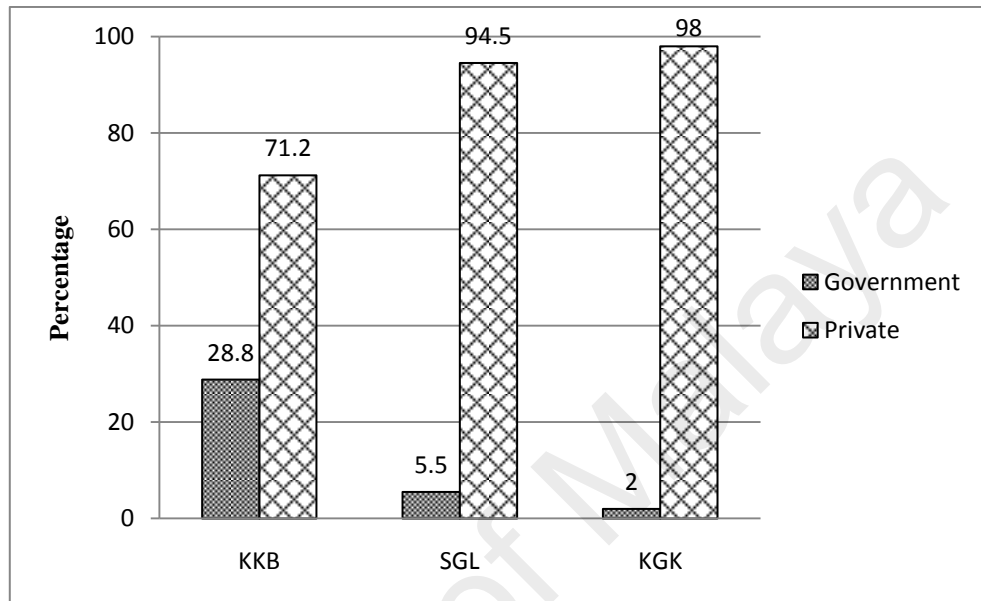
Figure 5.19: Type of ownership of buildings

Building condition is another important aspect that needs to be considered in developing and managing building inventory. Viewing the KKB town, the highest percentage of 75.3 percent or 110 buildings were in fair condition as shown in Figure 5.20. Similarly, majority of the buildings in Sungai Lembing town are considered to be in fair condition where minor work is required. In contrast with Kampung Kepayang, most of the buildings with 74.0 percent were rated as poor. As suggested by Pearson & Sullivan (1995), this percentage already excludes the number of place that are embedded in severe condition, where conservation is impossible. This result supported the literature that the built heritage is increasingly threatened nowadays by obsolescence as well as re-development.
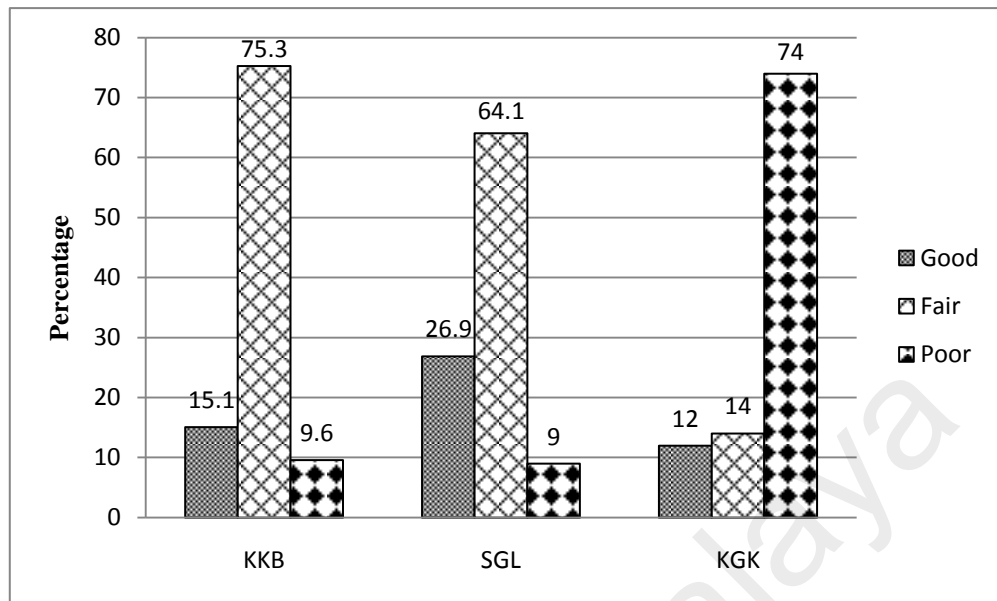
Figure 5.20: Condition of buildings

Table 5.7 presents a range of architectural styles reflects by the buildings identified in each of the studied towns. The findings demonstrate that the large number of buildings in KKB town was erected in a simple Neo-Classical style that is with 74.0 percent or 108 of the buildings. Since architectural style is closely associated with a particular time in history, assessment of the buildings' styles is considerably aided by knowing the completion date of the building. In the case of KKB town, buildings with Neo-Classical style (a decorative style of design widely used in the late 19th and early 20th centuries) were built in 1930s. This predominantly represented by the double-storey shophouses located within the commercial centre of the town.

Its unique architectural style featuring tall columns that rise the full height of the building, symmetrical façade, light colour and a sparing used of ornament on exterior wall enabled the buildings to be easily distinguished from the new shophouses even though they were standing right next to each other. While used to protect pedestrians from sun and rain, the sheltered passageway, commonly known as the five-foot-way or

in the Malay language called *kaki lima*, also gives the buildings their unique character and therefore assisting in creating a clear sense of place. Collectively, they form a strong and cohesive streetscape. A number of empty lots with undergrowth which have been vacant for some time is however spoiled the overall view of the shophouses area and perhaps, making it a perfect hideout for criminals.

Table 5.7: Architectural styles of buildings

Architectural styles	KKB (N = 146)	SGL (N = 145)	KGK (N = 50)
Art Deco	0.7	0	0
Chinese Baroque	0.7	0	0
Chitya Indian Vernacular	0	0	0
Colonial	10.3	6.2	2.0
Euro-Islamic	0	0	0
Malay Vernacular	8.9	17.9	6.0
Modern	4.8	5.5	4.0
Moorish	0	0	0
Neo-Classical	74.0	0	0
Sino-Malay Palladian	0	0	0
Straits Eclectic	0.7	0	4.0
Tudor	0	0	0
Others	0	70.3	84.0
Total	**100.0**	**100.0**	**100.0**

Located within this shophouses core are the former fire station and the Coates Theatre at Jalan Dato' Tabal and Jalan Dato' Kamaruddin respectively. Similarly to the shophouses, the fire station with triangular pediments on the upper part of the building reflects the neo-classical architecture. On the other hand, the Coates Theatre is a fine example of the art deco style, featuring ziggurat (stepped) rooflines, symmetrical façade and a distinctive smooth exterior surface. Apart from its unique art deco architecture,

the eye-catching colours of the building also contribute to the aesthetic appeal of the theatre.

It was found that majority of the buildings in both Kampung Kepayang and Sungai Lembing town were classified in others category with 84.0 and 70.3 percent respectively. These mainly comprised the shophouses of Utilitarian styles built during the end of the 19th century and beginning of the 20th century. In Sungai Lembing, these two to three storey shophouses can be found along North and South Canton Street as well as North and South Main Street. Apart from the overall designs of the facades, the original shophouses can be also easily distinguished from the newer ones by means of materials used for the buildings. The former is notably constructed using the nonrenewable resource of timber while the latter made used of concrete which is standard in modern construction.

Built in areas lower than the British officers' bungalows, the former tin miners' houses of a Malay Vernacular style (17.9 percent) were built on raised footing purposely for under-floor natural ventilation and most importantly, for flood protection. Although this characteristic is common in all Malay houses throughout the Peninsular, there is one thing that makes the Malay houses in Sungai Lembing unique that is the used of asbestos board as the wall of the houses. Despite all its negative qualities, asbestos is also useful in the field of construction as it tend to be fire proof, insulating against electricity, and reinforcing properties. Perhaps, this is the reason why most of these houses remain standing in a considerably good state.

As for the Kampung Kepayang, a number of crumbling shophouses which flanking a busy main road between Ipoh and Gopeng has become a constant source of worry not only to its residents but also to other road users who passing through the area. Although deemed as structurally deficient, these double storey shophouses had their charms in old

architectural designs of Utilitarian style (84.0 percent). They possess special details such as the arched window frames and the oversized windows with small individual panes contrast to the large wide structure of the building. Also, the uniformity of the design essentially influenced the distinctiveness of the shophouses and the Ipoh-Gopeng main road where they were concentrated.

Another building with distinctive style of architecture nearby was the two-storey white bungalow, now known as Toh Sedewa Raja Abdul Wahab bungalow. The design concept of this building reflects the Straits Eclectic architecture, marked by its full length French windows with a pair of full length timber shutters, an arched transom over the window opening, pilasters of classical order and plaster renderings of geometrical shapes on its wall. The unique architectural design of the bungalow together with its exceptional size essentially constitutes visibility quality of the building.

Table 5.8 shows results on cultural heritage values posses by buildings identified in all stipulated towns. According to the results, historic value demonstrates the highest percentage value compared to the other cultural values and this represents by 97.3 percent of buildings in KKB and 100 percent in both Kampung Kepayang and Sungai Lembing town. As argued in this study, there is no heritage without historical value. Since most of the buildings identified were constructed in the period before World War II (previously demonstrated in Figure 5.17), the result in some cases supported the literature that mentioned historical value can also simply accrue from the age of a building.

As discussed in Section 2.5.2 of Chapter Two, a place will be of historically important to the locality's history if it is associated with events, developments, cultural phases, or life or woks of a person, group of persons or organization that have played an important part in the locality's history. For instance, the double storey shophouses in the main

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commercial centre of KKB is significant for its association with the early development of the town. It was one of the first buildings constructed in KKB to induce the relocation of population to the new township of KKB, after the old one was swept away by the massive flood. Appeared on town plans at least since 1927, the site of new shophouses were offered for free to the former owners of titles in Kuala Kubu town provided the old lots were surrendered to the Government (National Archives of Malaysia, 1927).

Table 5.8: Cultural heritage values of the buildings

Cultural values	KKB (N = 146)	SGL (N = 145)	KGK (N = 50)
Aesthetic	92.5	81.4	94.0
Historic	97.3	100.0	100.0
Scientific	0	0	0
Social	23.3	11.7	92.0
Economic	61.6	21.4	4.0
Political	0.7	0	0

Formed an integral part of the earliest buildings built in KKB, a number of institutional buildings such as the police station, post office, district and land office of Hulu Selangor, and the traffic police headquarter are found to be historically significant as they helped confirm the role of KKB as the administrative centre for the Hulu Selangor district not only in the past but also in the present time. Although located outside the town's boundary, the Al-Hidayah mosque and Kok Yong Kok temple have also substantial historical value for being the only two buildings that survived from the original Kuala Kubu town. They are significant as a reminder to the calamity happened in 1883 and an evidence to support the existence of the former Kuala Kubu town.

In Sungai Lembing, the majority of the buildings with historical value demonstrate strong associations with the role of Sungai Lembing as mining town. Fine examples of this value comprise the general offices of the PCCL, British officers' bungalow including the museum, residential quarters for mine workers, and other buildings which were built to serve their general labours and clerks for recreational purposes such as the cinema, labour club building, Tapis Resort (previously officers club), and the Sungai Lembing Neighbourhood club building (used to be a clerk club). Collectively, the presence of these buildings makes the townscape memorable as they remind people of the glory days of the town.

Similarly, association with certain functions of the town also makes the buildings in Kampung Kepayang significance. While often cited as place markers of the town due to its location along the Ipoh-Gopeng main road, the late 17th century shophouses in Kampung Kepayang also familiar to the residents especially for the older generation due to its function in the past as an area where trade and economic activities are conducted. However, it is a slightly different story with the Toh Sedewa Raja Abdul Wahab bungalow. It was built in the late 1880s as the formal residence of Penghulu Wahab, one of the earliest chief of Kampung Kepayang. His contribution in getting the existing Malay and Sumatran settlements in Sungai Raya district gazetted as Malay reservations in 1921 essentially make the bungalow more noticeable and memorable to the residents.

Overall, it was found that meanings and associations of a building with particular event or trend in the past were vitally important in invoking buildings' historic significance. This is clearly depicted in Table 5.9 where 97.2 percent of buildings in KKB and 100 percent in both Kampung Kepayang and Sungai Lembing were regarded as historically important through their meanings. In this sense, it represents a key character defining element by which the buildings carry its most important historical significance. As discussed in Section 2.6 of Chapter Two, character defining elements are one of the two

most fundamental elements that need to be examined when assessing potential cultural significance of a local place. To be more precise, these elements are the key features of a building where heritage values reside in and noteworthy in guiding subsequent development of a conservation strategy.

Table 5.9: Character-defining element of meanings

Values	KKB	SGL	KGK
Aesthetic	0	0	0
Historic	97.2	100	100
Scientific	0	0	0
Social	70.6	23.5	0
Economic	0	0	0
Political	0	0	0

Table 5.10 shows that the character defining element of spatial organization was also important in defining the historic character of the buildings. The results indicate that 72.5 percent of buildings in KKB, 72.4 percent in Sungai Lembing and 84.0 percent in Kampung Kepayang were valued historically for the way they were organized, most of which comprised the old shophouses. It is clear from the observation that these buildings were arranged in exactly the same way across the towns. In particular, the old shophouses were laid out in rows of specified widths and connected to each other by covered walkways to form a number of blocks with a continuous frontage of shophouses. These clumps of shophouses blocks which would eventually form a so-called shophouses core were separated by streets in a formal grid. Generally, the results confirm one of the universal features of traditional shophouses in small Malaysian towns outlined by Jackson (1973).

Another reason for having a well-built grid-iron layout for the shophouses is pronounced in KKB town. An application of Garden City concept to the town

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emphasized the allocation of ample space for a greenbelt. Due to this necessity, a strict grid-iron pattern of streets in laying out the shophouses is formed. This arrangement pattern of the buildings essentially creates a sense of unity and continuity thus giving the commercial area of the town a clear sense of place. Moreover, a linear arrangement of government buildings such as the traffic police headquarter, district and land office of Hulu Selangor, national registration department and the Hulu Selangor District Council building along Jalan Bukit Kerajaan has also contributed to the historical importance of the place. Specifically, it characterizes a typical feature of colonial layout in British dominion.

Table 5.10: Character-defining element of spatial organization

Values	KKB	SGL	KGK
Aesthetic	0	0	0
Historic	72.5	72.4	84.0
Scientific	0	0	0
Social	0	0	0
Economic	0	0	0
Political	0	0	0

Weeks and Grimmer (1995) noted that each building is recognized not only by their physical record of time and place, but also by their use. Thus, the importance of uses in defining how the values are embedded in a place is obvious. In New South Wales guidelines on the assessment of local heritage places, a place is deemed to be of historically importance to local communities as if it maintains the continual pattern of human use or occupation. Accordingly, only buildings that have functioned in their original use will be considered. Results shown in Table 5.11 indicate that only certain buildings in Sungai Lembing and Kampung Kepayang continue to function as they were historically used with 26.2 and 8.0 percent respectively. As emphasized by Wan

Hashimah & Shuhana (2005), the change of function within the old premises is common.

<p style="text-align:center">**Table 5.11: Character-defining element of uses**</p>

Values	KKB	SGL	KGK
Aesthetic	0	0	0
Historic	60.6	26.2	8.0
Scientific	0	0	0
Social	26.5	82.4	8.7
Economic	100.0	100.0	100.0
Political	100.0	0	0

For example, as opposed to traditional bi-functional use of shophouses, it was found from the survey that some of these buildings in Sungai Lembing have been used solely either for living or commercial purpose. The situation is perhaps even worse in Kampung Kepayang where almost all shophouses in the town were left vacant. On the contrary, the majority of the shophouses in KKB continue to serve for both functions where lower floor used for commercial purpose and upper floor used for residential purpose. As discussed earlier in Table 5.6, the presence of people throughout the day and night, particularly by those who come to buy, sell or trade goods during the daytime and those staying at the shophouses at night essentially create and maintain a safe and distinctive environment in the town.

Furthermore, the Al-Hidayah mosque, Kok Yong Kok temple and the KKB hospital are also continued to be valued because of their use. The latter is not only plays a vital role in delivering proper health services to the local and wider community but also providing important historical reminders of the time when it was the first and only hospital built in KKB to provide health care for the British soldiers, miners and the estate workers who used to live in the town. While believed to be the only surviving buildings from the

original Kuala Kubu town, the Al-Hidayah mosque and Kok Yong Kok temple have also maintained their original use thus played a major role in contributing towards the well-being of the Muslim and Buddhist community in the town.

Further to this, their current location in Ampang Pecah (the former site of the old Kuala Kubu) has also contributed significantly to its recognition as the only evidence left for the historical existence of a long lost Kuala Kubu town. This is clearly demonstrated in Table 5.12 below where location makes 1.4 percent of buildings in KKB town historically important. It was also found that there are a number of buildings in Sungai Lembing gained historic value through their location. The 2.1 percent of these buildings was represented by the European bungalows (EB) occupying hilly land to the east of Jalan Muzium.

Table 5.12: Character-defining element of location

Values	KKB	SGL	KGK
Aesthetic	1.5	0	0
Historic	1.4	2.1	0
Scientific	0	0	0
Social	5.9	11.8	91.3
Economic	0	0	0
Political	0	0	0

As previously shown in Table 5.8, there was also relatively large percentage of buildings with aesthetic value with 94.0 percent of buildings in Kampung Kepayang, followed by 92.5 and 81.4 percent in KKB and Sungai Lembing respectively. It was determined that aesthetic value may be derived from the conscious design of a building as a whole. As the case studies reveal, the surveyed buildings reflect a vast range of architectural styles including art deco, colonial, malay vernacular, modern, simple neo-classical and utilitarian styles (see Table 5.7). Different architectural styles emphasized

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completely different architecture characteristics and therefore make the buildings easily recognized and remembered individually, while also aesthetically pleasing to the public eye. As an example, the heritage character of the Asian bungalows in Sungai Lembing resides in features which reflect traditional Malay house forms, including its stilts, ventilation panels in the form of fixed timber louvers at the perimeter walls, stairs to reach the elevated interior, and its steep and gabled roof. The importance of overall appearance and form in defining aesthetic value of the buildings is thus undeniable as illustrated in Table 5.13.

Table 5.13: Character-defining element of form

Values	KKB	SGL	KGK
Aesthetic	100.0	100.0	100.0
Historic	0	0	0
Scientific	0	0	0
Social	0	0	0
Economic	0	0	0
Political	0	0	0

Similarly, it was observed that the character-defining element of material also played a significant role in defining aesthetic qualities of a number of buildings in the selected towns especially in Sungai Lembing, as demonstrated in Table 5.14. This represents by 77.1 percent of the Malay vernacular style Asian bungalows which are known for their use of asbestos on wall. While significantly help to maintain resilience of the buildings, this material are also important in making the building distinguishable and therefore should be maintained. Viewing the Kampung Kepayang, material was also served extensively as an important feature in making 44.7 percent of the buildings aesthetically valuable. These mainly comprised the double storey shophouses of Utilitarian style

along Ipoh-Gopeng main road. It is typically has less ornamentation and is distinguished by the predominant use of timber material.

Table 5.14: Character-defining element of material

Values	KKB	SGL	KGK
Aesthetic	0	77.1	44.7
Historic	0	0	0
Scientific	0	0	0
Social	0	0	0
Economic	0	0	0
Political	0	0	0

With respect to the economic value, the KKB town has the highest number of buildings with the value, representing 61.6 percent of the total number of buildings identified (see Table 5.8). This is not surprising since a substantial number of buildings identified in KKB, particularly the shophouses located within the main commercial centre of the town still functioning and operating for mixed and commercial purposes (see Table 5.6). Similarly, 21.4 percent of the shophouses in Sungai Lembing has also contributed significantly to the overall quality of the town in the form of acting as a setting that offers a range of goods and services. As one of the most popular tourist destinations in Pahang, Sungai Lembing has a mix of retail businesses that complement the outdoor experience of the town. Included are bike rental shops, inns, restaurants, gift shops and also grocery stores which provide day-to-day goods. As suggested by Shuhana (2011, p.116), activities are the product of people behavioural response towards their environment thus affected by culture, social, economic and climatic factors. Viewing Kampung Kepayang, only 4.0 percent or 2 of the shophouses were still operating; the barber shop and tombstone maker's shop.

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With very few exceptions, these shophouses are playing a major role as venues for different commercial activities, supporting local retail and improving the employment opportunities for the locals. As discussed in section 2.5.5 of Chapter Two, a place with economic value generally, though not necessarily, serves as marketable destinations in that it generating private and public benefits for current, potential and future users. Apart from monetary benefits, the use of place in supporting activities has also provide the boost in making the place more recognizable and memorable for both visitor and local thus contributing to its identity. In this sense, the importance of traditional use of the building in defining how the values are embedded in the place is undeniable. Also, this is clearly depicted in Table 5.11 where 100 percent of the buildings in all towns gained economic value through their uses.

Returning once again to Table 5.8, there were a considerable number of buildings deemed to be of social value. This represents by 92.0 percent of buildings in Kampung Kepayang, followed by 23.3 and 11.7 percent in KKB and Sungai Lembing respectively. It is argued in this study that places of social value tend to demonstrate special associations with a particular group for social, cultural, educational or spiritual reasons. For example, the Ahmadiah mosque, Sri Siva Subramaniam and Kong Fook Ngam temple in Kampung Kepayang are amongst the oldest buildings constructed in the suburb and have played a major role in community life in the district. For decades, they continue to be valued for their religious, social and cultural roles.

Similarly, although the original design has been lost, the two storeys building of Sekolah Kebangsaan Kuala Kubu Bharu in KKB also highly valued for its educational role besides being recognized as the first school constructed in the town. This supports English Heritage's (2008) argument that the social value is often associated with functional aspects of the place rather than its aesthetic qualities. In Sungai Lembing, buildings with social value such as the old cinema, Tapis Resort and Sungai Lembing

neighbourhood club building extensively used for a wide range of both formal and informal community activities thus have retained robust association to the locals. This discussion sees the use of place as a key character defining element where social values prevail, as illustrated in Table 5.11.

Apart from being a focus of spiritual, political and other cultural sentiment to an identifiable group, a place of social significance also tends to be symbolic or landmark place in the local landscape. It is argued in this study that a place does not necessarily need to exhibit particular style to be considered a local landmark but it will need to be visually prominent. For example, while there is no interesting visual feature placed at the KKB's entrance, Dataran KKB serves as a sole landmark or reference point that anchors the entry to the town. Its strategic location at the intersection of Kuala Lumpur-Ipoh old trunk road and Jalan Pahang has significantly influenced its visibility. In some way, this suggests the importance of location as another character defining element that made a place socially valuable. Similarly, it was observed that the location of a place also played a significant role in defining social value of a number of buildings in Kampung Kepayang, as shown in Table 5.12. This represents by 91.3 percent of the abandoned double storey shophouses, which have so faithfully greeted people travelling along the federal route between Simpang Pulai and Gopeng.

There has been an increasing concern over the importance of political value in promoting conservation of built heritage and thus calls for greater assessment. As illustrated in Table 5.8, only one building (0.7 percent) or particularly the MDHS building in KKB was accredited with political value. This result contradicted Mason (2002, p.11) who argued that all values attributed to heritage are political in nature in that they are part of the power struggle that determine the fate of heritage. Located along Jalan Bukit Kerajaan, the building was built to accommodate the Hulu Selangor District Council which had operated since 1977. In addition to its administrative role,

the building also helped confirm the power and role of MDHS as the local authority which administrating Hulu Selangor district. In this sense, it is the use of building that conveys its significance for sustaining governmental legitimacy along with its social importance, thus need to be retained and used as such.

Overall, it is worthy to note that the wide variety of heritage values reviewed in the literature, such as that derived from the criteria used in Australia and England, assist in the identification of locally significant places in the stipulated towns. From Table 5.8, the surveyed buildings reflect a wide range of cultural significance including aesthetic, historic, social, economic and political value. It was also observed that each building may hold a range of values at a particular time and thus reasonable owing to the multi-faceted nature of the values. The literature search has revealed that all values attributed to places rested on the material evidence of the place. Better known as character-defining elements, the seven key features reviewed are materials, forms, location, spatial organization, uses, meanings, and sound, smell or sight. Surprisingly, the results showed that none of the value is being expressed through the latter element. Since place with aesthetic quality often associated with sensory perception for criteria such as the smell, sound, feeling and sight of the place, it is expected that this character defining element will illustrates some results too.

5.3.1.2 Non-buildings

Other man-made features that were noticeable and constitute the unique features of the towns include clock tower, commemorative stone, bridge, gateway and man-made waterfall. From the survey, there were two clock towers found in KKB, one was attached to the top of KKB Magistrate Court and the other standing on its own. Incorporation of the former to the court not only contributes to the aesthetic appeal of the building but more importantly to its visibility thus substantially strengthening

landmark status of the building. Another clock tower which has clock faces on all its four sides was built in 1931 to commemorate the coronation of King George VI and Queen Elizabeth II. At the time of survey, the clock was not functioning and the bollards which were originally built around the tower were missing. Although being blocked by some trees, the clock tower is still visible from the shophouses area because of its prime location at the top of the hill of Bukit Kerajaan. There was no clock tower found in both Sungai Lembing and Kampung Kepayang.

Another more recent tower was found in front of the Merdeka Hall at Jalan Merdeka. It was observed that there were two plaques attached to the tower, one listing the names of those that contributed to Ulu Selangor Coronation Celebration Committee and the other displaying image of KKB's official flower particularly the sunflower or scientifically the 'Helianthus Indico'. Apart from its location right along Jalan Merdeka, the light grey colour tower was also noticeable against the dark green background of the trees as one passes the green belts area. As noted by Shuhana (2011), landmarks become more identifiable if they have clear form, contrast with their background and prominence of spatial location. Away from the green belts area, a memorial stone commemorates the silver jubilee of King George V is to be found in front of the Ar-Rahimah mosque, a position which would make it clearly visible from the main road of Jalan Pahang. Unfortunately, it is often mistaken as being the stone commemorates the death of the former British district officer of Kuala Kubu town named Cecil Ranking, which is actually no longer existed. Another memorial stone built to commemorate the sacred white crocodile located within the Merdeka recreational park area was badly neglected and its plaque has been lost.

In Sungai Lembing, there is one readily identifiable monument located within the vicinity of the children's playground. Rose on a base two steps above ground level, this memorial stone was built to commemorate those who have struggled in defending the

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nation principally against the Japanese occupation during World War II, which lasted from 1941 until 1945. There were 20 names listed on a plaque attached to the monument, facing the main road of the town. A solitary red British Post box constitutes another unique monument in the town. Its striking colour makes the box visible enough to be noted as one passes through the North Canton Street. Despite the malfunction, the former petrol pump is also identifiable in terms of its function as the one and only pumps in Sungai Lembing. Furthermore, it was also noted for its location on a small pavilion located between the main streets of the town.

The Sungai Lembing town was also characterized by the presence of a large and remarkable gateway. This gateway or portal is constructed using river rock from base to top and red-tiled roofs in addition to steel for bracing a framed structure as basic materials. Located in the northern part of the town, this gateway essentially exudes a sense of welcoming and more importantly, gives a hint to help people realize that they have entered the town area. Further to this, incorporation of a large rectangular billboard with the name of the town written on it and lights to the gateway also make this structure more prominence regardless of the time of day or night.

The hanging bridge or in the Malay language called *jambatan gantung* forms another distinctive physical element in Sungai Lembing town. Literally, there were four hanging bridges found during the observation, two of which were located beyond the boundary of the study area particularly at Kampung Kuala Kenau and Kampung Jeram Takar, and the remaining were located at Kampung Seberang and Kampung Kolong Pahat respectively. Now more than 100 years old, the latter is thought by locals to be the most unique bridge in Sungai Lembing and the opportunity to walk across the bridge should not be missed. This hanging bridge has and continues to be fabulous place that is rarely found in any other place, thus contributing to the town's identity. Apart from being a popular tourist attraction, this hanging bridge also provides convenient access for locals

between the Kampung Kolong Pahat and town area. Therefore, it can be regarded as one of the major paths in the town although its importance as a path is not that significant compared to the roads.

A bridge constructed across the Sungai Raia in Kampung Kepayang constitutes one of the unique features in the town. Its influence on people is seen more in the form of its function and location. Apart from providing a passage over the river, this bridge also reflects community history due to its location at the former port of Pengkalan Baru or New River Port, where the business trade was primarily conducted in the 1880s. Irrespective of the height, size and design factor, this bridge also acts as an important place marker for identification of the town. Last but not least, the tranquil sound and movement of running water has also contributed to the distinctiveness of other physical structure such as the man-made waterfall in KKB. Equally important is the location of the waterfall at the traffic light intersection between Jalan Pahang and Jalan Bukit Kerajaan. It is this location factor that further influenced its visibility and makes this structure more memorable.

5.3.1.3 Spaces

Space within town area is considered to be of fundamental importance to an identification and recognition of the place. In broad terms, the street and green open space were observed as the two elements of space that are distinctive in the study areas. For example, Jalan Mat Kilau and Jalan Dato' Muda Jaafar were distinguishable from other streets in KKB due to interlocking concrete blocks used on that streets. While improving the aesthetic appeal of the commercial area, the used of interlocking concrete blocks also helps reducing vehicle speeds within this densely populated area. In addition, the continuous walls created by the traditional shophouses along the streets also contribute to the formation of a particular identity. Interesting display of some of

the shophouses façade decoration adds uniqueness to the area and most importantly, strengthening its image as one of the oldest area in the town. These one-way streets are also characterized by its continuous five-foot-way, a shophouses feature that is not common in other countries.

Despite some functional transformations, activities conducted in these 80 years old buildings also increase the liveliness and sensory experience of the area due to constant flow of people, and variety of colours and sense of smell that fill the air from the goods and food sold by the traders. This quality is further strengthened by the presence of the Kuala Kubu Bharu public market as well as the bus and taxi terminal complex at one end of Jalan Dato' Muda Jaafar through the hustle and bustle of activities that take place here. On the other hand, Jalan Mat Kilau is found recognizable as the unique activity setting for the town's night market which held only twice a month, particularly on 9th and 29th day of every month. The names of the streets which take after the fighters who have struggled in defending the nation not only serve as a reminder of the past history but also tend to evoke meanings among both locals and visitors.

The main road of Jalan Pahang which runs in a west-east direction through KKB is another prominent street found in the town. While being one of the earliest roads in KKB, this two-way road has and continues to carry high volumes of traffic in the town. Ideally located about one hour away from the Fraser's Hill, a popular tourist destination in Pahang, Jalan Pahang has also played an important role as one of the preferred roads to the place much more for the past 80 years of its existence. This essentially encourages people to stop by the town en route to the hill, thus promoting the place as a whole. The unique character of Jalan Pahang is also accentuated by the presence of the Ar-Rahimah mosque. Apart from fulfilling the spiritual needs of the community, the large crowds assemble at this mosque especially during Friday prayers also inject a

sense of vitality to this road. In addition, the sermon delivered during the prayer also offers unique sensory experience to the passerby.

On the contrary, part of the main road in Sungai Lembing and Kampung Kepayang were flanked on both sides by rows of traditional shophouses, built in a distinctive Utilitarian style and highly distinguished by the predominant use of timber material and oversized windows. This is in line with Shuhana's (2011) point that the main street often accommodates some of the historical buildings in the town. In terms of width, it was observed that Jalan Gopeng-Ipoh in Kampung Kepayang is much narrower than other main streets in KKB (Jalan Pahang) and Sungai Lembing (Jalan Besar) town. Although it often leads to traffic jam, the narrowness of the road has also contributed significantly to the quality of a good street design by increasing the sense of intimacy as well as sense of enclosure as discussed in Section2.4.1.1 (a) of Chapter Two. The latter is further strengthened by the absence of pedestrian paths between the street and the shophouses fronting them. Apart from being the earliest street for Kampung Kepayang, this two-way road also became the main local route of travel between Gopeng and Ipoh.

The football field is another unique type of space found in Sungai Lembing town. Historically, it was here the annual cricket match between Sungai Lembing and Kuantan as well as the sporting events for mining personnel were held in the 1930s. Other than famous for its association with these events, this field is also considered important to the locality as a favourable place for both recreational activities and social interactions, hence contributes to the sense of well-being of community as a whole. A children playground which located just a stone throw to the south of the field further encouraged people to gather in this place. The movement and sound generated by those playing and chatting within the field vicinity create an interesting and unique character in the town.

Strategically located in the centre part of the town, this field is surrounded by a number of historic buildings such as the former labour club, Sungai Lembing Neighbourhood club (previously clerk club) and the anjung bestari building. The latter is originally used as the sporting equipment store. Its location adjacent to the main road of Jalan Besar also makes the field visible though viewed at street level. Apart from acting as a green lung for the town, this field can also be referred to as major node in Sungai Lembing due to the concentration of human activities associated with sporting in and the presence of distinctive physical character surround the field.

While being known as the first town in Federated Malay States planned with a Garden City concept, the green belts essentially constitute another unique space in KKB. The green belts have its clearest articulation in the centre part of KKB thus function effectively as green lungs to the town. A large number of trees planted in this area is not only gives a distinctive character to the townscape but also offers scenic view and tranquil quality of the town. The presence of the children playground within this area or particularly to the east of Jalan Mat Kilau further strengthens the attractiveness and liveliness of the town.

5.3.2 Natural features

In addition to man-made elements, it was found that the natural features have also played a considerable role in making the towns noticeable. For example, the presence of a number of hills which serve as backdrop to the whole town of KKB and Sungai Lembing have significantly influenced the quality of views experienced in these towns. Examples of the hills found in KKB include the Bukit Kutu, Bukit Batu Pahat, Bukit Sebarau and Bukit Bujang while the Bukit Panorama constitutes the most dominant hill in Sungai Lembing town. As in the case of Kampung Kepayang, this quality is

influenced by the limestone mountain of Gunung Lanno, Gunung Terendum and Gunung Rapat.

Said to be the highest hill in KKB, Bukit Kutu also tends to evoke a nostalgic feeling to the place due to its historical facts. Discovered in 1893, Bukit Kutu was once a colonial hill station called Treacher's Hill yet has been abandoned since the place was bombed by the British army during the Japanese occupation to prevent them from falling into the hands of the invading army. A chimney, fireplace, well and step at the main entrance of the original bungalows built on its top were the only remnants left intact until now.

A dominant role of water bodies in influencing the overall townscape of a place can be seen in Sungai Lembing town. In particular, Sungai Kenau which separates the town with the villages of Kampung Seberang and Kampung Kolong Pahat gives a natural character to the townscape qualities and creates a contrasting effect to the settlements on opposite side of the river. While serves as a strong edge to the town, Sungai Kenau is also considered to be of fundamental importance to an understanding of the morphological development of the town. On the other hand, the presence of the river which is not fully felt in KKB and Kampung Kepayang suggests the limitation of visual permeability that the rivers possess. It seems that changes in the size of the river resulted in this matter.

Last but not least, the importance of natural vegetation in giving strong identity and providing panoramic view to the townscape cannot be denied. This is evident in KKB where many of the trees planted in the centre part of the town creating a green lung hence offer different townscape quality in the town. As discussed in Section 5.2.1.2, the presence of spacious green belts, a unique feature normally not found in both new and traditional towns of Malaya resulted in manifesting the Garden City concept for the town. In Sungai Lembing, many of the matured trees found especially within the

vicinity of commercial area of the town not only provides shade to the area but also acts as an important landmark due to its visibility from far. A large tree located at the North Canton Street is believed to be the oldest tree in the town. In this sense, the presence of this heritage trees also complement other built heritage in evoking a nostalgic feeling to the town.

In general, the observation survey identified the potential features that are noticeable and hence associated with the identity of the small towns. Both man-made and natural features were recognized as having qualities that had significant influence to the distinctiveness of these features. In addition to the physical fabric, these qualities were also found to be subsumed in the uses, location, meanings and associations of the surveyed place. In validating the results obtained from the observation, the perceptions of both residents and non-residents on distinctive physical elements in the towns were examined. The result is presented in the following section.

5.4 Questionnaire Survey Results on the Residents' and Non-residents' Perceptions of Unique Features of the Towns

The results are divided into five sections (A to E) according to the questionnaire formed. Part A of the analysis presents the demographic profile of the respondents surveyed. Part B identifies the types of elements that were noticed by the respondents including their respective characteristics and qualities. In Part C, the results on correct recognition of places through a number of photographs is presented. The distinctive elements associated with the towns' identity and the variation in perception concerning the importance of preserving historical fabric is recalled and discussed respectively in Part D. Part E eventually discovers a number of physical features as having the potential

in contributing towards the towns' identity through the sketch maps produced by the respondents.

5.4.1   Demographic profile

In general, the distribution of male and female respondents in all the three towns is more or less the same as shown in Table 5.15. Although this figure confirmed equal representation of respondents in terms of gender, it does not reflect the gender composition provided by the Department of Statistics Malaysia. This is probably because the respondents surveyed encompasses not only the local residents aged 18 years and above (as provided by the Department of Statistics Malaysia) but also those who are visiting, travelling, trading, working or studying in the stipulated towns.Nevertheless, the detail is male respondents do outnumber female respondents in each of the towns. This result reconfirms Lapping et al's (1989 in Wilson, 1993) statement who claimed that the small town has proportionately more males than females.

Table 5.15 shows that the age category of 18 to 25 years (34.8 percent) is the mode age for the respondents in KKB town and the age category of 26 to 35 years for both Sungai Lembing (32.8 percent) and Kampung Kepayang (31 percent) town. There is a large gap between these age groups and those who were within 56 years of age or older group as many of the elderly who refused to take part in the survey are illiterate.

Table 5.15: Demographic profile

	Percentage		
	KKB (N=376)	SGL (N=119)	KGK (N=142)
Gender			
Male	53.5	52.1	53.5
Female	46.5	47.9	46.5
Age			
18 to 25 years	34.8	21.8	28.2
26 to 35 years	33.2	32.8	31.0
36 to 45 years	13.3	16.0	14.8
46 to 55 years	14.1	21.0	10.6
56 years and above	4.5	8.4	15.5
Ethnic			
Malay	89.1	86.6	93.0
Chinese	2.7	12.6	1.4
Indian	5.3	0	4.2
Others	2.9	0.8	1.4
Education			
Primary school	2.1	4.2	5.6
Secondary school	56.4	62.2	54.2
Post secondary	19.1	10.9	11.3
University	21.8	22.7	26.1
Others	0.5	0	2.8
Employment			
Government employee	49.7	47.9	35.9
Private sector employee	18.1	15.1	27.5
Self-employed	12.2	19.3	17.6
Unemployed	7.4	4.2	4.2
Retiree	3.2	5.0	5.6
Others	9.3	8.4	9.2

In term of ethnicity, the Malays dominate the racial composition of all the towns studied. This represent by 89.1 percent in KKB, 86.6 percent in Sungai Lembing and 93

percent of the respondents in Kampung Kepayang. This cannot be avoided due to the difficulties of controlling the selection of respondents in a random survey. In fact, throughout Malaysia, the Malays typically settled outside the urban periphery. This indicates that the sample surveyed reflects the existing pattern of ethnic composition in the small towns of Malaysia and thus, reliable. In addition, an additional 'other' ethnic groups represent the indigenous people of Peninsular Malaysia as well as the natives of Sabah and Sarawak.

Table 5.15 also illustrates the educational level of the respondents surveyed. Majority of the respondents have attended secondary school with 62.2 percent in Sungai Lembing town, followed by respondents in KKB and Kampung Kepayang with 56.4 and 54.2 percent respectively. While none of the respondents in Sungai Lembing town had no formal education, the numbers of those respondents who indicated that they had no formal education in the remaining towns were very small; that is 4 of the 142 respondents (2.8 percent) in Kampung Kepayang and 2 of the 376 respondents (0.5 percent) in KKB town. This may conclusively be proved through low unemployment rate in all three towns.

Nearly half of the respondents (49.7 percent) in KKB town are working in government-related bodies. This is not surprising as many of the government offices such as the Hulu Selangor Public Work Department (JKR), Selangor Water Supply Company (SYABAS), Fire and Rescue Academy of Malaysia (FRAM), and the National Registration Department are concentrated in the town which functions as the administrative centre for the Hulu Selangor district.

Table 5.16 demonstrates that more than half of the surveyed respondents in all selected towns were local residents with 80.6 percent in KKB town, followed by respondents in

Kampung Kepayang and Sungai Lembing with 72.5 and 68.1percent respectively. Nevertheless, the majority of them do not originate from the towns they had stayed.

Table 5.16: Category of respondents

	Percentage		
	KKB	**SGL**	**KGK**
Category			
Resident	80.6	68.1	72.5
Tourist	2.4	13.4	0
Others	17.0	18.5	27.5
Place of origins			
Yes	32.4	42.0	31.0
No	67.6	58.0	69.0
Length of residence			
Less than 1 year	0.7	2.5	2.9
1 to 9 years	32.7	17.3	37.9
10 years and above	66.7	80.2	59.2
Purpose of visit			
Working	74.0	44.7	61.5
Studying	12.3	0	28.2
Leisure	1.4	10.5	2.6
Visiting	5.5	2.6	2.6
Travelling	5.5	36.8	0
Transit	0	0	5.1
Others	1.4	5.3	0
First visit			
Yes	9.6	42.1	7.7
No	90.4	57.9	92.3
Number of days spent			
Daytrip	57.1	62.5	0
Overnight	0	6.3	0
2 days and above	42.9	31.3	100.0
Frequency of visits			
Almost every day	89.4	63.6	80.6
Once a week	0	18.2	8.3
Once a month	0	4.5	5.6
Once a year	4.5	9.1	2.8
Others	6.1	4.5	2.8
Length of frequency			
Less than 5 years	71.2	36.4	66.7
5 years or more	28.8	63.6	33.3

The literature search has revealed that the length of residence plays a greater role in strengthening attachment to a place, thus influencing one's familiarity with a place. Table 5.16 illustrates that the vast majority of the residents in the selected towns claimed that they had been lived in the towns for at least 10 years or more. In particular, this represent by 66.7 percent of residents in KKB, 80.2 percent in Sungai Lembing and 59.2 percent in Kampung Kepayang. An overwhelming number of respondents with longer length of residence in the towns were engaged, assuming that identity is best perceived by them.

While some researchers emphasize local inhabitants as the most preferable groups to be recruited, others have suggested that one can identify elements constituting identity of a place by asking people who have constant interaction with the place for other reasons than to stay in the towns permanently. Table 5.16 shows that the purpose of visit to the towns was varied substantially over the non-resident respondents. All three towns showed similar results where majority of the respondents choose working as the main reason for being in the town with 74.0 percent in KKB town, followed by respondents in Kampung Kepayang and Sungai Lembing with 61.5 and 44.7 percent respectively. Out of the 39 non-resident respondents surveyed in Kampung Kepayang, none of them visits the town for travelling purpose. In contrast, a significant number of respondents (36.8 percent) in Sungai Lembing were purposefully traveled to the towns. This is not surprising since Sungai Lembing town is rather famous as one of the Pahang's attraction places.

At the time the survey was conducted, majority of the non-residents surveyed claimed that it was not their first time visiting the towns. This represent by 90.4 percent of non-residents in KKB, 57.9 percent in Sungai Lembing and 92.3 percent in Kampung Kepayang. Out of 7 (9.6 percent) respondents who are having their first visit to the KKB towns, 4 (57.1 percent) were going there and coming back on the same day, and 3

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(42.9 percent) were staying at the town for at least 2 days or more. The same results can also be seen in Sungai Lembing town yet there were few respondents (6.3 percent) had an overnight trip there. On the contrary, all of the first time visitors in Kampung Kepayang spent 2 days or more in the town.

The vast majority of non-residents who claimed that they were not first time visitors visit the towns almost every day as shown in Table 5.16. In particular, this represent by 89.4 percent in KKB town, followed by respondents in Kampung Kepayang and Sungai Lembing with 80.6 and 63.6 percent respectively. Viewing the data obtained relating to the purpose of visit, this is not surprising since most of them came to the towns to work.

Other than number of days spent in and visits to a place, length of association with a place also influenced one's perception of identity. Table 5.16 shows that more than 60 percent of the respondents who fall under the non-first time visitors' category in KKB (71.2 percent) and Kampung Kepayang (66.7 percent) maintained their engagement with the towns for a period less than 5 years. On the other hand, the majority of the non-first time visitors with 63.6 percent in Sungai Lembing town engaged with the place for at least 5 years or more.

5.4.2   Experience profile

Figure 5.21 demonstrates nearly half of the respondents (43.7 percent) in Sungai Lembing town choose motorcycle as the mode of transportation they frequently employ. In contrast, the majority of respondents in KKB and Kampung Kepayang reported driving as their main mode of transport with 50.5 and 57.4 percent respectively. The percentage of respondents who stated walking as their most common mode of transport is more or less the same among all the three towns. Out of 141 respondents surveyed in Kampung Kepayang, only 2 (1.4 percent) preferred cycling as their way of travelling

around the town. This is mainly due to narrow road condition in the town, and worse still, many people killed in several road accidents that occurred there.
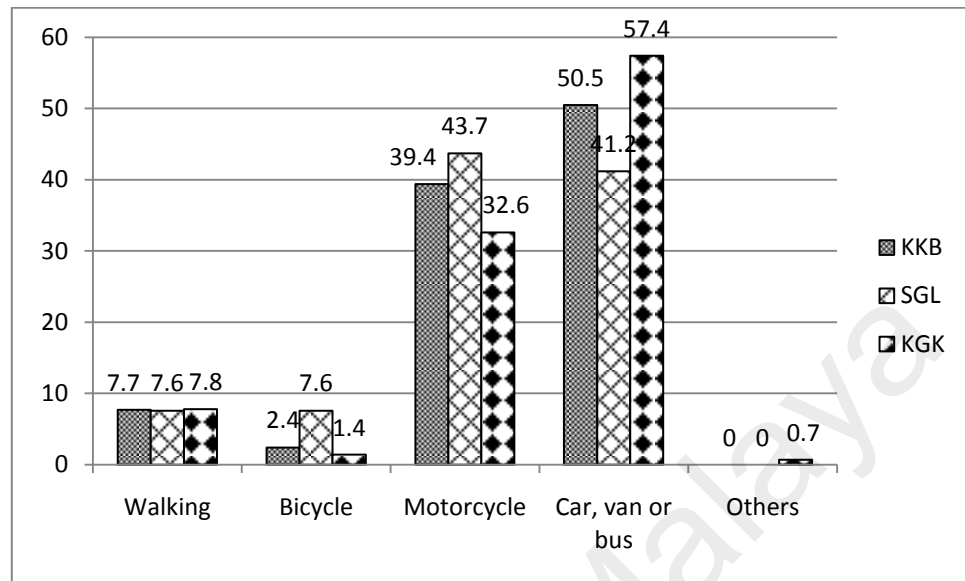
Figure 5.21: A diversity of transportation mode

A review of the literature has revealed that elements associated with identity of a place are often far more noticeable and remembered by the society. Accordingly, each respondent in all selected towns were asked to indicate one out of seven elements of identity that they usually notice upon entering the towns. The results are shown in Table 5.17. Buildings were found to be the most frequently element noticed by respondents in all three towns with 65.7 percent in Kampung Kepayang, followed by Sungai Lembing and KKB town with 52.9 and 49.2 percent respectively.

In the case of Kampung Kepayang and KKB town, the architectural design and technology was mentioned as the most important quality that makes the buildings noticeable as shown in Table 5.18. As suggested in the literature part, architectural styles do influenced the distinctiveness of a place and enabled it to be recognized and remembered easily by people. As an example in KKB town, it was apparent from the observation survey that overall design and architectural features of old shophouses in the main commercial centre of the town were unique in comparison to the newer design

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of the shophouses built in recent years. Instead of having a very simple architectural design with plain-looking façade, the old shophouses had more neo-classical details including the tall Greek and Roman columns, squared-off roof lines and decorative ornament on exterior wall. While played well on the eyes and minds of passerby, the overall style of the building also enabled people to differentiate between new and old shophouses though the buildings were lined up next to each other.

Table 5.17: First element noticed by respondents

First element noticed	KKB (N=376)	SGL (N=119)	KGK (N=140)
Buildings	49.2	52.9	65.7
Monuments	1.9	1.7	0.7
Streets	2.9	2.5	4.3
Activities	7.7	4.2	10.7
Natural features	25.5	28.6	12.1
Open spaces	7.4	4.2	3.6
Smell, sound or sight	4.5	5.0	2.1
Others	0.8	0.8	0.7
Total	**100**	**100**	**100**

In line with the result obtained from the field observation (as discussed in Table 5.9), association with the town's history appeared as a key noticeable factor for buildings in Sungai Lembing town with 65.1 percent as shown in Table 5.18. The presence of historically significant buildings such as the former residence of the mine manager, general offices of the PCCL, tin miners' houses, and the British officers' bungalows make major contribution to the claimed historical function of the place as one of the earliest and important mining towns in Malaysia.

Table 5.18: First elements noticed with their respective noticeable factors

	Buildings			Monuments			Streets			Activities			Natural features			Open spaces			Smell, sound or sight			Others		
Architectural design	53.8	54.0	56.5	42.9	50.0	0	18.2	100	0	0	0	0	2.1	0	0	21.4	0	0	0	0	0	0	0	0
	(99)	(34)	(52)	(3)	(1)	(0)	(2)	(3)	(0)	(0)	(0)	(0)	(2)	(0)	(0)	(6)	(0)	(0)	(0)	(0)	(0)	(0)	(0)	(0)
Use	9.8	12.7	5.4	0	0	0	18.2	0	16.7	31.0	40.0	6.7	5.2	0	0	14.3	20.0	60.0	5.9	0	0	0	0	0
	(18)	(8)	(5)	(0)	(0)	(0)	(2)	(0)	(1)	(9)	(2)	(1)	(5)	(0)	(0)	(4)	(1)	(3)	(1)	(0)	(0)	(0)	(0)	(0)
Location	19.6	11.1	37.0	14.3	0	0	27.3	0	50.0	27.6	20.0	46.7	27.1	17.6	35.3	39.3	0	0	5.9	0	0	0	0	0
	(36)	(7)	(34)	(1)	(0)	(0)	(3)	(0)	(3)	(8)	(1)	(7)	(26)	(6)	(6)	(11)	(0)	(0)	(1)	(0)	(0)	(0)	(0)	(0)
Arrangement	13.6	15.9	22.8	14.3	0	100	18.2	0	16.7	6.9	0	6.7	10.4	2.9	0	7.1	0	0	5.9	0	0	0	0	0
	(25)	(10)	(21)	(1)	(0)	(1)	(2)	(0)	(1)	(2)	(0)	(1)	(10)	(1)	(0)	(2)	(0)	(0)	(1)	(0)	(0)	(0)	(0)	(0)
Smell, sound or sight	7.6	9.5	2.2	0	0	0	9.1	0	16.7	17.2	0	6.7	41.7	23.5	23.5	0	0	0	58.8	66.7	100	0	0	0
	(14)	(6)	(2)	(0)	(0)	(0)	(1)	(0)	(1)	(5)	(0)	(1)	(40)	(8)	(4)	(0)	(0)	(0)	(10)	(4)	(3)	(0)	(0)	(0)
Association with history	43.5	65.1	20.7	57.1	50.0	0	9.1	0	16.7	17.2	40.0	33.3	34.4	55.9	41.2	32.1	80.0	40.0	23.5	33.3	0	33.3	0	0
	(80)	(41)	(19)	(4)	(1)	(0)	(1)	(0)	(1)	(5)	(2)	(5)	(33)	(19)	(7)	(9)	(4)	(2)	(4)	(2)	(0)	(1)	(0)	(0)

Legend

Kuala Kubu Bharu (KKB)

Sungai Lembing

Kampung Kepayang

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The importance of natural features in promoting distinctiveness of a place cannot be denied as it was the second most frequently mentioned element noticed by respondents in all towns. As shown in Table 5.17, this represent by 25.5 percent of respondents in KKB, 28.6 percent in Sungai Lembing and 12.1 percent in Kampung Kepayang. They had become noticeable mainly due to the qualities of views and scent as well as the age of the elements. Further to this, some respondents indicated positively that the natural physical elements were noticeable because of their location and arrangement especially when the town responds sensitively to the natural contours of the land. While act as a backdrop to the towns, these elements also influence the overall profile of the towns. Other components including monuments, streets, activities, public open spaces as well as smell, sound and sight were also found to be noticeable for some respondents as illustrated in Table 5.17. Overall, this result supported the components of place identity identified in the literature review.

Figure 5.22 demonstrates that the majority of respondents in all three towns agreed that there is place in the towns they consider special with 77.3 percent in Sungai Lembing, followed by KKB and Kampung Kepayang with 67.3 and 50.4 percent respectively. Surprisingly, it was found that the majority of respondents in all towns mentioned places that lie outside the towns' boundaries as shown in Table 5.19. This represent by 51.2 percent of the respondents in KKB, 51.4 percent in Sungai Lembing and 63.8 percent in Kampung Kepayang. This is probably because of the boundary of the town as perceived by the respondents is located far from the actual border. Thus, it covers a much wider area than the town itself.
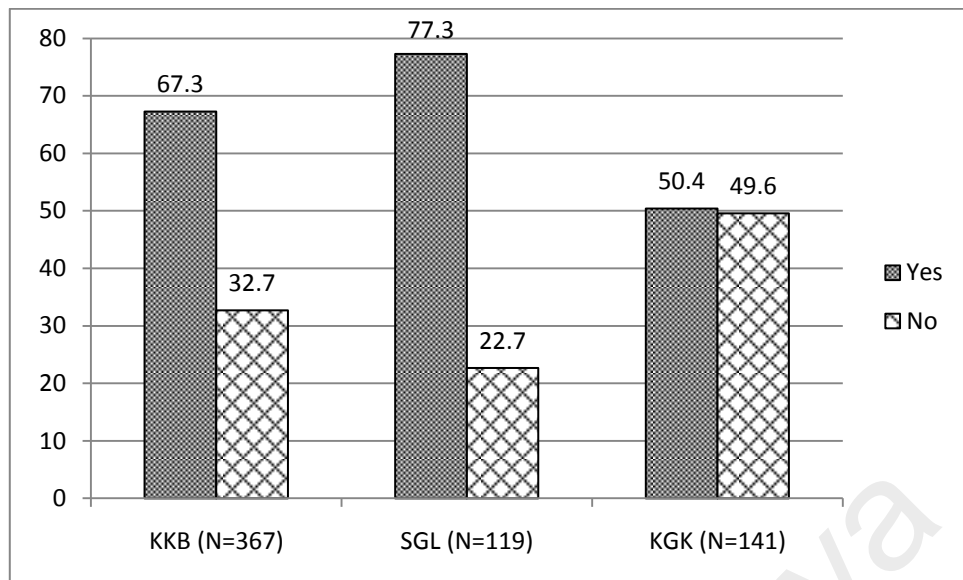
Figure 5.22: Places considered special by respondents

Viewing the KKB town, the majority of respondents tended to mention buildings as meaningful and special places to them. In Table 5.19, shophouses building in the main commercial centre of the town was mentioned by the highest number of respondents (10.7 percent) as special place within KKB area. From the survey, it was noticed that the building is regarded as special places mainly because of its aesthetic character (68.4 percent) as illustrated in Table 5.20. As revealed in the findings of the observation survey, its unique architectural style featuring tall columns that rise the full height of the building, symmetrical façade, light colour and a sparing used of ornament on exterior wall give the buildings their unique character and therefore assisting in creating a clear sense of place. This result is also reconfirmed the finding presented in Table 5.18 where the majority of buildings were noticeable because of their overall design. Other buildings include the traffic police headquarter (5.1 percent), Ar-Rahimah mosque (3.9 percent), post-office (3.4 percent), fire-station (2.2 percent), Dataran KKB (1.1 percent), District and Land Office of Hulu Selangor (1.1 percent), former police station (1.1 percent), KKB Magistrate court (1.1 percent) and the Ngok San temple (0.6 percent).

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However, the percentage of respondents who considered clock tower (10.7 percent) as one of the special places in KKB also corresponds to the percentage of those who choose the shophouses buildings. These building and non-building structures are not only posit the same percentages but also share the same reason that makes them meaningful particularly the architectural quality (73.7 percent) as shown in Table 5.20. Landscape element or particularly the park belt (5.1 percent) was the second element mentioned by respondents in naming the special places in KKB. As discussed in Section 5.2.1.3, this green open space is the unique feature in KKB normally not found in both new and traditional towns in Malaysia. The smell, sound and sight (66.7 percent) of the place were the most frequently mentioned quality that makes the green belt meaningful.

Other places such as the KKB bus and terminal station, Ngok San temple, Pasar Peladang, interlock pavement, 4-way intersection and MDHS artificial waterfall did not appear prominently in the respondents' description of the town meaningful place. This suggested that people tend to describe special place as those that are old.

In terms of the places lie outside the town's boundary, the Pertak River Dam (8.4 percent) was mentioned by the highest number of respondents as special place in KKB. Despite being recently built, it was regarded meaningful due to its association with the history (53.3 percent). One possible explanation is that due to the history of the town has to do with the former Kuala Kubu dam which was burst in 1883. This reservoir is also preferred by the majority of respondents as a perfect picnic spot to go. Nevertheless, since the Al-Hidayah mosque (5.6 percent) found to be significant to the locality's history, it is expected more respondents will mention this building than other places.

Table 5.19: List of places considered special in KKB, Sungai Lembing and Kampung Kepayang

	KKB (N=178)		SGL (N=72)		KGK (N=47)	
	Places	**%**	**Places**	**%**	**Places**	**%**
Within town boundary	Shophouses	10.7	The mine	19.4	Shophouses	19.1
	Clock tower	10.7	Museum	5.6	Ahmadiah mosque	14.9
	Park belt	5.1	PPOC building	5.6	Toh Sedewa Raja Abdul Wahab bungalow	2.1
	Traffic police headquarter	5.1	Sungai Lembing mosque	4.2		
	Ar-Rahimah mosque	3.9	Shophouses	2.8		
	Post office	3.4	Former hospital	1.4		
	Fire station	2.2	Footbal field	1.4		
	Dataran KKB	1.1	Solitary letter box	1.4		
	District and Land office	1.1	Memorial monument	1.4		
	Former police station	1.1	Old cinema	1.4		
	KKB Magistrate court	1.1	Old petrol station	1.4		
	KKB bus station	0.6	Rumah Kongsi	1.4		
	Ngok San temple	0.6	Tapis Resort	1.4		
	Pasar Peladang	0.6				
	Interlock pavement	0.6				
	4-way intersection	0.6				
	MDHS artificial waterfall	0.6				
	TOTAL	**49.1**	**TOTAL**	**48.8**	**TOTAL**	**36.1**
Outside town boundary	Pertak River Dam	8.4	Kolong Pahat hanging bridge	6.9	Kellie Castle	21.3
	Al-Hidayah mosque	5.6	Panorama Hill	6.9	Kong Fook Ngam temple	4.3
	Bukit Kutu	2.8	Rainbow waterfalls	5.6	Ipoh Railway station	4.3
	Chiling Waterfalls	1.1	Hot springs	2.8	Dataran Ipoh	2.1
	Hot springs	1.1	Kenau River	2.8	Eco Park Ipoh	2.1
	Rumah Ehsan	1.1	Crystal house	1.4	Gunung Mat Sirat	2.1
	KKB-Fraser Hill road	1.7	Sungai Jin deer farm	1.4	Mydin Hypermarket	2.1
	Darul Quran Higher Learning Centre	0.6	Gunung Tapis	1.4	Ubudiah mosque	2.1
	Darul Quran Lake	0.6	Perkelahan Pasir Kubur	1.4	Broad elements	23.4
	Gap Rest House	0.6	Broad elements	20.8		
	KL-Ipoh trunk road	0.6				
	Fraser Hill	1.1				
	Genting Highland	0.6				
	Broad elements	25.3				
	TOTAL	**51.2**	**TOTAL**	**51.4**	**TOTAL**	**63.8**

Table 5.20: Reasons why places in KKB were meaningful

	Places	Aesthetic character	Landmark	Creative achievement	Research potential	Smell, sound & sight	Venue for activities	Association with history	Recall moments	Marketable place	Government legacy
Within town boundary	Shophouses	68.4	15.8	15.8	10.5	26.3	5.3	42.1	15.8	52.6	0
	Clock tower	73.7	52.6	21.1	0	0	5.3	52.6	5.3	26.3	0
	Park belt	0	0	11.1	0	66.7	44.4	22.2	0	22.2	0
	Traffic police headquarter	66.7	33.3	22.2	33.3	11.1	0	66.7	22.2	44.4	11.1
	Ar-Rahimah mosque	71.4	42.9	28.6	14.3	14.3	28.6	14.3	0	28.6	14.3
	Post office	100.0	16.7	16.7	33.3	33.3	16.7	66.7	16.7	50.0	33.3
	Fire station	25.0	25.0	0	0	0	0	50.0	0	25.0	0
	Dataran KKB	0	50.0	0	50.0	0	50.0	0	0	0	0
	District and Land office	100.0	50.0	50.0	0	0	0	100.0	0	0	0
	Former police station	0	0	0	0	0	0	50.0	50.0	0	0
	KKB Magistrate court	100.0	0	50.0	0	0	0	0	0	50.0	0
	KKB bus station	100.0	0	0	0	0	0	0	0	0	0
	Ngok San temple	100.0	0	0	0	0	0	0	0	0	0
	Pasar Peladang	0	0	0	0	0	100.0	0	0	100.0	0
	Interlock pavement	0	0	0	0	0	0	0	100.0	0	0
	4-way intersection	100.0	0	0	0	0	0	0	0	0	0
	MDHS artificial waterfall	100.0	0	0	0	100.0	0	0	0	0	0
Outside town boundary	Pertak River Dam	33.3	6.7	20.0	6.7	46.7	53.3	53.3	13.3	26.7	6.7
	Al-Hidayah mosque	70.0	0	10.0	30.0	10.0	10.0	90.0	10.0	30.0	0
	Bukit Kutu	20.0	0	20.0	40.0	0	20.0	80.0	0	60.0	20.0
	Chiling Waterfalls	0	0	0	0	0	50.0	0	0	100.0	0
	Hot Springs	0	50.0	0	50.0	50.0	50.0	0	0	50.0	0
	Rumah Ehsan	0	0	0	0	0	50.0	0	0	50.0	50.0
	KKB-Fraser Hill road	33.3	0	0	0	0	33.3	33.3	0	0	33.3
	Darul Quran Higher Learning Centre	100.0	0	0	100.0	0	100.0	0	0	100.0	100.0
	Darul Quran lake	0	0	0	0	100.0	0	0	0	100.0	0
	Gap Rest House	0	0	0	0	100.0	0	100.0	0	0	0
	KL-Ipoh trunk road	0	0	0	0	0	0	100.0	0	0	0
	Fraser Hill	0	0	0	0	0	50.0	0	0	100.0	0
	Genting Highland	0	0	100.0	0	100.0	0	100.0	100.0	100.0	100.0
	Total										

In Sungai Lembing, the mine was the most meaningful place mentioned by the respondents in the town with 19.4 percent. As illustrated in Table 5.19, almost 80 percent of the respondents choose this place because of its association with the past history of the town. This implies the importance of the place in influencing the town's identity and familiarity. The museum and PPOC building were the second most frequently mentioned special places within Sungai Lembing town (5.6 percent). The results presented in Table 5.21shows that 100 percent of the respondents choose the former due to its aesthetic characteristics and potential as marketable place. While exhibits fine example of the vernacular colonial architecture, the museum also played an important role as a major tourism attraction in the town. On the other hand, it was observed that the association with past history was mentioned by the majority or 75 percent of the respondents as the most important factor that makes the PPOC building unique. It was once used as a hospital as well as a chopstick factory.

Although it does not stand out as in KKB town, all the three monuments particularly the solitary box, memorial monument and former oil pump in Sungai Lembing were meaningful for some of the respondents (1.4 percent). As shown in Table 5.19, most of the meaningful places located outside the town's boundary consist of the landscape and natural elements such as the Panorama Hill, Rainbow Waterfalls, Hot Springs, Kenau River, Sungai Jin deer farm and Gunung Tapis. Notwithstanding the fact, the 100 year old Kolong Pahat hanging bridge (6.9 percent) was highly regarded as unique place among the respondents. The landmark quality (20.0 percent), panoramic view across Kenau River (20.0 percent), workmanship (60.0 percent), age and association with past history (80.0 percent) as well as the tourism potential (100.0 percent) it possesses are what make the bridge significant.

Table 5.21: Reasons why places in Sungai Lembing were meaningful

	Places	Aesthetic character	Landmark	Creative achievement	Research potential	Smell, sound & sight	Venue for activities	Association with history	Recall moments	Marketable place	Government legacy
Within town boundary	The mine	0	7.1	0	0	7.1	0	78.6	35.7	42.9	0
	Museum	100.0	75.0	25.0	25.0	25.0	25.0	75.0	50.0	100.0	0
	PPOC building	50.0	50.0	50.0	0	0	50.0	75.0	0	50.0	0
	Sungai Lembing mosque	33.3	100.0	33.3	0	33.3	0	33.3	0	33.3	0
	Shophouses	100.0	100.0	0	0	0	0	0	0	0	50.0
	Former hospital	100.0	0	0	0	100.0	100.0	100.0	100.0	100.0	0
	Football field	0	0	0	0	0	100.0	0	0	100.0	0
	Solitary letter box	100.0	0	0	0	0	0	100.0	0	0	0
	Memorial monument	0	0	0	0	0	0	100.0	0	0	0
	Old cinema	0	0	0	0	0	100.0	100.0	0	0	0
	Old oil pump	100.0	100.0	100.0	100.00	100.0	100.0	100.0	100.0	100.0	100.0
	Rumah Kongsi	0	0	0	0	0	0	100.0	0	0	0
	Tapis Resort	0	0	0	0	0	100.0	0	0	0	0
Outside town boundary	Kolong Pahat hanging bridge	60.0	20.0	0	0	20.0	0	80.0	0	100.0	0
	Panorama Hill	0	20.0	0	0	80.0	20.0	40.0	20.0	100.0	0
	Rainbow waterfalls	0	0	0	0	75.0	25.0	0	0	0	0
	Hot springs	100.0	0	0	0	0	0	0	0	0	0
	Kenau River	0	0	0	0	0	50.0	50.0	0	100.0	0
	Crystal house	0	0	0	0	100.0	100.0	100.0	100.0	0	0
	Sungai Jin deer farm	0	0	0	0	0	0	0	0	100.0	0
	Gunung Tapis	0	0	0	0	0	0	0	0	100.0	0
	Perkelahan Pasir Kubur	100.0	100.0	100.0	100.0	100.0	100.0	0	0	100.0	100.0

Table 5.22: Reasons why places in Kampung Kepayang were meaningful

	Places	Aesthetic character	Landmark	Creative achievement	Research potential	Smell, sound & sight	Venue for activities	Association with history	Recall moments	Marketable place	Government legacy
Within town boundary	Shophouses	66.7	33.3	11.1	11.1	0	0	33.3	0	22.2	11.1
	Ahmadiah mosque	85.7	42.9	14.3	28.6	14.3	28.6	28.6	14.3	28.6	0
	Toh Sedewa Raja Abdul Wahab bungalow	0	0	0	0	0	0	100.0	100.0	0	100.0
Outside town boundary	Kellie Castle	70.0	20.0	20.0	50.0	0	10.0	30.0	20.0	50.0	20.0
	Ipoh Railway station	100.0	0	0	0	0	0	100.0	0	0	0
	Dataran Ipoh	100.0	0	0	0	100.0	100.0	0	100.0	0	100.0
	Eco Park Ipoh	0	0	0	0	100.0	0	0	0	100.0	0
	Gunung Mat Sirat	0	0	0	0	0	100.0	0	0	0	0
	Kong Fook Ngam temple	0	0	0	0	0	0	100.0	0	0	0
	Mydin Hypermarket	0	0	0	0	0	100.0	0	0	0	0
	Ubudiah mosque	100.0	100.0	0	0	0	0	100.0	0	100.0	0

In the case of Kampung Kepayang, only three places within town's boundary were regarded as meaningful to the respondents and all of which were buildings. In particular, this represents by the shophouses (19.1 percent), Ahmadiah mosque (14.9 percent) and the two storey Toh Sedewa Raja Abdul Wahab bungalow (2.1 percent). Table 5.22 demonstrates that the shophouses and Ahmadiah mosque were considered unique mainly because of their aesthetic quality with 66.7 percent and 85.7 percent respectively. Despite being abandoned, the former had their own charms in old architectural designs of Utilitarian style thus influencing the distinctiveness of the place as well as the Gopeng-Ipoh main road where they were concentrated. Apart from the unique colonial architecture, the location of the Ahmadiah mosque right on the roadside along Jalan Gopeng-Ipoh also contributes to the aesthetic appeal of the building. On the contrary, 100 percent of the respondents mentioned the Toh Sedewa bungalow due to its strong associative link with the former chief of Kampung Kepayang, an important person that shaped the locality.

Despite being located outside the town boundary, it was observed that the factor of age played an important role in making some of the places meaningful. This is evident in the case of the Kong Fook Ngam temple (4.3 percent) which believed to have been in existence for over 100 years. Notwithstanding the fact, it is also perhaps surprising that the vast majority of respondents mentioned places that were located too far from the study area as shown in Table 5.19.

From a review of literature, unique and distinct building constitutes one of the most dominant physical characteristics associated with place identity. Therefore, this research seeks to identify buildings that are considered unique to the respondents and the results are shown in Table 5.23.

Table 5.23: List of buildings considered unique by the respondents

KKB (N=291)		SGL (N=91)		KGK (N=88)	
Building	**%**	**Building**	**%**	**Building**	**%**
Shophouses	23.7	Museum	51.6	Shophouses	38.6
Traffic police headquarters	18.9	Labour club	11.0	Ahmadiah mosque	33.0
Al-Hidayah mosque	10.3	Old cinema	7.7	Toh Sedewa Raja Abdul Wahab bungalow	17.0
Ar-Rahimah mosque	8.9	Shophouses	7.7	Kong Fook Ngam temple	4.5
District and land office	7.9	PPCL General offices	6.6	Syed Kamarul Ariffin bungalow	3.4
Fire station	5.2	Police station	5.5	Bangunan Kelas Tajwid	1.1
Post office	5.2	Hospital	2.2	Post office	1.1
Old police station	2.7	Post office	2.2	Sri Siva Subramaniam temple	1.1
KKB Hospital	2.1	European bungalow 2	1.1		
PPD	2.1	Former mill	1.1		
KKB Magistrate court	1.7	Jamek mosque of Sungai Lembing	1.1		
Ngok San temple	1.4	SRJK Sungai Lembing	1.1		
Coates theatre	1.0	Tapis Resort	1.1		
MDHS	1.0				
Dataran KKB	1.0				
Sri Sithi temple	0.7				
Bukit Kutu bungalows	0.7				
Hospital quarters	0.7				
KKB primary school	0.7				
Maktab Polis Diraja Malaysia	0.7				
Bus and taxi terminal	0.7				
Official residence of district officer	0.3				
Paul Catholic Church	0.3				
FRAM	0.3				
Merdeka Hall	0.3				
TNB building	0.3				
Darul Quran Higher Learning Centre	0.3				
Gallery	0.3				
JKR quarters	0.3				
TOTAL	**100.0**	**TOTAL**	**100.0**	**TOTAL**	**100.0**

With very few exceptions, the majority of buildings mentioned by respondents in all towns appear to be similar to those identified during observation survey. The consistency in findings between the survey and the questionnaire results suggested the distinctiveness of these buildings as perceived by respondents. This is further strengthened when the most meaningful places in all towns (see Table 5.19) again considered as the most unique buildings by the majority of respondents.

As demonstrated in Table 5.23, the shophouses were regarded as the most distinctive building in KKB with 23.7 percent, followed by the traffic police headquarters and Al-Hidayah mosque with 18.9 percent and 10.3 percent respectively. Viewing the Sungai Lembing, more than half of the respondents (51.6 percent) considered the museum as the most unique building in the town while the shophouses appeared to be distinctive for majority of the respondent in Kampung Kepayang with 38.6 percent, followed by Ahmadiah mosque and Toh Sedewa Raja Abdul Wahab bungalow with 33.0 percent and 17.0 percent respectively. This indicates that the results obtained are reliable.

Interestingly, it was observed that some of the respondents mentioned places that no longer exist. For example, the bungalows on top of Bukit Kutu were considered unique by one or 0.7 percent of the respondents in KKB. Similarly, there were two buildings perceived to be unique to some of the respondents in Sungai Lembing despite no longer being visible in the town. In particular, this represents by the hospital (2.2 percent) and the former ore factory (1.1 percent) which had been exist since the 1980s. Notwithstanding the fact, the numbers of respondents who mentioned these places were very small compared to those who preferred places that substantially intact. This supported some of the studies reviewed in the literature, such as that of Norsidah (2010) and Oktay (2002) who highlighted the importance of physical features in manifesting and expressing the unique places. Although they did not meet the intended criteria for

entry in the inventory list, the experts' opinions concerning this finding will be obtained in the next stage of the study.

Accordingly, six character defining elements that made the buildings unique were investigated using a five point scale from 'strongly disagree' to 'strongly agree'. Based on Table 5.24, it was observed that more than 80 percent of the respondents agreed that the architectural design and association with past history influenced the distinctiveness of the buildings in contrast to other elements. The former is in line with the finding of Shuhana (1997) who discovered that appearance is the most commonly used by people in recognizing distinct building. Further to this, the result also supported Smaldone's (2006) view who said that the beauty of physical settings is the first thing people usually noticed. Historically, the result is line with the finding derived from the observation survey where significance of the majority of buildings identified was invoked by their meanings and associations with the towns' history.

Table 5.24: Characteristics influencing building distinctiveness

Characteristics	KKB	SGL	KGK
Architectural design and technology	81.8	84.7	82.6
Location	80.4	81.4	62.8
Arrangement and organization	64.2	59.4	48.8
Uses	77.3	80.3	52.4
Association with history	82.4	95.6	82.5
Smell, sound or sight	55.0	62.7	25.5

*Percentages of agrees and strongly agrees

As opposed to the result obtained in observation survey, 25.5 percent of respondents in Kampung Kepayang and more than half of the respondents in both KKB and Sungai Lembing agreed that the character defining element of smell, sound and sight contributes to the uniqueness of a number of buildings in the towns. Viewing the KKB,

this feature was used to describe building such as the Darul Quran Higher Learning centre located outside the boundary of the town. Apart from the educational role it played, the building perhaps would not have been distinctive if not for the presence of a large man-made lake which used mainly for recreational and sporting activities. Similarly, the Gunung Lanno which serves as a backdrop to the Kong Fook Ngam temple in Kampung Kepayang also tends to characterize the building. Accordingly, this may implies that landscape and natural elements have an influence on the distinctiveness of buildings. Overall, the most important from the respondents' perspective is that all character defining elements have played a significant role in influencing the distinctiveness of a building.

It is argued in this study that distinctiveness of a place is not solely relied on elements that were favoured by people but also those that they disliked. As illustrated in Figure 5.23, there were few respondents who reported places that they disliked within the towns area. This represents by 19.9 percent of respondents in KKB, 21.8 percent in Sungai Lembing and 39.4 percent in Kampung Kepayang. List of places that were not favoured by respondents is shown in Table 5.25.
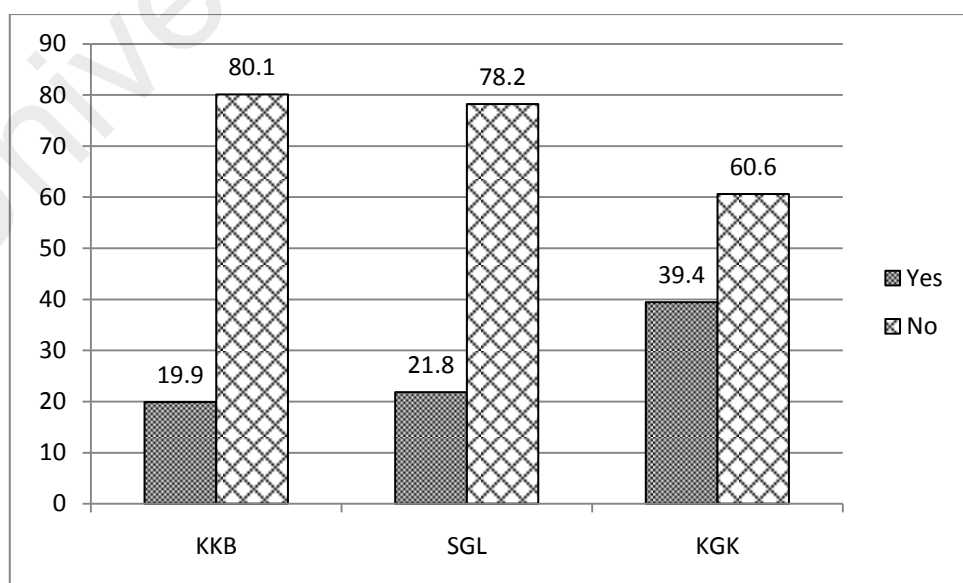
Figure 5.23: Places dislike within the towns area

Table 5.25: List of places dislike by respondents

KKB (N=73)		SGL (N=26)		KGK (N=54)	
Places	**%**	**Places**	**%**	**Places**	**%**
Government quarters	35.6	Empty European bungalows	23.1	Jalan Gopeng – Ipoh	42.6
Dataran KKB	9.6	Alternative road	19.2	Shophouses	38.9
Fire station	8.2	Abandoned buildings	7.7	Kong Fook Ngam temple	9.3
Empty shophouses	6.8	Wet market	7.7	Sri Siva Subramaniam temple	1.9
Road	6.8	PCCL engine site	7.7	Ara Paima fish pond	1.9
Traffic light intersection	4.1	Labour club	3.8	Post office	1.9
Pasar Peladang	4.1	Kampung Seberang	3.8	Bridge across Sungai Raia	1.9
Jalan Abdul Hamid	4.1	Gateway	3.8	Toh Sedewa Raja Abdul Wahab	1.9
SRJK Tamil	2.7	Playground area	3.8	bungalow	
Bus stand	2.7	Shohouses	3.8		
Sri Sithi temple	1.4	Empty temple	3.8		
SMK Dato Haji Kamaruddin	1.4	Former site of ore factory	3.8		
Road heading to Pertak	1.4	Road	3.8		
Recreation park	1.4	Rumah Kongsi	3.8		
Post office	1.4				
New shophouses	1.4				
Memorial stone	1.4				
Jalan Syed Mashor	1.4				
Jalan Dato Muda Jaafar	1.4				
Coates theatre	1.4				
Clock tower	1.4				

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In KKB and Sungai Lembing, the majority of dislike places were distinctive to residents because they are largely considered to look unpleasant with 53.4 percent and 46.2 percent respectively, as shown in Table 5.26. In particular, this represents by the government quarters in KKB and European bungalows in Sungai Lembing, most of which were vacant and abandoned (see Table 5.25). As for the Kampung Kepayang, 42.6 percent of respondents mentioned the Jalan Gopeng – Ipoh as places that they dislike due to high volume of traffic the road generate (38.9 percent). Further to this, speed of the vehicles is also destroying the shophouses located along the road. Hence, it is not surprising that these buildings have become the second most dislike places for 38.9 percent of respondents in Kampung Kepayang.

Table 5.26: Reasons the places are not favoured

Reasons	KKB (N=73)	SGL (N=26)	KGK (N=54)
Remind bitter experience	5.5	0	0
Crowds or volume of traffic	13.7	7.7	38.9
Unmaintained or poor image	53.4	46.2	33.3
Unpleasant smell, sound or sight	11.0	23.1	9.3
Others	16.4	23.1	18.5
Total	**100**	**100**	**100**

Establishing identity of place entails the understanding of people perceptions regarding boundary of the place (Rapoport in Shuhana 1997). Thus, respondents were asked on what they perceived as the boundary of the town, using 5 multiple-choice boundaries. The result of the survey is shown in Figure 5.24.
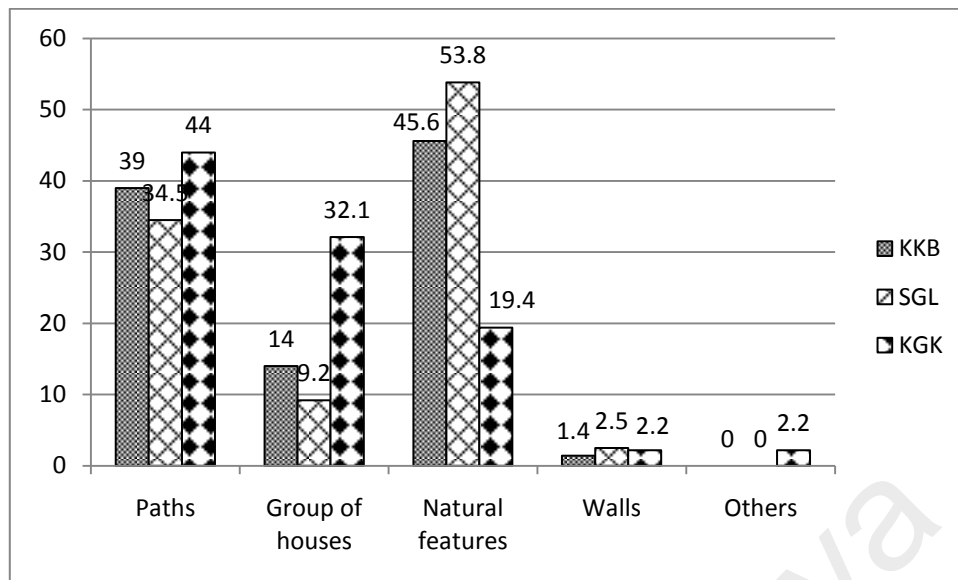
Figure 5.24: Perceptions on the towns' boundary

Natural features were considered by the majority of respondents as the border for both KKB and Sungai Lembing town which represent by 45.6 and 53.8 percent respectively. Though the actual boundary for the former differs from what is shown in the map provided by the Hulu Selangor District Council (MDHS), it indicates that these elements can also act as boundary between two different places. This result goes with what the town was dubbed 'kiri kanan bukit' (hills on left and right). Viewing Sungai Lembing town, it can be suggested that it was the Sungai Kenau to which the respondents regarded as boundary of the town. On the other hand, the most common element used to demarcate the edge of Kampung Kepayang was the paths (44 percent). Since the town is located close to the North-South Expressway, it can be suggested that it was the expressway that respondents referred to as the edge of the town. This supported the statement by Bell (1990) who said that one person's path may be another person's edge (see Section 2.4.1.1 (a) of Chapter Two).

The second part of the questionnaire ends with an open ended question on how respondents described their town to someone who had never been here. The results are shown in Table 5.27.

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Table 5.27: List of ways of describing the towns

KKB (N=235)		SGL (N=67)		KGK (N=75)	
Symbols	**%**	**Symbols**	**%**	**Symbols**	**%**
Peaceful town	39.6	Historic town	64.2	Historic town	30.7
Historic town	25.1	Natural elements	20.9	Historic buildings	26.7
Historic buildings	14.0	Peaceful town	19.4	Dead town	24.0
Natural elements	14.0	Tourist spot	16.4	Location	9.3
Small town	6.0	Historic buildings	10.4	Natural elements	9.3
Location	5.5	Facilities and services	1.5	Small town	2.7
Function	4.7	Popular	1.5	Tourist spot	2.7
Tourist spot	4.3			Multi-ethnicity	1.3
Facilities and services	3.0				
Friendly community	1.3				
Confusing road	0.9				
Dead town	0.4				

All towns were described in a number of common ways by the respondents. Descriptions included the towns as places with rich natural beauty, focal point for recreation, places that feature a large number of historic buildings and rich in history. The latter was used by the majority of respondents in describing Sungai Lembing and Kampung Kepayang with 64.2 and 30.7 percent respectively. On the contrary, the peacefulness was the most consistently mentioned aspects by 39.6 percent of the respondents for the KKB town. It was perhaps exemplified by the unique view of a relatively unbroken skyline created by the surrounding hills and a large number of trees that make up the green lung of the town. Notwithstanding the fact, several respondents noted that it can only be experienced over the weekend as the town usually gets crowded in the weekdays. Apart from offers a full range of facilities, this presumably related to the function of the town as administrative center for Hulu Selangor district as described by 4.7 percent of the respondents.

5.4.3 Photo recognition

It is argued in this study that the identity of place can be identified by simple tests of photo recognition. Since identity relates to the ability of a place to be recognized, any photo that can be identified will be indicated as having an active role in contributing the uniqueness of the towns. The results are presented in Table 5.28.

With exception of the Kok Yong Kok temple in KKB and Syed Kamarul Ariffin bungalow in Kampung Kepayang, it was observed that almost all buildings were correctly recognized by the majority of respondents in all towns. In fact, building is being referred to by some of the respondents in identifying and describing other places. As an example, the memorial monument of King George V in KKB town was easily recognized because of its location in front of the Ar-Rahimah mosque, the latter itself identified by almost all or 99.2 percent of respondents. This reinforces the finding of Shuhana (1997) who highlighted the important role played by building as a clue in recognizing other places.

In comparison to other buildings, the Kok Yong Kok temple in KKB and Syed Kamarul Ariffin bungalow in Kampung Kepayang were less identified by respondents with 12.1 percent and 49.6 percent respectively. It is probably due to their remote location that made these buildings unfamiliar and unrecognizable despite having an attractive design. In particular, the former is located in the original site of the Kuala Kubu town or Ampang Pecah which relatively far from the town centre, and the latter is situated quite a distance from the edge of the Gopeng-Ipoh road hence considerably hard to be noticed as one speed through.

Table 5.28: Results of the photo recognition

Photo	KKB		SGL		KGK	
	Places	**%**	**Places**	**%**	**Places**	**%**
A	Dataran KKB	94.2	Museum	100.0	Shophouses	96.1
B	KKB Hospital	83.8	PCCL Headquarter	71.0	Ahmadiah mosque	85.3
C	Ar-Rahimah mosque	99.2	European bungalow II	74.8	Kelas Tajwid building	63.6
D	MDHS	84.3	Asian bungalow	72.0	Toh Sedewa Raja Abdul Wahab bungalow	61.2
E	KKB Magistrate court	80.5	Shophouses	93.5	SRIP	62.8
F	Post office	93.7	Labour Club	93.5	Syed Kamarul Ariffin bungalow	49.6
G	Old fire station	84.3	Old Cinema	87.9	Post office	65.9
H	Traffic police headquarter	73.9	Tapis Resort	68.2	Kong Fook Ngam temple	79.1
I	MDHS quarters	81.0	Police station	82.2	Sri Siva Subramaniam temple	69.8
J	Shophouses	93.4	Former English school	57.0	Jalan Gopeng	78.3
K	Al-Hidayah mosque	83.5	Secretary Club	88.8	Ara Paima fish pond	69.0
L	Kok Yong Kok temple	12.1	Jamek mosque of Sungai Lembing	94.4		
M	Park belt	70.3	Engine site	83.2		
N	Jalan Pahang	51.9	Kolong Pahat hanging bridge	91.6		
O	Memorial monument of King George V	50.8	Jalan Besar	84.1		
P	Clock tower	70.3	Memorial	83.2		

The uniqueness of the places shown in the photos was also tested by asking respondents to rank five places that they find to be most unique in their towns. Based on Table 5.29, four out of five unique places in all towns comprised the buildings. The results indicate that the building is the most preferred place to be considered as unique for the majority of respondents. Notwithstanding the fact, other physical features such as the monument and street were also mentioned and considered by some of the respondents as having the potential of contributing towards the towns' identity. In line with the result obtained in Table 5.19, the clock tower commemorating the coronation of King George VI and Queen Elizabeth II was chosen again as the most unique place in KKB. On the other hand, the memorial stone and Jalan Gopeng-Ipoh were rated as the fifth and fourth most unique places in Sungai Lembing and Kampung Kepayang respectively. The overall place ranking observed in this part is slightly different compared to the results presented and discussed in Table 5.19. As highlighted in Section 4.5.3.1 of Chapter Four, the readiness of photographs of places to be seen in the recognition task allows people to address certain places that could not recalled verbally and hence make some explanation of why different result is obtained.

Table 5.29: The five most unique places rated by respondents

Ranking	KKB	SGL	KGK
1	Clock tower	Museum	Toh Sedewa Raja Abdul Wahab bungalow
2	Ar-Rahimah mosque	European bungalow II	Syed Kamarul Ariffin bungalow
3	Traffic police headquarter	Labour club	Kelas Tajwid building
4	Shophouses	Sungai Lembing mosque	Jalan Gopeng-Ipoh
5	MDHS quarters	Memorial	Kong Fook Ngam temple

Option was also given with regard to other places shown in the photos that respondents think is worthy to be pointed out as unique in their towns. In line with the result obtained in Table 5.19, places which lie outside the towns' boundaries were also mentioned by the respondents as presented in Table 5.30. Viewing KKB town, the district and land office of Hulu Selangor building (13 percent) and Peretak dam (14.6 percent) were suggested as the most unique places located within and outside the KKB area respectively. The result is reliable since the former was also regarded as the most special place in the town following several other places that have been included in the photos as discussed in Table 5.19. In terms of places that lie outside town's boundary, the dam was also reported as the most meaningful place for the majority of respondents in KKB.

In Sungai Lembing, the PPOC building was the most consistently mentioned place in the town with 14 percent of the respondents. Similarly, this also reconfirmed the result obtained in Table 5.19 where the building was the third most frequently mentioned unique place after the mine and museum which both shown in the photos. However, the result is slightly different for places that lie outside the town's boundary where the Rainbow waterfalls which initially suggested as the third most unique place appeared to be the most frequently mentioned place by the majority or 18.6 percent of respondents in the town. On the contrary, none of the places mentioned in Kampung Kepayang was perceived as meaningful in Table 5.19. Based on Table 5.30, the Kemas kindergarten was highly held as the most unique place by 30.8 percent of the respondents. It association with the town's history was the most frequently mentioned quality that makes the building unique. As discussed in Section 5.2.3.1, the kindergarten is situated in the former site of the first Malay School of Sungai Raia.

Table 5.30: List of places which considerd unique other than those disclosed in the photos

	KKB (N=123)		SGL (N=43)		KGK (N=13)	
	Places	**%**	**Places**	**%**	**Places**	**%**
Within town boundary	District and land office of Hulu Selangor	13.0	PPOC building	14	Kemas kindergarten	30.8
	Rumah lama	5.7	Solitary letter box	9.3	Pejabat Penghulu Mukim Sungai Raia	7.7
	KKB police station	4.9	The mine	7.0	School building	7.7
	Syed Mashor library	3.3	Post office	4.7	Sungai Raia	7.7
	Merdeka hall	2.4	Matured trees	4.7	Sungai Raia bridge	7.7
	Pasar Peladang	1.6	Bus station	4.7		
	Kem tentera Semboyan	1.6	Rumah Persatuan belia ATM	2.3		
	Sri sithi temple	1.6	Lembing public library	2.3		
	Malaysia Civil Defense Department (JPAM)	1.6	Chinese temple	2.3		
	SK KKB	1.6	Gerai PLB	2.3		
	Interlock pavement	1.6	SRJK © Sungai Lembing	2.3		
	Coates theatre	0.8	Labour club swimming pool	2.3		
	KKB bus and taxi terminal	0.8				
	District Education Office (PPD)	0.8				
	UMNO building	0.8				
	SRJK (T) KKB	0.8				
	Mini Stadium	0.8				
	JKR quarters	0.8				
	Cecil Ranking grave	0.8				
	Gallery	0.8				
	First Malay house	0.8				
	Stairs	0.8				
Outside town boundary	Peretak dam	14.6	Rainbow waterfalls	18.6	Kutai house	15.4
	Maktab Polis Diraja Malaysia	6.5	Panorama Hill	9.3	Gunung Lanno	15.4
	Ampang Pecah	5.7	Former site of hospital	7.0	Kampung Kepayang	7.7
	Kampung Tun Razak	4.1	Sungai Jin deer farm	2.3		
	KKB Golf & Country Club	4.1	Pasir Kubur picnic area	2.3		
	Chiling Waterfalls	4.1				
	Bukit Kutu	4.1				
	Millenium park	2.4				
	Gap Rest House	1.6				
	Old railway tracks	1.6				
	Darul Quran Higher Learning Centre	1.6				
	Kampung Kelapa	0.8				
	Hot springs	0.8				

5.4.4 Recall task

In order to ensure internal data consistency, respondents' perceptions on unique and exceptional characters of the towns were examined once again using a five point scale from 'strongly disagree' to 'strongly agree'. The results of six possible characters are shown in Table 5.31.

Table 5.31: Exceptional characters that reflect the town identity

Characters	KKB (N=345)		SGL (N=98)		KGK (N=110)	
	Mean	**%**	**Mean**	**%**	**Mean**	**%**
Buildings	4.19	79.2	4.27	81.6	4.05	78.2
Monument	3.94	72.2	3.49	51.0	3.39	47.2
Streets	3.65	55.9	3.20	41.9	3.55	51.8
Open space	3.53	53.0	3.17	43.8	3.12	36.3
Natural features	4.27	84.9	4.28	84.7	3.92	69.3
Activities	3.87	69.1	3.51	53.1	3.87	70.0

% Percentages of agrees and strongly agrees

The results indicate that more than 80 percent of the respondents preferred natural features as character reflecting the identity of KKB and Sungai Lembing town. This is reasonable owing to the fact that the KKB is the first and only town in the FMS planned with a Garden City concept in 1930 by Malaya's first town planner, Charles Crompton Reade. A large number of trees planted in the center part of the town not only offer scenic view and tranquil quality to the townscape but also build up a strong place identity that distinguishing KKB from other new and traditional towns of Malaya. Likewise, it has been discussed that a number of hills, matured trees and Sungai Kenau have made a major contribution in making the Sungai Lembing town noticeable.

On the contrary, the majority or 78.2 percent of respondents rated building as the most dominant character defining the identity for Kampung Kepayang. Accordingly, this is in

line with the results obtained in both Table 5.17 and Table 5.19. As noted in Section 5.2.3.2, the 100 year old Utilitarian shophouses along the Jalan Gopeng – Ipoh seem to be the most fully researched with regards to its contribution to identity. Other built features identified as being special include the Ahmadiah mosque, post office, Sri Siva Subramaniam temple, Kong Fook Ngam temple and the Toh Sedewa Raja Abdul Wahab bungalow. In KKB and Sungai Lembing, building has been regarded as the second most important character constituting the towns' uniqueness with 79.2 percent and 81.6 percent respectively. This supports the notion reviewed in the literature that building plays an important role in conferring unique image to towns of a small scale.

The result which shows 47.2 percent of the respondents agreed that monument reflecting the Kampung Kepayang identity is surprising since there is no monument found within the town's boundary. This may result from the respondents' views regarding the boundary of the town, which deemed to be located far from the actual border as discussed in Figure 5.24. Overall, the mean reading denotes that the majority of respondents agreed that all characters namely building, monument, street, open space, natural feature and activity attuned to create unique environment for the towns. In the context of the current research, for any reason these features may influence the identity is represented by cultural significances or values it hold for society. Thus, the respondents were asked to indicate their perceptions on the importance of preserving these unique characters. The results are shown in Table 5.32.

It was observed that the potential of a place to demonstrate stages in historical developments or cultural phases of a town was the most frequently mentioned reason for why place features need to be preserved, with 93.8 percent of the respondents in Sungai Lembing followed by respondents in KKB and Kampung Kepayang with 86.4 and 85.6 percent respectively. As suggested in the literature part, the fundamental nature and meaning of heritage is deeply rooted in historical values. In terms of building, this

also reinforces the findings derived from the field observation made where the majority of buildings surveyed in all selected towns were deemed to be of historically significant to the locality (see Table 5.8 in Section 5.3.1.1).

Table 5.32: The importance of preserving unique characters of the town

Values	KKB (N=344)		SGL (N=97)		KGK (N=111)	
	Mean	%	Mean	%	Mean	%
Aesthetic	4.35	86.1	4.46	86.5	4.22	79.3
Historic	4.34	86.4	4.62	93.8	4.32	85.6
Scientific	4.15	79.4	4.44	88.7	4.14	78.3
Social	4.03	75.6	4.33	86.6	4.19	83.7
Economic	4.00	72.4	4.29	83.5	3.89	65.7
Political	3.97	71.8	4.06	76.3	3.86	66.6

% Percentages of agrees and strongly agrees

Of all the justifications in preserving cultural heritage, political reason was least agreed by the majority of respondents in KKB and Sungai Lembing with 71.8 and 76.3 percent respectively. This result contradicts Mason (2002) who contends that all values attributed to heritage are political in that they are part of the power struggles and exertions that determine the fate of these resources. On the other hand, the economic value was rated as much less important in Kampung Kepayang with only 65.7 percent of the respondents agreeing that historical resources were important as a means of ensuring good economic returns when linking with tourism or other activities. A plausible explanation is that the respondents seemed to response in the context of the town where almost all buildings whose usage is originally designated for the operation of commercial activity are no longer operating. Furthermore, the tourist potential in Kampung Kepayang is also not as strong and influential as compared to KKB and Sungai Lembing town. As far as the researcher concern, the Kong Fook Ngam temple

which famous for the fortune telling tradition is the only place that has huge potential to attract more tourists to the town.

Based on Table 5.33, responses to questions relating to conservation of the cultural heritage revealed that the majority of respondents in all towns agreeing that the historical elements of the towns were important and need to be protected, with 95.9 percent of the respondents in Sungai Lembing followed by respondents in KKB and Kampung Kepayang with 88.3 and 82.0 percent respectively. Apart from being irreplaceable, the resources of cultural heritage are currently regarded among the great physical elements of identity that make any particular place identifiable. As argued in the current research, the significance of these local resources can be addressed from historical, aesthetic, archeological, social, economical and political perspective. Tangible representation of the values which produced by a so called character defining elements such as the materials, forms, location, organization, uses and meanings is the one that contribute to unique character of a place hence merit retention. As seen in Table 5.33, 89.2 percent of the respondents in KKB, 96.0 percent in Sungai Lembing and 84.7 percent in Kampung Kepayang agreed that places with unique features need to be retained.

On the question relating to the condition of buildings in the towns, the largest proportion of respondents who agreed that most of the historic buildings in their town embedded in severe condition shown by respondents in Kampung Kepayang with 75.6 percent. The result is in line with observation made where the majority of buildings surveyed in the town were rated as poor (see Figure 5.20 in Section 5.3.1.1). To reiterate, these buildings were mostly represented by the pre-war shophouses located along the busy Federal route between Simpang Pulai and Gopeng. One additional finding with regard to accommodation of contemporary standards is that most of the respondents agreed that adaptation of new and modern services systems which causing

major disturbance to the old historic building should be prohibited, with 64.3 percent of the respondents in Sungai Lembing followed by respondents in KKB and Kampung Kepayang with 63.5 and 60.3 percent respectively. The result signifies the need for appropriate guidelines for how to properly and sensitively install the services in the historic resources so that it causes the least alteration possible to the resources.

Table 5.33: Attitudes towards conservation and development

Attitudes	KKB (N=344)		SGL (N=98)		KGK (N=111)	
	Mean	%	Mean	%	Mean	%
Conserve historical elements	4.42	88.3	4.76	95.9	4.35	82.0
Retain places with unique features	4.42	89.2	4.72	96.0	4.38	84.7
Majority buildings are in bad condition	3.56	54.1	3.84	64.3	4.13	75.6
Prohibit adaptation of new services	3.78	63.5	3.99	64.3	3.69	60.3
Develop and change the town	3.94	70.8	4.13	74.5	4.34	85.6
Implement strict regulations	4.17	78.8	4.44	86.7	4.48	86.5

% Percentages of agrees and strongly agrees

Respondents were also asked to indicate their level of agreement about the suggestion to develop and change the town to a better state if any is allowed. The results shown in Table 5.33 denote that the majority of respondents in all towns particularly 70.8 percent in KKB, 74.5 percent in Sungai Lembing and 85.6 percent in Kampung Kepayang agreed yet emphasized that it should only be implemented under strictly controlled conditions and regulations. The latter is represents by 86.7 percent of respondents in Sungai Lembing followed by respondents in Kampung Kepayang and KKB with 86.5 and 78.8 percent respectively.

Table 5.34 sets forth a large number of recommendations proposed for the improvements in the towns. The intent is to provide the towns with options to address the current issues and concerns identified in the present study.

Table 5.34: Proposed improvements in the towns

Recommendations	KKB (N=202)	SGL (N=51)	KGK (N=53)
Restore buildings of special values	55.4	58.8	50.9
Improve transportation infrastructure	7.9	15.7	18.9
Locate new businesses	1.0	7.8	13.2
Enhance landscape character	10.4	3.9	5.7
Provide community facilities	13.9	27.5	
Promote the tourist attractions	8.4	2.0	
Provide proper guidance on development of the town	5.0		7.5
Demolish empty government quarters/ shophouses	1.5		20.8
Promote the town's unique history	4.5		
Maintain the historic status	5.9		
Construct a gateway	1.5		
Relocate the night market site	1.0		
Declare the mine as national heritage		3.9	
Maintain the river reserve		2.0	
Explore local tourism opportunity			1.9

More than half of the respondents concerned with maintaining the character of the towns particularly buildings of special architectural, historic and cultural values with 58.8 percent of the respondents in Sungai Lembing followed by respondents in KKB and Kampung Kepayang with 55.4 and 50.9 percent respectively. This recommendation is primarily focused on respecting historic integrity of the buildings as well as ensuring the appearance of new buildings complement the existing character of the towns. With few exceptions, several respondents were also opted to bring these buildings back into

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active use while noting the importance of maintaining their authenticity. As a way to promote the KKB as a tourist destination, the provision of community facilities including public toilet and tourist resort within the town have been recommended by 13.9 percent of the respondents. It was also recommended that facilities such as public transportation, small museum, public swimming pool and shopping complexes be built to meet the needs of current and future residents.

The recommendation concerning with the improvement of the transportation infrastructure is also slightly higher in Sungai Lembing and Kampung Kepayang with 15.7 and 18.9 percent respectively. Improvements to street lighting, signage, parking and overall road condition were underscored especially for Jalan Gopeng – Ipoh in Kampung Kepayang which serves multiple functions as a major transportation route and a commercial and retail corridor. The results also indicated that 13.2 percent of the respondents in Kampung Kepayang, 7.8 percent in Sungai Lembing and 1.0 percent in KKB desired more business opportunities in their towns such as light manufacturing without having any impacts to the environment or towns' character. Another common recommendation proposed in all towns relates to the enhancement of landscape character which believed to be contributing to distinctiveness of the towns.

While playing a hugely important role in Sungai Lembing history, it is worth to note that declaration of the mine as national heritage has become concern for at least 3.9 percent of the respondents. The result indicates that small towns not only feature places that have significance at a local level but also at a national level.

5.4.5 Mapping task

Due to the known limitations of other methods, the exceptional characters of the towns which tend to influence respondents' perception of identity were also examined using the sketch mapping technique. According to Lynch (1960), what is being mapped here

is an abstraction or internal representation of the place that people experience and remember. For Kitchin and Freundschuh (2000), it concerns the understanding of environment through learning, remembering and processing spatial information. As argued in this study, places that are distinctive and remember vividly by people become part of the dominant elements that constitute the town's identity.

The sketch maps drawn from memory of the respondents were analyzed according to the five elements of city introduced by Kevin Lynch namely path, edge, node, district and landmark. For several reasons, these elements can always be remembered better in creating the identity of a place. As stated in the literature part, they contribute towards the concept of imageability, legibility or visibility which according to Lynch (1960) consists of a strong identity. Of the five elements of city, only the district was not drawn by any respondent in all towns. This result correspond those of Shuhana (1997) who found that only nodes, edges, landmarks and paths were drawn by the respondents in structuring the town centre of Kuantan. A plausible explanation according to Shuhana (1997) was that the town itself was perceived as a district. The lists of elements drawn in the mental maps of KKB, Sungai Lembing and Kampung Kepayang are demonstrated in Table 5.35, 5.36 and 5.37 respectively. Taking the basis from the previous study conducted by Shuhana (1997), these lists include only places that were actually drawn by at least 10 percent of the respondents. The remaining places drawn by less than 10 percent of the respondents were listed in Table 5.38, 5.39 and 5.40.

Since major roads of the towns were shown in a map given to the respondents, the numbers of elements drawn as a path were very small as shown in Table 5.38 and 5.39. However, it is surprising that some of the existing roads were circled by the respondents in KKB to indicate the importance of the paths as one of the elements associated with the town. As shown in Table 5.38, this represents by Jalan Pahang and the streets within commercial area of the town with 5.4 percent and 1.2 percent of the respondents

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respectively. The former was noted because of its role as a main road for KKB town whereas the latter which consists of Jalan Mat Kilau and Jalan Dato' Muda Jaafar were distinguishable due to the one-way system imposed on these streets. This result is in line with the discussion made in Section 5.3.1.3 despite only one distinct quality was underscored by respondents for each of the road noticed. In Sungai Lembing, Jalan Kampung Melayu Atas was added by one or 2 percent of the respondents (see Table 5.39) as an important alternative road that eases the flow of traffic on the main road of Jalan Besar regardless of its narrow width and poor condition.

From the sketch maps, there were three types of edges drawn by respondents in the stipulated towns. These comprised the natural features, housing areas and non-building structure such as the gateway. As demonstrated in Table 5.38, the most common elements used as edges for KKB town were housing areas. These include Kampung Tun Razak (7.3 percent), Kampung Dagang Setia (5.0 percent), Kampung Asam Kumbang (2.7 percent), Taman Sri Teratai (1.5 percent), Taman Arif (1.5 percent), Taman Sinar Harapan (0.8 percent) and Taman KKB Utama (0.4 percent). The consistency of the result with the MDHS map implies that the respondents had a clear structure of the town. In contrast with the previous findings on the perceptions of the town boundary (see Figure 5.24), only 8 respondents drawn natural features as the boundary of their town. In particular, this represents by the park belt (1.9 percent) and rivers such as Sungai Selangor (0.8 percent) and Sungai Kubu (0.4 percent).

Table 5.35: List of elements drawn in the mental maps of KKB by at least 10 percent of the respondents

Elements/ places (N=260)	Path	Edge	Node	Landmark
Ar-Rahimah mosque	-	-	-	72.7
MDHS	-	-	-	65.8
KKB Hospital	-	-	-	61.9
Dataran KKB	-	-	-	56.2
KKB police station	-	-	-	55.8
District and Land office of Hulu Selangor	-	-	-	49.6
Mini Stadium	-	-	44.6	-
KKB Magistrate court	-	-	-	44.2
Traffic police headquarter	-	-	-	43.8
Shophouses	-	-	-	42.3
Syed Mashor library	-	-	-	41.9
Kem tentera Semboyan	-	-	-	40.4
SRJK © Khing Ming	-	-	-	34.6
Park belt	-	1.9	27.3	-
Merdeka hall	-	-	-	26.9
District Education Office (PPD)	-	-	-	25.4
Sri Sithi temple	-	-	-	24.2
MDHS quarter	-	-	-	22.7
Telekom	-	-	-	21.9
Post office	-	-	-	20.0
JKR	-	-	-	20.0
Old fire station	-	-	-	19.6
SRJK (T) KKB	-	-	-	19.6
KKB Bus and taxi terminal	-	-	19.6	-
JPJ	-	-	-	16.5
SK KKB	-	-	-	16.2
Abdul Hamid hall	-	-	-	15.8
Clock tower	-	-	-	15.4
SMAT	-	-	-	13.8
Paul's Catholic church	-	-	-	13.5
Maktab Polis Diraja Malaysia	-	-	-	13.5
Ngok San temple	-	-	-	12.3
Pasar Peladang	-	-	12.3	-
JKR quarter	-	-	-	11.9
Petronas & Petron petrol stations	-	-	-	11.2
KKB Golf & Country Club	-	-	-	10.4
SMK Dato Haji Kamaruddin	-	-	-	10.0

Table 5.36: List of elements drawn in the mental maps of Sungai Lembing by at least 10 percent of the respondents

Elements/ places (N=49)	Path	Edge	Node	Landmark
Museum	-	-	-	69.4
Football field	-	-	67.3	-
Labour Club	-	-	-	59.2
Shophouses	-	-	-	38.8
Former English school	-	-	-	36.7
Police station	-	-	-	34.7
Post office	-	-	-	32.7
Mine	-	-	30.6	-
Old cinema	-	-	-	26.5
PPOC building	-	-	-	26.5
Playground	-	-	22.4	-
Secretary Club	-	-	-	20.4
Gateway	-	20.4	-	-
Sungai Lembing mosque	-	-	-	18.4
Medan Selera	-	-	-	18.4
Panorama Hill	-	-	-	18.4
Tapis Resort	-	-	-	16.3
Kolong Pahat hanging bridge	-	-	-	16.3
SRJK © Sungai Lembing	-	-	-	16.3
Wet market	-	-	16.3	-
European bungalow II	-	-	-	14.3
Engine site	-	-	-	12.2
Gerai PLB	-	-	-	12.2
PCCL Headquarter	-	-	-	10.2
Asian bungalows	-	-	-	10.2
Kampung Melayu	-	10.2	-	-

Table 5.37: List of elements drawn in the mental maps of Kampung Kepayang by at least 10 percent of the respondents

Elements/ places (N=56)	Path	Edge	Node	Landmark
Shophouses	-	-	-	74.1
Ahmadiah mosque	-	-	-	53.7
Post office	-	-	-	38.9
SRIP	-	-	-	37.0
Toh Sedewa Raja Abdul Wahab bungalow	-	-	-	29.6
Sri Siva Subramaniam temple	-	-	-	25.9
Syed Kamarul Ariffin bungalow	-	-	-	18.5
Kong Fook Ngam temple	-	-	-	18.5
Kemas kindergarten	-	-	-	18.5
Ara Paima fish pond	-	-	-	16.7
Pejabat Penghulu Mukim Sungai Raia	-	-	-	16.7
Sungai Raia	-	13.0	-	-

Table 5.38: List of elements drawn in the mental maps of KKB by less than 10 percent of the respondents

Elements/ places (N=260)	Path	Edge	Node	Landmark
Malaysia Civil Defense Department (JPAM)	-	-	-	8.8
MDHS appreciation tower	-	-	-	8.1
SYABAS	-	-	-	8.1
Al-Hidayah mosque	-	-	-	7.7
Syariah court	-	-	-	7.3
Kampung Tun Razak	-	7.3	-	-
Kemas kindergarten	-	-	-	6.9
UMNO building	-	-	-	6.5
Social Welfare Department building	-	-	-	6.2
Memorial monument of King George V	-	-	-	5.8
Jalan Pahang	5.4	-	-	-
Kampung Dagang Setia	-	5.0	-	-
Hospital quarter	-	-	-	4.6
Shell petrol station	-	-	-	4.2
Coates theatre	-	-	-	3.5
Abim kindergarten	-	-	-	3.5
SMK KKB	-	-	-	3.5
Department of information	-	-	-	3.1
Kampung Asam Kumbang	-	2.7	-	-
TNB	-	-	-	2.7
Sungai Kubu	-	0.4	-	1.5
Residence of district officer	-	-	-	1.5
Khing Ming hall	-	-	-	1.5
Taman Seri Teratai	-	1.5	-	-
Taman Arif	-	1.5	-	-
Peretak dam	-	-	-	1.5
Hot springs	-	-	1.5	-
Roads within commercial area	1.2	-	-	-
Taman Sinar Harapan	-	0.8	-	-
Fraser's Hill	-	-	-	0.8
Darul Quran Higher Learning Centre	-	-	-	0.8
Sungai Selangor	-	0.8	-	-
Memorial stone of white crocodile	-	-	-	0.4
First Malay house	-	-	-	0.4
Former site of bus station	-	-	-	0.4
Taman KKB Utama	-	0.4	-	-
Old railway tracks	-	-	-	0.4
Gallery	-	-	-	0.4
MRSM	-	-	-	0.4
4 way intersection	-	-	0.4	-

Table 5.39: List of elements drawn in the mental maps of Sungai Lembing by less than 10 percent of the respondents

Elements/ places (N=49)	Path	Edge	Node	Landmark
Rumah Kongsi	-	-	-	8.2
Matured trees	-	-	-	8.2
Solitary letter box	-	-	-	6.1
Former site of hospital	-	-	-	6.1
Library	-	-	-	6.1
Deer Farm	-	-	6.1	-
Sungai Kenau	-	6.1	-	-
Kampung Seberang bridge	-	-	-	6.1
Memorial	-	-	-	4.1
Former site of ore factory	-	-	-	4.1
Former site of school	-	-	-	4.1
Crystal House	-	-	-	4.1
Kampung Sungai Rimau	-	-	-	2.0
Homestay Panorama	-	-	-	2.0
Chinese temple	-	-	-	2.0
Basketball court	-	-	2.0	-
Jalan Kampung Melayu Atas	2.0	-	-	-

Table 5.40: List of elements drawn in the mental maps of Kampung Kepayang by less than 10 percent of the respondents

Elements/ places (N=56)	Path	Edge	Node	Landmark
Kelas Tajwid building	-	-	-	9.3
Library	-	-	-	7.4
Gunung Lanno	-	5.6	-	-
Petronas petrol station	-	-	-	3.7
Rumbia roof house	-	-	-	1.9
Ling Sen Tong temple	-	-	-	1.9
Mydin Hypermarket	-	-	1.9	-
Kampung Kepayang	-	-	-	1.9
Matured trees	-	-	-	1.9

Similarly, as opposed to the findings obtained in Figure 5.24 the natural feature or particularly Sungai Kenau (6.1 percent) was also drawn by the least number of respondents to demarcate the boundary of Sungai Lembing town as shown in Table 5.39. This most probably observed because of the shallowness of the water as well as the absence of direct view into the river from the main road of Jalan Besar which runs

parallel to it, thus making the river unobtrusive. Other elements such as housing areas and gateway were also used to indicate the boundary of the town. However, the latter was drawn by the majority of respondents to delineate the town limits with 20.4 percent of the respondents. Apart from the size, billboards and lighting system installed, the importance of this gateway as an edge was also signified by its strategic location at the town's only entrance to the north.

Table 5.37 and 5.40 show that the edge of Kampung Kepayang was only reflected by the natural features particularly Sungai Raia and Gunung Lanno with 13.0 and 5.6 percent of the respondents respectively. The results are noticeably different with those obtained on an evaluation of respondents' perceptions of the town boundary where the natural features only appeared as the third most common element referred to as the edge of the town. A plausible explanation is that people seemed to draw on elements that have long distance visibility as an edge for particular place. The river however was consistent with the boundary of the town to the southeast suggested by the MDBG. This essentially suggests the clarity in the character of the river in the respondents' minds.

The presence of the nodes was also analyzed from the sketch maps. Based on Table 5.35, the mini stadium was the most frequently element drawn as the node for KKB town with 44.6 percent of the respondents. This is in line with Shuhana's (2011) notion of nodes as thematic points of concentration which strategically located to become the hub of activities. The green belts which have its clearest articulation in the centre part of the town were also drawn as the node by the second highest number of respondents (27.3 percent). Apart from being the unique feature for the town, the green belts have also played significant role in structuring the town as a node due to presence of the children playground within this area. Other types of node drawn in the town comprised the KKB bus and taxi terminal (19.6 percent), Pasar Peladang (12.3 percent) and 4 way

intersection (0.4 percent). As mentioned in the literature, the nodes may consist of the transportation hubs, market places and junctions.

Viewing the Sungai Lembing town, the football field was drawn in almost all maps as shown in Table 5.36. As discussed in Section 5.3.1.3, this field is important to the locality as a favourable place for both recreational activities and social interactions. Its character was also signified by the presence of historical buildings surrounding the field such as the former labour and clerk clubs. This result confirmed Lynch's (1960) notion that the nodes become memorable when supported by a strong physical form. A children playground which located just a stone throw to the south of the field was also drawn by 22.4 percent of the respondents. Notwithstanding the fact, it was observed that the mine was standing out more prominently as it was drawn by the second highest number of respondents (30.6 percent). Its tourist function makes the mine liveliest place in the town. Another major node drawn in Sungai Lembing is the wet market or Pasar Cina (16.3 percent) as it is commonly known which is alive with activities from dawn until the afternoon. In the case of Kampung Kepayang, the Mydin Hypermarket was referred by 1.9 percent of the respondents as the node for the town whereas in actual fact it was located outside the town's boundary.

Last but not least, it was also observed that the landmark played an important role in structuring the towns' area. From the sketch maps, places drawn as landmarks comprised the buildings, monuments, natural features, bridges and surprisingly bare area of land but one which remains significance to be of value to some of the respondents. Among these places, the buildings were the most common element drawn and used as landmarks. In KKB, the Ar-Rahimah mosque was the most consistently landmark drawn in the map with 72.7 percent of the respondents. Apart from its outstanding size and colour, the mosque was also clearly visible and distinguishable due to its location right along the main road of Jalan Pahang. Similarly, the museum in

Sungai Lembing and old shophouses in Kampung Kepayang were also perhaps drawn by the majority of respondents because of its location with 69.4 and 74.1 percent respectively. In particular, the former is located on top of a hill that overlooks the surrounding settlement areas thus visible from other lower lying areas in the town. On the contrary, the shophouses in Kampung Kepayang were highly visible as they flanking a busy main road between the capital city of Perak state, Ipoh and Gopeng.

Other buildings drawn as landmarks by more than half of the respondents in Sungai Lembing and Kampung Kepayang comprised the labour club and Ahmadiah mosque with 59.2 and 53.7 percent respectively. Furthermore, the MDHS building (65.8 percent), hospital (61.9 percent), Dataran KKB (56.2 percent) and police station (55.8 percent) were also drawn by more than half of the respondents in KKB. Apart from the older buildings, the results also indicate that new buildings especially those that are frequently visited by people were also tended to be used as landmarks within the towns areas.

5.5   Correlation Analysis between the Place Attachment Indicators and the Perceptions of Elements and Qualities Associated with Towns' Identity

As argued in Section 2.4.2 of Chapter Two, place attachment or people-place relationship supports and influences the development of the identity of a place (Norsidah, 2010; Relph, 1976; Twigger-Ross & Uzzell, 1996). This implies that the presence of individual's attachment also influences the perceptions of elements and qualities associated with identity of a particular place. Furthermore, Shuhana (1997) has also highlighted the need to discover the variation in perceptions of unique characteristics of a place between people with different social and cultural backgrounds in order to design an environment for a country like Malaysia which consists of people of different cultures and background.

In this study, Chi-square (phi and Cramer's V) and Spearman's rank correlation coefficient were employed to detect the relationship between the place attachment indicators (independent variables) and the perceptions of characteristics and qualities associated with small towns' identity (dependent variables). As discussed earlier in Section 2.4.2.1 of Chapter Two, the six indicators taken into consideration in this research were gender, age, ethnicity, place of origin, length of association and frequency of visits to the towns.

5.5.1   The association between gender and perceptions of towns' identity

The results in Table 5.41 show that there was no significant variation observed between male and female respondents in all towns with regard to their perception of first element noticed as well as the characteristics that make the element noticeable. In particular, all the Cramer's V correlation coefficients lie between 0.01 and 0.30 and thus, indicate a very weak association between these variables (refer Table 4.7 in Chapter Four).

Similarly, there was no significant difference between those who had a special place and those who did not in terms of gender of the respondents. This represents by phi correlation coefficients of -0.080 in KKB, 0.123 in SGL and -0.079 in KGK indicating a very weak association between the variables. Nevertheless, with the exception of Kuala Kubu Bharu and Kampung Kepayang town, there was a moderate variation between places that were considered unique and special by male and female respondents in Sungai Lembing town. It was observed that more female respondents mentioned non-building structures such as the Kolong Pahat hanging bridges as meaningful places compared to male respondents. Despite this slight variation, gender played no significant role in the perceptions of meanings and values that make such places unique.

Table 5.41: Variations according to gender

	KKB	SGL	KGK
First element noticed	.130	.311	.233
Noticeable factors			
Architectural design	.026	-.065	-.114
Use of the place	-.084	.016	-.187
Location	-.024	-.120	.186
Spatial organization	.018	-.275	.157
Smell, sound or sight	-.128	-.159	-.048
Association with past history	.099	.172	.160
Unique place	-.080	.123	-.079
Places considered unique	.441	.607	.410
Meanings and significance of places			
Aesthetic characteristics	.018	-.099	-.012
Landmark qualities	.025	-.018	.042
Technical achievement	.090	-.065	-.018
Research potential	.111	-.040	.033
Pleasant smell, sound or sight	-.075	-.082	-.097
Venue of activities	-.091	-.041	.139
Association with towns' history	.080	-.072	.111
Moments of achievement	-.014	-.061	-.073
Marketable places	.049	-.192	-.033
Reception of governmental legacy	.025	-.043	.102
Buildings considered unique	.447	.389	.395
Unique characteristics of buildings			
Architectural design	-.229**	.059	-.176
Location	-.066	.190	-.060
Spatial organization	-.101	.135	-.062
Use of the building	-.131*	.084	-.084
Association with past history	.009	-.056	-.255*
Smell, sound or sight	-.196**	.075	.109

The significant difference in the perception of distinctive buildings was also tested as these were the most frequently elements noticed and regarded as unique by respondents in all towns (refer Table 5.17 and 5.19). Only a weak correlation was detected between the gender variables and the perceptions of unique buildings as shown in Table 5.41. However, the Spearman rank correlation technique detected a significant correlation between gender with four characteristics that make the buildings unique particularly architectural design; smell, sound and sight; and use of the buildings in KKB (correlation coefficient of -0.229 and -0.196 at 1 percent significance level and -0.131 at

5 percent significance level respectively) and association of the buildings with past events in Kampung Kepayang (correlation coefficient of -0.255 at 5 percent significance level).

5.5.2   The association between age and perceptions of towns' identity

Table 5.42 shows that there was no significant variation in the perception of the first noticeable elements between the age groups (Cramer's V correlation coefficients of 0.156 in KKB, 0.252 in SGL and 0.274 in KGK). It was observed that the highest percentage of respondents from all age groups mentioned buildings as the most noticeable elements upon entering the towns. It was found that the oldest group of respondents (56 years and above) in KKB was the only group identified natural features as the most noticeable elements in the town. This implies that the age groups shared similarities in their perception of distinctive elements of the towns. With the exception of Kuala Kubu Bharu town, the slight variation between respondents from all age groups was observed in their perception of characteristics that make the element noticeable.

The Spearman rank correlation technique detected a significant correlation between those who had a special place and those who did not in terms of age indicator particularly in KKB and Sungai Lembing town with correlation coefficient of -0.273 and -0.251 at 1 percent significance level respectively. It was noticed that older respondents aged 36 years and over tend to report special place with these towns compared to younger respondents. Despite showing only a moderate association (correlation coefficient of 0.571), the slight variation in places that were considered unique and special can only be observed in Sungai Lembing town. It was found that there was no respondent in the oldest group mentioned non-building structures as meaningful places compared to respondents from other age groups.

Table 5.42: Variations according to age

		KKB	SGL	KGK
First element noticed		.156	.252	.274
Noticeable factors				
	Architectural design	.069	-.096	-.089
	Use of the place	.089	-.187*	.042
	Location	.045	-.048	-.245**
	Spatial organization	-.021	-.122	-.159
	Smell, sound or sight	-.022	-.172	.202*
	Association with past history	-.099	-.035	.033
Unique place		-.273**	-.251**	-.146
Places considered unique		.423	.571	.442
Meanings and significance of places				
	Aesthetic characteristics	-.155**	.012	-.127
	Landmark qualities	-.140**	-.238*	-.002
	Technical achievement	-.135**	-.099	-.034
	Research potential	-.138**	-.048	-.225**
	Pleasant smell, sound or sight	-.080	.065	.128
	Venue of activities	.012	-.156	-.231**
	Association with towns' history	-.232**	.019	-.245**
	Moments of achievement	-.075	-.131	-.027
	Marketable places	-.133**	-.053	-.173*
	Reception of governmental legacy	-.011	-.154	-.208*
Buildings considered unique		.351	.433	.308
Unique characteristics of buildings				
	Architectural design	.087	.102	.100
	Location	-.010	-.036	-.053
	Spatial organization	-.118*	-.200	-.073
	Use of the building	.047	-.021	-.051
	Association with past history	.134*	.083	-.034
	Smell, sound or sight	-.098	-.218*	-.255*

Furthermore, the correlation test results illustrate a number of significant correlations between the age groups and the perceptions of meanings that make places unique. In KKB, significant variation in the perception of meanings and values was observed in terms of aesthetic characteristics, landmark qualities, technical achievement, association with past history, research as well as economic potential of the places. In the case of Sungai Lembing town, the variations was observed on places that were considered unique for landmark qualities in which respondents aged 26 years and above were more aware of this quality. Interestingly, places with research, economic, political and

historical significance in Kampung Kepayang were found distinctive to the oldest group of respondents.

Similar to the gender indicator, there was only a weak association between the age groups and the perceptions of unique buildings in all towns. Nevertheless, there was a variation between the different age groups in their perception of unique characteristics of the buildings. In KKB, buildings which distinctive due to its organization were more aware by younger respondents whereas respondents aged 56 years and above were more inclined to choose historical significance as the characteristics that contributed to the uniqueness of the buildings. In Kampung Kepayang and Sungai Lembing town, the uniqueness of the buildings in terms of smell, sound or sight was seen to be more important to the youngest group of respondents (18 to 25 years).

5.5.3 The association between ethnicity and perceptions of towns' identity

There was no significant variation observed between the three ethnic groups particularly the Malays, Chinese and Indians with regard to their perception of the most noticeable elements in all towns as well as the characteristics that make such element noticeable as shown in Table 5.43. Similarly, there was no statistically significant difference between the ethnic groups in the perceptions of what constitutes as unique places as well as the meanings and values that make the places unique. Furthermore, the results in Table 5.43 also show that there was no significant variation in the perception of unique buildings in all towns as well as the characteristics that influence its distinctiveness between the ethnic groups. Overall, the results imply that ethnicity indicator played no role in the perceptions of elements and qualities associated with small towns' identity.

Table 5.43: Variations according to ethnicity

	KKB	SGL	KGK
First element noticed	.143	.335	.126
Noticeable factors			
Architectural design	.028	.118	.161
Use of the place	.060	.289	.354
Location	.076	.070	.052
Spatial organization	.149	.046	.126
Smell, sound or sight	.127	.127	.081
Association with past history	.145	.179	.108
Unique place	.104	.163	.139
Places considered unique	.443	.432	.627
Meanings and significance of places			
Aesthetic characteristics	.093	.082	.115
Landmark qualities	.086	.089	.150
Technical achievement	.066	.077	.076
Research potential	.073	.070	.072
Pleasant smell, sound or sight	.106	.090	.047
Venue of activities	.123	.113	.071
Association with towns' history	.028	.145	.224
Moments of achievement	.084	.051	.299
Marketable places	.056	.156	.107
Reception of governmental legacy	.074	.028	.184
Buildings considered unique	.411	.406	.196
Unique characteristics of buildings			
Architectural design	.104	.224	.129
Location	.084	.294	.195
Spatial organization	.166	.227	.188
Use of the building	.168	.275	.376
Association with past history	.109	.243	.133
Smell, sound or sight	.130	.236	.225

5.5.4 The association between place of origin and perceptions of towns' identity

The results in Table 5.44 demonstrate that there was a very weak association between place of origin of the respondents in their perception of first element noticed as well as the characteristics that make the element noticeable. Furthermore, there was no significant difference between those who had a special place and those who did not in terms of place of origin. This represents by phi correlation coefficients of -0.141 in KKB, 0.014 in SGL and 0.056 in KGK indicating a very weak association between the variables. Similarly, there was no statistically significant difference between those who

were born in the towns and those who were not with regard to their perceptions of what constitutes as unique places as well as the meanings and values that make such places unique.

Table 5.44: Variations according to place of origin

	KKB	SGL	KGK
First element noticed	.145	.165	.275
Noticeable factors			
Architectural design	.007	.147	.001
Use of the place	.043	.022	.056
Location	-.013	.059	.279
Spatial organization	.090	.022	.149
Smell, sound or sight	.003	-.027	.036
Association with past history	.005	.104	-.016
Unique place	-.141	.014	.056
Places considered unique	.406	.534	.492
Meanings and significance of places			
Aesthetic characteristics	-.067	.300	.075
Landmark qualities	-.046	.152	-.108
Technical achievement	-.010	.218	-.067
Research potential	-.017	.246	.148
Pleasant smell, sound or sight	-.102	.106	.069
Venue of activities	-.083	.118	.165
Association with towns' history	-.101	.169	.180
Moments of achievement	.032	.087	.052
Marketable places	-.032	.208	.173
Reception of governmental legacy	-.007	.277	.262
Buildings considered unique	.308	.395	.333
Unique characteristics of buildings			
Architectural design	-.063	-.097	-.013
Location	-.095	-.192	-.268*
Spatial organization	-.165**	-.084	-.186
Use of the building	-.145*	-.036	-.141
Association with past history	-.004	-.236*	-.002
Smell, sound or sight	-.085	-.180	.102

Moreover, only a weak correlation was detected between the place of origin indicator and the perceptions of unique buildings in all towns. However, the Spearman rank correlation technique detected a significant correlation between place of origin with four characteristics that make the buildings unique particularly organization and use of the buildings in KKB (correlation coefficient of -0.165 at 1 percent significance level and -

0.145 at 5 percent significance level respectively), association of the buildings with past events in Sungai Lembing (correlation coefficient of -0.236 at 5 percent significance level) and location of the buildings in Kampung Kepayang (correlation coefficient of -0.268 at 5 percent significance level).

5.5.5 The association between length of stay and perceptions of towns' identity

Table 5.45 shows that there was no significant association between the length of stay indicator and the perception of the first noticeable elements in the towns. However, a significant correlation was detected between length of stay of the respondents in their perception of characteristics that make the element noticeable. This represents by the use and architectural design of the elements in KKB and Kampung Kepayang respectively (correlation coefficient of 0.144 and -0.212 at 5 percent significance level respectively). Despite this variation, it was observed that both characteristics were mentioned by a significant number of respondents from each category of the length of stay.

The results also demonstrate that there was no statistically significant difference between respondents with different length of stay with the perceptions of distinctive and meaningful places in the towns. Nevertheless, the Spearman rank correlation technique detected a significant correlation between length of stay of the residents with four characteristics that make the places unique particularly experiential qualities such as smell, sound and sight of the places in KKB and Sungai Lembing (correlation coefficient of 0.115 and 0.248 at 5 percent significance level respectively) and the political significance, research as well as economic potential of the places in Kampung Kepayang (correlation coefficient of -0.203 and -0.225 at 5 percent significance level and -0.286 at 1 percent significance level respectively).

Table 5.45: Variations according to length of stay

	KKB	SGL	KGK
First element noticed	.248	.295	.391
Noticeable factors			
Architectural design	.020	-.043	-.212*
Use of the place	.144*	-.042	.010
Location	.071	-.060	-.116
Spatial organization	-.089	-.152	-.170
Smell, sound or sight	-.027	-.052	.010
Association with past history	-.029	-.194	-.027
Unique place	.047	-.013	-.127
Places considered unique	.458	.592	.769
Meanings and significance of places			
Aesthetic characteristics	-.010	-.180	-.101
Landmark qualities	.010	-.117	.036
Technical achievement	-.027	.019	-.121
Research potential	-.029	-.134	-.225*
Pleasant smell, sound or sight	.115*	.248*	.034
Venue of activities	.134*	.059	-.133
Association with towns' history	-.087	.039	-.171
Moments of achievement	-.050	.045	-.144
Marketable places	.037	-.056	-.286**
Reception of governmental legacy	.002	-.089	-.203*
Buildings considered unique	.229	.443	.219
Unique characteristics of buildings			
Architectural design	.095	.084	.161
Location	.201**	.000	.115
Spatial organization	.010	-.124	.142
Use of the building	.110	-.007	.049
Association with past history	.090	.295*	-.054
Smell, sound or sight	.018	-.097	-.109

Furthermore, there was only a weak association between the length of stay indicator and the perceptions of unique buildings in all towns. Nevertheless, there was a slight variation observed in the perception of unique characteristics of the buildings between residents with different length of stay. In KKB, buildings which considered as unique in terms of its location were more aware by residents stayed one year and above whereas variation in Sungai Lembing town was observed for buildings which identified as unique due to its association with past history of the towns. Since length of stay has been identified as important indicator of attachment in many researches (Lewicka, 2008;

Low & Altman, 1992; Moore & Graefe, 1994; Norsidah, 2010; Puren et al., 2008; Relph, 1976; Smaldone, 2006), it is expected that more variations in the perceptions of elements and characteristics associated with the towns' identity would occur.

5.5.6 The association between frequency of visit and perceptions of towns' identity

With the exception of Sungai Lembing town, there was a significant variation in the perception of the most noticeable element between respondents with different frequency of visit in Kampung Kepayang and KKB town as shown in Table 5.46. For example, respondents who rarely visit the KKB town were more likely to mention activities as the most noticeable characters as they entered the town compared to respondents who frequently visit the town. This is supported by a significant correlation between frequency of visit and the noticeable factor of the use of the place in KKB (correlation coefficient of -0.343 at 5 percent significance level respectively).

The results in Table 5.46 also show that there was no significant difference between those who had a special place and those who did not in terms of the frequency of visit of the respondents. Nevertheless, with the exception of Kampung Kepayang town, there was a moderate variation between places that were considered unique and special by respondents with different frequency of visit in KKB and Sungai Lembing town. It was observed that respondents who frequently visit the towns (almost every day) were inclined to mention buildings as meaningful places compared to those who rarely visit the towns. Despite this variation, frequency of visit played no significant role in the perceptions of meanings and values that make such places unique. Finally, in terms of the perceptions of unique buildings, only a weak correlation was detected between respondents in KKB and Sungai Lembing whereas a moderate correlation was detected between respondents in Kampung Kepayang.

Table 5.46: Variations according to frequency of visit

	KKB	SGL	KGK
First element noticed	.668	.296	.571
Noticeable factors			
Architectural design	-.033	-.178	.238
Use of the place	-.343*	-.363	.118
Location	.125	.292	.017
Spatial organization	.118		-.011
Smell, sound or sight	.170	.073	-.077
Association with past history	-.006	.000	-.551**
Unique place	.103	.040	-.136
Places considered unique	.627	.674	.471
Meanings and significance of places			
Aesthetic characteristics	.224	-.060	-.215
Landmark qualities	.113	-.120	-.406*
Technical achievement	.090	-.228	-.055
Research potential	.090	.054	-.077
Pleasant smell, sound or sight	.159	-.033	
Venue of activities	-.100	.319	.082
Association with towns' history	.072	.367	-.246
Moments of achievement	.063	.149	.118
Marketable places	.168	-.113	-.256
Reception of governmental legacy	-.144		-.147
Buildings considered unique	.477	.450	.621
Unique characteristics of buildings			
Architectural design	.270	.268	.081
Location	-.322*	-.278	-.257
Spatial organization	-.260	-.235	.011
Use of the building	-.037	.077	.148
Association with past history	-.208	.137	.224
Smell, sound or sight	-.258	.150	-.090

Overall, the correlation test results demonstrate that there were significant correlations between the place attachment indicators and the perceptions of distinctive elements and characteristics associated with small towns' identity. However, the significant differences in perception observed were more in terms of the meanings and qualities that influence the distinctiveness of the elements. With the exception of ethnicity indicator, the statistically significant differences in the perceptions of qualities that influence the distinctiveness of buildings were found based on all indicators identified in the literature review (gender, age, place of origin, length of stay and frequency of

visit of the respondents). On the other hand, the significant difference in meanings that make other places unique and noticeable was significantly correlated with three indicators particularly the age, length of stay and frequency of visit to the towns.

The significant difference in perception of the most noticeable element can only be observed between respondents with different frequency of visit to the towns. As an example in Kuala Kubu Bharu, respondents with less frequency of visit were more likely to mention activities as the most noticeable characteristic compared to respondents who frequently visit the town (almost every day). Thus, the difference was more obvious between those who frequently visit the town and those who did not. Furthermore, the frequency of visit also appeared as the only indicator that played a statistically significant role in the perceptions of special and meaningful places. The slight variation in places that were considered unique can also be observed between the age groups in Sungai Lembing town. Despite the aforesaid results, there were no statistically significant results detected for the age groups in the other two towns.

5.6   Summary

This chapter was divided into three main sections. The first section has explained the historical background of the selected case studies including how the towns were shaped, developed and degraded. The historical study helped outlining the overall character of the towns and it was found that the towns are all made up of both built and non-built elements hence fit the definition of a place provided in the present research. In the second section, the result obtained from the observation survey was presented along with data gathered from the inventory records. It was observed that there were a relatively high number of buildings of local significance identified in the towns. This result confirmed the literature that emphasized small towns as places where the original

historical heritage is protected. Further to this, the vast majority of traditional shophouses identified in each of the towns also reflect the typical building type that dominates the historic core of small Malaysian towns. Other elements observed as having some identifying character comprised the non-buildings structures, urban spaces and natural features.

The final section presents the findings of the research in terms of the residents' and non-residents' perceptions of distinctive elements that are of central importance to the constitution of the town's identity. From the survey, buildings were found to be the most frequently element noticed by respondents in all towns. The consistency in findings between the observation and survey results suggested the importance of buildings as the most dominant characters that constitute place distinctiveness. Other elements of place identity reviewed in the literature including natural features, monuments, streets, activities, public open spaces as well as smell, sound and sight were also noticeable to the respondents.

In addition, it was found that the respondents' perception of elements associated with identity was mainly influenced by the association of the place with historic event, figure, phase or activity. Other qualities or cultural significance values which influenced the distinctiveness of the elements comprised the aesthetic, scientific, social, economic and political values. These distinctive qualities were evidently subsumed in the form, material, use, location, meaning and the smell, sight or sounds of the place. Overall, it can be concluded that the identity of a place is influenced by both physical and non-physical place features. The perceptions of stakeholders in various heritage organization regarding the protection measures and other established legislations, plans, policies and guidelines impacting unique features of small towns in Malaysia is discussed in the following chapter.

CHAPTER 6

FINDINGS OF QUALITATIVE DATA ANALYSIS

6.1   Introduction

This chapter presents the results of qualitative primary data obtained in the last stage of data collection which involved the semi-structured interviews. Insights regarding the building regulations, guidelines and policies with regard to sustaining the unique features and identity of small towns in Malaysia are obtained from the key informants in various heritage organizations, and findings obtained are to satisfy the second objective of the research, which is to investigate heritage protection measures with regard to existing plans, policies and legislation impacting development of small towns in Malaysia. Additionally, the interview results provide important insights to validate the literature and quantitative findings presented in Chapter Three and Five respectively.

This chapter comprises three main sections. The interview process and interviewees involved are briefly summarized in the first section. The second section covers the interviewees' perceptions of the themes identified in Chapter Four namely the background for heritage legislation, the perceptions on locally significant places, issues and opportunities in heritage conservation, and the identification and protection of historic places at the local level. The final section presents the conclusion to the chapter.

6.2   The Interview Process and Interviewees Employed

The interviews were conducted between January and April 2014 with nine participants from four different categories of stakeholders representing the federal government, state

government, local government, and non-governmental organization. As discussed in Section 4.5.1 (b) of Chapter Four, the measures taken to ensure confidentiality and anonymity entailed the labeling of each interviewee using a coding system throughout the analysis process. The following Table 6.1 presents the interviewees involved in the semi-structured interview of the study.

Table 6.1: Summary of interviewees involved

Interviewees' affiliation	Interviewees' code	Number of interviewees
Federal government	PFG04, PFG09	2
State government	PSG03, PSG05	2
Local government	PLG01, PLG06, PLG07, PLG08	4
Non-governmental organization	PNG02	1
TOTAL		**9**

The interview process posed at least ten questions to all interviewees and lasted from 45 minutes to one hour. All interviews were audio recorded with the consent of interviewees and transcribed by the researcher herself to ensure closeness with the data (Watts, 2014). The transcriptions were then analyzed using the qualitative software package, NVivo 8.0 as discussed in Section 4.6.2 of Chapter Four.

The responses of the interviewees were coded into a number of categories according to four major themes (called nodes in NVivo) devised in the interview question as below:

1. Background of heritage legislations;

2. Perceptions on locally significant places;

3. Identification and protection of places; and

4. Issues and opportunities in heritage conservation

Each category or theme is further divided into concepts and constructs which respectively present the questions and interviewee responses. The summary models imported from NVivo were also created throughout the analysis process in order to visualize the connections between various dimensions of constructs, concepts and categories identified in the interviews. The following sections present the findings from the interviews conducted.

6.3   Background of Heritage Legislations

The category of background focused on gathering information about the heritage protection mechanisms available in Malaysia. The purpose of this category is to gain insight about the interviewees' understanding and involvement in the formulation and implementation of legislations relating to the protection of built heritage in Malaysia. Other aspects considered to be important in establishing the background of the study include the impacts of the mechanisms on the protection of locally significant places and the success stories of built heritage protection in local level. The NVivo model illustrating interviewees' perceptions on the background of heritage legislations is shown in Appendix G.

6.3.1   Heritage protection mechanisms

Interviewees were first asked to state any legislations, guidelines and policies used for built heritage protection in Malaysia. One interviewee representing the local government chose not to answer this question as the interviewee was afraid that she will provide false information regarding the legislations. A wide range of protection mechanisms as identified by the interviewees can be further divided into two broad themes; formal and informal mechanisms. Table 6.2 summarizes interviewees' perceptions of heritage protection mechanisms available in Malaysia.

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Table 6.2: Perceptions of heritage protection mechanisms in Malaysia

Concepts	Emergent themes	Constructs
Heritage protection mechanisms available in Malaysia	Formal	Federal Territory (Planning) Act 1982 (Act 267)
		International charters and guidelines
		Local Government Act 1976 (Act 171)
		Local planning schemes
		National Heritage Act 2005 (Act 645)
		National Heritage Department guidelines
		NGO guidelines
		Street Drainage and Building Act 1974 (Act 133)
		Town and Country Planning Act 1976 (Act 172)
		Uniform Building By-law Act 1984
	Informal	Collaboration between different stakeholders
		General community initiatives

All interviewees who responded to the issue mentioned the *National Heritage Act 2005* as one of the mechanisms available for built heritage protection in Malaysia. An interviewee from a voluntary organization perceived the Act as the most influential heritage laws that currently available for protection of built heritage in Malaysia. Various aspects of heritage such as natural heritage, and both tangible and intangible cultural heritage were included in this comprehensive act as items to be protected. According to one interviewee from the federal government, this Act is written for everyone who wants to make reasonable efforts to safeguard heritage item that is pertinent to the nation. Another interviewee from the local government said that the Act provides more holistic approach to the issue relating to the declaration of national heritage compared to the former *Antiquities Act 1976*. In contrast to the *Antiquities Act*,

the *National Heritage Act* does not limit heritage to properties of hundred years and above.

However, a few interviewees claimed that there are several loopholes in the *National Heritage Act* that may make the Act somewhat ineffectual. One of the loopholes as highlighted by two interviewees from the federal and state government is with regard to intangible heritage. The intangible aspects of cultural heritage has been covered but not clearly provided by the Act. Accordingly, the government was actually in the midst of discussing about the amendment of the Act. However, it is believed to take a very long time for the amendment to be approved.

Five interviewees from voluntary organization, federal, state and local government acknowledged the *Town and Country Planning Act 1976* as another form of heritage protection tool used in Malaysia. These interviewees argued that the Act contributed to the protection of built heritage through its provision for development control and preparation of development plans at the federal, state and local levels. As stated by one interviewee:

> When you are talking about protection, you have to look at the *Town and Country Planning Act* that relates specifically to help places are governed or how they are administered. So, *Town and Country Planning Act* is too obviously very important to these whole things. They are referencing of management of areas… There are also I think administrative procedures, documents and processes within the Act, you have structure plans, local plans and… at the federal level you have National Physical Plan, all of which governed the way which places are look at, perceived, understood and… affected through these very big documents…

Interviewee PNG02

The importance of the Act can also be seen by means of development of the National Urbanization Policy as illustrated in the following statement:

> From the aspect of protection, we definitely need to look at the National Physical Plan and structure plan, and in the local level, we absolutely need to look at local plan and special area plan. All these development plans were formulated under the *Town and Country Planning Act*. But before National Physical Plan is being referred to, we need to look at the principle of National Urbanization Policy where its fifth principle does emphasize on the preservation of town's identity. That is where the principle upon determination of the city's identity began.

<div align="right">Interviewee PFG09</div>

Furthermore, another interviewee from the state government cited that this Act is often referred to for protection of built heritage compared to other mechanisms as it provides strong implications in matters of penalty and court cases. However, one interviewee from a voluntary organization said that the *Town and Country Planning Act* took about many years before it was fully affected and adopted by the different states. Moreover, the Act also does not govern the three federal territories of Malaysia. The planning and enforcement document for Malaysia's Federal Territory as acknowledged by the interviewee is the *Federal Territory (Planning) Act 1982* and thus, has strong ties and connection with the *Town and Country Planning Act*.

All eight interviewees agreed that the local authority conservation guidelines served as an important tool in the protection of built heritage. Two interviewees from the state government and voluntary organization cited that the guidelines are actually come out of the statutory system and thus, forming part of a bigger system which is formal. However, both interviewees argued that most of the guidelines used nowadays are likely

to be similar to one another as they were issued by the same consultant. As a matter of fact, different places should be governed by different set of guidelines because they are coming from completely different aspects of what makes the places, origins, and people. They can actually have some aspects of it that would be general but they should consist of certain flexibility or creativity within it that looks at each of these places. Furthermore, the guidelines also often viewed only as recommendations and consequently many illegal works on historic properties were reported.

Other conservation guidelines issued by the National Heritage Department, non-governmental organizations as well as international organizations such as the UNESCO and ICOMOS also acknowledged by a number of interviewees as another heritage protection mechanism used in Malaysia. According to two interviewees from state and local government, the latter is being referred to because it provides more stringent standards for built heritage protection.

Two interviewees from the federal and local government said that built heritage was also protected through the *Local Government Act 1976* as the Act has provided allocations and conferred power to local authorities to take the necessary measures for the preservation of historic buildings. The *Street, Drainage and Building Act 1974* and *Uniform Building By-law Act 1984* were mentioned as other heritage protection mechanisms by interviewees from the state and local government respectively.

Interestingly, an interviewee from a voluntary organization stated that local community initiatives programs and activities which are not legislative also had provided some degree of protection for built heritage in Malaysia. Examples of these actions are the exhibitions that bring about public awareness or even huge public outcry against the demolition of historic buildings. That in the way is a form of protection because it highlights something about particular places. Another interviewee from the local

government further added that built heritage was also protected through collaboration between groups of citizen and the local government, as well as organizations which are not registered under the legal frameworks of the country found at the local level.

6.3.2 Impacts on the locally significant places

A wide range of mechanisms were deemed to be critical in the protection of built heritage in Malaysia as demonstrated in the previous section. Although theoretically alleged to be mandatory, a few interviewees argued that some of the mechanisms would have limited impact on the protection of built heritage particularly those at the local level. These limitations are partly due to gaps in existing mechanisms as well as weak enforcement of the listed instruments. Notwithstanding the fact, the interviewees believed that the mechanisms have implicit if not explicit influence on the protection of built heritage at the local level. The following Table 6.3 provides a summary of interviewees' perceptions of the impacts of the mechanisms on the protection of locally significant places.

Table 6.3: Perceptions of impacts of the mechanisms on the protection of locally significant places

Concepts	Emergent themes	Constructs
Impacts on the locally significant places	Impacts	Consistent conservation decision making process
		Establishment of heritage related committee
		Growing government commitment
		Increase in property values
		Integration of heritage into overall planning system
		Public awareness and understanding
		Public involvement
		Restriction of use

Seven interviewees across all categories of stakeholders identified the incorporation of local heritage into overall planning system as one of the most certain impacts that the mechanisms has on the protection of built heritage at the local level. According to these interviewees, the *Town and Country Planning Act 1976* which forms the basis for preparation of development plans (the Structure Plan, Local Plan and Special Area Plan) contributed to the preservation of built heritage regardless of its level of significance. Two interviewees from the state and local government cited that these mechanisms primarily guide the day to day planning and clearly outlined what alterations are permitted on existing building with historical interest, as well as controlled the skyline or building height when it comes to the planning of new development in or close to potential historic areas.

Further to this, four interviewees from the state and local government observed that the development of the existing mechanisms within the spatial planning also plays an important role in encouraging and increasing public participation in heritage matters. As an example, local people nowadays are empowered to meaningfully participate in developing statutory planning documents such as the special area plan and other conservation guidelines where different techniques were used for informing, inviting as well as collecting responses. Examples of these approaches are the plan advertising on authorities' website, announcement during Friday prayer, and official invitation through letters and phone calls. To date, feedback from the public has been very encouraging. An interviewee from state government further argued that the public involvement in heritage matters indirectly heightened public awareness, understanding and appreciation of locally significant places.

According to five interviewees from the federal, state and local government, the impact of regulations on public awareness and understanding can also be stemmed from the declaration of places as national or world heritage site. An interviewee from the state

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government mentioned the acknowledgement of Melaka and George Town as UNESCO World Heritage Site as an example.

> Maybe all this while, before Melaka and George Town were listed as world heritage site, people are not aware of their existence… but with the declaration, everything has changed and the place got people attention… it actually helps in generating awareness and understanding…

Interviewee PSG05

Both interviewees from the federal government stressed that all places including those that are of local significance also have equal opportunities and rights to be recognized as heritage, national heritage or even as world heritage provided that the significance is proven.

Changes in the value of property as a result of listing were further considered by three interviewees from the state and local government as another impact. Even though the declaration process may incur a cost in association with the opportunity cost of foregone development opportunities as well as the cost involved in restoring the places itself, additional economic benefits were inevitably available for heritage listed properties. These benefits were associated by the overall increase in sales and numbers of properties that are being restored. Considering the former, an interviewee from state government suggested that the sale of the property to foreigners should be carefully monitored and controlled.

Moreover, three interviewees from the state and local government believed that listing unwittingly had an impact on the use of built heritage. For example, there are several categories of businesses that were prohibited in historic properties. This may includes the swiftlet farming operations which could damage old heritage structures as it involves total renovation of the building, creates significant noise pollution by installing

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tweeter and carries the potential to spread disease, hence menace to the health and safety of people. Therefore, one participant from state government argued that the restrictions imposed on use of listed properties are actually ensure the well-being of the built heritage. For a participant from local government, it is the prerogative of the Department of National Heritage to determine the use of property once it is listed.

With mechanisms, agencies at all levels of government are working as best as they can to safeguard places of local significance. The efforts made by the government as stated by seven interviewees across all categories of stakeholders include documentation, formulation of local planning schemes, and other promotion and education programs targeting people of all ages. Interestingly, one participant from local government cited that officers at the local level sometimes had to use their own money or even apply for personal loan in order to ensure the survival of built heritage at the local level. Further to these efforts, two interviewees from a voluntary organization and state government observed that there are many committees have been established to implement heritage related initiatives according to existing protection mechanisms.

Finally, five interviewees from the federal, state and local government stated that the existing mechanisms positively influence the consistency of the conservation decision making process as they provide clearer definitions and constant approaches for built heritage conservation not only national, but also at the local level.

6.3.3   Success stories

Interviewees were required to indicate any success story of built heritage conservation at the local level. Seven out of eight interviewees who discussed the issue stated that there is no protection of locally significant places or buildings that can best be viewed as a successful story. According to these interviewees, there is not much restoration

works done at the local level and most of them have been carried out mainly on major cities and towns.

Notwithstanding the fact, four interviewees from the state and local government cited the UNESCO World Heritage Sites of Penang and Malacca as the most success stories of heritage conservation in Malaysia that should be learnt by other small towns. These towns are very well preserved and have become increasingly popular among tourists from around the world despite their location in smaller states. Figure 6.1 and 6.2 illustrate some of the well-preserved buildings in Georgetown, Penang and Melaka respectively.

Figure 6.1: Old shophouses in Georgetown, Penang

Source: Author (2014)

Figure 6.2: View of Malacca city

Source: Author (2013)

For one interviewee from local government, the Sungai Lembing town in Pahang can be regarded as the best example of heritage conservation at the local level. The town boasted itself as having the biggest, longest and deepest underground tin mines in the world from the 1888 to 1987. Although it was not as well preserved as that of Penang and Malacca, the Sungai Lembing town has won the International Award for Liveable Communities (LivCom Awards) in United Arab Emirates in 2012 through a transformation project of the abandoned mine into a living museum, affirming the town as a unique tourist attraction which offers a rare experience for exploration and adventure. Figure 6.3 shows the entrance to Sungai Lembing mine which was re-opened in 2013.

Figure 6.3: Entrance to Sungai Lembing mine

Source: Author (2013)

6.4 Perceptions on Locally Significant Places

Unique and exceptional characters of small Malaysia towns as emphasized by the Ministry of Housing and Local Government need to be identified, preserved and enhanced. Accordingly, interviewees were asked to state any feature that they considered to be important in constituting the uniqueness of small towns in Malaysia. Interviewees' views on cultural values that make the features distinct as well as the awareness of local people regarding importance of local historic places were also discussed in this theme. The NVivo model illustrating interviewees' perceptions on the locally significant places is shown in Appendix G.

6.4.1 Unique characters of small towns

All interviewees agreed that unique and distinct elements which associated with identity of small towns in Malaysia need to be identified and subsequently preserved. The following Table 6.4 summarizes the responses pointed out by the interviewees.

Table 6.4: Perceptions of unique and distinct characters of small towns in Malaysia

Concepts	Emergent themes	Constructs
Unique characters of small towns in Malaysia	Man-made/ physical built environment (with human intervention)	Clock tower
		Field
		Gateway
		Hanging bridge
		Buildings
		Memorial stone
		Path /pedestrian walkway
		Port
		Tin mine/ mining pools
		Trench
		Wall
	Natural elements (without human intervention)	Trees
		River
		Hills
		Hot spring
	Human activities	Economic activities
		Traditional activities
		Water sports
		Way of life or lifestyle
		Local food
	Non-visual/ experiential qualities	Good and bad smell

Eight interviewees across all categories of stakeholders acknowledged buildings with cultural values as one of the most dominant elements that constitute the uniqueness of small towns in Malaysia. Among the buildings mentioned by the interviewees include old shophouses, government offices, mosques, temples, post offices, schools, jails, mansions and the Malay traditional houses. According to one interviewee from state

government, every building has its own unique characters thus making it different from other buildings. One of the unique aspects with regards to buildings is the general architectural treatment which heightens the sensory qualities of a place. In particular, these include the decorative features of the building façade, type of material used as well as the shapes and size of the window. Other qualities which add uniqueness to the overall image of the town include the location, uses and meanings conveyed by the buildings.

Streets and pedestrian walkway were also highlighted by four interviewees from voluntary organization, federal, state and local government as another element that acted as symbols and unique features of small towns in Malaysia. The streets and pedestrian paths play an important role in making a place noticeable through the hustle and bustle of different types of activities that take place on the streets. A crowd of people draws by these activities tends to heighten the sensory experience of the place. For one interviewee from state government, the contribution of streets to the uniqueness of a town is through the presence of different types of places of worship within the same street. An example can be seen in George Town, Penang where different types of places of worship namely the Masjid Kapitan Keling (mosque), the St George Church (church), the Kuan Yin Teng Temple (Chinese temple) and the Mahamariamman Temple (Hindu temple) located within the same street of Jalan Masjid Kapitan Keling. Finally, other qualities associated with the distinctiveness of a street as cited by two interviewees from a voluntary organization and federal government consists of the use of materials as well as traffic volume and flow.

Three interviewees from a voluntary organization and local government mentioned the tin mine and mining pool as other unique characters that can be found in small town in Malaysia. The presence of these elements evokes a nostalgic feeling especially to the town which has previously served as mining town. According to two interviewees from

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local government, tin mine has always been one of the places that people would like to see and visit. Other man-made features regarded by the interviewees as unique characters of small towns in Malaysia include the clock tower, field, gateway, bridge, memorial stone, port, trench and wall.

Four interviewees from a voluntary organization, state and local government said that the uniqueness of small towns is not only influenced by the man-made features but also by the landscape and natural elements presence in the town. According to three interviewees from the state and local government, elements such as matured trees evoke nostalgic feelings and often become an ideal place for taking pictures to the passerby. Furthermore, three interviewees from a voluntary organization and local government cited the river as another natural element that has major influence in giving identity to the towns. For example, the Kubu River which passes through the town of Kuala Kubu Bharu in Hulu Selangor essentially provides an interesting view to the town. The name of the town which takes after the river further strengthens its uniqueness. Other landscape and natural elements such as the hills and hot spring as highlighted by two interviewees from local government not only contribute to the unique character of the town but also support the tourism related activities.

Human activities were cited as another important characteristics associated with identity of small towns in Malaysia by eight interviewees across all categories of stakeholders. Traditional activities such as biscuits, lantern, tombstone, crystal rocks and 'songkok' making as well as religious activities such as the procession to Hindu temple by Tamil community during Thaipusam festival were very distinctive and help to make the town more noticeable. Concentrations of different types of retail activities that take place within specific area in the towns also characterize many of the small towns in Malaysia.

Furthermore, two interviewees from the state government and voluntary organization acknowledged the food related activities as another type of prominent activities that can help people to recognize and remember a place. This is evident as people tend to remember George Town in Penang whenever they are mentioning 'Nasi Kandar Line Clear'. For three interviewees from the federal and state government, human lifestyle also creates a unique ambience to the townscape. For example, activities where old Chinese people loitering in front of their house is something normal for local communities but can be a unique culture for outsiders.

Interestingly, an interviewee from a voluntary organization acknowledged the non visual aspects such as smell and feelings of danger as another element that plays an important role in making a place more noticeable. One federal government interviewee concluded that everything can contribute to the uniqueness of small towns provided that it holds values and meanings for society.

The following section presents the interviewees' perceptions of the cultural values perceived in unique characters of small towns in Malaysia.

6.4.2   Cultural values of locally significant places

As argued in this study, individual connections to place in response to cultural values attributed to a setting would be a fundamental component of place identity. More importantly, the values are of the utmost importance factors that help to retain built heritage at the local level. In response to this question, all interviewees were able to put forward the significance of built heritage in terms of its historic values. Other cultural values identified by the interviewees are aesthetic, economic, social, political and scientific values as illustrated in the following Table 6.5.

Table 6.5: Perceptions of cultural values of locally significant places

Concepts	Emergent themes	Constructs
Cultural values of locally significant places	Historic values	Evokes nostalgic feeling due to age
		Demonstrates historical development of a place
		Associates with important event and figure
	Aesthetic values	Demonstrates creative example of particular architectural styles
	Scientific values	Important historical record and evidence
		Evidence of technological innovation and development
	Social values	Provides sense of identity
		Provides satisfaction towards environment
		Provides sense of community
	Economic values	Potentials of tourism industry
		Contributes to local economic development
	Political values	Political intervention in determining the fate of built heritage
		As a political tool and asset

All interviewees pointed out that the built heritage appears to be of greater importance to local people in terms of its historic value. Places of historic value are the primary source of evidence about the development and evolution of places. These include how the places got their names, functions they served in the past, and contributions that the places have made in the locality history. Furthermore, one interviewee from the state government cited that special association with historic figure or person important in shaping the locality can also capitalize the historical value of the place as depicted in the following statement:

> For example, the Syed Al-Attas Mansion looks like an ordinary mansion, as at
> first it was categorized in the second category… but because of its historical

usage as the residence of a well-known figure who contributed many good deeds in this place which is Tuan Syed Mohd Alatas from the East…therefore, this building is being acknowledge as of high value…

Interviewee PSG03

According to four interviewees from a voluntary organization and local government, the age of built heritage can be another source of historic value that affects people perceptions. Something which is old often evokes memories of the past and hence generates passion of young people towards heritage. One interviewee from local government further added that centuries-old places draw not only local people attention but also the outsiders and thus creating a wide range of income-earning opportunities specifically through heritage based tourism.

Eight interviewees across all categories of stakeholders acknowledged the aesthetic value of built heritage. Overall appearance and unique architectural features essentially play an important role in influencing the distinctiveness of built heritage presence in particular place. According to one interviewee from the state government, unlike other cultural values, aesthetic values often expressed through something that can be seen. These include the window's shape, façade designs, roof form, materials and other works of craftsmen. Another interviewee from a voluntary organization said that this is why built heritage with aesthetic characteristics often regarded as a landmark for a place.

Economic value of built heritage is further emphasized by six interviewees from a voluntary organization, federal, state and local government. According to these interviewees, this value can emanate from the use of a place for tourism or sales of services and goods. An interviewee from a voluntary organization highlighted that a place must posits certain economic value for it to gain attention, preserve and further promoted by local community. Two interviewees from the federal and local government

suggested that the potential of built heritage in terms of its economic value must therefore be explored and exploited wisely.

Five interviewees from a voluntary organization and the federal, state and local government stated that built heritage also appears to be of greater importance to local people in terms of its social value. This is evident as built heritage provides sense of identity for local people because of some kind of association they have with it as described by an interviewee from a voluntary organization:

> For the older people, the Pudu Jail was a jail, is not a good thing, but for young people…it was part of their visual landscape…But when they are going to demolish it… there were a lot of young people who were very upset about it. About this landmark, which was visual landmark been taken away, it was not about the historic building, it was not about good or bad people, it was not about anything but it was about the loss of that part of their daily routine… that is part of the identity of the area is gone.

<div align="right">Interviewee PNG02</div>

Another interviewee from the state government stated that built heritage also provides sense of harmony especially in country with different religious and ethnic groups like Malaysia. As an example, this can be seen in George Town, Penang where different types of places of worship are located within the same street of Jalan Masjid Kapitan Keling. For one interviewee from the federal government, the social values of heritage stem from the use of a place for social gatherings such as the open space as well as a testimony of civilization of a particular community.

A few interviewees cited the political value of heritage. According to two interviewees from the federal and local government, built heritage serves as an important political tool in building and portraying governmental legitimacy. One interviewee from the

federal government further argued that the value will be strengthened if it is associated with big ruling power, party or a nation. On the other hand, an interviewee from a voluntary organization considered the political value as a new paradigm and involves much more modern and contemporary interpretations. Both interviewees however believed that heritage conservation depends largely on political decisions.

Last but not least, three interviewees from the federal, state and local government acknowledged the importance of built heritage as a valuable source of information that will contribute to an understanding about the past history as well as technical innovation and achievement for its time.

6.4.3   Awareness of the importance of local historic places

There are different views on the level of awareness of local people regarding the importance of local historic places. Six interviewees from the federal, state and local government believed that many local people are still not aware of the importance to protect historic places at the local level. This is evident as there were many historic places left abandoned and changed in character due to insensitive modifications by the owners. Accordingly, the interviewees were asked to state any measures that they thought would be desirable to raise awareness among local communities. Table 6.6 demonstrates the summary of interviewees' responses.

The interviewees said that the government should play an active role in building awareness about the importance of local historic places among local communities. According to five interviewees from the federal, state and local government, these include the role of government in providing information on heritage conservation to the public. Different types of educational and promotional activities such as seminars, workshops, exhibitions and academic trainings should be organized to enhance public understanding and concern on preserving historic places at the local level. As

highlighted by one interviewee from the federal government, promotion alone may not actually help in raising people awareness as it is the understanding and interest that are fundamental to generate more public awareness. For three interviewees from state and local government, this effort requires strong government commitment especially in countries like Malaysia where the practice of heritage conservation is seen as a new phenomenon.

Table 6.6: Perceptions of the awareness of the importance of local historic places

Concepts	Emergent themes	Constructs
Awareness of local people regarding the importance of local historic places	Aware	Greater public education through exhibitions and guided tours
		Local participation in mapping local places
	Not aware	Educational and promotional programs
		Incentives provision for the owners and public
		Local involvement in developing Special Area Plan

Three interviewees from state and local government identified the need for financial assistance not only to support buildings owners but also to encourage public to preserve and maintain historic buildings at their places. An example can be seen in Kampung Morten in Melaka where the village's houses are well preserved and decorated due to incentives given to the building owners.

Two interviewees from the state and local government acknowledged the importance of public participation in heritage conservation as another measure in enhancing awareness at the local level, for example through focus group discussion in the process of developing the Special Area Plan. According to these interviewees, active participation

from the public should also be encouraged as they are one of the stakeholders that play an important role in driving heritage conservation forward.

On the other hand, three interviewees from a voluntary organization, the federal and local government believed that local communities are aware of the importance of historic places at the local level. Notwithstanding the fact, there is still a vital need to increase public awareness since they are not yet fully understand the issue. According to one interviewee from the federal government:

> Surprisingly, nowadays most of the local people are aware of this. What happen now is we are out of hands since many are aware. We received many complains... they are aware so much… but actually they do not fully understand it. So people are aware now but we need to give them more information.

Interviewee PFG09

Accordingly, two interviewees from the federal and state government argued for greater public education, for example through exhibitions and guided tours to enhance public awareness as well as understanding of the importance of local historic places. Another interviewee from a voluntary organization emphasized the significance of local involvement in heritage conservation work such as the cultural mapping. For her, this measure is a two way exchange that wills benefits both the government and the local communities involved. Active participation of local people is necessary for the government to formulate policies and measures of heritage conservation. At the same time, the local communities will have the opportunity to understand and learn more about their places.

6.5 Identification and Protection of Local Significant Places

This section attempts to gain insight about the interviewees' perceptions on the identification of potential community's historic assets as an important first step in protecting locally significant places. Insights regarding key stakeholders who are considered to have significant role in the process as well as the collaboration between different groups of stakeholders were also discussed in this theme. The NVivo model representing the interviewees' perceptions on the identification and protection of local significant places is shown in Appendix G.

6.5.1 Identification of local historic places

Interviewees were asked to state any practice that they considered need to be taken in identifying locally significant historic places. Among the practices proposed by the interviewees as summarized in Table 6.7 include assessment of cultural significance, detail heritage study, documentation, place nomination and public engagement at the local level.

Table 6.7: Perceptions of identification of local historic places

Concepts	Emergent themes	Constructs
Identification of local historic places	Heritage study	Research into background information through various kinds of resources
		Conduct observations on local surroundings
		Considering perceptions from different parts of community
	Documentation	Mapping the potential cultural assets of an area
		Development of heritage place inventory
	Values assessment	Evaluate according to selection criteria
	Nomination	Nomination of potential places from the public

Research into historical backgrounds of a place was highlighted by eight interviewees from all categories of stakeholders as a key step towards identifying historic resources of a place. According to these interviewees, various kinds of documents such as books, newspapers, personal blogs, research papers, old topographic maps and photographs are useful for historical research and hence can be referred to in researching a potential historic place. An interviewee from local government mentioned the artifacts and other archaeological materials as another important source of information about local historic place.

Furthermore, five interviewees from a voluntary organization, the federal, state and local government cited that important information can also be obtained by observing historic place and its setting as well as talking to community who may have knowledge of the place. Considering the latter, one voluntary organization interviewee emphasized the need for engaging different members of the community and stakeholder as each of them has different perceptions and stories about the place.

Three interviewees from a voluntary organization, the federal and state government identified cultural mapping as another crucial tool in identifying local cultural assets. Cultural mapping is found useful as it serves not only to identify and document tangible cultural assets but also intangible elements that could contribute to the uniqueness of a place. According to one interviewee from a voluntary organization, while provides an understanding of the potential place, the outputs of the mapping also provides the basis for the development of inventory for local historic places. Similarly, heritage inventory was cited by seven interviewees across all categories of stakeholders as another tool use to record and facilitate the initial recognition of any potential characteristics presence in particular place. However, this tool has not been widely used and fully implemented in the current practice.

For three interviewees from the federal and local government, the identification of a community's historic assets involves the assessment of cultural values against some pre-specified criteria. According to these interviewees, these criteria may include those listed under the National Heritage Act 2005 and the Operational Guidelines for the Implementation of the World Heritage Convention. Both abovementioned sets of criteria are pertinent for national and international designation respectively. In this regard, an interviewee from local government stressed that the specific criteria for the identification and assessment of potential local historic place need to be established.

Finally, one interviewee from the federal government said that the nomination of historic resources at the local level by community also important in identifying historic places that may have been previously overlooked.

The following subsection discusses other important measures in preserving and protecting significant places at the local level.

6.5.2 Protection of local historic places

While deemed to be critical in the protection of local historic places, all interviewees believed that the identification should be accompanied and complemented by other measures for the protection to be more effective. Interviewees' views on other important measures for heritage protection are summarized in the following Table 6.8.

Table 6.8: Perceptions of protection of local significant places

Concepts	Constructs
Protection of local historic places	Strict enforcement of heritage legislations
	Improvement in nomination efforts
	Promotion of the distinctiveness of local places
	Learn from well preserved places

Five interviewees from a voluntary organization, the federal and local government believed that formal legislation as well as other rules and guidelines that come out of it as the most significant instruments used to govern the protection of built heritage in Malaysia. Notwithstanding the fact, the effectiveness of these mechanisms has been severely questioned as many places of local historic values were destroyed today. Accordingly, these interviewees identified the need for strict implementation and enforcement of the instruments in order to protect the historic resources from any unwarranted destruction. For an interviewee from local government, this is critically important as it tends to have a broad impact on not only the protection but also the originality and authenticity of the resources.

One interviewee from the federal government said that improvements are needed in the nominations of cultural heritage, especially those at the local level for inclusion in the National Heritage Register. As discussed in Section 6.3.2, all places including those that are of local significance possess equal opportunities and rights to be acknowledged as heritage, national heritage or even as world heritage provided that the significance is proven. The heritage body should be more proactive in encouraging the nominations from the general public whilst respond faster to feedback from them. Once registered, the places will be legally bound and protected by the legislation.

Furthermore, three interviewees from the state and local government stated that the Malacca and George Town in Penang are among well preserved historic cities in Malaysia and therefore should serve as examples to the protection of other potential small towns in Malaysia. Finally, two interviewees from local government highlighted the need for governments at all level to be more cooperative in promoting the variety and distinctiveness of local historic places. The promotion which may involves making the places more attractive without compromising their uniqueness has important contributions not only to the protection but also to further enhancement of the places.

6.5.3 Key stakeholders in the protection of local historic places

All interviewees expressed strong support for the need to engage with different stakeholder groups in ensuring that the local significant places are successfully protect. The following Table 6.9 demonstrates interviewees' perceptions of the key stakeholders in the protection of historic places at the local level.

Table 6.9: Perceptions of stakeholders in the protection of local historic places

Concepts	Emergent themes	Constructs
Key stakeholders in the protection of local historic places	Government sector	Local authorities
		Civil servants
		National heritage department
		Ministry of Tourism and Culture Malaysia
	Private group	Consultants
		Developers/ contractors
		Property agents
	Professional body	Non-government organizations
		PAM
	Academician	Researchers
	General public	Local residents
		Property owner
		Volunteers
		Tourists
		Community leader
		Students/ school children
		Treasure hunters (artifacts supplier)

All interviewees acknowledged government authorities as key stakeholders within historic place protection and management at the local level. This group of stakeholders may consists of government decision makers, state and local authorities, the National Heritage Department, the Ministry of Tourism and Culture Malaysia and other civil

servants from government departments and institutions. According to these interviewees, the stakeholders from government agencies often hold ultimate power regarding the formulation or enforcement of regulations and policies governing the protection of local historic places. Notwithstanding the fact, it is essential to recognize and maintain deep engagement with other government agencies work at the local level such as local councils in achieving better conservation outcomes. As stated by two interviewees from the state and local government, local authorities play an important role as town keeper. Other roles of this stakeholders group as cited by an interviewee from local government involve promoting and educating people on heritage protection.

The general public was cited by all interviewees as another significant stakeholder group that should involved in the protection of local significant places. Local communities including the elders, community leaders, property owners and individuals with a known interest in community history may act as informants or contribute opinions in decision making process and hence yields higher quality decisions for conservation and management of cultural assets. For three interviewees from the state and local government, the responsibility to look after cultural assets at the local level also lies on them as it is part of their identity. An interviewee from local government said that it is important that community stakeholders such as treasure hunters be involved in the protection as they are important suppliers of old artifacts. This stakeholder group may also refers to volunteers, students and both local and foreign tourists.

Five interviewees from a voluntary organization, the state and local government said that works on preserving and protecting cultural heritage should also involve private or independent consultants, contractors and others who may possess the requisite technical knowledge and expertise in the field.

Furthermore, three interviewees from the federal, state and local government identified professional organizations including the Malaysian Institute of Architects (PAM) and other non-governmental organizations such as the Heritage of Malaysia Trust, Melaka Heritage Trust and the Penang Heritage Trust as another important stakeholders group in local heritage protection. As argued by one local government interviewee, efforts in promoting and monitoring local historic places were mostly carried out by this stakeholders group.

Last but not least, three interviewees from the state and local government emphasized that the academic researchers should be involved as they play a fundamental role in sharing and spreading knowledge relating to the importance of preserving local historic places.

6.5.4 Cooperation between stakeholders

A diverse range of stakeholders were recognized as significant contributors in the protection of built heritage at the local level as discussed in the previous section. Therefore, cooperation among them is of great importance for the success of the protection. Table 6.10 illustrates interviewees' perceptions of the current levels of cooperation between stakeholders.

Six interviewees from a voluntary organization, state and local government observed that local communities nowadays interact and work cooperatively with governments at all levels in protecting potential places at the local level. This is evident as they have received a huge number of responses and opinions from local public in the formulation of development plans such as the Special Area Plan as well as other kinds of guidelines and policies. Moreover, two interviewees from a voluntary organization and local government said that good cooperation and participation of local public can also be

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observed in efforts concerning the safeguarding of the historical assets such as the cultural mapping and other heritage related programmes.

Table 6.10: Perceptions of cooperation between stakeholders

Concepts	Emergent themes	Constructs
Cooperation between stakeholders	Good	Enormous response to guidelines formulation
		Overwhelming participation in heritage related activities and programmes
		Cooperative exchanges of knowledge and skills
		Protecting local places on own initiatives
	Poor	No interest in preserving local significant places
		Afraid of losing rights and interests

For one interviewee from the state government, direct cooperation between the governments and other stakeholders such as the academicians and non-governmental organizations is created through cooperative exchanges of knowledge and skills. An example can be seen in Penang where the government has worked closely with the Penang Heritage Trust (non-governmental organization based in Penang) especially in documenting intangible heritage as the Trust has the expertise to carry out the practice.

Furthermore, three interviewees from the state and local government cited that government agencies at all levels are becoming actively cooperate with each other in carrying out measures necessary for protecting potential local historic places on their own initiatives.

On the other hand, a few interviewees stated that cooperation and interaction between various stakeholders in this field is still lacking. According to an interviewee from local

government, this is mainly because the long term benefits and potentials to local historic preservation are often not recognized by stakeholder groups including the governments. Moreover, three interviewees from the state and local government specifically mentioned that the stakeholders at the federal level have not been playing an adequate role in protecting local historic places. According to these interviewees, the stakeholders show no interest in protecting the places at the local level. For example, they never visit the place and provide any financial support in safeguarding the potential places. However, one federal government argued that stakeholders at the federal level face severe restrictions in taking measures for the protection of local historic places. Permission in carrying out the work is not always granted by the stakeholders at the state level as they often afraid of losing their rights and interests over the places.

6.6   Issues and Opportunities

This section focused on gathering information about the key issues and opportunities in conservation of local historic places in Malaysia. It is important and fundamental to develop effective conservation measures for the protection of the places. The NVivo nodes demonstrating the interviewees' perceptions on challenges and opportunities related to conservation of locally significant places are shown in Appendix G.

6.6.1   Issues facing the protection of local significant places

Interviewees were asked to state current challenges facing efforts to protect potential significant places at the local level. The following Table 6.11 summarizes interviewees' perceptions of current issues in protection of locally significant places in Malaysia.

Table 6.11: Perceptions of current issues for heritage protection at the local level

Concepts	Emergent themes	Constructs
Issues in protection of local significant places	Legislative issues	Loopholes in the existing mechanisms
	Institutional issues	Absence of proper documentation and difficulty in accessing documents
		Absence of specific heritage body at local level
		Lack of cooperation among stakeholders
		Lack of knowledge, understanding and interest in heritage conservation
		Lack of government support in promoting local historic places
	Economic issues	Lack of incentives and financial support
	Social issues	Absence of consent from properties owner
		Depopulation
		Lack of appreciation and negative perception of heritage
	Technical issues	Complexity of work due to lack of expertise, equipment and difficulty in getting original material
	Other issues	Mass tourism
		Poor condition of built heritage

Eight interviewees from all categories of stakeholders highlighted the loopholes and deficiencies in the existing mechanisms as one of the most profound issues facing conservation of historic places at the local level. The loopholes lie in the fact that the local historic places are not specifically noted under the existing mechanisms. Three interviewees from the federal, state and local government stated that the present acts and guidelines focus only on protection of places of world and national heritage significance. For one interviewee from local government, the guideline formulated by local authorities is the only effective mechanism. Another interviewee from a voluntary

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organization mentioned that a lot of presumptions that goes into the legislations also make the mechanisms locally inapplicable. For example, most of the guidelines imposed on the protection of local historic places do not look at it from the point of view what makes the places. One interviewee from local government said that these limitations led to the formulation of guidelines on rule of thumb methods by governments at the local level and hence creates faultiness about the place.

Four interviewees from a voluntary organization, the federal and local government cited the lack of knowledge, understanding and interest in heritage conservation among government officials and professionals in the field as another problem. Many of these stakeholders are not aware of the remarkable potentials of conservation of local historic places and often view the practice as an obstruction to modern development. One local government interviewee believed that this problem arises mainly due to lack of exposure and effective training related to the protection.

Poor condition of heritage properties was identified by seven interviewees across all categories of stakeholders as another problem that needs to be tackled at the local level. According to these interviewees, most of the properties are often neglected and left to deteriorate due to lack of financial support to the owners, absence of specific act for the protection, inappropriate use of the properties, lack of political will as well as lack of appreciation among the community. The fact that the properties are privately owned also causes their dereliction. An interviewee from a voluntary organization emphasized that the problem should be addressed as it is more likely to cause more serious problem related to the loss of place identity.

Eight interviewees from a voluntary organization, the federal, state and local government viewed the lack of appreciation and negative perception of heritage as another problem that challenges their protection. Conservation of local historic places

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often perceives as negative and limits the potential for development by many owners of the places, which often results in a lack of desire to conserve. According to two interviewees from the state and local government, the practice of heritage conservation at the local level is relatively new and therefore, only few people are aware of its importance and appreciate their existence. For example, one state government interviewee stated that some of the community members have no interest in celebrating the George Town World Heritage Day commemorating the inscription of the town as an UNESCO World Heritage Site in 2008.

Six interviewees from all categories of stakeholders believed that lack of financial support is one of the biggest problems currently facing heritage conservation in Malaysia. Absence of the incentives disrupts the efforts to protect historic places at the local level and very often becomes an excuse for not protecting the place. Notwithstanding the fact, one interviewee from the federal government argued that the provision of incentives is limited as the governments is kind of governing body that does not intend to make a profit.

Another issue is related to the complexity of the conservation work at the local level. According to five interviewees from the federal, state and local government, this problem is mainly due to difficulties in getting the original material of historic buildings, lack of equipment and limited number of well-trained staff and expertise such as the contractors at the local level in dealing with conservation work. One interviewee from the federal government also highlighted that the work has becomes much more complex as people are aware too much yet still not fully understand it. Examples can be seen in the case of Candi 11 (ancient tomb temple) in Lembah Bujang, Kedah and the World Heritage City of Melaka where there were some community members who lodged reports directly to the UNESCO which is very bad.

The problem of ownership was further highlighted by three interviewees from the federal and local government. According to these interviewees, the absence of consent or permission from the property owner impedes the implementation of conservation work. The local government also has no power to take any action to stop any unlawful or illegal building works to built heritage. For example, this happened in the small town of Sungai Lembing in Pahang where many precious buildings in the town have been altered and lost its original characteristics due to no response from the state government who owns the place. For a federal government interviewee, this problem also causes the potential buildings to lose its opportunities to be declared at higher levels.

Other issues highlighted by the interviewees include lack of cooperation among stakeholders; depopulation; absence of proper documentation and difficulty in accessing the documents; mass tourism; lack of government support in promoting local places; and absence of specific heritage body in local level.

6.6.2 Solutions and modifications

In accordance with the problems facing heritage conservation at the local level, the interviewees were asked about the solutions and modifications that they think need to be taken in dealing with the problems. The solutions proposed by the interviewees are summarized in Table 6.12.

All interviewees said that the government at all level should be more committed and show stronger political will in protecting local historic places. One interviewee from local government stated that higher priority should be given to heritage conservation as the present government tends to give priority to more profitable projects. Viewing the state governments at times as some of the worst property owners, two interviewees from the federal and local government suggested that the exposure to potentials of preserving local cultural places should be increased for better understanding and awareness. On the

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other hand, another local government interviewee said that the state governments may in some circumstances grant a Temporary Occupations License (TOL) so as the guidelines on heritage conservation can be implemented by the local councils.

Table 6.12: Perceptions of solutions and modifications for better heritage protection in local level

Concepts	Emergent themes	Constructs
Solutions and modifications for better heritage protection	Legislative	Adoption of international well-established guidelines in the local context
		Enact specific heritage legislation at the local level
		Ensure heritage places are properly considered within a larger planning framework
	Institutional	Setting up specific heritage body at the local level
		Strong commitment and political will
		Sufficient training to maintain competencies
	Supplementary mechanisms	Advanced technological tools to expedite works
		Award presentation to motivate individual efforts in heritage conservation
		Diversification of tourism products
		Increase public participation in conservation work
		Maintain good heritage partnership
		Public education on heritage conservation
		Provide financial assistance and incentives

Three interviewees from the state and local government said that the federal government needs to enact specific heritage legislation, policy or guideline for protection at the local

level. While introducing specific mechanisms is important, it is much more crucial that they are enforced effectively. For an interviewee from state government, the issue of absence of specific mechanisms for protection of local historic places could be dealt with an adoption of international well-established guidelines such as those prepared by the UNESCO and ICOMOS.

Moreover, two interviewees from the federal and state government highlighted the need for integration of local heritage protection within overall planning system. According to these interviewees, the existing planning mechanisms such as the *Town and Country Planning Act* need to emphasize heritage development for better protection of the resources.

Four interviewees from the state and local government identified the need for some form of financial incentives to local government as well as private building owners. Without the necessary incentives, building owners are more inclined to demolish their properties to make way for new ones. Also, the government's efforts to protect historical resources cannot be implemented. According to these interviewees, the incentive is therefore needed to ensure better protection of the places.

All nine interviewees emphasized the role of government in education for public across all age groups to enhance their awareness and understanding of the importance of heritage conservation. Different kinds of educational activities such as workshops, exhibitions, seminars, focus group discussion, traditional games, guided tours and cultural festivals can be arranged to increase public interest in the field. While spreading the knowledge, the public can also take the initiatives to express their opinions or ideas on heritage conservation issues. Moreover, one federal government interviewee said that the technique used in conservation work such as maintaining some parts of old buildings with original materials can be important to keep the public informed. In his

view, this is important not only to maintain respect for community's heritage but also vital for the purpose of study. For four interviewees from the state and local government, public education and promotional activities are especially important to change negative perceptions of most private building owners towards old buildings.

Alternatively, public understanding of the importance of preserving local historic places can also be improved by engaging local people in the process of conservation as cited by seven interviewees from all categories of stakeholders. These include public participation in developing guidelines and identifying potential historic places that may have been previously overlooked such as through cultural mapping exercise. One interviewee from a voluntary organization said that this initiative is a two way exchange that wills benefits both the government and the local communities involved. However, another interviewee from the federal government believed that the need of local involvement in heritage conservation may depend on their seriousness.

Three interviewees from the federal, state and local government acknowledged the important roles of the Department of National Heritage in educating government agencies at the state and local levels through programmes such as seminars, workshops, conference on special topics and hands on practical training. This effort is essential to ensure that the conservation works are properly carried out and performed by competent people. For an interviewee from the federal government, increase in number of employees alone is not sufficient as people with specific skills are required to do the job.

Two interviewees from a voluntary organization and local government identified historic buildings, traditional activities and local cultures as key elements of tourism that need to be promoted in order to enhance the development of tourism activities as well as the town as a whole. According to these interviewees, heritage-based tourism

expands economic opportunity of the town while making the town more vibrant and habitable. However, this effort should not only involve preservation and re-use of the buildings but also the provision of facilities for tourist and local use.

Furthermore, seven interviewees from a voluntary organization, the federal, state and local government identified the need to form partnerships among different stakeholders for the transfer of know-how, technology and the exchange of experience. For example, two interviewees stated that the Department of National Heritage plays an important role in assisting local authorities in protecting historical resources at the local level as they have expertise in the field. Simultaneously, assistance from other stakeholders such as volunteers and police officers are also needed due to issue of manpower shortage facing by the department.

Other solutions include employment of advanced technological equipment to expedite conservation works as suggested by two interviewees from the federal and state government, presentation of awards to motivate and appreciate individual efforts in heritage preservation as proposed by a federal government interviewee, and establishment of specific heritage committee at the local level as suggested by two interviewees from state and local government.

6.6.3   Opportunities in protecting local historic places

Numerous opportunities are presented with built heritage protection at the local level. The following Table 6.13 summarizes the opportunities identified by the interviewees.

Table 6.13: Perceptions of opportunities in local heritage conservation

Concepts	Constructs
Opportunities in protecting local historic places	Adaptive reuse of historic buildings
	Building identity of place
	Cultural heritage tourism
	Enhancement of heritage values
	Strengthen and sustain knowledge in heritage conservation

Five interviewees from a voluntary organization, the state and local government highlighted cultural tourism as an opportunity that need to be identified. Historical assets are an important element of tourism attraction and posit potential to increase income-earning opportunities especially for local communities. For three interviewees from a voluntary organization and local government, the income from tourism can also be used to develop local infrastructure and services such as new roads. Most importantly, it contributes to the revival of the local places as a whole. Although it has been widely accepted as positive forces, one state government interviewee warned that the tourism activity must be well planned and controlled as it may have negative impacts on local culture and traditions.

Six interviewees from all categories of stakeholders identified adaptive reuse of historic buildings as another opportunity. According to these interviewees, local communities have much to gain by reusing old historic buildings. The process makes a building safe, functional, attractive and habitable while making the heritage of the site legible. As stated by one interviewee from state government, this is evident in George Town, Penang where adaptive reuse of old buildings as workspace increases the number of working people in the town by 20 percent from year 2009 to 2013. However, a voluntary organization interviewee said that the efforts to adaptively reuse old buildings need strong political will which does not exist in current practice.

Furthermore, five interviewees from the federal, state and local government highlighted heritage conservation as an opportunity to enhance the values of property. With care and attention, the interviewees believed that the old historic buildings can be attractions of the town and eventually bridge to value improvement. For two interviewees from the federal and state government, conservation of historic buildings will also enhance the economic return of the buildings as the practice often increases the sale price of the properties.

Five interviewees from a voluntary organization, the federal, state and local government believed that protection of cultural assets offers tremendous opportunities to learn and understand the past while providing communication between the generations. For four interviewees from the federal, state and local government, it is important to preserve historical evidence of a place in order to build community awareness, enhance learning and interest in heritage conservation as well as to encourage knowledge sharing among stakeholders.

Finally, six interviewees across all categories of stakeholders identified the opportunity for building place identity through recognition of local historic places. According to these interviewees, heritage assets are an important source of identity for a place and a necessary reference point that differentiates one place to another.

6.7   Summary

This chapter presented the findings obtained from the semi-structured interviews. The interviews were conducted between January and April 2014 with nine interviewees from four different categories of stakeholders representing the federal government, state government, local government and voluntary organization in Malaysia. The qualitative software package, NVivo 8.0 was used to analyze interview transcripts. The data

obtained had been coded into five major categories to reflect the major themes of the study. Each category or theme was further divided into a number of concepts and constructs which respectively reflect the basis for each category and responses of the interviewees. Specifically, the findings presented the background of heritage legislations, perceptions on locally significant places, identification and protection of places, and issues and opportunities in heritage conservation.

An increasingly interest in building conservation activities has led to the formulation of several acts, policies, plans and guidelines on protection of built heritage in Malaysia. Findings from the interviews identified the *National Heritage Act 2005*; *Town and Country Planning Act 1976*; *Federal Territory (Planning) Act 1982*; *Local Government Act 1976*; *Street, Drainage and Building Act 1974*; *Uniform Building By-law Act 1984*; and conservation guidelines issued by the National Heritage Department, local authorities, non-governmental organizations and international organizations such as the UNESCO and ICOMOS as protection mechanisms available for built heritage protection in Malaysia. The collaboration among stakeholders and local community initiative programs were also identified as other mechanisms that informally protect the built heritage in Malaysia.

Although none of the indicated mechanisms is designed specifically for protection at the local level, the mechanisms are found to have indirect impacts on the protection. The impacts may include the integration of heritage into overall planning system, consistent decision making process, establishment of heritage related committee, changes in the value of property as a result of listing, restriction in building use, growing government commitment, and increase in public awareness and participation.

The study reveals that unique and distinct elements associated with identity of small towns in Malaysia fell into three broad categories which were physical settings (man-

made and natural elements), human activities and non-visual qualities. It is demonstrated that uniqueness and distinctiveness of the elements were influenced by the historic, aesthetic, economic, social, political and scientific values. However, the study demonstrates that many of local communities are still not aware of the importance and potential of the elements. The awareness of local people can be improved through appropriate educational and promotional programmes, provisions of financial incentives, and active participation of local people in real heritage conservation works.

The study discovers that the first and most important step in protecting locally significant places involves the identification of potential community's historic assets. Specifically, the local cultural assets can be identified through detail heritage study into background information, observations, cultural mapping, development of heritage place inventory, place nomination by people at large, and the assessment of cultural values of a place. It is also demonstrated that the success of the practice requires strong support and greater cooperation among different stakeholder groups. At present, the existing level of cooperation between key stakeholders is still lacking as the long term benefits and potentials to local historic preservation are often not recognized by stakeholders including the governments.

Other common problems facing heritage conservation at the local level comprise the loopholes in existing protection mechanisms, absence of proper documentation, absence of specific heritage body for protection at local level, lack of knowledge, understanding and interest in heritage conservation, lack of appreciation of the values of built heritage, lack of financial support, depopulation, ownership, poor condition of built heritage, mass tourism, and complexity of conservation works.

Accordingly, more concerted efforts are needed to address the problems experienced in protecting local historic places. Some of the measures include greater commitment and

higher priority on heritage, enactment of specific heritage legislation for protection at the local level, adoption of international well-established guidelines, integration of heritage within larger planning framework, appointment of heritage expertise at the local government level, sufficient training to maintain competencies, provision of financial incentives, diversification of tourism products, good heritage partnership, appropriate educational programmes, local involvement in conservation works, employment of advanced technological equipment to expedite works, and presentation of awards to motivate efforts in heritage conservation. The potential conservation opportunities which include enhancement of cultural values and expansion of knowledge through adaptive reuse and cultural heritage tourism also need to be identified.

A further discussion of the results of the study is presented in the following chapter.

CHAPTER 7

DISCUSSION OF FINDINGS

7.1   Introduction

The importance of physical built environment or more generally a place in identity development has been overlooked in previous research. Under present day condition where the identity of place is rapidly weakening, it is important to understand the extent to which built environment can contribute to distinctiveness of a place. The research presented provides a starting point into identification of distinct features and identity particularly in small towns in Malaysia. The questions were posed as to what are the unique identities and characteristics that can contribute to the overall sense of the towns? Have these towns really entitled to be protected by recent heritage policy and regulations? If so, why conservation of the built heritage is relatively difficult and often underestimated for these towns?

Therefore, this chapter presents and discusses the main findings of the research to find answers to these questions. This research has arrived at three main findings based on the three research objectives outlined in Section 1.4 of Chapter One as follows:

1. Identification of distinct identity and exceptional characteristics of small towns;

2. Identification of existing plans, policies and legislation impacting development of small towns in Malaysia; and

3. **Recommendations of suitable protection approaches to enhance and sustain the small towns' unique features and identity.**

7.2 Unique and Exceptional Characteristics of Small Towns in Malaysia

As elaborated in Chapter Two, place identity is a set of place features that guarantee the distinctiveness and continuity of the place in time. While serves an essential role in building good environment for the future (Lynch, 1996; Oktay, 2002; Pearson & Sullivan, 1995; Rodwell, 2007; Tavakoli, 2010), it is critical to identify the distinguishing character that can contribute to the overall sense of a place. In order to fully address the first objective of this research (i.e. identify place attachment indicators and characteristic of places within the potential small towns), a survey of the literature was made.

A rigorous review of the literature and previous studies revealed that there are three fundamental components of place identity (Section 2.4.1). As highlighted by Bonnes & Bonaiuto (2002), Relph (1976), Shuhana (2011) and Shuhana & Norsidah (2008), these components comprised:

1. Physical elements (man-made and natural features);
2. Human activities; and
3. Meanings and non-visual qualities

According to Relph (1976), the combination of physical settings, activities and their respective meanings as the raw materials of the identity of a place is, however not complete. Notwithstanding these findings, it was necessary to reveal whether these components are relevant in the context of small towns in Malaysia. In this regard, a field observation, questionnaire survey and semi-structured interviews were conducted to further validate these findings. Furthermore, each component is discussed separately according to a triangulation method. It will be linked to the previous literature studies in Chapter Two, the results of the field observations and questionnaire survey based on

case studies of Kuala Kubu Bharu, Sungai Lembing and Kampung Kepayang in Chapter Five, and the results of the semi-structured interviews in Chapter Six.

7.2.1 Physical settings

This study finds the physical elements as one of the most critical factors influencing the identity of a place. As argued by Shuhana (2011), identity of a place relates to the distinctiveness of the physical environment and the ability for it to be recognized and recalled vividly by the observer. Other studies by Ghorashi & Peimani (2012), Hull et al. (1994), Norsidah (2010), Oktay (2002) and Tavakoli (2010) have acknowledged that unique and distinct content of an identifiable place are expressed and manifested by the physical features of that place.

The observation results (Section 5.3) suggest that physical elements associated with identity of a town fall into two broad categories namely man-made and natural features. This corresponds to Ghorashi & Peimani (2012) and Lynch (1960) as they stated that physical elements of identity include both human and natural elements. The man-made category is further divided into three categories; building structures, non-building structures and spaces.

7.2.1.1 Man-made features

a) Building structures

As supported by Goad & Ngiom (2007), Heritage of Malaysia Trust (2011), Kamarul Syahril et al. (2008), Logan (2002), Mansfield (2008), Muhammad Khairuddin (1996), Shuhana (2011) and Syed Zainol (1996), this study clearly reveals buildings as dominant physical characters that constitute place distinctiveness. This is in line with findings from the field observations where a relatively high number of buildings were identified as contributing to the character of the selected small towns (shown in Table

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5.5). The vast majority of these buildings constitute the double storey shophouses. This is in agreement with Jackson (1973) who highlighted the shophouses as the most widespread building type that dominates the historic core of small towns in Malaysia.

Through the questionnaire survey, buildings were also found to be the most frequently element mentioned by respondents in all three case studies as unique features of the towns (see Table 5.17 and Table 5.19). It was observed that buildings become a distinctive element to the respondents because of its architectural designs, association with the towns' history, location, organization, uses as activity settings, as well as its non-visual qualities such as the smell, sound and sight (see Table 5.18). This aligns with the character-defining elements suggested by the Parks Canada (2011) and Gunderlach (2007). Furthermore, an active role played by buildings in contributing the uniqueness of a town was also demonstrated through the photo recognition task. While Lynch (1981) argued that identity of place can be measured by simple tests of recognition, it was noticed that photographs with buildings were correctly and highly recognized by the respondents in all towns (see Table 5.28). It is also observed that buildings are being referred to by some of the respondents in identifying and describing other places. This supports the findings by Shuhana (1997) who highlighted buildings as the most important clue in recognizing a place in the town.

Findings from the semi-structured interviews also suggest buildings with cultural values as one of the basic shapers of place identity. The interviewees (n=8) from different levels of government agencies and voluntary organization viewed buildings as physical characteristics of place that are vital towards creating unique and meaningful small towns in Malaysia (see Table 6.4). In essence, the interviewees cited that every building has its own distinct characters thus conferring such township its unique image. It was discovered that the distinct characters, especially architectural treatment influenced the distinctiveness and uniqueness of the buildings. This finding is in line with Shuhana

(2011), Smaldone (2006) and Suhana et al. (2011) who perceived architectural quality of the buildings as the most important factor that influence people perception of the identity of a place. The interviews also confirm the importance of other qualities such as the location, uses and meanings in making buildings noticeable in the town.

Overall, this finding confirms two out of five key physical elements in structuring the city image introduced by Lynch (1960). In essence, building is an example of Lynch's idea of landmark and edge that people used to image the city. Drawing on this finding, the following section tries to discuss other elements of city image that have been introduced by Lynch.

b) Non-building structures

In addition to buildings, this study demonstrates that unique and distinct features of small towns in Malaysia can also be manifested by other physical structures. From the field observations, these structures include the clock tower, commemorative stone, solitary letter box, bridge, gateway and man-made waterfall. Although not as prominent as buildings, result from questionnaire surveys also shows that these structures appear in the respondents' description of the towns' meaningful place (see Table 5.17 and Table 5.19). The surveys further disclose that distinctiveness of these structures were influenced by qualities similar to those which making the buildings distinguishable. As discussed in Chapter Five (Section 5.3.1.2 and 5.4.2), these structures were found noticeable due to its meanings and associations with past history, physical appearance, uses, non-visual qualities as well as its location such as at the top of the hills, along main road and at the intersection between roads.

Furthermore, analysis of the sketch maps reveals that some of the elements such as the clock tower, solitary letter box and monument were drawn as landmarks. Structure such as the gateway was also drawn to define the edge of the town (see Table 5.35, 5.36, 5.38

and 5.39). In line with Izuandi (2010) and Shuhana (2011), this finding suggests that these structures also played an important role in structuring the image of the towns.

The importance of these structures in contributing the uniqueness of small towns in Malaysia were also cited by key informants (n=4) during the interviews. Other elements such as the trench and wall were mentioned specifically by some of the interviewees (see Table 6.4).

    c) Spaces

The street and green open spaces are recognized in this study as the two fundamental public spaces that can contribute to uniqueness of small towns in Malaysia. This finding coincides with Krier (1979), Moughtin & Tiesdell (1995) and Oktay (2002) as they discovered that the quality of spaces in influencing the identity of a place rooted in two of its elements namely the streets or paths and the square.

In contrast with the streets, this study reveals that there is no such thing as the square observed during the observation. It was noticed that the field, playground and the green belts have the potential in constituting uniqueness of the small towns with a character that is similar to the squares (Section 5.3.1.3). As highlighted by Lynch (1960) and Norberg-Schulz (1980), the square is one of the peculiar characteristics to European towns and cities. This is also corresponds to Shuhana (2011) who discovered that the square does not play a significant role in the planning and design of towns in Malaysia.

Following the results shown in Table 5.17 and 5.19 in Chapter Five, it was revealed that both streets and open spaces are seen as unique features to some of the respondents. Streets that perceived as contributing to the identity of the towns were major streets and those located within commercial core of the towns. They were frequently considered as paths and in few cases as edges by the respondents (see Table 5.38 and 5.39). As argued by Bell et al. (1990), one person's path may be another person's edge or vice versa.

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Viewing the open spaces, the field, playground and the green belts were found noticeable to respondents as they played an important role as major nodes in the towns. Their association with past history of the towns, location in the centre part of the towns and the crowd of people drawn to the space were the most common reasons for making the place noticeable (see Section 5.3.1.3 and 5.4.2).

Furthermore, this is in line with findings from key interviewees (n=4) who highlighted the field and paths including the pedestrian walkway as having significant role in influencing the distinctiveness of small towns in Malaysia (see Table 6.4). The interviewees cited that the contribution of these spaces to the uniqueness of a town is evident through its uses as activity settings, material as well as the presence of historical buildings which strengthened the image and attractiveness of the towns.

7.2.1.2 Natural features

The discussions in Chapter Five and Six (Section 5.3.2, 5.3 and 6.3.1) suggest that physical indicators of place identity are not solely confined to man-made features but also landscape and natural elements presence in a place. Of natural elements observed to be distinct and noticeable through the surveys include the hills, limestone mountains, rivers, green belts and matured trees (Section 5.3.2). It was observed that these elements offer scenic view and natural character to the towns by providing shade as well as serving as the backdrop and important landmark and edge to the towns. Furthermore, the presence of these elements was also found to be of fundamental importance to an understanding of the morphological development of the town as well as complement other built heritage in evoking a nostalgic feeling to the place.

The questionnaire surveys also affirmed the importance of natural features in influencing distinctiveness of a place as it perceived as the second most noticeable and unique element by respondents in all towns (see Table 5.17). This is in agreement with

the Ministry of Housing and Local Government (2010) who highlighted that people can easily remember or recall particular place due to natural features presence in that place. Although not as prominent as man-made elements especially buildings, the natural features were also noticed by some of the respondents as one of the landmarks, nodes and boundaries that defines the town limits (Section 5.4.5).

Analysis of interviews in this study also demonstrates the significance of natural features such as the trees, rivers, hills and hot springs as another component of place identity. The interviewees (n=4) cited that these features not only offer interesting view and tranquil quality to the towns but also support particular types of activities. Interestingly, an interviewee identified that the uniqueness of a town can also be strengthened if it is named after the features. Overall, this finding is supported by a few scholars (Baris et al., 2009; Ghorashi & Peimani, 2012; Oktay, 2002; Puren et al., 2008; Shuhana, 2011; Spartz & Shaw, 2011) who considered landscape and natural features as constituent elements of place identity.

7.2.2   Human activities

Another important component of place identity identified from this study is human activity. This is supported by Bonnes & Bonaiuto (2002), Rapoport (1977), Relph (1976), Shuhana (2011), Shuhana & Norsidah (2008) and Tugnutt & Robertson (1987) who highlighted the important role played by activities in influencing the distinctiveness of a place.

From the interviews with key informants (n=8), activities are seen as one of the important characteristics associated with identity of small towns in Malaysia. Activities related to local food production, sports, religious, economic and traditional activities are among the activities mentioned had significant contribution to make the towns more vibrant and recognizable. This is also aligns with results from the questionnaire survey

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where it appears as one of the elements noticed by respondents upon entering the towns (see Table 5.17).

Having identified human activities as basic component of place identity, this research also confirms the significance of activities as an important quality in influencing the distinctiveness of physical elements of a place. As discussed earlier in Section 7.2.1, the use of a place such as buildings and spaces as setting for certain types of activities is one of the reasons why a place is known and noticeable to the people (see also Table 5.18, 5.20, 5.21 and 5.22). It was observed that the activities increase the liveliness and sensory experience of the towns due to the crowds they attract, volume of traffic produced, variety of goods displayed as well as the smell and noise that generated (Section 5.3.1). This is supported by a few scholars who suggest transparency (Lynch, 1981; Shuhana, 2011; Wan Hashimah & Shuhana, 2005) and vitality including the intensity and diversity (Norsidah, 2010; Shuhana, 2011) as important characteristics of activities that enable it to succeed in giving identity to the towns.

Concentration of activities clearly lends the physical settings a unique and distinct character. On the other hand, the activities also need these settings to take place. This is in agreement with Lynch (1981), Relph (1976) and Shuhana (2011) as they stated that human activities and physical settings are mutually interdependent.

7.2.3 Meanings and association

This research finds meanings and associations as non-physical components of place identity. A review of literature demonstrates that meanings and associations played an important role in making a place more noticeable and memorable to the people through the attachment that people have with the place (Norsidah, 2012; Proshansky et al., 1970; Shuhana, 2011). This implies the significance of people-place relationship or place attachment in shaping the identity of a particular place (Marcouyeux & Fleury-Bahi,

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2011; Relph, 1976; Twigger-Ross & Uzzell, 1996). Accordingly, it is important to first, examine the meanings or significance that people attached to a place and secondly, identify the indicators that reflect the attachment.

Following the results from the questionnaire survey, this research reveals that physical elements are noticeable and regarded as meaningful, especially due to its historical significance (see Table 5.24 and 5.32). This is in line with findings from the field observations where majority of buildings were found to be historically important as they demonstrate strong associations with past events, cultural phases or local figure that have played an important part in the locality history (see Table 5.8). As argued by Shuhana (2011), places that are found to be distinctive are those that are linked to activities or certain functions in the past. Discussion in Section 5.4.2 of Chapter Five also demonstrates the influence of historic significance in making places that are no longer exist meaningful and memorable to the people. This aligns with the Australia ICOMOS (2000) and Pearson & Sullivan (1995) as they found that some places may be so important that it evokes nostalgic memories and becomes attached to people regardless of absence of tangible evidence of such places.

This research illustrates that aesthetic quality are also taken prominently as the reasons for recalling physical elements in the towns (see Table 5.20 and 5.24). This is supported by Smaldone (2006) who highlighted the beauty of physical settings as the first thing people usually notice and therefore, critical to early stages of one's connections to places. Through the observation survey, architectural significance appeared as the second most important quality that affects imageability of a place (see Table 5.8). It was noticed that form, material and location served extensively as important features in manifesting aesthetic qualities of a place and thus, making such place more recognizable.

Furthermore, it was evident that people also become attached to places that serve as marketable destinations, provide substantial information that will contribute and expand people understanding of cultural history of the place, establish political identity, and also places that associate with local communities for social, cultural, educational or spiritual reasons. This is in line with analysis of the observation and questionnaire survey where the economic, scientific, political and social significance of a place influenced people perception of identity of the towns (Section 5.3 and 5.4.2).

Overall, this research finds that place attachment is developed when a place is felt significant by the people for aesthetic, historic, scientific, social, economic or political reasons. Findings from the semi-structured interviews also emphasize these cultural values as the utmost importance qualities that make people become attached to a particular place and most importantly, protect such place as a key component of place identity. This clearly confirms the relevance of criteria introduced by several well-established international organizations in assessing the potential local significance places in the local context (see also Section 2.5).

7.2.3.1 Indicators for attachment

The literature search has suggested that place attachment or people-place relationship supports and influences the development of the identity of a place (Norsidah, 2010; Relph, 1976; Twigger-Ross & Uzzell, 1996). Thus, the study implies that the presence of individual's attachment influences the perceptions of elements and qualities associated with identity of a particular place. For the purpose of this research, a number of possible indicators used to point the presence of place attachment include the length of residence, frequency or number of visits, place of origin as well as individual socio-demographic characteristics such as gender, age and ethnicity (Section 2.4.2.1). As detailed earlier in Section 4.6.1.2 of Chapter Four, three correlation co-efficients namely

phi, Cramer's V and Spearman's rank correlation co-efficients were employed to determine whether a significant relationship existed between these indicators with the perception of distinctive elements.

In general, the correlation test results indicate that there are significant correlations between the place attachment indicators and the perceptions of distinctive elements and characteristics associated with small towns' identity. As discussed in Section 5.5 of Chapter Five, the significant differences observed were more in terms of the meanings and qualities that influence the distinctiveness of the elements. However, in line with Shuhana & Norsidah (2008), Smaldone (2006), and Williams & Vaske (2003), findings from the correlation co-efficient techniques reveal that perceptions of the most noticeable elements and unique places vary according to frequency of visit of the respondents. For example, respondents who rarely visit the KKB town were more likely to mention activities as the most noticeable characters as they entered the town compared to respondents who frequently visit the town. It was also observed that respondents who frequently visit the towns (almost every day) were inclined to mention buildings as meaningful places compared to those who rarely visit the towns.

With the exception of ethnicity indicator, the statistically significant differences in the perceptions of qualities that influence the distinctiveness of buildings were found based on all indicators identified in the literature review particularly the gender, age, place of origin, length of stay and frequency of visit of the respondents. On the other hand, the significant difference in meanings that make other places unique and noticeable was significantly correlated with three indicators particularly the age, length of stay and frequency of visit to the towns. The findings demonstrate that ethnicity indicator played no role in any of the perceptions associated with the towns' identity. This finding accords with Shuhana (1997) as she argued that perception of identity is not influenced by ethnicity.

Correlation analysis also reveals that statistically significant differences between respondents who had a special place and those who did not were found based on age (see Table 5.42). It was observed that older respondents aged 36 years and over more likely to report special place within the towns than younger respondents, a finding that supports the study by Hidalgo & Hernandez (2001), Mc Andrew (1993) and Schroder (2008).

While most research on place attachment highlights the importance of time spent at a place in influencing people-place relationship (Lewicka, 2008; Mc Andrew, 1993; Norsidah, 2010; Puren et al., 2008; Smaldone, 2006), it is expected that different length of stay within the towns could provide different perceptions of identity. The correlation tests however showed that there was no statistically significant difference in perception of distinctive elements between individuals who had longer lengths of stay and those who did not. This aligns with Gifford (1997) and Relph (1976) as they argued that people may be able to achieve very quickly an attachment to a place for several reasons as discussed earlier in Section 2.4.2.1 of Chapter Two.

7.3 Heritage Protection Measures Impacting Development of Small Towns in Malaysia

This section discusses the findings presented in Chapter Three and Six. The findings obtained are to satisfy second objective of the study, which is to investigate heritage protection measures with regard to existing plans, policies and legislation impacting development of small towns in Malaysia. As outlined in Chapter Four, the existing heritage protection measures was identified through an extensive review of the literature and further validated during the semi-structured interviews with key informants from various organizations involved in heritage matters in Malaysia.

The findings from the study demonstrate that there are two forms of protection mechanisms currently available in protecting built heritage in Malaysia particularly formal and informal mechanisms (Section 6.3.1). Jopela (2011) and Mumma (2005) differentiate the two mechanisms by the formal prescribed through formal legal processes whereas the informal mechanisms or the so-called 'community-based system' often derived from practices and belief systems carried out by local communities. As suggested by Smith (2006), the best approach for protecting and managing historic places can be achieved through a partnership between community members and appropriate heritage and conservation professionals.

7.3.1 Formal mechanisms

The study reveals that there have been significant improvements in heritage protection measures and initiatives in Malaysia since the pre-independence period. The review of legislative approaches (Section 3.3) and the semi-structured interviews results (see Table 6.2) highlight a number of legislation, guidelines and policies that are currently applicable to built heritage protection in Malaysia. These include the *National Heritage Act 2005*, the *Town and Country Planning Act 1976*, the *Local Government Act 1976*, the *Street, Drainage and Building Act 1974,* the *Uniform Building By-Law Act 1984* and conservation guidelines issued by the National Heritage Department, local authorities and non-governmental organizations. Furthermore, the legal framework for built heritage protection in Malaysia also informed and underpinned by the international charters, resolutions and declarations such as those of the UNESCO, the ICOMOS and the Council of Europe.

However, the findings from the study demonstrate that the *National Heritage Act 2005* is the only specific legislation on the preservation of cultural heritage in the country. As argued by Nurulhuda & Nuraisyah (2013), the *National Heritage Act 2005* is the only

specific statute on the preservation of cultural heritage that covers various matters on cultural heritage in Malaysia. While all interviewees (n=8) from different levels of government agencies and voluntary organization managed to mention the Act as one of the important mechanisms available in protecting nation's built heritage, an interviewee from a voluntary organization highlighted the Act as the most influential heritage laws currently available in Malaysia (Section 6.3.1).

As discussed in Section 3.3 of Chapter 3, the heritage protection mechanisms prior to the enactment of the *National Heritage Act 2005* were the *Antiquities Act 1976* and the *Treasure Trove Act 195* (Nurulhuda & Nuraisyah, 2013; Yuszaidy et al., 2011). According to one interviewee from the local government, the Act provides more holistic approach to the issue relating to the declaration of national heritage compared to the former *Antiquities Act 1976* as it does not limit heritage to properties of hundred years and above. This corresponds to Nurul Hamiruddin (2011) who highlighted that there is no age specified as the criteria to be listed as a national heritage. In particular, Section 67 of the Act provides grounds for any site and object having cultural significance to be declared as national heritage. Various departments, agencies, non-governmental organizations and community members have taken the initiative to bring forward Malaysia's cultural heritage into the national heritage register. This was reflected in the increase number of the cultural heritage listed as national heritage, reaching 383 national heritages by year 2014. The importance of the declaration and listing of places as national heritage in developing an awareness and understanding of the importance of historic places were cited by key informants (n=5) during the interviews.

The study also found that the enactment of the *National Heritage Act 2005* paves the way for the establishment of new agencies with direct responsibility for heritage matters, particularly the Malaysian Commissioner of Heritage (Section 4) and the National Heritage Council (Section 8). According to Faizah (2009), this strengthened

the administrative framework required for heritage protection in Malaysia. As discussed in Section 6.3.2 of Chapter Six, two interviewees stated the formation of committees with a role in the implementation of heritage related initiatives as one of the impacts of having the Act.

The study demonstrates that the Act also emphasizes on matters under the *Town and Country Planning Act 1976* particularly with regard to the preparation of development plans, application for planning permission and development order, preparation of conservation management plan and implementation of provisions on areas gazette as heritage sites (Section 32, 40 and 46). As highlighted in Section 3.3.1 (b), the *Town and Country Planning Act 1976* itself is closely relate with the built heritage by means of development plans and development control. This corresponds with the suggestion recommended by international charters and conventions such as the World Heritage Convention, the Washington Charter, the European Charter and the Granada Convention on the need to integrate conservation of built heritage into the land use planning processes. Findings from the interviews further reveal that the current trends that involve local people in developing statutory planning documents positively heightened their awareness, understanding and appreciation of historic places (Section 6.3.2).

However, the discussion in Section 3.3.1.2 (a) demonstrates some weaknesses of the *National Heritage Act 2005*. Although the Act addresses the vague criteria for listing of built heritage outlined in the former Antiquities Act 1976, the Act is silent to the criteria of listing an object as of having cultural heritage significance into the Heritage List compared to those being listed in the National Heritage List (Nurulhuda & Nuraisyah, 2013). Discussion in Section 6.3.2 noted that all places including those that are of local significance possess equal opportunities and rights under the Act to be recognized as heritage, national heritage and even as world heritage provided that the significance is

proven. Findings from the semi structured interviews suggest some improvements in the nomination of cultural heritage especially those at the local level. According to one interviewee from state government, this could be dealt with an adoption of criteria that have been used by the international well-established and best practices in identification and assessment of heritage places that will be of local significance (see Table 6.12).

Section 68 of the Act enables community members to nominate any items to be a national heritage. However, Nurulhuda & Nuraisyah (2013) perceived this provision only as a persuasive provision as the Act is silent to the obligatory duty of the public to safeguard cultural heritage. As argued by Noor Amila et al. (2010b), Malaysia has not yet embarked fully on constructive conservation where public involvement in conservation is still limited. As supported by Buckley & Sullivan (2014), Elsorady (2011), LeFebvre (2013) and Smith (2006), this study demonstrates the importance of involving public communities in ensuring that all values imbued within cultural places are identified. This is in line with findings from the interviews where general public was acknowledged as key stakeholder within the protection of cultural places (see Table 6.9). Therefore, it is suggested that there is a provision to make it obligatory for the public to participate in the preservation of cultural places.

Other loopholes discussed earlier in Section 3.3.1.2 include absence of detailed provisions on the protection to the listed items in the register, the qualification of the members of the National Heritage Council, the Commissioner, the National Heritage Department and other stakeholders involve in conservation works, the criteria of archaeological impact assessment in development projects, and the limited power empowered to the National Heritage Department (Idrus et al., 2010; Noor Amila et al., 2010b; Nurulhuda & Nuraisyah, 2013). Notwithstanding the weaknesses, significant built heritage has been increasingly preserved by the government after the coming of the legislation.

7.3.2 Informal mechanisms

The discussions in Chapter Six (see Table 6.2) demonstrate that built heritage is not only protected by legislative measures alone but also through community initiative activities and active collaboration between stakeholder groups. As highlighted earlier in Chapter Three, one of the earliest pioneers of building conservation movement in Malaysia also has led by a group of concerned community members in March 1983 (Noor Amila et al., 2010b; Wan Hashimah, 2010).

The fact that the local community plays a vital role in the heritage field is also reflected in other world regions. For example, a strong desire and initiatives of the Bangladeshi (Bengalee) community in re-inhabiting existing buildings and sites in the London Borough of Tower Hamlets has led to the formal recognition of 'Banglatown' in the renaming of the Spitalfields area. While causing a large impact on the urban environment of London, their initiatives also demonstrate the importance of social inclusion in ensuring the success of the conservation areas (Gard'ner, 2004). In the case of Perth, community intervention which took the form of advocacy groups were able to draw on popular concerns about the demolition of heritage places to gain political and economic support for heritage conservation (Faizah, 2009). Furthermore, the absence of the formal protection of historic parks and gardens from earlier heritage legislation in England also has been addressed through community campaigns (Pendlebury, 1999). According to LeFebvre (2013), the need to involve public community and non-governmental organizations is also evident in the Caribbean Island as they form part of the most influential and proactive groups in the battle for cultural heritage discovery and protection.

Although not legislative, the interviews results (Section 6.3.1) suggest that local community initiative programs and activities such as the exhibitions, campaigns and

demonstrations provided some degree of protection for built heritage in Malaysia as they highlight something about particular places. As argued by Mydland & Grahn (2012), this is especially important when the objects are not of major national interest, not listed and not preserved by heritage authorities. Therefore, it is imperative to encourage active public participation in heritage protection otherwise places of local significance will continue to be ignored or recognized only by chance (Section 6.6.2).

As discussed earlier in Section 7.3.1, the participation of community members has not been made mandatory in the existing heritage legislation in Malaysia (Noor Amila et al., 2010b; Nurulhuda & Nuraisyah, 2013). Despite being acknowledged as one of the key stakeholders within the protection of historic places, findings from the interviews reveal that the public involvement in conservation works is still limited (see Table 6.9 and 6.11). The findings further suggest that the public participation and interest in the field of Malaysia heritage practice should be considered and encouraged as a mean of ensuring the preservation and protection of the past. This corresponds to Buckley & Sullivan (2014), Elsorady (2011), LeFebvre (2013) and Smith (2006) who highlighted that the involvement of all associated communities is vital for the continuity of any successful heritage conservation system.

Above all, the study found that the protection of nation's built heritage has come a long way over the last 50 years due to the enactment of a number of legislations and sustained support of public communities. Therefore, it is suggested that a relatively strong heritage protection mechanisms are presently in place for protection and enhancement of built heritage in Malaysia. Notwithstanding the fact, the study also demonstrates that the existing protection measures are lacking in terms of enforcement, public involvement, provision of incentives, well-trained staff, local and political interest, and proper documentation. Furthermore, absence of detailed guidance for the identification and protection of places at the local level also found as one of the most

profound issues facing heritage conservation in Malaysia. Drawing on these findings, the following section discusses the approaches for better protection and enhancement of local significance places.

7.4 Recommendations of Suitable Protection Approaches to Enhance and Sustain the Identity of Small Towns

Discussions in Chapter Three and Six illustrate that the local authority conservation guidelines serves as one of the important tools in the protection of built heritage in Malaysia. However, the study found that the guidelines used for different places are likely to be similar to one another as they were issued by the same consultant (Section 6.6.1). This shortcoming hinders the effectiveness of the tool as different places possess distinct characteristics of its own (Ministry of Housing and Local Government, 2010; Syed Zainol, 1996) and therefore, should be governed by different set of guidelines. As argued by Pendlebury (1999), there can be no general checklist that is applicable to all sites. Accordingly, Shuhana (2011) suggested that the designation of conservation area should be accompanied by guidelines that take into consideration the existing character of the area. Therefore, one of the key recommendations establishes in this study constitute the need to identify places of special interest as an important first step towards sustaining the identity of small towns. The following section discusses the detail of the identification process and other protection approaches recommended in this study.

7.4.1 Identification of places of local importance

It is argued in Section 2.5 of Chapter Two that the first step in establishing the values and importance of a particular place involves the identification of elements that potentially contribute to uniqueness and distinctiveness of the place. This corresponds

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with Subsection 21B (1)(b) of the *Town and Country Planning Act 1976* and other development plans on the need to identify historical assets of a place including its special character, appearance and measures for its protection, preservation and enhancement (see Chapter 3). As a state party to the World Heritage Convention, it is our duty to identify, protect, conserve, present and transfer the cultural and natural heritage to future generations (Article 4 of the Convention). Furthermore, findings from the interviews also confirm the importance of the identification process as an important first step in protecting locally significant places (Section 6.5).

As discussed earlier in Section 7.2, the study reveals that the characteristics associated with identity of small towns not only confined to historic buildings but also non-building structures, spaces, natural features, activities and other non-visual aspects of the environment. In this regard, the term place in these recommendations comprise the site, area, land, landscape, building or group of buildings, structures and may include components, contents and views. This is in agreement with Canter (1974), Pearson & Sullivan (1995), Relph (1976) and Shuhana & Norsidah (2008) who highlighted place as a setting that is constructed not only by physical evidence, but also by less tangible meanings, memories and experiences people have with the setting. The study demonstrates that there a number of means by which places of local importance can be identified:

a) Historical background research

The study suggests that research into background information of the towns serves as a guide in identifying and understanding the potential places (see Section 4.5.2). As argued by Pearson & Sullivan (1995) and Sasketchewan Ministry of Tourism, Parks, Culture and Sport (2008), it is worth researching the important events, people and places before starting any field work and failure to search the information can lead to

serious misinterpretation of the place and cause the subsequent assessment of places impossible. Findings from the interviews also demonstrate research on the historical background as a key step towards identifying historic resources of a place (see Table 6.7). The findings further suggest that a valuable source of information can be obtained by referring to various kinds of documents such as local historic books, published and unpublished documents commissioned by local councils, existing inventories, newspapers, personal papers, historical photographs, old maps, plans and architectural drawings. Formal and informal conversation with those who may have knowledge of the places such as municipal officers, owners, tenants or local community may also provide an initial picture of the history of the place. Furthermore, old artifacts and archaeological materials can also be other important sources for better understanding the past. Integration of multiple sources of data provides tremendous research opportunities (Well et al., 2014).

b) Observation surveys

Chapter Five of the study has demonstrated that both tangible and intangible elements associated with the identity of the selected towns were identified through the observation survey. Therefore, this method found to be useful as it serves not only to identify tangible characters of the towns but also other non-visual aspects of the environment such as lighting, sounds and smells which have been argued in this study to contribute significantly to the unique character of the towns (Section 2.4.1.1). As highlighted by Neuman (2006), field observation entails the use of one's senses in noticing what can be seen, heard, smelled, tasted or touched. Previous research of similar areas conducted by Lynch (1960) and Shuhana (1997) have also used this observation method. Apart from its use in identifying locally significant places, observation and inspection of the towns and its surrounding area also serves to fill information gaps of the initial research (Sasketchewan Ministry of Tourism, Parks,

Culture and Sport, 2008). As discussed in Section 4.5.2 of Chapter Four, it is recommended to start the survey within familiar places where historical information has already been searched or with places that meet pre-defined criteria. It is also useful to use a standardized survey form so as consistency of collected information is guaranteed. For the purpose of these recommendations, a sample of the survey form (see Appendix A) was prepared by considering the types of information to be recorded as exemplified in the established form used in real practice of surveying historic places (Heritage of Malaysia Trust, 1990; Sasketchewan Ministry of Tourism, Parks, Culture and Sport, 2008). The recorded information during the survey facilitates formation of a systematic heritage place inventory which will be discussed in Section 7.4.4.

c) Cultural mapping

Findings presented in Section 5.4.5 of Chapter Five also suggests cultural mapping as another crucial tool that can be used to identify and document the distinctive cultural resources of a locality. As argued by Pillai (2013), cultural mapping helps to identify cultural assets and resources as well as trace the historical, economic, social and geographical significance of a place. Most importantly, this facilitates the formulation of informed and evidence-based conservation policy. Furthermore, Lynch (1981) also highlights that identity of a place can be measured by asking people to recall places graphically. Similarly to the observation survey, findings from the semi-structured interviews also acknowledge cultural mapping as another technique that can be used to identify tangible and intangible cultural assets of a place (see Table 6.7). While providing the basis for the development of inventory that are based on sensitive analysis of people, the findings further suggest the use of cultural mapping as a procedural tool in strengthening and deepening community' identity as well as understanding and awareness of their cultural assets and resources (Section 6.5.1).

d) Public nomination

Finally, the findings illustrate that the nomination of historic resources at the local level by community members also important in identifying historic places that may have been previously overlooked (see Table 6.7). This corresponds with Section 68 of the *National Heritage Act 2005* which acknowledges the rights of public community to nominate any places including those that are of local significance to be a heritage, national heritage or even world heritage. In essence, local community may make recommendations to local authorities either in writing or at any scheduled public meeting regarding unique cultural resources that they wish to protect within their locality. However, as discussed earlier in Section 7.3.1, the role of community members in the nomination process has not been made mandatory within the Act (Noor Amila et al., 2010b; Nurulhuda & Nuraisyah, 2013). Accordingly, findings from the interviews suggest that the associated heritage body should be more proactive in encouraging the nominations from the general public whilst respond faster to feedback from them (Section 6.5.2). The findings further reveal that the process not only helps local authorities to identify and protect places with strong community associations, but also provides an opportunity for both stakeholders to work in partnership. Identification of those community based-values plays a crucial part in conserving and enhancing local characters. As supported by Smith (2006), the identification, protection and management of historic places can be best achieved through a partnership between community members and appropriate heritage and conservation professionals.

7.4.2 Assessment of local cultural significance

Once the unique characteristics within locality has been identified, the next step is to decide whether it is worthy of protection by assessing the cultural significance. As argued by Noor Amila (2010b), the assessment of cultural significance is an important

first step towards the heritage conservation as it clarifies why particular place is important. This is supported by a few scholars (Ahmad Sarji, 2007; Australia ICOMOS, 2000; Pearson & Sullivan, 1995; Mason, 2002) who highlighted that to retain the cultural significance of a place is often understood as the ultimate aim of conservation. Therefore, it serves as an attempt to ensure that the future decisions regarding the place's conservation are made with full knowledge of the relevant facts and most importantly, occur to conserve back those values (The Getty Conservation Institute, 2000). For Australia ICOMOS (2000), English Heritage (2008) and Pearson & Sullivan (1995), the assessment of cultural significance is also necessary in establishing the overall significance and importance of a particular place as it reveals new information and gives new insights into the cultural places especially those that are previously overlooked.

It is argued in Section 2.5 of Chapter Two that the sounder basis for the process is to compare the value with existing selection criteria for the assessment of heritage places. However, the study reveals that there is no criterion available for assessing places as of having local significance in Malaysia (Section 7.3.1). There is a need to capture this dimension in the legislation in order to preserve heritage places (Munjeri, 2005). To get around this limitation, this study has substantially refers the criteria adopted across Australia and England for the identification and assessment of heritage places that are important to local communities (see Table 2.4). This is in line with findings from the interviews which suggested that the absence of the criteria could be dealt with an adoption of criteria that have been used by the international well-established and best practices in assessment of heritage places that will be of local significance (see Table 6.12).

Discussions in Chapter Two, Five and Six suggest that a place will be of significance to the locality if it meets one or more of the following criteria:

Criterion 1: Aesthetic value

Findings of the study demonstrate that the overall appearance and unique architectural features play an important role in influencing the distinctiveness of a particular place. As supported by Shuhana (1997) and Smaldone (2006), the beauty of physical settings is the first thing people usually noticed. In line with the results obtained from the field observation and questionnaire survey, the architectural design and technology appeared as a key noticeable factor that makes the buildings noticeable (see Table 5.8 and 5.18). Discussions in Section 5.3 of Chapter Five illustrate that different architectural styles posit by the surveyed buildings essentially make the buildings easily recognized and remembered individually, while also aesthetically pleasing to the public eye. Therefore, a place with aesthetic value is important in demonstrating particular aesthetic characteristics that are considered to have value for the locality. The study also suggests that a place included under this criterion should:

- Demonstrates creative or design excellence;

- Exhibits particular taste, style or technology;

- Inspires technical innovation or achievement in the local area;

- Associates with the use of local materials, forms or other local characteristics;

- Exhibits landmark qualities (visually prominent) and contributes to important vistas as well as the overall quality of a setting; or

- Includes aspects of sensory experience; the smell, sound, feeling and sight of a place

However, it is argued that a place will not necessarily need to exhibit supreme architectural quality or be designed by a known architects, designers or craftsman to be considered significant under this criterion as places with less architectural quality may have this value through accretions of time (English Heritage, 2008; Pearson & Sullivan,

1995). For example, while there is no interesting visual feature placed at the KKB's entrance, Dataran KKB is valued for aesthetic quality as it serves as a sole landmark that anchors the entry to the town (see Table 5.20). As supported by Feilden (2005), pleasing experience and appreciation of aesthetic value are generally lowest about thirty years after production of work yet it may begin to thrive thereafter.

Criterion 2: Historic value

The study demonstrates that a place appears to be of greater importance to local people in terms of its historic value (see Table 6.5). This is in line with findings from the questionnaire survey where places which demonstrate stages in historical developments or cultural phases of a town was the most frequently mentioned reason for why place features need to be preserved (see Table 5.32). Through the field observation, majority of buildings surveyed in all towns were also deemed to be of historically significant to the locality (see Table 5.8). As argued by Mason (2002), the fundamental nature and meaning of heritage is deeply rooted in historical values.

The study finds that a place may have historic value if it is associated with past events, local figures, developments or cultural places that are significant to the locality's history. As an example, the double storey shophouses in the main commercial centre of KKB found to be significant for its association with the early development of the town as it was one of the first buildings constructed to induce the relocation of population to the new township of KKB after the old one was swept away by the massive flood (Section 5.3 and 5.4). Therefore, the study suggests that a place included under this criterion should:

- Demonstrates stages in historical development or evolution of a place;
- Epitomizes technical or creative achievement from a particular period;

- Conveys, embodies or stimulates a relation to significant historical event or activity; or

- Posits strong association with the life or works of a person, group of persons or organization in shaping the locality;

It is recommended that historical value can also be accrued from the age of a place. Furthermore, it is noticed that associations with historically important events or people become stronger and more noticeable if it is manifested in the physical fabrics of a place (Section 5.4.2). This corresponds to Norsidah (2010) and Oktay (2002) who highlighted the importance of physical features in manifesting and expressing the unique places. For the purpose of these recommendations, a place will not be considered under this criterion if it retains no physical trace or evidence of the event or if any, has been so altered that it can no longer support the claim. Absence of convincing evidence may lead to misinterpretation of the significance.

Criterion 3: Scientific value

Discussions in Section 2.5.3 of Chapter Two reveal that a place of scientific value (also variously called research, archaeological or informational value) should demonstrate a likelihood of providing new or further substantial information that will contribute to an understanding of people. The importance of this value to the local context is also acknowledged by the interviewees from different levels of government agencies and voluntary organization during the interviews (see Table 6.5). Although it does not stand out as other criteria, places with archaeological interest appeared to be meaningful for some of the respondents in all towns (see Table 5.20, 5.21 and 5.22). Therefore, the study suggests that a place included under this criterion should:

- Provides important information or evidence that are not available anywhere else;

- Demonstrates qualities of technical innovation and accomplishment for its time;

- Adds substantially and significantly to public's knowledge regarding their past history, culture, environment, behavior, earlier technology or architecture; or

- Be an important benchmark or reference site

As supported by New South Wales Heritage Office (2011) and Heritage Council of Western Australia (2012), these recommendations will not considered a place under this criterion if it posits little archaeological or research potential. Most of the places included under this criterion are industrial buildings or other engineering structures that are useful to archaeologists, historians and the public.

Criterion 4: Social value

The findings reveal that built heritage also appears to be of greater importance to local people in terms of its social value. For example, the Ahmadiah mosque, Sri Siva Subramaniam and Kong Fook Ngam temple continued to be valued by local communities in Kampung Kepayang for their religious, social and cultural roles. As discussed in Section 2.5.4 of Chapter Two, a place with social value must be of importance in its association with a community or cultural group in the locality for social, cultural, educational or spiritual reasons. Furthermore, the study suggests that a place included under this criterion should:

- Perceives as a source of local identity, distinctiveness and social interaction;

- Posits strong association with an identifiable group in the local area (may be defined by ethnic background, religious belief or profession);

Social value is argued to be the hardest criterion to identify as people often get confused in valuing places simply for amenity reasons rather than their cultural significance (Heritage Council of Western Australia, 2012). For the purpose of these recommendations, a place will not be considered under this criterion if it is valued only

for their amenity; or service convenience or recognized by only a small number of people and cannot be demonstrated satisfactorily to others.

Criterion 5: Economic value

As supported by Ryan et al. (1999) and Rypkema (2001), these recommendations suggest that a place included under this criterion must be of importance in generating profits or additional revenue needed for the economy of the locality. The importance of this criterion in the local context is evident as substantial number of places was regarded meaningful due to its role as venues for different commercial activities, supporting local retail and improving the employment opportunities for the locals (Section 5.3 and 5.4). Therefore, the study suggests that a place included under this criterion should:

- Serves as marketable destinations to lure visitors, investments or media attention;
- Supports the flow of goods or services that are tradable in existing markets of the locality; or
- Perceives as valuable resource where individuals would be willing to allocate resources to acquire, use or protect the place

Under present day conditions where the profitable development or projects often oblige for more land, it is important to explore and demonstrate economic potential of local cultural places for them to remain revered and preserved.

Criterion 6: Political value

The study demonstrates that a place with political value is important in portraying or sustaining civil relations, governmental legitimacy, protest or ideological causes (Faizah, 2009; Feilden, 2005; Mason, 2002). Findings from the interviews suggest that the value will be strengthened if it is associated with big ruling power, party or a nation

(Section 6.4.2). Drawing on the discussions in Section 2.5.6 of Chapter Two, the study suggests that a place included under this criterion should:

- Serves as an important tool in building political identity;
- Establishes the history of a nation in people minds;
- Associates with particular ruling power, party or a nation

It is argued that there is always a danger that places under this criterion serve the narrow interests of the regime under power as it can leads to distortion of the conservation work.

The study reveals that there is no internationally agreed typology of values, nor any definitive method for assessing local places (Mason, 2002; Pearson & Sullivan, 1995). Therefore, more precise categories of local cultural values may be developed as understanding of a particular place increases. In these recommendations, the categorization of the criteria into aesthetic, historic, scientific, social, economic and political value is one approach to ensure that the criteria were easy to use and understand for applicants and general public, and more importantly to ensure the consistency of the assessment practice.

Furthermore, it is important to note that a place may also be deemed to be of local significance if it satisfies more than one of the listed criteria as a place may hold a range of values for different individuals or groups at a particular time (Australia ICOMOS, 2000). Accordingly, it is also recommended that local communities, owners and the professionals including but not limited to historians, architects, archaeologists and heritage advisors to collaborate in the assessment process so as interests from these stakeholders are equally considered. As argued by Buckley & Sullivan (2014), the involvement of all associated communities and stakeholders is essential for success of the conservation works since this is the means of ensuring that all values are identified.

Another key recommendation is the need to carry out the assessment practice from time to time as cultural values ascribed to historic places are constantly changing and evolving (Araoz, 2011; Australia ICOMOS, 2000; Mason, 2002; Pearson & Sullivan, 1997; the Getty Conservation Institute, 2000). In some way, it may be found significant in present day but not in the past, or it may be valued for different meanings among different generations.

7.4.3 Identification of character-defining elements of places

Character-defining elements are the key features of a place where heritage values reside in or being expressed (Federal Heritage Buildings Review Office, 2009; Parks Canada, 2011). Once the cultural values of a place have been assessed, it is important to know where the values lie along with its condition, evolution over time, and past and current importance to the community. The study demonstrates that the identification of character-defining elements serves not only to maintain but also to enhance uniqueness of a place as these are the key physical components that define significance of place. As argued by Kerr (2007), Pennock (2006) and Schwartz (2009), these elements appear to be the features that are worthy of being preserved and ultimately, drive the subsequent conservation process. Furthermore, the importance of identifying the elements is also justified as it appears as one of the important parts in the statement of significance (Saskatchewan Ministry of Tourism, Parks, Culture and Sports, 2008; Kerr, 2007). As discussed earlier in Section 2.5 of Chapter Two, the preparation of a statement of significance is an essential prerequisite to establish particular value of a place. This will be discussed in greater detail in the following Section 7.4.4.

Similarly to the criteria listed in Section 7.4.2, there is no single definitive list of character-defining elements is made available and therefore any effort taken to categorize them should be useful. For the purpose of these recommendations, the

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following character-defining elements suggested by Parks Canada (2011) in preparing a statement of significance for local historic places evaluation will be considered:

1. Materials;

2. Forms;

3. Location;

4. Spatial configurations or organizations;

5. Uses;

6. Meanings and associations; or

7. Smell, sound or sight

As argued in Section 2.6, these are the established elements that have been used in real practice of recognizing heritage value and most importantly, applicable to any historic place identification level. This is evident as cultural significance values which influenced the distinctiveness of places identified through the observation and questionnaire survey were evidently subsumed in the form, material, use, location, meaning, and the smell, sight and sounds of the place (Section 5.3 and 5.4).

7.4.4 Documentation of places of local importance

As discussed earlier in Section 7.4.1, documentation forms an integral part in sustaining the identity of small towns. The exercise of documenting local significant places not only paves the way for the establishment of the significance of the places but also provides guidance for those who may involved in managing and regulating historic places (Australia ICOMOS, 2000). This corresponds with the suggestion recommended by the ICOMOS Principles for the Recording of Monuments, Groups of Buildings and Sites 1996 on the need for recording as one of the principal ways available to give meaning, understanding, definition and recognition of the values of the cultural

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heritage. Documentation is further highlighted by Vileikis et al. (2012) as the first step in achieving better understanding of our heritage.

Documentation is the process of describing in a written, permanent form, all or some of the place's attributes (Pearson & Sullivan, 1995). For the purpose of these recommendations, the study suggests the preparation of heritage place inventory as a tool used to document the extent of cultural evidence present in particular place. Drawing on the discussion in Section 4.5.2 of Chapter Four, it is recommended that each of the places identified in the early stage of observation survey to have a separate entry or inventory record. Information collected in the survey form can also be used in preparing detailed heritage place inventory. As suggested by Blumenson and Taylor (1990), Heritage of Malaysia Trust (1990) and the Saskatchewan Ministry of Tourism, Parks, Culture and Sports (2008), this information may include the name of the resource, owner and name of recorder, reference number, address, year of built, condition, uses, architectural styles, photographs and plans.

An explanation of a place and its cultural values need to be written in a Statement of Significance (SOS) format as it forms an important part of the inventory record. The preparation of the statement also has been argued to be crucial in establishing the values of a particular place (Section 2.5). A SOS can be defined as a succinct summary of the reasons why the place is of value (Pearson & Sullivan, 1995). The study reveals that a short statement of significance for places that are important at the local level will be sufficient (refer to the Appendix E for a sample of the statement of significance).

The statement of significance consists of three main parts (Saskatchewan Ministry of Tourism, Parks, Culture and Sports, 2008; Kerr, 2007):

a) Description of a place

Conveys an overall picture of the place and its setting in two to three sentences

b) Cultural values

Indicates the full range of cultural significance or values of the historic place on a value based judgment. This should be based on the criteria (aesthetic, historic, scientific, social, economic or political value) outlined in Section 7.4.2

c) Character-defining elements

Defines how the values are embedded in the place. As outlined in Section 7.4.3, they are broadly defined as the materials, forms, location, spatial configurations, uses, cultural associations, and sound, smell and sight of a place

Overall, the generation and maintenance of inventories of all resources in each town are essential for their legal protection (Feilden, 2005; Morrish & Laefer, 2010). Hence, it is critical process within the overall conservation process. All documents relating to the local cultural places should be made available and publication by the practitioner should also be encouraged as it also appears as an information source for promotional and educational purpose (see Chapter Three).

7.4.5 Development and implementation of guiding principles

The guiding principles for protection and enhancement of the local cultural places should take into consideration the existing characteristics of a place identified throughout the measures recommended in Section 7.4.1 to 7.4.4. As argued by Shuhana (2011), the designation of conservation area should be accompanied by guidelines that take into consideration the existing character of the area. This is further supported by Australia ICOMOS (2000) and Pendlebury (1999) who highlighted that the principles should be specific to a particular place. Findings from the interviews also suggest that different places should be governed by different set of guidelines as they are coming

from completely different aspects of what makes the places (Section 6.3.1). As highlighted by two interviewees from the state government and voluntary organization, the guidelines can have some aspects of it that would be general but they should consist of certain flexibility within it that looks at each of the places.

In accordance with the Burra Charter, the development of the guidelines has to be supported by consultation with appropriate practitioners who have knowledge and special expertise in preparing the guidance. In ensuring its effectiveness, the study further suggests that the guiding principles should include the protection and enhancement of the places as an essential planning objective (see Table 6.12). This corresponds with the suggestion recommended by international charters and conventions such as the World Heritage Convention, the Washington Charter, the European Charter and the Granada Convention on the need to integrate conservation of built heritage into the land use planning processes. As highlighted by Shipley et al. (2011), the identification and management of heritage character have been a part of planning practice in much of the world for at least the past half century.

Discussions in Section 7.3.2 demonstrate the importance of social inclusion in ensuring the success of the conservation areas. As argued by Smith (2006), effective protection and management of historic places can be best achieved through a partnership between community members and appropriate heritage and conservation professionals. Therefore, it is imperative to encourage active participation and cooperation among the stakeholders. Furthermore, there is also an urgent need for strong financial assistance and grants in promoting and encouraging effective protection of the places (Section 6.6.2). Most importantly, awareness and appreciation of the places should be raised as protection measures can be more effectively implemented through an enhanced understanding and appreciation of aesthetic, historic, scientific, social, economic and political values of local places. In line with the World Heritage Convention and the

Washington Charter, the study suggests that different types of educational and promotional programs such as seminars, workshops, exhibitions, guided tours and academic trainings should be organized to enhance public understanding and concern on preserving historic places at the local level (Section 6.4.3 and 6.6.2).

7.5   Summary

In conclusion, this research has put forward three main findings that will be contributed towards protection and enhancement of the identity of small towns in Malaysia. One of the key findings identified from this research is the identification of unique and exceptional characteristics that can contribute to the distinctiveness of the towns. Essentially, the identification of these characteristics has proven the significance of physical built environment or more generally a place in identity development.

It is also imperative to note that the finding from this research demonstrates the impacts of the existing building regulations, guidelines and policies on the development of small towns in Malaysia. More importantly, the findings recommend suitable protection approaches to enhance and sustain the identities of small Malaysia towns. The conclusion of the study would be discussed in the following chapter.

CHAPTER 8

CONCLUSION AND RECOMMENDATIONS

8.1   Introduction

This research examines the building regulations, guidelines and policies with regard to sustaining the unique features and identity of small towns in Malaysia. The study thereby seeks to identify the distinct identity and exceptional characters based on case studies of Kuala Kubu Bharu, Sungai Lembing and Kampung Kepayang as well as investigate existing heritage protection measures impacting development of small towns. As noted in Chapter Four, the study adopts a mixed methods approach incorporating an extensive review of literature, observations, questionnaire survey and semi-structured interviews. The findings are analyzed and presented in Chapter Five and Chapter Six of this thesis. Finally, the findings were then discussed and validated with one another in Chapter Seven, allowing the protection approaches to enhance and sustain the small towns' unique features and identity to be proposed. In this final chapter, the study revisits the research questions posed in Chapter One, discusses the important findings in relation to research objectives of the study, highlights contribution and limitations of the research as well as provides suggestions for future work.

8.2   Summary of the Research

The study began with a thorough review of literature, which suggested that study pertaining to conservation of small towns in Malaysia was overlooked. Regardless of the size, every town has unique and distinct characters of its own. It is therefore pertinent to identify such distinct characteristics within potential small towns in

Malaysia. Based on the research methodologies employed, this research managed to carry out observation and questionnaire survey within three small towns in Malaysia and collect relevant data and information with regard to existing legislations, guidelines and policies impacting the sustenance of towns' identity through semi structured interviews with key informants from heritage organizations. This information is important as it provides the basis for development of suitable protection approaches to sustain and enhance the small towns' unique features and identity.

Furthermore, the information collected through data collection process (literature review; field observation; questionnaire survey and semi structured interviews) also provide answers to research questions of the study. In relation to the first research question: What are the unique identities and characteristics that can contribute to the overall sense of small towns? It was revealed that elements associated with identity of the towns comprised the physical characteristics including both man-made and natural features, human activities and their respective meanings and associations. It is also imperative to note that these findings recognized the crucial role of the physical built environment or more generally a place in contributing to uniqueness of the towns. As was noted in Chapter Two, the importance of place in identity development has been overlooked in built environment literature.

In regard to the second research question: Have these towns really entitled to be protected with regard to recent heritage policy and regulations? The answer based on the research presented is yes; a wide range of protection mechanisms are presently in place for protecting prominent features and identifiable characteristics of small towns in Malaysia. This research concludes that these towns are not only protected by legislative measures but also through the collaboration between stakeholder groups as well as through local community initiative programs and activities which are not legislative yet informally provided protection mechanisms for small towns in Malaysia.

However, the study further demonstrates that limited impact on the protection of built heritage at the local level suggests the inefficiency of these protection mechanisms and the need for specific heritage legislation. These findings contribute to answer the third research question of the study: Why conservation of the built heritage is relatively difficult in fact, underestimated for these towns? Although the small town is made up of numerous characteristics and identifiable elements, the study revealed that the potential of these towns is undermined by the absence of specific legislation and loopholes in existing protection mechanisms.

All objectives of the research are achieved and discussed as follows.

8.2.1 Objective 1: Identify place attachment indicators and exceptional characteristics of small towns

Three characteristics of places were identified as fundamental in contributing to the uniqueness of small towns. These include the physical built environment (man-made and natural features), human activities as well as meanings and non-visual qualities. Another important finding revealed pursuant to this objective is the six indicators of place attachment particularly the gender, age, ethnicity, place of origin, length of association and the frequency of visits. The identification of place attachment indicators and unique characteristics of places was made through an extensive review of literature. The significance of the identified indicators and components of place identity in the context of small towns in Malaysia was examined through observations and questionnaire survey within three case studies of Kuala Kubu Bharu in Selangor, Sungai Lembing in Pahang and Kampung Kepayang in Perak. The components were further validated during the semi structured interviews with the key informants within heritage organizations in Malaysia.

This research revealed that the uniqueness of small towns in Malaysia is a result of the interrelation between the three characteristics. In particular, it is demonstrated by physical elements including both man-made and natural features as well as human activities within the towns' area. Meanings and associations constitute the non-visual components that influence distinctiveness of the towns. As is being similar to those reported through a review of the literature, this research considers them to be the most fundamental components influencing the identity of a place regardless of the size. The evidence suggested that perception of elements associated with place identity is independent of the size of a place.

Physical elements particularly buildings played the most important role in influencing the uniqueness of the towns as perceived by the respondents. The majority of buildings are regarded as unique mainly because of its architectural designs and association with the towns' history. Other factors influencing the distinctiveness of buildings constitute the location, organization, uses as activity settings and the smell, sound or sight. These factors were also found to have significant influence on uniqueness of non-building structures and spaces associated with identity of the towns. This signified that the distinctiveness of man-made features is influence by similar qualities. Furthermore, the natural features appeared as the second most noticeable elements as perceived by the respondents. This reflected the importance of landscape and natural features in promoting uniqueness of small towns in Malaysia.

Human activities played an important role in influencing the distinctiveness of small towns in Malaysia through its transparency and vitality characteristics. The visibility of certain types of activities easily entraps the eyes of passerby and help to make a place recognizable thus contributing to its identity. The concentration of different types of activities also makes the towns more vibrant and noticeable to people through the crowds they attract, volume of traffic produced, variety of goods displayed as well as

the smell and noise generated, provided that the contexts for such activities to occur is presented. The evidence suggested that activities and places are mutually interdependent.

Historical associations and the significance of places in terms of its aesthetic, social, scientific, economic and political values make the towns more noticeable and memorable to the people. An attachment that people have with the towns following the meanings and associations signifies people-place relationship or place attachment as another important component that supports identity development. With the exception of ethnicity indicator, the research found that there were significant associations between attachment indicators and the perceptions of towns' identity particularly in terms of the meanings and qualities that influence the distinctiveness of places.

8.2.2 Objective 2: Investigate heritage protection measures with regard to existing plans, policies and legislation impacting development of small towns in Malaysia

This research revealed that built heritage in Malaysia is currently protected by two forms of protection mechanisms; formal and informal. The formal mechanisms include the National Heritage Act 2005; Town and Country Planning Act 1976; Federal Territory (Planning) Act 1982; Local Government Act 1976; Street, Drainage and Building Act 1976; Uniform Building By-law Act 1984; international charters, resolutions as well as development plans (National Physical Plan, Structure Plan and Local Plan) and conservation guidelines which derived from legal provision of the listed acts. On the other hand, the informal instruments constitute the collaboration between stakeholder groups as well as the local community initiative programs which are not legislative but informally protect the built heritage in Malaysia. The findings was derived through an in-depth review of legislations, established plans, policies,

guidelines and documents related to conservation of built heritage in both international and local context. The measures were validated during the semi-structured interviews with key informants from various heritage organizations.

It is argued in Section 7.3 of Chapter Seven that the locally significant places possess equal rights to be protected under the current protection mechanisms. However, it is also demonstrated that several loopholes of the mechanisms hinder the protection of the places compared to those that are of national significance. As is being practiced now, the protection is solely based on discretion of the local authority. On top of that, a lot of presumptions that goes into the protection create faultiness about the place. In this regard, it can be deduced that the existing legislations, policies and plans are still lacking and insufficient with regard to the protection of built heritage at the local level. The evidence suggested the need for specific heritage instruments that take into consideration the existing character of a place.

Numerous and distinct characteristics were indicated by key informants to be vital in constituting the uniqueness of small towns in Malaysia. Therefore, the approach to the protection of towns' identity should seeks not only integration of tangible and intangible components of place identity but also greater integration of built heritage conservation within the framework of urban planning in order to take into account their contribution as features associated with identity and also as resources for development of the towns. The approach should also consider the protection as a duty and shared responsibility between different stakeholder groups rather than being the task of government agencies only.

8.2.3 **Objective 3: Recommend suitable protection approaches to enhance and sustain the small towns' unique features and identity**

This objective was achieved through six key recommendations proposed. After considering the main outcomes from an extensive review of literature, field observations, questionnaire survey and semi-structured interviews with the key informants from heritage organizations, the following recommendations are suggested as being of relevance to the effective protection and enhancement of unique features and identity in small Malaysia towns.

a) Identification of places of local importance

Each town possesses unique characteristics of its own that contributes significantly to the individuality of a place hence to its identity. Therefore, the very first step in sustaining the identity of small towns involves the identification of places that potentially contribute to uniqueness of the towns. Initial recognition of these places will be vital for the formulation of informed and evidence-based conservation policy. Research into background information of a place is the most common and effective approach to place identification. The practice may be further complemented by observation surveys using a standardized survey form (an example is shown in Appendix A), cultural mapping or place nomination by local communities.

b) Assessment of local cultural significance

Considering the interdependence between tangible and intangible elements of place identity, it is imperative to assess cultural significance of the identified places in deciding whether or not it is worthy of protection. The assessment of cultural significance paves the way for establishment of the significance of a place and gives new insights into the potential places especially those that are previously overlooked. The ultimate aim of sustaining local places also lies in significance and values of a

place. The evidence further emphasized the need to carry out the assessment from time to time as values are constantly changing as well as called for collaboration between different stakeholders so as interests from them are equally considered. The results suggested that a place will be of significance to the locality if it satisfies one or more of the following criteria:

- Aesthetic value
- Historic value
- Scientific value
- Social value
- Economic value
- Political value

c) Identification of character-defining elements

The identification of key physical components of a place is critically important in driving subsequent conservation process and guiding the decisions that will retain the values in future. The evidence suggested that the character-defining elements comprise:

- Materials
- Forms
- Location
- Spatial organizations
- Uses
- Meanings and associations
- Smell, sound or sight

d) Documentation

Once locally significance places have been identified and assessed, the next step is to document the places. International best practices suggests that documentation paves the way for establishment of overall importance of places, serves as a guide in managing historic places and most importantly, forms the basis for all conservation and protection measures. The evidence suggested the preparation of heritage place inventory to document the extent of cultural evidence present in a place. Such inventories should comprise basic information (name of the place, owner and name of recorder, reference number, address, year of built, condition, uses, architectural styles, photographs and plans) and written in a Statement of Significance (SOS) format. The SOS consists of three basic elements; a description of place, cultural values and the character-defining elements. To this end, information on the documented places should be made easily accessible to the public by any appropriate means.
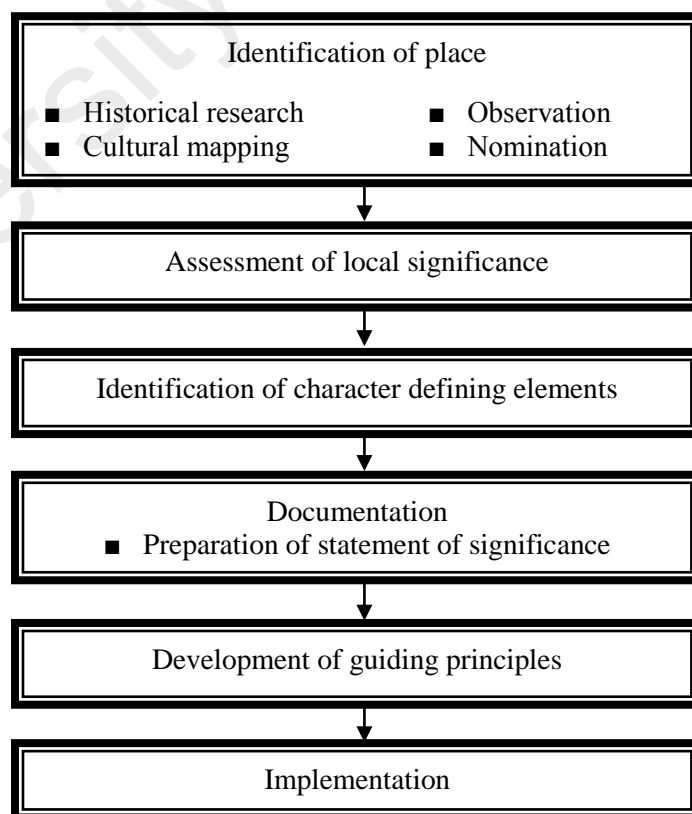
e) Development of guiding principles

Underpinned by the information collected, the guiding principles for protection of small towns in Malaysia including its implementation strategies should be carefully formulated. Considering the importance of tangible and intangible features in influencing the identity and uniqueness of small towns, the protection of both components should be considered in the principles. The study also reveals that the principles are in part based on an overall planning approach and should identify not only appropriate ways of caring for the places but also means of educating local community. As discussed in Section 7.3, effective conservation can only be achieved through enhanced awareness and appreciation of the positive values of built heritage, not only by individual owners of historic resources but also among the general public. At this point it may be useful to consult with appropriate practitioners who have

knowledge and special expertise in preparing the guidance. These professionals should also liaise with the community as well as local authority as the institution responsible for development of the town. Most importantly, the guidelines should be specifically designed for one place at a time. The results show that it is virtually impossible to have a uniform set of guidelines as different places are made up of different characteristics and identity.

f) Implementation

Following the formulated strategies, the protection approaches and guidance can be more effectively implemented through the provision of supplementary mechanisms particularly the financial incentives and technological tools wherever appropriate. The study also revealed the need for the employment of an adequate number of qualified heritage staff for the protection and enhancement of places at the local level.

The above recommendations are summarized in the following Figure 8.1.

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┌─────────────────────────────────────────┐
│            Identification of place        │
│   ■ Historical research   ■ Observation  │
│   ■ Cultural mapping      ■ Nomination    │
└─────────────────────────────────────────┘
                    │
                    ▼
┌─────────────────────────────────────────┐
│         Assessment of local significance  │
└─────────────────────────────────────────┘
                    │
                    ▼
┌─────────────────────────────────────────┐
│   Identification of character defining elements │
└─────────────────────────────────────────┘
                    │
                    ▼
┌─────────────────────────────────────────┐
│               Documentation               │
│   ■ Preparation of statement of significance │
└─────────────────────────────────────────┘
                    │
                    ▼
┌─────────────────────────────────────────┐
│         Development of guiding principles  │
└─────────────────────────────────────────┘
                    │
                    ▼
┌─────────────────────────────────────────┐
│               Implementation              │
└─────────────────────────────────────────┘
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Figure 8.1: Approaches for protection of small towns' identity

8.3   Research Contributions

This research fills the gap in existing knowledge by focusing on protection of unique features and identity of small towns which were previously overlooked. The identification of a wide range of unique and exceptional characteristics, ranging from physical features, activities and cultural values prove the potential of small towns despite their sizes. More importantly, the identification of these features provided support for continued growth of the towns as places which could bring economic as well as social benefits to not only the present but also the coming generations.

This research has presented the existing building regulations, guidelines and policies with regard to sustaining the unique features and identity of small towns. Until today, there is no existing empirical study on protection measures impacting development of small towns in terms of legislative framework. This research would also prove useful to the decision makers in establishing and securing identity of local places through key recommendations proposed. The aim of presenting the protection approaches was not only to inform an academic audience but also to serve as a guide for other non-academic audiences including the general public, local authorities, policy makers, private sector, non-governmental organizations and other key stakeholders in their pursuit of protecting the small towns in Malaysia.

8.4   Limitations of Study

In recognizing the contributions this research makes, it is important, as with any research to acknowledge key limitations. Printed and published data related to this study are difficult to obtain and not readily available. As highlighted in Section 1.3 of Chapter One, studies on conservation of smaller towns have been largely neglected. Further to this, there is no existing empirical study discusses the protection measures impacting

development of small towns in terms of legislative framework. To overcome this limitation, information were also gathered through formal and informal discussion as well as conversation with those who may have knowledge and personal records of the places such as municipal officers and local community.

While enhancing validity and reliability of the research, the adoption and practice of mixed method research also makes this study became very challenging and time consuming. Consequently, this research only managed to research into three case studies located in the northern, southern and eastern parts of peninsular Malaysia, returned and answered questionnaires by 637 residents and non-residents respondent of the towns and managed to interview nine key informants from different heritage organizations. However, the result highlighted in this research is considered sufficient for analytic mode of generalization.

8.5   Recommendations for Future Research

The limitations outlined in Section 8.4 serve an opportunity to make recommendations for future research as follows:

a) As discussed in Section 4.4.1.1 of Chapter Four, the absence of proper documentation and record on the small towns in Malaysia making the selection of case studies of the research through sampling technique unattainable. In order to enhance and further validate the research findings, more thorough study need to be carried out in other small towns in Malaysia

b) This research suggested that there is limited literature dealing with the character-defining elements or key features of a place where heritage values reside in. These features which consist of the materials, forms, location, spatial

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organizations, uses, meanings and associations, as well as smell, sound or sight formed an integral part in driving the subsequent conservation process of a place. A separate research into this matter will be very much desirable to develop a more precise category of the elements

c) The ever-evolving nature of the values (refer Section 2.4.3 of Chapter Two) as one of the fundamental components of place identity will certainly affect the findings obtained in this research. The identified places may be found significant in present day but it may be not in the future. These changes are inevitable caused by natural processes and people's responses to social, economic and technological change. In this regard, it is necessary for the identification and assessment practice to be updated regularly for the findings to remain valid

This study has endeavoured to examine the existing protection measures with regard to sustaining the unique features and identity of small towns. Forming part of the place's charm and appeal, unique and exceptional characteristics which contribute to place distinctiveness, and which embody the community's experience and have meaning, need to be identified, preserved and enhanced. Sensitivity toward the protection of the characteristics should be developed, not only in large historical towns but also, and most importantly in small towns where the original legacy of our great-grandparents may be protected but are being constantly undermined. By bringing together best international practice, the research presented provides starting point that would benefit from establishing and securing place identity.

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