

**CULTURAL HERITAGE INCENTIVES FOR THE
CONSERVATION OF TRADITIONAL SETTLEMENTS:
THE CASE OF MALAYSIA, JAPAN AND SOUTH KOREA**

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ABSTRACT

A variety of incentives mechanisms have been formulated by many countries in order to promote the conservation of their cultural heritage, specifically in preserving their distinctive traditional villages. However, the existence of these traditional villages in the contemporary landscape has been considered fragile thus as many of them have been torn down due to rapid urbanization. This research examine the conservation efforts initiated by the Japanese, Korean and Malaysian authorities in safeguarding their historic villages ranging from tangible to intangible heritage. As observed, there has been little or no research into the nature and impact of these incentives and how they might be integrated into heritage management strategies. Apart from that, scholars have criticized the so-called incentives policies due to their inability to provide equal and equitable distribution of benefits to the local residents within the effected village areas.

This research seeks to investigate the various types of incentive policies that have been applied in Japan, South Korea and Malaysia. For these three Asian countries, this research is conducted to address the overarching question of whether incentives programme that have been formulated for the communities are suitable towards their aspirations and real needs. Reflecting on the differences of the policy provisions, this research has adopted a case study approach; where the mixed methods approaches were employed, including a questionnaire survey as a tool for data gathering coupled with in-depth interviews. Formal interviews were carried out with the officials of national, state and local government in these countries. The case study assesses the communities and professionals view on the implementation of tangible and intangible heritage conservation programme.

The research is the first insightful study of the historic villages which attempts to draw out the importance of the effectiveness of the incentives programme in guiding the conservation efforts for the local economic development. Despite numerous efforts to foster community engagement in the study areas, however, the pertinent issue is still overshadowing programme implementation – does the communities were given adequate recognition in the decision making process or community engagement is just another public relation exercise? Hence, this research has also identified constraints on the current incentives policy implementation and issues due to the rapid development and its impacts to local livelihood.

Result shows there was a divergent direction between the current incentives policy and the local aspirations between sites. In most cases, the cultural heritage conservation has been found to be a catalyst to fulfil a heritage tourism advantage rather than to cater to the local community needs. Further investigations into this area seem to be necessary in order to offer a more sound and rounded guide to an effective incentives policy.

ABSTRAK

Terdapat pelbagai mekanisme insentif yang telah dirangka di kebanyakan negara dalam usaha mempromosi pemuliharaan warisan kebudayaan, terutama dalam mengekalkan keunikan perkampungan tradisional. Namun, kewujudan perkampungan tradisional di dalam landskap kotemporari kini dianggap rapuh sehingga kebanyakannya telah dirobuhkan akibat tekanan pemandaran. Kajian ini menilai inisiatif oleh pihak berkuasa di Jepun, Korea dan Malaysia dalam usaha melindungi warisan ketara dan warisan tidak ketara di perkampungan tradisi yang terpilih. Melalui pengamatan penyelidik, amat sedikit dan hampir tiada kajian berkaitan unsur dan kesan insentif ini dan bagaimana ia dapat disepadukan ke dalam strategi pengurusan warisan. Selain itu, para sarjana telah mengkritik dasar pemberian insentif ini yang dilihat tidak berupaya untuk menyediakan manfaat yang saksama dan adil kepada penduduk setempat di dalam kawasan perkampungan mereka.

Kajian ini bertujuan melihat kepada kepelbagaian jenis dasar penyediaan insentif yang dipraktikkan di tiga negara iaitu Jepun, Korea Selatan dan Malaysia. Berdasarkan kajian kes di tiga buah negara Asia ini, kajian ini cuba menjawab persoalan berhubung sejauhmana program insentif yang telah dirangka kepada komuniti ini benar-benar bersesuaian dengan aspirasi dan keperluan sebenar mereka. Melalui gambaran terhadap perbezaan dasar-dasar tersebut, penyelidikan ini mengadaptasi pendekatan kajian kes; di mana kaedah campuran telah digunakan melalui kaedah soal-selidik sebagai alat dalam pemerolehan data di samping kaedah temu-bual. Temu-bual secara formal telah dijalankan bersama dengan pegawai-pegawai di peringkat persekutuan, negeri dan kerajaan tempatan di ketiga-tiga negara tersebut. Kajian kes yang dijalankan ini cuba menilai pandangan komuniti dan profesional setempat terhadap pelaksanaan program pemuliharaan warisan ketara dan tidak ketara.

Kajian perintis ini juga ingin melihat kepentingan program insentif yang berkesan ke arah memacu pembangunan ekonomi setempat. Sungguhpun terdapat usaha memperkukuh penglibatan komuniti di kawasan kajian, namun, isu berkaitan pelaksanaan program insentif ini masih agak samar – adakah komuniti diberi ruang yang secukupnya dalam proses pembuatan keputusan atau adakah penyertaan mereka ini hanya sebagai suatu bentuk latihan hubungan awam? Oleh itu, kajian ini cuba mengenalpasti kekangan-kekangan yang wujud dalam pelaksanaan dasar penyediaan insentif semasa dan isu kepesatan pembangunan dan kesannya ke atas penduduk setempat.

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LIST OF ABBREVIATIONS

ACA	Agency for Cultural Affairs, Japan
ANOVA	Analysis of Variance
CHA	Cultural Heritage Administration, South Korea
GTWHI	George Town World Heritage Incorporated
ICCROM	International Centre for the Study of the Preservation and Restoration of Cultural Property
ICOMOS	International Council on Monuments and Sites
JPY	Japanese Yen
JWN	Department of National Heritage, Malaysia
KRW	Korean Won
MBMB	Melaka Historic City Council
MOTAC	Ministry of Tourism and Culture Malaysia
MBPP	Penang Island City Council
MWHO	Melaka World Heritage Office
OUV	Outstanding Universal Values
PERZIM	Melaka Museums Corporation
RM	Malaysian Ringgit
SPSS	Statistical Package for the Social Sciences
UK	United Kingdom
UM	University of Malaya
UN	United Nations
UNESCO	United Nations Educational, Scientific and Cultural Organization
USA	United States of America
UTHM	Universiti Tun Hussein Onn Malaysia
VAT	Value Added Tax
WHS	World Heritage Site

LIST OF APPENDICES

- Appendix A Questionnaire survey (English)
- Appendix B Interview sheet (English)
- Appendix C SPSS output of Anova between incentives programme evaluation and study areas (Japan)
- Appendix D SPSS output of Anova between tangible, intangible needs and study areas (Japan)
- Appendix E SPSS output of Anova between incentives programme evaluation and study areas (South Korea)
- Appendix F SPSS output of Anova between tangible, intangible needs and study areas (South Korea)
- Appendix G SPSS output of Anova between incentives programme evaluation and study areas (Malaysia)
- Appendix H SPSS output of Anova between tangible, intangible needs and study areas (Malaysia)

University of Malaysia

CHAPTER 1

INTRODUCTION

1.1 Background of the Research

The impact of globalization on historical sites worldwide has been as vast as it has been varied. Most cities and countries, however, are struggling with the challenges of conservation of traditional settlements due to the rapid urbanization process. Thus, this rapid economic development for instance in Asia has caused the demolitions of some historic districts to make way for new development and this has resulted in an alteration of the socio-economic landscape and unsettling communities imbalances.

This research will look at the cultural heritage incentives for the conservation of traditional settlements in Japan, South Korea and Malaysia. These traditional settlements reflect the unique assets and potentials that could be a base for future development as well as for sustainable communities. This research tries to evaluate the success of the cultural heritage incentives for the conservation of traditional settlements, and how the conservation of the tangible heritage can also be enhanced through the conservation of intangible heritage, especially to preserve the spirit of the unique local values in these three Asian countries.

1.2 Problem Statement

A wide variety of incentives programmes have been formulated by the national authorities in Japan, South Korea and Malaysia in order to promote the conservation of cultural heritage, specifically in preserving their distinctive traditional villages. However, the coexistence of the traditional villages in the contemporary landscape has

been considered fragile thus for these three countries, as many of them have been torn down due to rapid urbanization. But these incentives programmes have been found to be predictably far-ranging and dissimilar between properties, areas and sites in the study areas (McClearly, 2005).

Nevertheless, traditional settlements have been found to reflect the unique combination of the natural, cultural and social characteristics of the urban and sub-urban fabrics. However, in spite of its potential as the typical settlement type in the pre-modern era, the traditional settlement has barely been spared by the modernisation phenomena. Numerous studies have attempted to explain the importance of preserving traditional settlements in the challenging urban landscape. For example, studies by Jones (1997), Saleh (1998a) and Sharifah Mariam Alhabshi (2010) have done so. Other researchers such as Alberts and Hazen (2010) as well as Pendlebury, Short and While (2009), have attempted to emphasize the importance between the use of authenticity and the integrity principles in guiding the preservation efforts as well as balancing the needs and goals of the multiple stakeholders in these historic areas.

Moreover, potential conflict might also be found to exist if there was a mismatch between the effectiveness of the current incentives policy and the residents' needs on the actual site. According to Stern et al. (1986), the financial aspects of a conservation incentives programme were found not to be the only important ones. They have pointed out that the success of an incentives programme might depend on its ability to get the attention of its intended audience; and to communicate in a way that could be understandable and credible as well as to address itself to the users' needs. Success might depend not only on the size of the incentives offered but on the form of the incentives and on the way the programmes have been organized, marketed, and

implemented. This view has been supported by Meng and Gallagher (2012) who have found that a single incentive might be more effective in a particular area and thus, the success of the incentives programme would require various efforts, neither internally nor externally.

For the above reasons, in dealing with the effectiveness of the current incentives programme, this study has taken a stand by which a policy formulation of the cultural heritage conservation and incentives programme has to take a look seriously at the real needs of the residents or local communities. This view is in line with a research conducted by Zainah Ibrahim (2007) who has found that the present process of the community involvement in the Malaysian urban conservation project has been inadequate to promote sustainable communities. Her research findings have proved that an imbalance of power and control existed which had required a practice-oriented framework for a better coordination and collaboration between the stakeholder organisations.

In addition, conservation and urbanization conflicts are increasingly gaining prominence for the urban morphology of cities in the developing world. Sharifah Mariam Alhabshi (2010) has examined the urban renewal programme in two Malay urban settlements in the city centres of Kuala Lumpur and Singapore. Her research asserts that the redevelopment plan of Kampung Bharu in Kuala Lumpur could slowly erase the Malay cultural identity as similar consequences were found to have happened to Geylang Serai in Singapore. She added that the redevelopment of Geylang Serai has contributed to the disappearance of the tranquillity of the settlement and all signs of the Malay historical settlement. In a similar vein, Yeoh & Huang (1996) have stated that the redevelopment of Kampong Glam in the historic district of Singapore has also created

conflicts of the present legislation boundaries. Furthermore, according to Lee (1996), historic districts of the inner city in Singapore which were previously rich with cultural heritage were often demolished and replaced by modern high-rise buildings. Concerns for the need for urban conservation have also been highlighted by Saleh (1998b) in his study which found that the Saudi Arabian capital Arriyadh has started to lose its regional characteristics due to the social and cultural changes taking place to be replaced by modernity.

In a similar vein, the United Nations Human Settlements Programme (2006) has reported that many historic districts all over the world have been desecrated. Over the past decades, many inner cities are experiencing distress and consequently also experiencing the lack of historic property maintenance, traffic congestion, outdated infrastructure and poor government services. These problems have led to the migration of inhabitants to the outlying settlements leaving behind unoccupied buildings and an ageing population. In a worst-case scenario, there were residents who remained but have undertaken to haphazardly modernize their homes to the detriment of the previous architectural heritage.

In the current scenario, people across the world have realised the value of the preservation of the local heritage and culture from the perspectives of human and urban development. Cities around the world have been criticised for becoming the similar looking concrete jungles of energy-guzzling and densely packed high-rises. However, there are luckily a few landmarks left that differentiate some cities. In Asia, old established local neighbourhoods are being demolished rapidly to make way for the so-called development. In the end it displaces the local residents while making the city an even more crowded and 'hot canyons of ugly concrete boxes' (Ahmad Najib, 2009).

Moreover, tourists are usually looking for the unique and authentic aspects of a city's local heritage and native culture, places and things which clearly differentiate it from others places (Macleod, 2006).

In Malaysia, there has been an emergent recognition of the role of the cultural heritage as an instrument for urban renewal and local community development. This should be continuously done for the benefit of our multicultural society. However, this effort should be conducted with proper improvement such as with national good practices or a national framework for the preservation and conservation of these historic properties. For instance, A. Ghafar (2006) stressed that it is critical for any nation to integrate the cultural heritage conservation within a broader framework of sustainable development.

Conserving urban cultural heritage such as historical buildings, sculpture, art forms, festivals, dance, music, and so on may seem less of a priority as compared to the other more persistent issues such as poverty alleviation, job creation or the infrastructure development for developing countries. However, effective conservation of heritage resources not only help in revitalising the local economy of cities, nevertheless can also bring about a sense of identity and belonging to the community. Srinivas (1999) has pointed out that it is important, therefore, to discuss and debate issues of heritage conservation within the whole process of urban development as well as integrate it with other related issues such as revitalisation of the local economy, tourism development and local governance. He again stresses that it is vital not only to protect tourism resources but also to encourage community development that focuses on cultural landscapes in response to the needs of our future generations, inherent in its development pressures, economic conditions, and drive for modernization.

However, policy formulation to guide effective cultural heritage incentives programme are still lacking in many countries [see Stern et al. (1986), Roseland (2005) and Meng & Gallagher (2012)]. This research attempts to show that: “Many conservation programmes that have been created for the communities are not suitable towards the fulfillment of their aspirations and real needs”. Therefore, this study hopefully may be found to be suitable in a way towards enhancing our understanding of how successful incentives programme can lead to the implementation of the relevant best practices for the local or international policy guidelines.

1.3 Research Questions

The overarching research question addressed by this study which was whether the incentives programmes formulated for the communities in Japan, South Korea and Malaysia are suitable and satisfactory towards the fulfillment of communities’ aspirations and ‘real’ needs? The complementary research questions have been identified as follows:

- (a) What are the current incentives policies offered for the conservation of the traditional villages?
- (b) How the incentives programmes work?
- (c) What are the limitations of the incentives policies in meeting the community needs?

1.4 Aim and Objectives

The aim of this research is to access the heritage incentives schemes provided by the authorities in Japan, South Korea and Malaysia to ensure sustainable communities in the heritage places. In order to achieve this aim, the following objectives are identified:

- (i) To explore the fundamentals of incentives mechanisms in safeguarding cultural heritage.
- (ii) To assess the planning, funding and policy tools of the heritage incentives schemes for the conservation of the traditional settlements.
- (iii) To evaluate the views of the local communities and stakeholders on the effectiveness of the conservation incentives programmes.

This research tries to achieve the research aims through an extensive study of the relevant literature together with the individual implementation of a case study with the heritage managers, local authorities, communities and NGOs in these three countries.

1.5 Research Significance

The concept of sustainable communities would generally benefit multiple sectors particularly the players dealing with urban conservation. Presumably, the researcher would like to reiterate that the essential of sustainable development approach in this research hopes to provide an understanding to the local authorities and the related government agencies as a tool in order to improve the current conservation incentives programmes so as to promote the preservation of the tangible and intangible cultural heritage in these three countries.

It has been found to be critical to identify the appropriate indicators in order to face the challenge of making historical areas with a sense of place and they are relevant to the urban fabric. This research would also hopefully benefit the tourism industry where native culture and identity are necessary for the survival and prosperity of the local community in each of the three Asian countries. The relevance of this research would also hopefully contribute directly to the communities' welfare in these historical areas in response to the implementation approach in order to ensure the continuity of the sustainable communities in Japan, South Korea and Malaysia.

1.6 Scope of Research

This research provides the foundation for a new strategy on establishing heritage incentive schemes through an understanding of the general concepts of tangible and intangible cultural heritage. The parties who are involved in cultural heritage conservation are the federal, state and local authorities, private sectors, NGOs, and most importantly the local communities who are directly involved in the area. The reason for focus on these parties is that they are the key players of the conservation activities. Therefore, they have to have the explicit knowledge and to share the characteristics of their cultural heritage, social relationship and common economic interests.

This research lies in the field of cultural heritage conservation and how it impacts upon sustainable communities. It tries to investigate the state of the art, how and in what way the incentives mechanism could be beneficial to the communities in the traditional settlements. As such, the aim of this research is to differentiate the heritage incentives schemes provided by the authorities to ensure sustainable communities in heritage places. Thus, the research focuses on the implementation of the heritage incentives schemes in selected traditional settlements in Japan, South Korea and Malaysia.

Realising that this research is a case study, it attempts to look into ways at how these countries could conserve their traditional settlements with special emphasis on the conservation of their tangible and intangible heritages. The case studies of this research constitutes three (3) traditional settlements each in Japan, South Korea and Malaysia respectively. These particular traditional settlements are the unique traditional villages which have remained in traditional settings for ages, reflecting their rich cultural and heritage values. These traditional villages that have been included in this research survey are shown in **Table 1.1**.

Table 1.1: Selected case study of traditional villages in Japan, South Korea and Malaysia

Japan	South Korea	Malaysia
i. Ainokura Village, Gokayama, Toyama Prefecture.	i. Bukchon Hanok Village, Seoul.	i. Morten Village, Melaka.
ii. Kawagoe, Saitama Prefecture.	ii. Hahoe Village, Andong.	ii. Chitty Village, Melaka.
iii. Ogimachi Village, Shirakawa-go, Gifu Prefecture.	iii. Yangdong Village, Gyeongju.	iii. Clan Jetty Village, George Town.

The scope of the research would answer the need for a workable framework for the development of the conservation incentive schemes in order to ensure sustainable communities in these three countries. In this regard, these villages could best represent Japan's, South Korea's and Malaysia's traditional settlements.

1.7 Conceptual Framework for the Cultural Heritage Incentives to Ensure Sustainable Communities

As the understanding of heritage changes and the scope of it widens to include the living heritage, the involvement of communities in the cultural heritage conservation and management has become critical. In this research, the focus has been on the communities who own the unique cultural heritage. In relation to that, this research was

conducted to address the overarching question, of whether the incentives programmes formulated for the communities in Japan, South Korea and Malaysia suited to the aspirations and real needs of the local residents.

Figure 1.1 represents the framework of this research with the aim to establish the sustainable communities framework for Malaysia, specifically in the context within the boundary of the traditional settlements. According to Kang (1999) traditional settlements of Korea have reflected a unique combination of the natural, cultural and social characteristics of the urban and sub-urban fabrics. Previously, the conservation efforts seem to have focused on maintaining the physical forms of the buildings or the landscape.

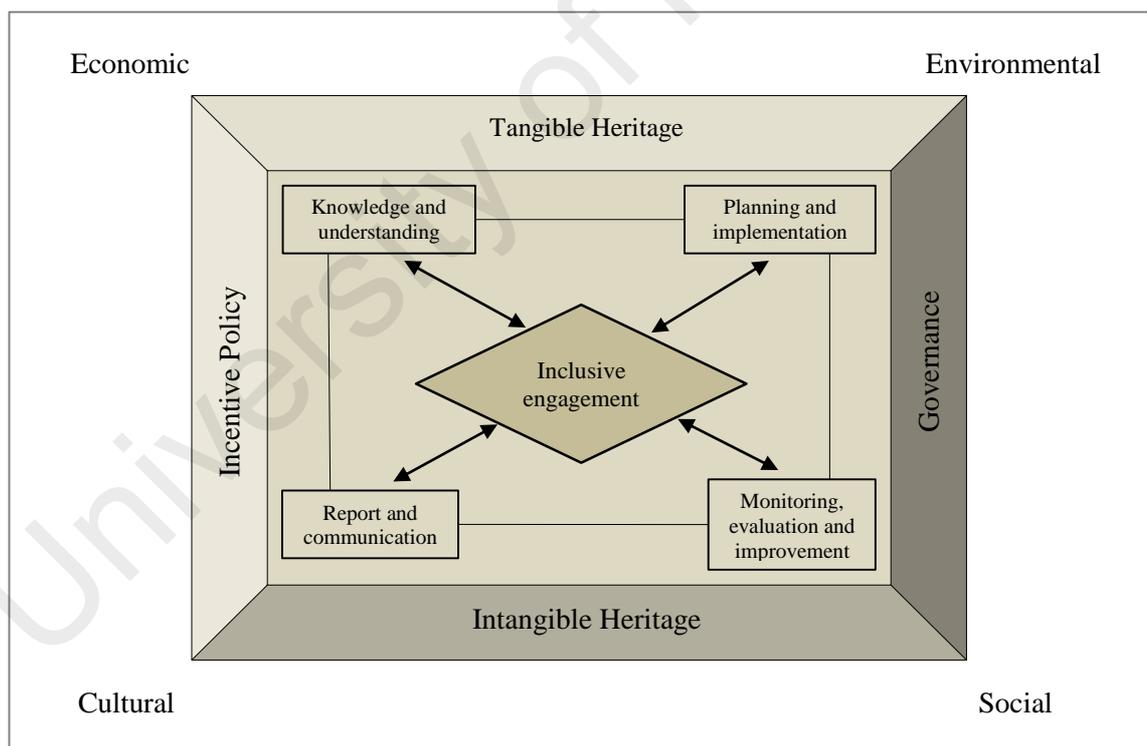


Figure 1.1: Framework of the cultural heritage incentives for sustainable communities

Source: Adapted from Zancheti & Hidaka (2011), Harvey (2011), Henderson (2008), Marschalek (2008), Kato (2006) and Kang (1999)

Therefore, this research bases its approach by looking at the work done by Saleh (1998a) and Sharifah Mariam Alhabshi (2010). Both of them have attempted to explain the importance in preserving the traditional settlements in the challenging urban landscape in Saudi Arabia and Singapore respectively. With this respect, this research has used the concept of the sustainable conservation (see Zancheti and Hidaka, 2011) on measuring urban heritage conservation, together with the Operational Guidelines for the Implementation of World Heritage Convention (UNESCO, 2013b). Looking at several sustainability models, this research adapt the sustainable communities approach by looking at the unique combinations of the economic, environmental, cultural and social characteristics of the historic neighbourhood (Marschalek, 2008; Ercan, 2011; Keitumetse, 2011; Scerri & James, 2009; Henderson, 2008; Kato, 2006; and Kang, 1999).

In analysing the best practices, the framework of this research is basically divided into four main indicators as shown in **Figure 1.1** namely the tangible heritage, intangible heritage, incentive policy, and the governance. Since 1975, there has been scholarly discussions about ‘heritage’; when, how, what and why it should be done? Most of the discussions centered on the aesthetic, economic and the environmental values are found to be embodied in the built heritage. Later on by 2003, as noted by Yahaya Ahmad (2006), through the adoption of the Convention for the Safeguarding of the Intangible Cultural Heritage (UNESCO, 2003) the concepts of cultural heritage has broadened, from merely the concerns on the physical materials to include the intangible heritage as well. Parallel to the previous broader definitions, initially considering the historic and artistic values; the current definitions contain the cultural value as well, which include the value of identity and the capacity of the object to interact with memory (Vecco, 2010). Since the concept of the tangible heritage, intangible heritage, incentives policy

and governance are centered on the conservation policies, therefore it is compulsory for this research to be carried out systematically on the current incentives packages in order to understand the actual gap between implementation and documentation.

In this research, the focus has been on the cultural heritage conservation where the incentives policies perform as a tool in preserving the traditional settlements. The key ingredient to promote the sustainable communities principles is to understand the real needs of the communities in the conservation area. This research has adapted an effective cultural heritage management system, as recommended by Harvey (2011). His systematic process includes identifying and understanding the cultural heritage values; planning and implementation; monitoring, evaluation and improvement of the heritage programme; and report and communication. Moreover, according to Goetz (2010) for an incentives programme to be successful, it has to communicate to its audience in a way that the audience is predisposed to understand. This might require preparing materials such as reports of the programme and conducting workshops and courses for the benefit of the affected communities.

This research has also based its approach by using the 'sustainable communities' principles and Bennett's hierarchy in evaluating the incentives programme implementation in the study areas (Bennett, 1975). By using Bennett's hierarchy, it hopes to describe a programme's logic and its expected links from inputs to the end results. According to the model, the hierarchy of evidence for the programme evaluation can be classified into seven levels namely: the programme's resources, the programme's activities, the programme's participation, the programme's reactions, the programme's learning, the programme's actions and the programme's impacts. Moreover, Wilton, Baynes, and Bluett (2013) have viewed the benefits of the incentives programme as:

A well designed and implemented incentives programme will take into account the positive and negative aspects of incentives programmes and the programme benefits to the community (p. 4).

Therefore, this framework may interpret the intertwined nature of the incentives programme and the impacts to each component which could lead to the development of sustainable communities in the traditional settlements.

1.8 Limitations of the Study

The aim of this research is to assess the heritage incentives schemes provided by the authorities to enable communities to be sustainable in the selected traditional settlements in Japan, South Korea and Malaysia. It has examined the role of the key players, both public and private in the conservation of the traditional settlements specifically assessing the planning, funding and policy tools of the incentives scheme granted by the relevant authorities. The research findings have been grounded upon a series of field case studies, therefore the findings of this study are limited by:

- i. the number and type of cases selected in order to develop and examine the effectiveness of the current incentives policy empirically (only nine case studies were selected from the Asian region),
- ii. the research fieldwork required a high linguistic demand for the language and communications skills with all levels of respondents especially in Japan and South Korea where most of the populations could only speak in their native languages,

- iii. the participations of individuals in the study was within the traditional settlement boundaries and required voluntary effort and willingness directly from the respondents,
- iv. working across multiple sites and multiple lingual individuals had represented a significant challenge to the researcher, particularly the need to dedicate sufficient time to produce detailed field-notes. Also often there were practical difficulties in locating some participants and interpreters who were particularly foreign with the research theme, and
- v. when conducting research in a foreign country e.g. Japan and South Korea it required the researcher to understand a new culture, and most notably in the field of social sciences it would require much understanding of the culture of the host country as part of the data generation techniques.

1.9 Structure of the Thesis

The thesis comprises eight chapters (**Figure 1.2**). Part 1, focuses on the theoretical aspects discussed in Chapter One, Two and Three. It is followed by Part 2 of the thesis which focuses on the empirical investigations of the study (Chapter Five, Six, Seven) starting from the methodological design addressed in Chapter Four. Part 3 of the thesis will discuss and conclude the study based on the findings from the research investigations as discussed in Chapter Eight and Chapter Nine.

Chapter One is the foundation chapter of the thesis. It provides the general introduction to the research work and elaborates upon the whole process of the research study in general. It establishes the background of the research, problem statement, research questions, aim and objectives, research significance, scope of research,

conceptual framework for the cultural heritage incentives as well as the structure of the thesis.

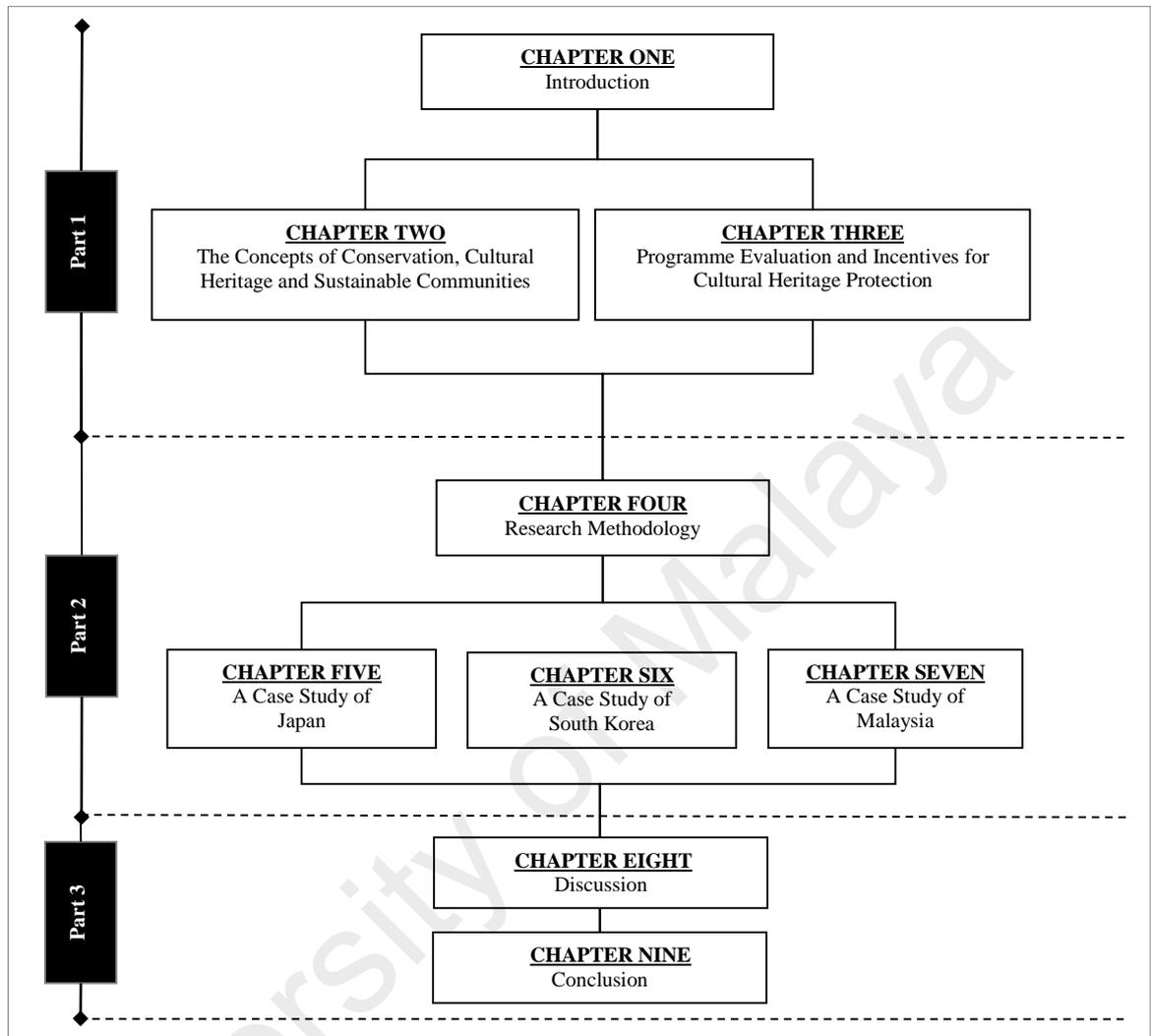


Figure 1.2: Overview of the thesis structure

Chapter Two begins by laying out the theoretical dimensions of the research, and looks at how the concept and issues of conservation of the tangible and intangible cultural heritage and sustainable communities. The chapter starts with reviewing the conservation philosophy, the conservation principles and movement, the evolution of the tangible heritage to intangible heritage, the concept of the Outstanding Universal Values (OUV) and elucidates the cultural heritage definitions as a focal point. It also discusses the current issues and challenges in preserving the historical areas from selected regional experiences as well as the characteristics of the sustainable

communities. It addresses some of the drawbacks of the existing conservation practices in Japan, South Korea and Malaysia and helps to fill the gaps in our understanding of the cultural heritage preservation in the current context.

Chapter Three reviews the concept of the programme evaluation with special emphasis on establishing the incentives schemes for the cultural heritage protection. In this regard, financial and non-financial incentive schemes are considered as the focus of discussion. The chapter covers the relevant legislations in relation to the development of the heritage incentives from the regional and international policy dimensions.

Chapter Four elaborates further on the methodological design used in this study. This chapter comprises a discussion on developing the methodological design and data handling process. It also explains how the data were obtained from the research participants and how the research techniques and instruments were developed. For this research, the research process consisted of six main steps: (1) Formulating a research problem; (2) Conceptualising the research design; (3) Constructing instruments for data collection; (4) Selecting a sample; (5) Collecting data; and finally (6) Analysing data. A pilot study and a reliability test were done to verify whether or not the results produced in this study were consistent and reliable. As this research has used a case study approach as a basis, the following three chapters will discuss further on the findings and results based on the perceptions of the suitability of the incentives programme for the local communities and the stakeholders in these three countries.

Chapter Five explains an actual case study outcome from the Japanese implementation of the incentives programme. In addition to this, the earlier section elaborates the conservation movement, cultural heritage law and types of heritage incentives systems

in Japan. This case study in Japan has been explained by an in-depth outcome based on the data obtained from the responses of the selected three traditional settlements in Japan namely the Kawagoe, the Ainokura Village and the Ogimachi Village.

Chapter Six illustrates in detail the case study of three South Korean historic village. The chapter provides a brief overview of the Korean cultural heritage movement, laws governing the cultural heritage protection and the administration of the cultural heritage in South Korea. The chapter also discusses findings based on the empirical data obtained from the responses of the selected three traditional settlements in South Korea namely the Bukchon Hanok Village, the Hahoe Village and the Yangdong Village.

Chapter Seven highlights the analysis of the results from the case study of the Malaysian cultural heritage context. It focuses on the development of the country's cultural heritage legislations, incentives and funding policy, relevant organisations related to the cultural heritage preservation and contents of the incentives programme. This research analyses findings of three cases of the selected settlements in Malaysia namely the Melaka's Morten Village and the Chitty Village and the George Town's Clan Jetty Village.

Chapter Eight presents the main findings derived from the quantitative and qualitative data collected in the three countries under studies. This study set out to determine the overarching question, which was whether the incentives programmes formulated for the community have been found to be suitable to the aspirations and 'real' needs of the local residents. It evaluates the findings in relation to the present policy framework for understanding and managing the cultural heritage incentives programme for the conservation of traditional settlements in order to establish the sustainable community.

Chapter Nine summarises the main findings, contribution to body of knowledge, lesson learned and the recommendations. The lessons learned section highlight on how to better understand the ways in which effective incentives policy can be constructed by looking at the policy framework of Japan and South Korea to attain the sustainable communities in the Malaysian context. The research recommendations are proposed to hopefully enhance the identified findings. This would help to generate more contributions to the current body of knowledge within the similar interest and field of research.

1.10 Chapter Summary

This chapter briefly discusses the background of the research study and emphasises the issues and the research gap in the existing incentives programmes towards conservation efforts as policy tools. Moreover, this research has attempted to draw out the importance of preserving the tangible and intangible heritage values within the traditional settlements boundary in order to ensure sustainable communities in the historic areas. This chapter would wind-up the whole discussion whereby the researcher would also denote the research scope, the conceptual framework of the study, the limitations of the study and the structure of the thesis. The following chapter will be drawing upon the theoretical dimensions of the research and discusses the related literature that would be the basis of this research.

CHAPTER 2

THE CONCEPTS OF CONSERVATION, CULTURAL HERITAGE AND SUSTAINABLE COMMUNITIES

2.1 Introduction

This chapter outlines the various perspectives on the concepts of conservation, cultural heritage and sustainable communities reviewed from the related literature. It examines the definitions of conservation, the tangible and intangible heritage from the perspective of the United Nations Educational and Scientific Organization (UNESCO). This chapter also discusses the national concepts and practices of cultural heritage with special reference to Japan, South Korea and Malaysia. Several key issues and challenges confronting the perpetuity and international perspective of the cultural heritage are explored in the light of the immediate threats and pressures of rapid urban development in these three countries. Initiatives of the conservation movement in order to ensure sustainable communities are also highlighted as a means to safeguard the living communities' cultural heritage for the benefit of the future generations.

For the past 40 years since the World Heritage Convention was declared in 1972, there have been numerous international efforts to conserve historic heritage, that lead to various changes in the heritage conservation and management perspectives. Initially, most states parties tended to focus more on the conservation of physical heritage per se. However, the heritage conservation intention has shifted to the people and community who own, use and live within the heritage boundary.

According to Rodwell (2007) the concept of urban conservation has been with us since the 1960s at least, while the concept of sustainable communities originated in the 1980s and thus has become one of the core agendas of human ecology. Although their roots are different, conservation and sustainability share a common ground. This chapter sets out to examine how these agenda relate to each other in the context of historic areas.

2.2 Conservation Philosophy

Two of the great documents that established the foundation for an internationally accepted conservation philosophy are the Athens Charter (1931) and the Venice Charter (1964). These charters have helped to develop concepts and influenced thinking of conservation in many different countries. Other charters and recommendations such as the ICOMOS Australia's Burra Charter and the ICOMOS Japan's Nara Document on authenticity have further provided a solid basis for developing a philosophical approach to the conservation activity when conventions, through their legalistic nature, are less able to do so.

According to Pickard (2001), these documents have undoubtedly influenced the formulation of laws and, perhaps more appropriately, policies and attitudes. However, there remains considerable differences in terms of approach and also in the interpretation of terms such as 'conservation' and 'restoration' and also in the relative importance between conservative repair, maintenance, and restoration, as well as furthermore, in the ethics of reconstruction as a perceived avenue for the protection heritage policy.

In Europe, the first awareness of conservation began in the 19th century and the first international statement of preservation was dated back to 1964 with the Venice Charter,

a policy statement of the UNESCO (Repellin, 1990). Larkham (1996) has written the most complete synthesis of the conservation debates. In his synthesis, he has pointed out views by Clark (1969) on human civilisation by which a civilised man 'must feel that he belongs somewhere in space and time, that he consciously looks forward and looks back' (p. 4).

The term 'conservation' used by the World Heritage Convention does not specifically define conservation. Throughout the Convention, reference was made to the "identification, protection, conservation, presentation and transmission to future generations of the cultural and natural heritage" (p. 12). Article 5 of the Convention makes reference to a number of "effective and active measures" that can be implemented by States Parties in ensuring that this "identification, protection, conservation, presentation and transmission" present in the national agenda (UNESCO, 1972, p. 3).

Australia's Charter for the Conservation of Places of Cultural Significance (The Burra Charter) defines 'conservation' as "all the processes of looking after a place so as to retain its cultural significance" (ICOMOS, 1979, p. 1). It includes maintenance and may according to circumstances; include preservation, restoration, reconstruction and adaptation and will be commonly a combination of more than one of these.

The Operational Guidelines for the Implementation of the World Heritage Convention (1992) however, does not include a definition of 'conservation'. The Operational Guidelines in Paragraph 3 (ii) have stated that one of the four essential functions of the World Heritage Committee is to "monitor the state of conservation of properties inscribed on the World Heritage List" (p. 1). Guidelines for monitoring the "state of

conservation" of properties inscribed in the World Heritage List are featured prominently in the Operational Guidelines (Section II).

In 1992, New Zealand's Charter for the Conservation of Places of Cultural Heritage Value defines 'conservation' as "the processes of caring for a place so as to safeguard its cultural heritage values" (ICOMOS, 1992, p. 1). The purpose of conservation is to take care of places of cultural heritage values, their structures, materials and cultural meaning.

Conservation is used interchangeably with preservation, safeguarding and protection in the UNESCO Operational Guidelines. The term 'preservation and conservation' in Paragraph 64 (d) are used to refer to the "state of preservation/conservation" section of the nomination form (UNESCO, 1996). Paragraph 24 (b) (ii) of the Operational Guidelines stipulates that cultural properties included in the World Heritage List must "have adequate legal and/or contractual and/or traditional protection and management mechanisms to ensure the conservation of the nominated cultural properties or cultural landscapes".

The Operational Guidelines also include reference, without definition, to "conservation policy" (Paragraph 27(ii)), "conservation scheme" (Paragraph 34), "preventive conservation" (Paragraph 69) and "day-to-day conservation" (Paragraph 70) (UNESCO, 1996).

A broader perspective has been adopted by joint Japan and UNESCO Nara Document on Authenticity (1994) which defines conservation, specifically with reference to the cultural heritage as "All efforts designed to understand cultural heritage, know its

history and meaning, ensure its material safeguard and, as required, its presentation, restoration and enhancement” (p. 48). As rightly noted by Rodwell (2007), the Nara Documents was regarded essentially as a route to embracing non-European cultural traditions into the World Heritage fold.

English Heritage (2008) defined conservation as “a process of managing change to a significant place in its setting in ways that will best sustain its heritage values, while recognising opportunities to reveal or reinforce those values for present and future generations” (p. 71). This essence of modern conservation is founded in the new historical consciousness and in the resulting perception of cultural diversity. Conservation is commonly referred to as “recapture a sense of the past and to preserve, conserve and restore as much of the existing fabric of its original condition and situation” (ibid).

The approach of conservation varies from culture to culture. Cohen (2001) has suggested that the aim of conservation to promote life is characterized by the strong sense of continuity but the aesthetic qualities are not sufficient to achieve this aim. The focus should not be only on the monuments; everyday urban activities should also be rediscovered.

According to Feilden (2003), conservation of historic buildings is the action taken to prevent decay and manage change dynamically. It embraces all acts that prolong the life of the cultural and natural heritage, the object being to present to those who use and look at the historic buildings with wonder the artistic and human messages that such buildings possess. Conservation encompasses the activities that are aimed at the safeguarding of a cultural resource so as to retain its historic value and extend its

physical life. All nations share a broad concept of conservation that embraces one or more strategies that can be placed on a continuum that runs from least intervention to greatest; that is, from maintenance to modification of the cultural resources.

2.3 Urban Planning and Urban Conservation

Communities live and work in town and cities. As society changes so does urban form, responding to accommodate change and growth. For its users, residents and visitors in city has always been a cultural interpretation of the physical environment through personal identification and attachment (Orbasli, 2002). Numerous studies have attempted to explain the concept of urban planning and urban conservation which are closely related (see Lee, 1996; Cohen, 2001; Tallon; 2010; Colantonio & Dixon, 2011; Chen et al., 2013). According to Wheeler (2004), the agenda of urban planning has broadened greatly over the past century (**Figure 2.1**).

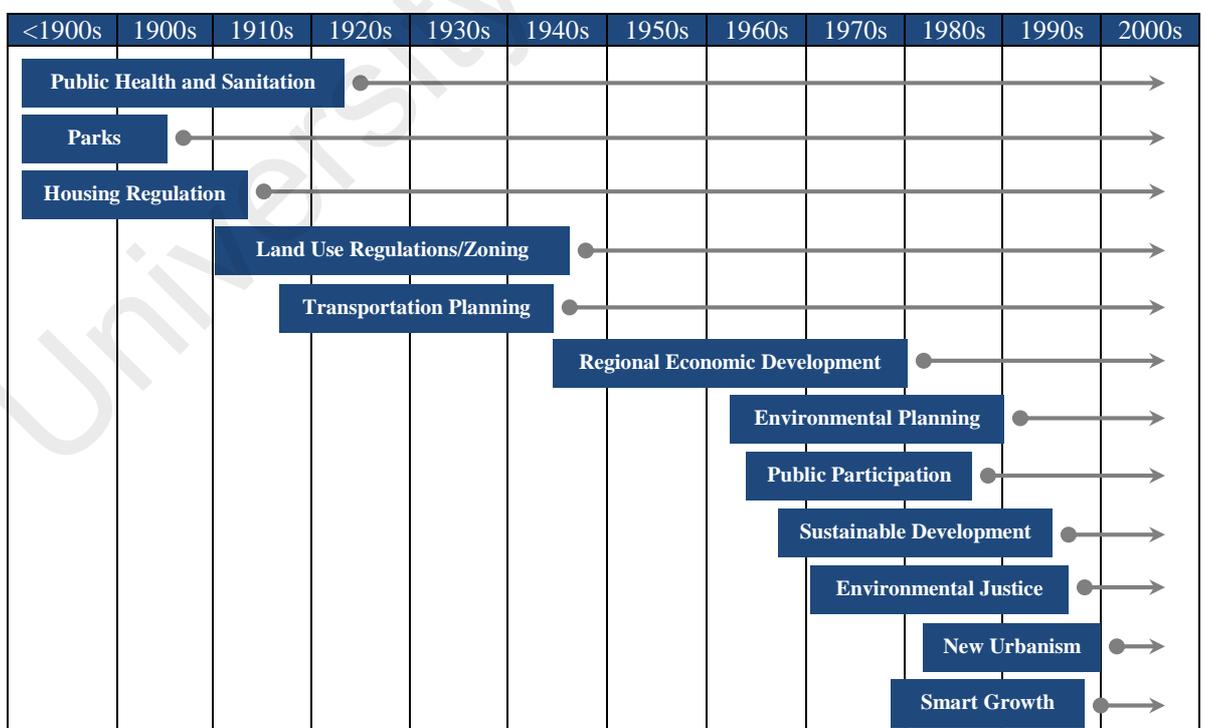


Figure 2.1: The evolving agenda of urban planning

Source: Wheeler (2004, p. 18)

In the first half of the twentieth century, the evolving agenda of urban planning had focused on the aspects of public health and sanitation, parks, housing regulation, land use regulation/zoning and transport planning. Later in the second part of the century, the urban planning agenda was shifted to the regional economic development, environmental planning, public participation, sustainable development, environmental justice, new urbanism and smart growth. According to Rodwell (2007) cultural heritage is seen both as an essential component of affirming and promoting national identity as a cornerstone of sustainable development.

Urban conservation is a practice of urban planning and development whereby significant historical, architectural, and cultural values in the urban areas are highlighted and accentuated. Maguire (1982) has pointed out that the aim of urban conservation must be to enhance the environment and ensure its continuity as a desirable place to live in as well as and relating the human to a culture. Conservation is not simply an architectural deliberation but also an economic and social issue.

Urban conservation refers specifically to the protection and preservation of the elements of the urban heritage from being destroyed forever or from being restored without proper guidance, planning, control, and management. The major elements of the urban heritage include buildings of significant architectural values, historical sites and unique local cultures. In Malaysia, Japan and South Korea as well as many countries, such elements are commonly found in many heritage towns and cities. According to Ahmad Sanusi Hasan (2009) in his book on *Contextual Issues of the Built Environment in Malaysia*, urban conservation can be classified worldwide into three general categories which are building, area, and cultural conservation.

2.3.1 Building Conservation

According to Ahmad Sanusi Hasan (2009) 'building conservation' refers to the practice of keeping intact all buildings bearing significant historical and architectural values. Building conservation is usually implemented through various stages including the listing and grading of historic building; evaluating building to be gazetted under the laws, preparing proposals for building conservation; and implementing conservation projects under expert supervision. However, Shinbira (2012) might have a more convincing definition on building conservation when he defines it as "is generally involves the renovation of old structures, which could bring them back to fulfilling their original function by contemporary standard or adapt them to new uses" (p. 256).

2.3.2 Area Conservation

'Area conservation' refers to the preservation of specific sites having elements, buildings, and monuments of significant historical and architectural values. It includes the preservation of landscape elements and street furniture such as trees, water fountains, lampposts, arches and gateways, benches, and signages (Ahmad Sanusi Hasan, 2009). Area conservation can also include the adoption of building control measures, façade treatments, building height, design control, and landscaping.

According to Lih (2005) area conservation is designated according to their architectural and townscape qualities. However, he added that while many of the area conservations have been successfully regenerated or revitalised, the spirit of the places has often been altered. The reason for the change is possibly because that the new use might not be appropriate and the need to revitalise the area was in order to suit the contemporary lifestyle.

2.3.3 Cultural Conservation

Nolan (2005) has drawn on an extensive meaning of 'cultural conservation'. He has referred to it as "systematic efforts to safeguard knowledge, customs and materials and the natural resources on which they are based" (p. 51). He added that the primary goals of cultural conservation projects are "to sustain the cultural and ecological diversity within modernising communities and landscape, to promote the active engagement of community members in local resource management and to mobilise government support for the preservation of the regional heritage" (p. 55) (ibid).

On the other hand, Orbasli (2000) has stressed that urban heritage is an interpretation of history by a wide range of users; its value, though, is not simply in the historic attributes of the built fabric and spatial aspect of the townscape, but also in the life of its contemporary resident community, differentiating it from other forms of heritage. This view has been supported by Malik (1993) who has mentioned that "the consideration of the human living environment cannot be divorced from the considerations of the living society itself" (p. 1). Traditional cultural resources may be tangible such as vernacular architecture, sacred landmarks, ethnic foodways and folk arts. Others are intangible such as regional music and dance, storytelling, customs and expressive oral traditions (Nolan, 2005).

2.4 Conservation Principles

What does conservation mean? Berducou (1996) has defined conservation as "the ensemble of means that, in carrying out an intervention on an object or its environment, seek to prolong its existence as long as possible" (p. 250). She added that the aim of conservation is to retain or recover the cultural significance of a place and

must include provision for its security, its maintenance and its future. However, according to Rappoport (2012) conservation is based on a respect for the existing fabric and should involve the least possible physical intervention. Conservation of a place should take into consideration all aspects of its cultural significance without unwarranted emphasis on any one at the expense of others. The conservation policy that is appropriate to a place must first be determined by an understanding of its cultural significance and its physical condition.

To better understand the conservation principle, English Heritage (2008) has established the benchmark for conservation and has promoted a comprehensive framework for the sustainable management of the historic environment based on six key principles:

1. The historic environment is a shared resource
2. Everyone should be able to participate in sustaining the historic environment
3. Understanding the significance of places is vital
4. Significant places should be managed to sustain their values
5. Decisions about change must be reasonable, transparent and consistent
6. Documenting and learning from decisions are essential.

Places with heritage values also tend to contribute to the perceptions of the quality of a much wider area, and so help to increase the market value of other properties within it.

Figure 2.2 shows diagram of ‘the significance of a place is the sum of its heritage values’ outlined by the English Heritage (2008, p. 72). The high level of ‘family’ headings is evidential, historical, aesthetic and communal – a move in general terms from the more objective to more subjective – from evidential value that is dependent on the inherited fabric of places, to communal values which are derived from the people’s

identity within them. Communal values relate to the meanings of a place for the people who relate to it, and whose collective experience or memory it holds. However, social value is associated with places that are perceived as a source of identity, social interaction and coherence. Social value can also be expressed on a large scale, with great time-depth, formal interaction through public participation.

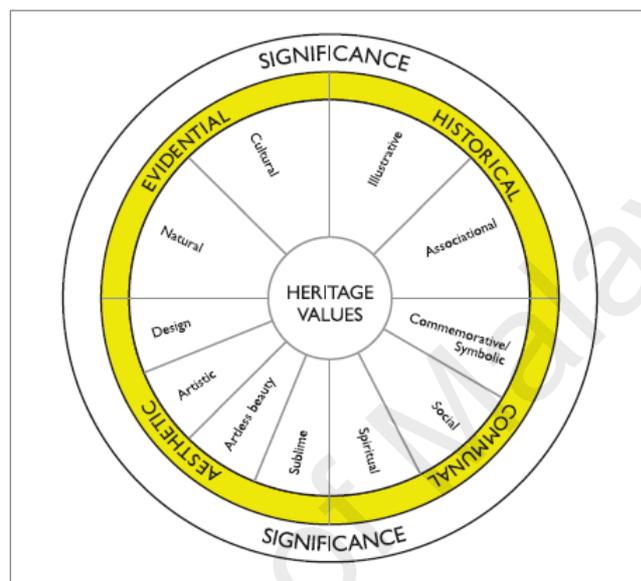


Figure 2.2: The significance of a place is the sum of its heritage value

Source: English Heritage (2008)

However, conservation interpretation differs from that of Worskett (1975) who has argued that “conservation like any other planning activity is highly political; it cannot succeed in a socially acceptable way without political support” (p. 9). Thus, tensions abound in any discussion of heritage, conservation and urban form (**Figure 2.3**). In practice, two principal trends, namely the originality or the alteration usually take part in urban development. The key question may occur; ‘how much originality, how much change?’. Larkham (1996) has put it in a clearer picture when he observed that conflict in the physical built environment may occur in various forms: old lies next to new, new adapts old, new uses old in new ways, or new ignores old. He added that these tensions are in some manner derived from the aspect of behavioural psychology.

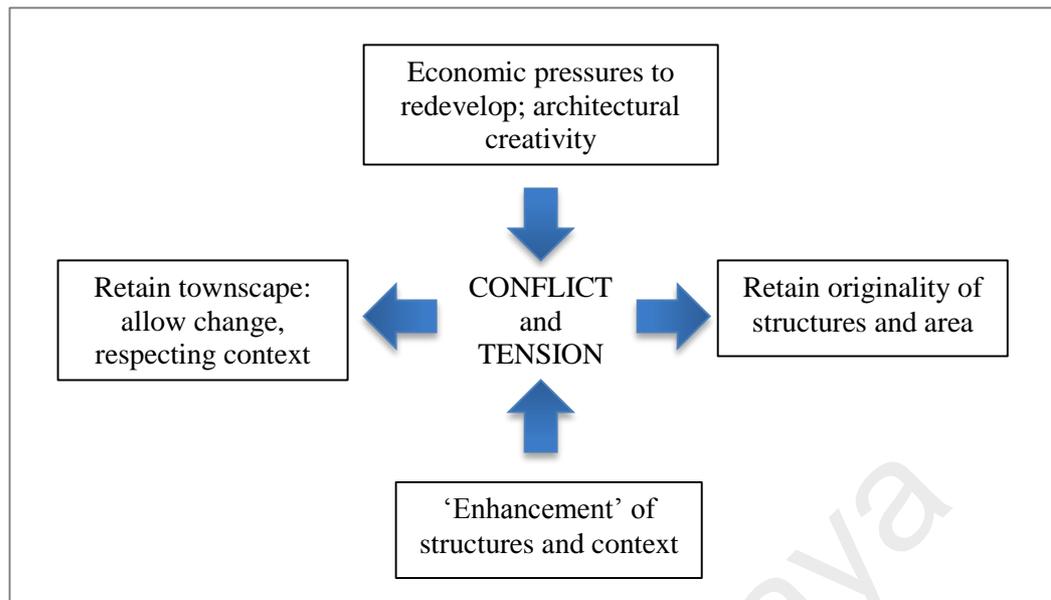


Figure 2.3: Some tensions in conserving the built environment

Source: Worskett (1975)

2.5 Conservation Movement

According to Rodwell (2007) the nineteenth century in Europe saw the spread of the Romantic Movement, the emergence of nationalism, and the recognition of cultural diversity and pluralism. Over more than five centuries, interest in historic buildings in Europe has expanded from its beginning with the ruins of the classical antiquity and the monuments of the early-Renaissance that were inspired by the Romanesque and Gothic periods. Increasing importance was attached to national, regional and local identities, and to the preservation of the historic buildings, works of art and other expressions of individual geocultural identity.

In the late nineteenth century, the conservation movement established its root when awareness to value historic urban centres developed in reaction to the loss of the defence structures of many medieval cities in Europe. During this period, a city was considered as a monument or as an object of art (Jokilehto, 2003). After the First World War (1914-1918), the reconstruction of historic centres started and the conservation

movement gained momentum only after the Second World War (1939-1945). Its importance was further emphasized after international organizations, charters, conventions and many other efforts on conservation were initiated.

According to Yahaya Ahmad (2006), since the adoption of the Venice Charter in 1964, there have been many conservation guidelines in the form of charters, recommendations and resolutions that exist both at international and national levels; and many of them have been adopted mainly by United Nations Educational, Scientific and Cultural Organisation (UNESCO) and International Council on Monuments and Sites (ICOMOS). Among those are:

- International Charter for the Conservation and Restoration of Monuments and Sites (the Venice Charter), CATHM, 1964;
- Recommendation Concerning the Preservation of Cultural Property Endangered by Public or Private Works, UNESCO, 1968;
- Resolution of the Symposium on the Introduction of Contemporary Architecture into Ancient Groups of Buildings, ICOMOS, 1972;
- Convention Concerning the Protection of the World Cultural and Natural Heritage, UNESCO, 1972;
- Recommendation Concerning the Safeguarding and Contemporary Role of Historic Areas, UNESCO, 1976;
- Charter for the Conservation of Historic Towns and Urban Areas, ICOMOS, 1987;
- Charter on the Preservation of Historic Gardens, ICOMOS, 1982;
- Guidelines for Education and Training in the Conservation of Monuments, Ensembles and Sites, ICOMOS, 1993;

- Nara Document on Authenticity, Japan and UNESCO, 1994;
- Charter on the Protection and Management of Underwater Cultural Heritage, ICOMOS, 1996;
- Principles for the Recording of Monuments, Groups of Buildings and Sites, ICOMOS, 1996;
- Principles for the Preservation of Historic Timber Buildings, ICOMOS, 1999; Charter on the Built Vernacular Heritage, ICOMOS, 2000;
- Convention on the Protection of the Underwater Cultural Heritage, UNESCO, 2001;
- Convention for the Safeguarding of Intangible Cultural Heritage (2003);
- ICOMOS Charter on Cultural Routes (2008); and
- ICOMOS Charter on the Interpretation and Presentation of Cultural Heritage Sites Charter (2008).

The charters and guidelines should be viewed as providing a principles towards an appropriate response to a particular conservation issues. It is useful to take a look at this principles and how this relates to the existing theory and its implementation which vary greatly from country to country.

2.6 The Importance of Conservation and Protecting Cultural Heritage

The built environment is a non-renewable resource and unlike forests, heritage cannot regenerate organically. Given the gravity of the impacts that cultural heritage triggers, it is especially important that planners, elected officials, property managers and curators need to understand the importance of conserving the past. According to Timothy (2011) with the onslaught of the industrial revolution and rapid urbanization in the 1800s, safeguarding nature has become a prominent discussion between scholars. During the

past century, this overarching concern for conservation has spilled into the cultural arena. Timothy points out the seven reasons for the importance of conservation which are enumerated in **Table 2.1**.

Table 2.1: Reason of the conservation importance

1. Scientific and educational value	Heritage places are important resources for both formal and informal education.
2. Environmental diversity	The built environment is a non-renewable resource, conservation helps to end a cruel destruction of the historic environment.
3. Artistic merit	Many historic buildings and ancient monuments are renowned as products of enormous creative genius and have become the most popular tourist attractions.
4. Revenue generation	Heritage conservation leads to potential financial benefits and generate revenue for the country.
5. Nostalgia	Protecting heritage places will enhance a sense of ‘collective nostalgia’ as a way of getting back to their original roots.
6. Nationalism	Protecting heritage is a way of nurturing national solidarity with a homeland and building of sentiments of patriotism and loyalty among citizens.
7. Functional use of heritage resources	Conserving functional utility of historic buildings are more cost-effective rather than to rebuild new ones.

Source: Adapted from Timothy (2011)

Nevertheless, conserving cultural heritage is as important as conserving the natural environments. Timothy and Boyd (2003) has identified several reasons why cultural heritage is preserved. These include countering the effects of modernization, building nationalism and preserving collective nostalgia, improving science and education, safeguarding artistic and esthetic values, maintaining environmental diversity and generating economic value. Ultimately, cultural heritage is underpinned by the determination of value or significance. Cultural heritage protection contributes to its expressive value, its archeological and historic value and its economic value (Forrest, 2012).

2.7 Defining Heritage

According to Salla (2009) heritage is something that unites and binds with the social group. She asserts that the collective nature of heritage is crucial to our understanding of the object of protection. Heritage is something that is known to all members of a group; for instance a painting, a significant building, a language that is shared, and is part of that group's heritage.

Today heritage has increasing significance to each society. Indeed it is an important definer of the country's identity. Heritage has become progressively a significant term in the conservation debate over the last half-century. Previously, heritage properties tended to be individual monuments and buildings such as places of worship or fortifications and were often regarded as standalones, with no particular relationship to their surrounding landscape (UNESCO, 2013a). Today, there is general recognition that the whole environment has been affected by its interaction with humanity and is therefore capable of being recognized as heritage.

Moreover, Nivala (1996) has asserted that although a building has physical boundaries, its meaning and value depend on its relationship to the city outside it. Not just the physical space around the building, but also the economic, social, political and historical forces converging on its site. Therefore, the building provides a frame for examining those forces.

Numerous studies have attempted to explain the over-arching word of heritage. Schofield (2008) has pointed out that heritage is rooted in the idea of inheritance, and the cultural legacy that we inherit as a community from one generation and pass it on to

the next. Heritage is about yesterday, today and tomorrow, where as history is, by definition, primarily concerned with interpreting the past.

In a similar vein, Lowenthal (1986) has pointed out, although many symbolic and historical locations are rarely visited, the past is an integral part to our present sense of identity, and the ability to recall and identify with our own past gives existence meaning, purpose and value, to such an extent that “identification with earlier stages of one’s life is crucial to both integrity and well being” (p. 1). Moreover, Evans (2000) has examined how this shared concept defines the heritage conservation law which “can be seen as a creature of international law, municipal statute and local custom and they all relate inter alia to those aspects of a shared community inheritance that a community chooses to foster, protect and pass on to future generations, and to this end, is prepared to limit public and private rights in a wider public interest” (p. 18).

A second way of approaching the concept of heritage is to assess its relative, constantly changing nature. Salla (2009) has pointed out that if we part from the premise that heritage is shared, and defines and unites us as a group or society, then we have to accept its changing nature as a logical consequence. Moreover, Rose (1993) has added that heritage can be defined as “any cultural possession which is actively passed from one generation to another and which is valued by the society” (p. 225).

A third way of defining heritage is as a product, particularly in the growing field of cultural tourism. According to Schouten (1995) heritage is a form of commodification where the process of history was embarked through mythology, ideology, nationalism, local pride, romantic ideas or marketing. As noted by Timothy (2011):

Heritage is whatever we inherit from the past and utilize for some purpose in the present day (p. 3).

Drawing on an extensive range of defining heritage, this study has set out the three major elements of the term that can be classified in this study: its shared nature, its relative dependent nature, and its utility as a product for tourism.

2.8 The Concept of Cultural Heritage

According to Jokiletho (2005) a reference to the concept of cultural heritage has been studied by anthropologists. He added that with the development of anthropological science, the definitions of cultural heritage have gradually become more complex according to various researchers (**Table 2.2**). ‘Cultural heritage’ is an amalgamation of ‘culture’ and ‘heritage’. To start with, however it may be useful to begin with the definition of ‘culture’ by Tylor (1871) which stated that:

Culture ... is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society (p. 1).

Table 2.2: Other definitions of culture

References	Definitions
Kluckhohn, C. & Kelly, W. H. (1945)	"By culture we mean all those historically created designs for living, explicit and implicit, rational, irrational, and nonrational, which exist at any given time as potential guides for the behavior of men" (p. 98).
Linton, R. (1945)	"A culture is a configuration of learned behaviors and results of behavior whose component elements are shared and transmitted by the members of a particular society" (p. 102).
Parson, T. (1949)	"Culture... consists in those patterns relative to behavior and the products of human action which may be inherited, that is, passed on from generation to generation independently of the biological genes" (p. 366).
Kroeber, A.L. & Kluckhohn, C. (1952)	"Culture consists of patterns, explicit and implicit, of and for behavior acquired and transmitted by symbols, constituting the distinctive achievements of human groups, including their embodiments in artifacts; the essential core of culture consists of traditional (i.e.

	historically derived and selected) ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, and on the other as conditioning elements of further action" (p. 35).
Useem, J., & Useem, R. (1963)	"Culture has been defined in a number of ways, but most simply, as the learned and shared behavior of a community of interacting human beings" (p. 169).
Hofstede, G. (1984)	"Culture is the collective programming of the mind which distinguishes the members of one category of people from another" (p. 51).
Damen, L. (1987)	"Culture: learned and shared human patterns or models for living; day- to-day living patterns. these patterns and models pervade all aspects of human social interaction. Culture is mankind's primary adaptive mechanism" (p. 367).
Banks, J. A., Banks, & McGee, C. A. (1989)	"Most social scientists today view culture as consisting primarily of the symbolic, ideational, and intangible aspects of human societies. The essence of a culture is not its artifacts, tools, or other tangible cultural elements but how the members of the group interpret, use, and perceive them. It is the values, symbols, interpretations, and perspectives that distinguish one people from another in modernized societies; it is not material objects and other tangible aspects of human societies. People within a culture usually interpret the meaning of symbols, artifacts, and behaviors in the same or in similar ways" (p. 8)
Lederach, J.P. (1995)	"Culture is the shared knowledge and schemes created by a set of people for perceiving, interpreting, expressing, and responding to the social realities around them" (p. 9).

Source: Adapted from Jokiletho (2005)

Taylor's definition attempted to draw the clear characteristics of culture by particular group of people, which consists of behaviors and interactions, cognitive constructs and understanding that are learned by socialization. Thus, it can be seen as the growth of a group identity fostered by social patterns unique to the group. As tabled by Jokiletho (2005), the literature has emphasized culture as the shared patterns of behaviors and interactions (see Linton, 1945; Parson, 1949; Kroeber and Kluckhohn, 1952; Useem and Useem, 1963); cognitive constructs (see Kluckhohn and Kelly, 1945; Banks, Banks and McGee, 1989); and affective understanding that are learned through a process of socialization (see Hofstede, 1984; Damen, 1987; Lederach, 1995). These shared patterns identify the members of a culture group while also distinguishing those of another group.

While the term 'heritage' is used widely in a variety of contexts. Traditionally, the word 'heritage' relates to natural environment, buildings and monuments, the arts, social customs and traditions. Man's contribution to the natural environment has resulted in buildings and monuments of significant historical value, which can be broadly termed 'the built heritage'. According to UNESCO (1972) heritage is classified into two categories: firstly the 'cultural heritage', which involves a monument, group of buildings or sites of historical, aesthetic, archaeological, scientific, ethnological or anthropological value. Secondly, the 'natural heritage' which involves outstanding physical, biological and geographical features; habitats of threatened plants or animals' species and areas of value on scientific or aesthetic grounds or from the point of view of conservation.

However, in recent decades the term 'cultural heritage' has changed considerably in the contents partially owing to the instruments developed by UNESCO. Cultural heritage does not end at monuments and collections of objects. It also includes traditions or living expressions inherited from our ancestors and passed on to our descendants, such as oral traditions, performing arts, social practices, rituals, festive events, knowledge and practices concerning nature and the universe or the knowledge and skills to produce traditional crafts (UNESCO, 2011b).

Moreover, A. Ghafar Ahmad (2006) has noted that cultural and heritage are often considered as the fundamental aspects underpinning a country's national identity and sovereignty. As culture and heritage are irreplaceable, their particular forms and means of tangible and intangible expressions that constitute the community heritage values should be promoted as an essential aspect of human development (ICOMOS, 1994). 'Culture' is defined as the whole complex of distinct spiritual, intellectual, emotional

and material features that characterise a particular society or social group and its way of life. Culture includes the arts and literatures as well as lifestyles, value systems, creativity, knowledge systems, traditions and beliefs (ASEAN, 2000). Cultural properties are often shared, learned, symbolic, transmitted across generations, adaptive and integrated. On the other hand, Corsane (2004) uses the term heritage which refers to “an inheritance or a legacy; things of value which have been passed from one generation to the next” (p. 244). A wider definition of heritage encompasses the traditional notions of heritage as cultures, places and buildings as well as archives and records, and the impacts of technology. Heritage, which relates to the remains of the past, should be well preserved as national treasures and be cherished till prosperity.

The concept of cultural heritage invariably differs from one nation or region to another. In a broad sense, it is perceived as movable and immovable assets of artistic, literary, architectural, historical, archaeological, ethnological, scientific or technological values that embody the essence of a nation (Andi Mappi Sammeng, 1997). Recognising the significance of cultural heritage and developing the relevant general criteria could provide the rationale for the subsequent management decisions pertaining to conservation, preservation, access and the delivery of the related conservation programmes.

The UNESCO has promoted various conventions and other instruments for the conservation of cultural heritage, including the following:

- Recommendation Concerning International Competitions in Architecture and Town Planning (1956);
- Recommendations on International Principles Applicable to Archaeological Excavations (1956);

- Recommendations Concerning the Safeguarding of the Beauty and Character of Landscapes and Sites (1962);
- Recommendations Concerning the Preservation of Cultural Property Endangered by Public and Private Works (1968);
- Recommendations Concerning the Protection at National Level of the Cultural and Natural Heritage (1972);
- Convention Concerning the Protection of the World Cultural and Natural Heritage (1972) which introduced the concept of World Heritage Sites;
- Recommendations Concerning the Safeguarding and Contemporary Role of Historic Areas (1976);
- Recommendation Concerning the International Exchange of Cultural Property (1976);
- Recommendation for the Protection of Moveable Cultural Property (1978);
- Recommendation for the Safeguarding and Preservation of Moving Images (1980);
- Recommendation on the Safeguarding of Traditional Culture and Folklore (1989);
- Convention on Biological Diversity (1993);
- Recommendation on Measures to Promote the Integrated Conservation of Historic Complexes Composed of Immovable and Moveable Property (1998);
 - Convention on the Protection of Underwater Cultural Heritage (2001); and
 - Convention for the Safeguarding of Intangible Cultural Heritage (2003).

Specifically, the UNESCO's Convention Concerning the Protection of the World Cultural and Natural Heritage (1972) has defined 'cultural heritage' by the following classifications:

- Monuments: architectural works, works of monumental sculpture and paintings, elements or structures of an archaeological nature, inscriptions, cave dwellings and combinations of features, which are of outstanding universal value from the points of view of history, art or science;
- Groups of buildings: group or separate or connected buildings which, because of their architecture, their homogeneity or their place in the landscape, are of outstanding universal value from the points of view of history, art or science;
- Sites: works of man or the combined works of nature and of man, and areas including archaeological sites which are of outstanding universal value from the historical, aesthetic, ethnological or anthropological points of view.

Indeed, the notions of ‘culture’ and ‘heritage’ are individually susceptible to various interpretations that are made no easier by their amalgamation. As noted by Blake (2006) the terminological difficulties surrounding the use of the term ‘culture’ as a qualifier are extensive and applies to every aspect of contemporary society. As such, Prott and O’Keefe (1992) describe cultural heritage as consisting of ‘manifestations of human life which represent a particular view of life and witness the history and validity of that view’. Cultural heritage therefore reflects value, and intuitively gives rise to notions of significance, reflected both the tangible and intangible manifestations of a culture.

2.9 From Tangible Heritage to Intangible Heritage

There have been a number of studies involving the growing concerns on intangible heritage prior to tangible heritage significance. Today an anthropological approach to heritage leads us to consider it as a social ensemble of many different, complex and interdependent manifestations. As noted by Smith and Akagawa (2009) heritage only becomes ‘heritage’ when it become recognisable within a particular set of cultural or

social values, which are themselves 'intangible'. This has been supported by Munjeri (2004) who has stated that 'cultural heritage should speak through the values that people give it and not the other way around, the tangible can only be understood and interpreted through the intangible. However, Arizpe (2007) has noted that the intangible cultural heritage "is not an object, not a performance, not a site; it may be embodied or given material form in any of these, but basically, it is an enactment of meanings embedded in collective memory" (p. 361).

From above perspective perspective, the Venice Charter (1964) has set a remarkable benchmark for 'tangible heritage' with principles governing architectural conservation and restoration. Yahaya Ahmad (2006) has pointed out that the Charter has helped to broaden the concept of historic buildings, the application of modern technology in conservation works, international cooperation and, most important of all, has provided a set of principles for the protection of architectural heritage and sites. Since its adoption internationally in 1964, the Venice Charter has been used as a reference point for the development of a number of other conservation documents around the world.

According to Forrest (2012) since the adoption by UNESCO the Convention for the Safeguarding of Intangible Cultural Heritage (2003), it has brought a very new dimension to the international conventional law on the protection of cultural heritage. Whilst great international efforts have been made to protect the tangible cultural heritage, many cultures valued the intangible heritage handed down from generation to generation as perhaps more important than the mere physical manifestations of that culture. Indeed, the physical heritage could often not be understood or appreciated without an understanding of its context within the culture.

As noted by Arizpe (2007), the beginnings of a normative regime to safeguard the intangible cultural heritage can be found in the very creation of UNESCO. While recognized, intangible cultural heritage was overshadowed by developments to address the tangible cultural heritage; though it naturally formed an indirect component in all the resulting regimes. With the evolution of the World Heritage Convention, the intangible heritage began to rise to the fore. Initiated in the early 1970s, UNESCO collaborated with the World Intellectual Property Organisation (WIPO) to include folklore in a variety of model laws on copyright protection (UNESCO & WIPO, 1997).

According to Vecco (2010) another interesting document is that of the Burra Charter which was first adopted in 1979. It proposes to protect the conservation of the cultural significance of a site, due to its aesthetic, historic, scientific or social value. The concept just as the authenticity principle has undergone a new definition with the Nara Document (1994). Vecco stresses that, indeed, it is no longer closely linked to the physical consistency of the object in a more restricted sense, and of heritage, in a broader sense. This is a concept that cannot be defined univocally and on the basis of fixed criteria since it is always necessary to take into consideration the differences that exist between the various cultures as well.

According to UNESCO (2011b), the normative instruments for the concept of intangible heritage (either in a form of charters, recommendations, resolutions, declarations or statements) which has been promulgated over a period of 55 years, has reflected the priorities of the international community in the field of culture at the time of their adoption. By comparing them, they also reflect the evolution of the cultural policies and the role that different governmental and non-governmental actors play.

They complement each other in so far as they deal with different subjects and provide a standard reference for the national and international cultural policies.

Since April 20th 2006, The Convention for the Safeguarding of the Intangible Cultural Heritage has entered into effect, three months after the deposit of the thirtieth instrument of ratification. It has shown a widespread awareness of the urgent need for international protection, given the possible threat posed by contemporary lifestyles and the process of globalization (Gruzinski, 2006). This development has also made it possible for nations to recognize their intangible cultural heritage, which has been ignored for a long time, as heritage needed to be protected and safeguarded.

2.10 What is Outstanding Universal Values (OUV)?

According to Jokilehto (2006), the World Heritage Convention is the most important for the modern conservation movement of cultural heritage. For sites to qualify for the World Heritage List, they need to satisfy at least one of ten criteria as well as to meet the conditions of ‘authenticity’ and ‘integrity’, in short, they must have the outstanding universal value (OUV). Forrest (2012) has stated that ‘authenticity’ requires that the value of a particular cultural heritage must be reliable or trustworthy and it must embody the values ascribed to it. Meanwhile, ‘integrity’ requires that the physical fabric of the property should be in a good condition. The impact of the deterioration processes are controlled while other living properties essential to their distinctive character should also be maintained (UNESCO, 2013b). The definition of the OUV, as set out in the Operational Guidelines for the Implementation of the World Heritage Convention, states that:

Outstanding Universal Value means cultural and/or natural significance which is so exceptional as to transcend national boundaries and to be of common importance for present and future generations of all humanity (p. 14).

As part of the human universe, Jokilehto (2006) has asserted that a heritage resource could obtain “universal value” as far as it is a true and authentic expression of a particular culture. In relation to the World Heritage, “outstanding” can be interpreted as the best or the most representative example of a kind of heritage. Thus, in parallel to the concept of the outstanding universal value, closer attention should also be given to the sophistication of the criteria in defining the World Heritage Site.

2.11 The Criteria Defining the World Heritage Site

To be included in the World Heritage List, based on the Operational Guidelines for the Implementation of World Heritage Convention by UNESCO (2013b), sites must be of Outstanding Universal Value (OUV) and must meet at least one out of the ten selection criteria as listed in **Table 2.3**. A monument, group of buildings or site is evaluated according to a series of criteria decided by an Intergovernmental Committee for the Protection of the Cultural and Natural Heritage, called “the World Heritage Committee”. Up until the end of 2004, there were six criteria for cultural heritage and four criteria for natural heritage. In 2005, they were collapsed into ten criteria which are applicable to both categories (WHC, 2014).

Table 2.3: World heritage site selection criteria

1. To represent a masterpiece of human creative genius;
 2. To exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design;
 3. To bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared;
 4. To be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history;
 5. To be an outstanding example of a traditional human settlement, land-use, or sea-use which is representative of a culture (or cultures), or human interaction with the environment especially when it has become vulnerable under the impact of irreversible change;
 6. To be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance. (The Committee considers that this criterion should preferably be used in conjunction with other criteria);
 7. To contain superlative natural phenomena or areas of exceptional natural beauty and aesthetic importance;
 8. To be outstanding examples representing major stages of earth's history, including the record of life, significant on-going geological processes in the development of landforms, or significant geomorphic or physiographic features;
 9. To be outstanding examples representing significant on-going ecological and biological processes in the evolution and development of terrestrial, fresh water, coastal and marine ecosystems and communities of plants and animals;
 10. To contain the most important and significant natural habitats for in-situ conservation of biological diversity, including those containing threatened species of outstanding universal value from the point of view of science or conservation.
-

Source: UNESCO World Heritage Centre (2014)

Moreover, Salla (2009) has noted that properties also have to meet tests of “authenticity” and “integrity”. She lists a variety of attributes in order for the properties to be understood and to meet the conditions of authenticity with their cultural values truthfully and credibly intact inclusive of the following attributes: (1) form and design, (2) materials and substance; (3) use and function; (4) traditions, techniques and management systems; (5) location and setting; (6) language, and other forms of intangible heritage; as well as (7) spirit and feeling and other internal and external factors.

The guidelines stated that, for the condition of ‘authenticity’, the Committee have recognised that attributes such as spirit and feeling do not lend themselves easily to practical applications. Nevertheless they are considered important indicators of character and sense of a place, for example, in communities maintaining traditions and cultural continuity. Meanwhile, ‘integrity’ is considered as a measure of the wholeness and intactness of the natural and/or cultural heritage and its attributes and involves assessing to what extent the property includes all the elements necessary to express its outstanding universal value, the extent to which its size is adequate in order to ensure the complete representation of the features and processes which convey the property’s significance, and the extent to which it suffers from adverse effects of development and/or neglect.

As of 2015, there are four (4) World Heritage Sites (WHS) in Malaysia, eighteen (18) in Japan and eleven (11) in South Korea that have been listed by UNESCO (**Table 2.4**). The table below illustrates the breakdown of the WHS in these three countries, in which some of the study areas were included namely the Melaka and George Town in Malaysia, Villages of Shirakawa-go and Gokayama in Japan and the Historic Village of Korea the Hahoe and Yangong.

Table 2.4: World heritage sites in Malaysia, Japan and South Korea

Malaysia	<ul style="list-style-type: none"> ⊙ Gunung Mulu National Park ⊙ Kinabalu Park ◆ Melaka and George Town, Historic Cities of the Straits of Malacca 	<ul style="list-style-type: none"> ◆ Archaeological Heritage of the Lenggong Valley
Japan	<ul style="list-style-type: none"> ◆ Buddhist Monuments in the Horyu-ji Area ◆ Himeji-jo ⊙ Shirakami-Sanchi ⊙ Yakushima ◆ Historic Monuments of Ancient Kyoto (Kyoto, Uji and Otsu Cities) ◆ Historic Villages of Shirakawa-go and Gokayama ◆ Hiroshima Peace Memorial (Genbaku Dome) 	<ul style="list-style-type: none"> ◆ Gusuku Sites and Related Properties of the Kingdom of Ryukyu ◆ Sacred Sites and Pilgrimage Routes in the Kii Mountain Range ⊙ Shiretoko ◆ Iwami Ginzan Silver Mine and its Cultural Landscape ◆ Hiraizumi – Temples, Gardens and Archaeological Sites Representing the Buddhist Pure Land ⊙ Ogasawara Islands

	<ul style="list-style-type: none"> ◆ Itsukushima Shinto Shrine ◆ Historic Monuments of Ancient Nara ◆ Shrines and Temples of Nikko 	<ul style="list-style-type: none"> ◆ Fujisan, sacred place and source of artistic inspiration ◆ Tomioka Silk Mill and Related Sites
South Korea	<ul style="list-style-type: none"> ◆ Haeinsa Temple Janggyeong Panjeon, the Depositories for the Tripitaka Koreana Woodblocks ◆ Jongmyo Shrine ◆ Seokguram Grotto and Bulguksa Temple ◆ Changdeokgung Palace Complex ◆ Hwaseong Fortress 	<ul style="list-style-type: none"> ◆ Gochang, Hwasun and Ganghwa Dolmen Sites ◆ Gyeongju Historic Areas ⊙ Jeju Volcanic Island and Lava Tubes ◆ Royal Tombs of the Joseon Dynasty ◆ Historic Villages of Korea: Hahoe and Yangdong ◆ Namhansanseong
<i>Legend:</i>		
	<ul style="list-style-type: none"> ◆ Cultural site ⊙ Natural sites 	

Source: World Heritage Centre (2014)

Table 2.5 shows the basic definitions of tangible and intangible heritage based on the local legislations of the three countries – Malaysia, Japan and South Korea. In Malaysia, the National Heritage Act (2005), was legalized on March 1st to replace two previous acts namely, Treasure Trove Act (1957); and Relics and Antiquities Act (1976). This act was based on the UNESCO’s the Convention on the Protection of Natural and Cultural Heritage (1972) and the Convention to Safeguard Intangible Cultural Heritage (2003). The act is seen to have given a narrow definition and scope of cultural heritage; unlike the broad scope of cultural heritage defined by the previous legislations (Nurulhuda Adabiah Mustafa & Nuraisyah Chua Abdullah, 2013).

Meanwhile in Japan, the Cultural Properties Protection Law (1950) in particular, has influenced Japan's provision in designation its important tangible and intangible heritage in many ways. The law establishes the Japan's cultural properties and provides the impetus for national identity that helps their survival by stimulating the formation of local preservation societies, heritage experts and community-based action leagues (Government of Japan, 1950). The Korea’s, Cultural Heritage Protection Act (1962) purposes in preserving the tangible and intangible Korean culture. The Act defines four categories of cultural properties namely the important tangible cultural properties,

important intangible cultural properties, folk cultural properties and monuments (Cultural Heritage Protection Act of 1962).

Table 2.5: Definitions of tangible and intangible heritage in Malaysia, Japan and South Korea

Countries	Laws	Tangible heritage	Intangible heritage
Malaysia	National Heritage Act (2005)	Tangible cultural heritage includes area, monument and building.	Intangible cultural heritage includes any form of expressions, languages, lingual utterances, sayings, musically produced tunes, notes, audible lyrics, songs, folksongs, oral traditions, poetry, music, dances as produced by the performing arts, theatrical plays, audible compositions of sounds and music, martial arts, that may have existed or exist in relation to the heritage of Malaysia or any part of Malaysia or in relation to the heritage of a Malaysian community.
Japan	Cultural Properties Protection Law (1950)	Tangible heritage is one that can be stored and physically touched. This includes buildings, monuments and landscape. Tangible heritage also includes items produced by the cultural group such as crafts, traditional clothing, books, work of art, artifacts.	Intangible heritage consists of non-physical aspects of a particular culture, often maintained by social customs during a specific period in history. These include social values and traditions, folklore, customs, drama, music, spiritual beliefs, artistic expression, language, knowledge and other aspects of human activity.
South Korea	Cultural Heritage Protection Act (1962)	Tangible cultural products of great historic and artistic values, such as buildings, classical records and books, ancient documents, paintings, sculpture and handicraft; and archeological materials corresponding thereto.	Intangible cultural products of great historic and artistic values, such as drama, music, dance and craftsmanship.

Source: National Heritage Act (2005), Cultural Properties Protection Law (1950) and Cultural Heritage Protection Act (1962)

2.12 A Traditional Settlement and a Living Heritage

Historic towns, city quarters, or rural settlements are very different from managed heritage attractions. They are living environments that have evolved over time and continue to do so, an attribute that is one of their most important characteristics of

heritage (Orbasli & Woodward, 2009). The term ‘traditional settlements’ which is the subject of this study is defined as a traditional neighbourhood community or a specific district in the context of historic settlements, where both the physical characteristics and its inhabitants, carry on with the living traditions, skills and other cultural practices (Kong, 2008).

Traditional settlements are different from single monuments, ensembles of historic buildings or pure natural heritage sites, where fewer social activities are involved. ‘Traditional settlements’ or in the local terminology the ‘heritage village’ (or *kampung warisan* in Malay) as defined by Khoo (2014) “is a cluster of traditional dwellings, including their setting, open spaces, trees and any related communal, service or ancillary buildings therein, which represent the social history and cultural heritage of a particular ethnic, indigenous or hybrid community or communities. The construction and spatial character of a heritage village depicts its rural or peri-urban beginnings, even though it may have since been subsumed by urban expansion”.

This research takes its stand by defining or categorizing traditional settlements as dynamic and historical places containing rich tangible and intangible ‘values’ while sustaining various types of social interactions and traditional lifestyle. While such settlements retain a physical character of past times, they have also had to adapt to remain relevant to contemporary society.

However, a general accepted definition of traditional settlements is found lacking. To start with, the initial definition by Anagnostopoulos (1977) about traditional settlements was that they had been formed somehow ‘spontaneously’. He asserts that traditional settlements evolved slowly and progressively over long periods of time and have been

adapted with the local 'intrinsic characteristics'. In his view, he stresses that, "Perhaps the most significant factor affecting the growth and evolution of traditional settlements and their relation to the countryside is the direct association between their inhabitants and the surrounding area. In their overwhelming majority, these settlements have been built to serve human communities having close ties with the land and nature, e.g. farmers, stockbreeders, fishermen, craftsmen or merchants depending on local products. They have in fact been built by people who were able to appreciate the landscape and had reasons to respect it; and this has deeply influenced their development" (p. 4).

According to Orbasli (2000), only in the second half of the twentieth century was there a growing appreciation and understanding of traditional settlements, their recognition as 'heritage', and a desire for area-based conservation with the birth of the so-called Venice Charter which came into effect in 1964 were there principles governing architectural conservation and restoration. Even though the human dimension of the value of heritage was clearly recognised in the Charter, however, it made no direct reference to the living heritage.

Thus, UNESCO's Convention Concerning the Protection of the World Cultural and Natural Heritage, which came into effect in 1972, made a direct reference to the life of the community. Article 5 suggests that each state that has signed up to this Convention should 'adopt a general policy which aims to give the cultural and natural heritage a function in the life of the community and to integrate the protection of that heritage into comprehensive planning programmes' (Miura, 2005).

Nonetheless, since 1992, the World Heritage programme has increasingly focused on traditional knowledge and the role of local communities in the protection and

management mechanisms, and the programme has been fostering synergies between modern science and local knowledge that are relevant to both cultural and natural heritage (Netherlands National Commission for UNESCO, 2014). As Rogers (1982) has pointed out, “We must realise that maintaining structures means maintaining the desirability or continuity of a culture – we are in fact conserving cultures not buildings” (p. 15). Further emphasis has been placed on the intrinsic relationship between culture and nature, people and place, and cultural diversity since then.

However, Takaki and Shimotsuma (2003) have argued that ‘living heritage’ is a measure to evaluate the depth of communication or interaction between cultural properties and the population, and that “living elements” are what bring opportunities to create or strengthen the relationship between cultural properties and the population, or what motivates the population to co-operate in achieving their common future visions. In short, for them, “living heritage” is a technical term to highlight the present focuses in the conservation activities in order to create and develop favourable communication between cultural heritage and the current society. In a further exploration of this topic, it is crucial to understand the full potential of traditional settlements as valuable resources and contribute to sustainable development in a dynamic way. Given the complexity of the concept of traditional settlements, this research investigates the challenges and conflict between conservation and urbanization in the scope of living heritage particularly the selected “villages” which known in local language the “*kampung*” (Malay), “*mura*” (Japanese) and “*maeul*” (Korean).

2.13 Concept of Sustainable Communities

With growing concerns on sustainable communities, the main challenges for policy makers in the twenty-first century will be to bring about more sustainable human

communities. Since the mid-1980s there has been an explosion of research work and academic debates, for instance on the different models of sustainability – strong versus weak, broad versus narrow. Since then, the philosophy of sustainable communities has evolved in the USA with the increasing concerns over the issue of the quality of life (Wong, 2006). Thenceforth, critical suggestions have been made in various academic research papers on the suitable strategies required to improve the sets of community indicators (Innes & Booher, 2000; Sawicki, 2002; Swain & Hollar, 2003). Despite the common ground shared by the two concepts for the good quality of life and sustainability; researchers in the USA are very keen to demarcate the differences between the two concepts and their respective indicator sets. For instance, the Jacksonville Community Council Inc. (JCCI) Indicators Project is the pioneer and the leader in the community indicators movement in the USA focusing on community engagement and building better quality of life (JCCI, 2014).

However, the route of the development of sustainability indicators in the UK is somewhat different from that in the USA. Indeed, the UK government has played a central role in shaping and guiding the development of the sustainable indicators sets (Wong, 2006). The jargon of sustainable development took a further twist in 2003 after the British Government launched the document of the “Sustainable Communities: Building for the Future” by the Office of the Deputy Prime Minister (ODPM), which sets out a long-term programme of action and investments in housing and planning with the aim of building thriving sustainable communities (ODPM, 2003). According to this principle, a sustainable community is a community which thrives in a well and decent transport connectivity, services, environmental, equity, economy housing and the built environment, social and cultural as well as governance (**Figure 2.4**).

However, Bhatta (2009) has noted that the concept of sustainable community has the similar idea as that of the three main components of sustainable development which have explained that a sustainable community involves an integration of three basic aspects: economic, social and environmental. Within the same context, Cook and Ng (2001) have stated that people need to feel the sense of belonging and commitment to the well-being of their communities so that they can remain sustainable in the long term. They have further defined that ‘a sustainable community’ could be described as “one which has an enduring integration of the social, economic and physical characteristics of our total environment” (p. 3). Meanwhile, Hope (1996) has identified sustainable community as a community that puts sustainable development in practice and defined sustainable community development as it “can encompass actions which ensure the meeting of the needs of the existing inhabitants of a given community without jeopardizing the ability of future generations of inhabitants in that community to meet their own needs” (p. 195).



Figure 2.4: Sustainable communities wheel

Source: ODPM (2003)

On the other hand, in spite of much new knowledge about the concept of sustainable community, Imon (2006) has suggested that the dilapidated built forms in the historic areas need to be revitalized in order to cope holistically with the new demands. In such cases, integrated conservation is needed and which includes the conservation consciousness along with development plans as well as the laws that are able to control the harmful changes known as ‘the integrated conservation’. He has stressed that the integration process needs to include three levels of public decision making: (i) policy level; (ii) planning level; and (iii) project level. In each level, there may be more than one sector involved. Hence, integration is also necessary for all sectors of each level, as shown in **Figure 2.5**.

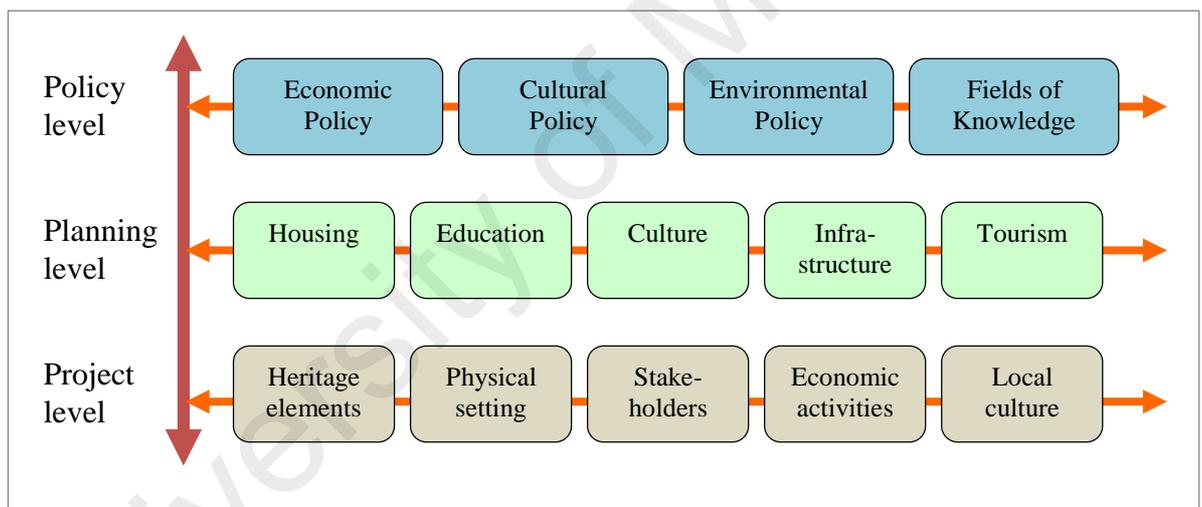


Figure 2.5: Diagram of integrated conservation

Source: Imon (2006)

At the same time, Imon (2006) has also stated that at the policy level, conservation needs to incorporate development strategies by promoting conservation as one of the means to achieve economic and socio-cultural development. It needs support from many governmental departments in order to achieve the integration. At the planning level, the coordination between departments, adequate development control and public participation is indeed needed. Finally, at the project level, the essential elements such

as local culture, economic activities, environmental quality, and physical setting need to be included as well in the project for effective integration.

Therefore, the application of the sustainable development or sustainable communities principles to heritage is by no means a new concept. The relationship between heritage and sustainability refers to the relationship between heritage, economic regeneration and identification with place. Consequently, sustainable development could create a sustainable community and vice versa and both can influence each other.

2.14 Cultural Heritage Management Challenges in Malaysia, Japan and South Korea

The Asian region is endowed with vast and ancient cultural heritages that are more than 2000 years old. Conserving these precious and ancient heritages has been a challenge to the governments as well as the civil society at large. Drawing upon the challenges of the heritage and state of the art on the current conservation policies, this study has tried to generalize the emergence issue of the cultural heritage management in Japan, South Korea and Malaysia.

According to Zainah Ibrahim (2007) conservation efforts have come into prominence in Malaysia over the last three decades and are generally given serious consideration by the authorities in the planning process especially in the development plans preparation framework. Currently there are two acts that deal with the conservation of built heritage namely the National Heritage Act 2005 (Act 645) and the Town and Country Planning Act 1976 (Act 172). In its early stage before the Act 645 was enacted, conservation efforts were mostly undertaken through the combined efforts of the NGOs and the authorities. The major drawbacks highlighted by Zainah Ibrahim (1995); Grant (1992);

Ho (1996); and Muhammad (1998) were about the non-specific legislations for conservation and the ambiguity in the conservation guidelines that have resulted in improper implementation of conservation practices.

In the case of developing countries like Malaysia, the dearth of conservation expertise and skilled craftsmen in Malaysia is obviously critically felt (Ahmad Sarji, 2003 and Muhammad, 1998). They have found a critical need to engage foreign experts and craftsmen for the various aspects of the conservation work as exemplified in the working conservation processes carried out in historic cities like Melaka and George Town. Kamarul S. Kamal et al. (2007) share the same conclusion that there has been a shortage of skill workers and artisans who are familiar with the nature of the materials used for repair or restoration work for the heritage buildings in Malaysia.

Insufficient funding and self-finance capacity for conservation efforts in Malaysia are usually those problems always faced by the local planning authorities in preserving the historical buildings and areas (Ahmad Sarji, 2003 and Muhammad, 1998). These obstacles have been a major problem in carrying out conservation work for heritage buildings and areas. For instance, it is understood that the government is providing generous financial assistance for the restoration of historic buildings which have been classified as national monuments in Malaysia. However, these buildings are under the financial allocation of the Department of National Heritage. These financial allocations are for activities pertaining to the restoration and preservation of historical buildings but not for area conservation. Thus, the local planning authority does not have the financial capacity to carry out large scale area conservation projects nor is it in the position to create self-financing incentives for home owners to repair or restore their heritage buildings (Amran Hamzah & Rosli Noor, 2006).

Moreover, there is a danger of an inadequate level of heritage understanding and know-how among officers involved in urban planning in Malaysia. Ahmad Sarji (2007) has argued that they still lack knowledge, experience and training for them to be able to manage effectively the heritage assets of the country. He points out that this lack of knowledge and know-how is prevalent in those agencies responsible for the actual repair and rehabilitation of heritage properties. Decisions on the “heritage worthiness” of a building, or a site, are often made by officer who are not qualified or who do not have the experience. However, oftentimes, even worse the consultants hired by such authorities are themselves not well-versed in heritage.

On the other hand, Japan has modernised itself over the past 150 years. With Japan’s rich cultural heritage, the Japanese government has taken great care of their historical heritage sites in the post-war years. In the 1960s and 1970s, Japan has experienced rapid economic growth resulting in serious social problems such as disorderly development, public nuisances, over concentration in the urban areas and consequently depopulation of the rural areas became part of the political agenda (Nijkamp, Baycan, & Girard, 2012). Westernised lifestyle and way of thinking as well as rapid economic growth, have distanced the Japanese people from the history of their own nation. As noted by Karan (2010) Japan has becomes more internationalised society by this century. Therefore, it has become more relevant for members of the Japanese society to know the history, traditions, and cultural roots of their own country. She has sadly observed that few young Japanese today are well versed about their own Japanese history and culture.

Based on these cultural trends in 2001, the Fundamental Law for the Promotion of Cultural and Arts was enacted in Japan. This law was the first of its kind. It reflects a

broad social consensus on the importance of culture. This law makes provision for the support of cultural activities developed not only by national and local governments, but also by non-governmental organizations (NGOs), private companies and individuals in Japan (MEXT, 2013).

Another important law is the Landscape Law which was enacted in 2004, aiming to promote pleasant and beautiful scenery in the cities and villages in Japan. This is the first law that refers to the importance of the ‘beauty’ of cities and villages in Japan and stipulates that the national government is responsible for extending public support through zoning, and if necessary, through the restriction of the private rights of land owners to rebuild as well as for the urgent calls for the active participation of citizens (Imai, 2012).

Because of the increased revenue and source of local development due to the tourism sectors in the country, more emphasis is being accorded to promote cultural tourism and the local traditional industries with a view to harmonise the economic potential and local sustainability in Japan. In 2006, the Fundamental Law for the Promotion of Tourism Nation was enacted to strengthen strategic measures to attract tourists from all over the world, utilizing local cultural assets such as historic sites, beautiful scenery, monuments, landscapes, hot springs and the traditional industries to achieve its tourism goals (Doshita, 2009).

In the case of South Korea, cultural heritage has faced numerous threats in both ancient and modern times. The Japanese colonization of Korea and invasions by other foreign powers of South Korea saw thousands of artifacts taken away from the country, many of which have never been returned. In recent decades, rapid modernization has also

encouraged the preservation of the traditional Korean culture (Kilburn, 2011). According to Moon (2005) many villages in Korea have lost much of its native population during the 1960s and 1970s, when there was a large-scale migration from the rural to the urban areas due to the rapid industrialization of the country. And during this period, American-centered Western culture has had an enormous impact on Koreans. Owing to the dynamic industrialization, the traditional ways of life began to disappear rapidly along with the older arts, rituals, and other kinds of intangible cultural expression that have articulated the Korean way of life forever (Yim, 2004).

Also, the trend of globalization has demanded for a more modern and urban infrastructure. Consequently, high-class and educated professionals are more sensitive to the living and working environment. These factors have contributed to the rise of densely packed blocks of high-rise buildings that have entailed heavy infrastructural developments (Kang, 2014). This new development has resulted in the destruction of “hanok”, the country’s traditional houses, in many city centres and districts. Ancient traditions such as shamanism and craft making have also felt the destructive and corrosive impact of such modern changes.

According to Kang (1999) concerns for the conservation of the historic environment began when the Cultural Heritage Protection Act was enacted in 1962 and this act has been able to constitute the legal basis for its cultural heritage protection programme. However, Jongsung (2004) has argued that although revisions and modifications of the act have been carried out to resolve the issues related to intangible heritage, numerous problems have remained such as the standardization and fixation of art forms, the loss of function, the diminishing variety and loss of undesignated cultural property, holder

discontent, administrative disorganization and commercialization of the Korean heritage.

2.15 Chapter Summary

The concepts of conservation, cultural heritage and sustainable communities in this study could hopefully contribute to the body of knowledge, notably in connection to the built environment and could be found to be useful by other researchers. This research extends our knowledge of the evolution of conservation movement since late nineteenth century to the early twentieth century. More importantly, each country, depending on their government structures and their planning systems, has been found to adopt different cultural heritage approaches for conservation. This chapter has provided a conceptual understanding on the fundamental aspects of conservation, cultural heritage and sustainable communities that have formed the foundation for this research.

CHAPTER 3

PROGRAMME EVALUATION AND INCENTIVES FOR CULTURAL HERITAGE PROTECTION

3.1 Introduction

The goals in this chapter are twofold. First, the chapter will give an overview of the relevant literature within the larger context of the existing evaluation theories. While the concept of programme evaluation varies between subject and methodology, many of the contemporary debates about the effectiveness of the cultural heritage policies have their roots from the Western world. Second, it will describe how incentives mechanism or tool works for the protection of the cultural heritage mainly in the historic areas internationally.

Thus, effective incentives are essential in order to achieve the preservation of historic heritages for the present as well as the future generations. Incentives can be regulatory or non-regulatory, and may include a wide range of policies and methods. Incentives are a key aspect of the economics of any historic heritage.

3.2 Theories of Evaluation: History, Function and Approaches

Understanding evaluation in the contemporary context requires some appreciation of its history, its distinguishing concepts and purposes, and the inherent tensions and challenges that shape its practice. According to Popham (1993) evaluation has been used extensively to assess the success of programme interventions. But since the early 1970s its focus has been on providing professional information to programme sponsors about impacts (Guba and Lincoln, 1989; Shadish, Cook and Leviton, 1991; Stufflebeam

and Shinkfield, 1985; Patton, 1986). According to Guba and Lincoln (1989) three main ways of charting the development and changes in the evaluation theory relate to its 'historical' development, the intended 'function' of evaluation and the 'approaches' of evaluation methods available for effective use. In the section that follows, it will discuss the history, function and approaches of the evaluation theory.

3.2.1 History

Guba and Lincoln (1989) have provided a historical perspective on the range of evaluation approaches, which they have described as four generations of evaluation. What they called the 'first generation' evaluation covers the period from Aristotle to the 1930s. They called this generation of evaluation the 'measurement' generation because they felt that evaluators were preoccupied with measuring the results of their efforts. For their 'second generation' of evaluation they called the generation of 'description'. They stated that the evaluators were the 'describers' of what was happening. The evaluators were asked to find out what was happening in various government programmes so that success could be examined against previously set goals. This generation ran from the 1930s to the 1950s (p. 28).

Whereas the 1960s and 1970s were identified as the 'third generation' or the generation of 'judgement'. The third generation was characterised by judging the worth of a programme. Stake (1983) and Scriven (2001) have indicated that measuring the programme against goals and objectives could be misleading when attempting to judge the merit of a programme. This was because many worthwhile and indirect effects could be excluded from its consideration. Finally, as noted by Guba and Lincoln (1989) the 'fourth generation' has reflected a 'responsive constructivist evaluation'. This phase of evaluation has been shaped by a more participative model which favours an action

research approach and increased involvement by those stakeholders who were both involved in and affected by the evaluation process.

However, a major drawback of Guba and Lincoln's description can be criticised for being historically over-categorised and indeed they have ignored the fact that evaluators were still found to be practising first, second and third generations' evaluation approaches. Rossi, Lipsey, and Freeman (2004); Popham (1993); and Patton (1986) who are the major authors of the evaluation literature have noted that the practical approaches of the first, second and third generations of evaluation are still relevant and valid. However the views of Guba and Lincoln (1989) are still found to be valuable for building a picture of the historical stages of development within the context of the evaluation theory.

3.2.2 Function

A second way of categorising the evaluation literature is to emphasize the function intended for the evaluation output. Scriven (2001) has argued that evaluation has two purposes or roles. The first is to satisfy the needs of the programme providers. This evaluation is done at the completion of a programme and it is called the 'summative' evaluation. The second is to produce information that is useful for the maintenance and development of the programme; this is called the 'formative' information. However, most modern programme evaluations need to be able to produce both types of data.

Summative information is characterised by questions like *'has the programme been effective?', 'has it been worthwhile?', 'should it continue?', 'did it bring about the required outcomes?'* (Patton, 1986). However, formative information is characterised by questions *'how can the programme be improved?', 'what is working well and what*

is not working so well?’, ‘what are their perceptions about what should be changed?’

The importance of the summative data for any evaluation is that they contribute to the programme’s validity for an external audience, and in some cases are relevant to the internal audiences as well as a way of providing internal coherence or unity to a programme.

Drawing on an extensive range of sources, Owen and Rogers (1999) have set out a useful typology to describe five broad forms of evaluation (**Table 3.1**). Within each ‘form’ of evaluation, numerous approaches have been developed to suit particular purposes in evaluation. For instance, ‘cost-benefit analysis’ is a form of impact evaluation, commonly used by economists (but out of favour in other disciplines because of its emphasis on monetary values). Monitoring is a common part of the modern extension programmes and can be participatory or non-participatory.

Table 3.1: Five broad forms of evaluation

Form	Descriptions
Proactive	Evaluation at this level scope the environment in which a project or intervention is to take place
Clarification	Where the objectives of the programme are examined, clarified and assessed to ensure that they are logically connected with the programme outcomes and activities
Interactive	Where the design of the project is monitored for appropriateness
Monitoring	Where the project objectives are monitored for progress
Impact	Where the project is finally assessed to determine if the objectives have been achieved. This phase also allows for the reporting of indirect effects and any recommendations

Source: Owen and Rogers (1999)

3.2.3 Approaches

A third way of examining evaluation is to focus on the approaches used. In the following sections five different approaches to evaluation will be described. Each has evolved as a way in order to provide useful information under different sets of

circumstances. Stecher and Davis (1987) have classified evaluation according to approaches rather than history. Over time, educational researchers began to reconceive evaluation in ways that were sensitive to other issues and were more relevant to local concerns. In the 1970s, many different conceptions of evaluation were formulated. Some of them focused on clarifying goals and objectives, others focused on the decision-making context and the relevance of information to key decisions. Following are the proven approaches to programme evaluation:

(a) The Experimental Approach

This approach shows an orientation towards evaluation that seeks to apply the principles of experimental science to the domain of the social programme evaluation. The goal of the experimental evaluator is to derive generalizable conclusions about the impact of a particular programme by controlling extraneous factors and isolating programme influences. An evaluator who adopts the experimental approach develops an evaluation the same way as a scholar plans a research study. This includes establishing a clearly defined intervention, setting up a controlled situation in which some subjects receive the treatment while others do not, and comparing the performance of these groups in order to determine the impact of the programme (Cronbach, 1980).

The strengths of the experimental approach are its emphasis on objectivity and the generalizability of the conclusion reached using the controlled experimentation techniques. These features allow experimental evaluations high credibility for many programme administrators and decision makers. This type of evaluation often finds an attentive audience among policymakers, who have established programme guidelines and regulations to follow strictly (Rossi et al., 2004). The weaknesses of this approach include the difficulty of establishing controlled conditions in the real world in which

most social programmes operate, and its lack of sensitivity to the complexity of human interactions.

(b) The Goal-Oriented Approach

The focus of the goal-oriented evaluation is on specifying goals and objectives as well as and determining the extent to which those goals and objectives have been attained by the programme in question (Worthen, Sanders, & Fitzpatrick, 1997). The goal-oriented approach uses programme-specific goals and objectives as the criteria for determining success (Popham, 1993). Before the goal-oriented approach can be appropriately applied, however, there are two minimum requirements that must be met. First, the programme being evaluated must have goals and objectives. Second, using the appropriate measurement tools, performance must be measured and compared to those previously identified behavioural objectives.

The strengths of the goal-oriented approach are its concern with the clear delineation of the logical relationship between the objective and activities as well as its emphasis on elements that are important to the programme. However, in so doing the goal-oriented evaluation may miss important unintended consequences. This potential narrowness and the possibility of overlooking important issues are the main weaknesses of this approach.

(c) The Decision-Focused Approach

The decision-focused approach to evaluation emphasized the systematic provision of information for programme management and operation (Bennett, 1975). According to this approach, information is most valuable if it helps programme managers make better

decisions. Therefore, evaluation activities should be planned to coordinate with the decision needs of the programme. Data collection and reporting are undertaken to promote more effective programme management. The decision-focused evaluator must understand the programme development cycle and be prepared to provide different kinds of information at different points in time. According to Stecher and Davis (1987) the decision-focused evaluator works backward from the various decision points to design information-gathering activities that provide the relevant data to reduce uncertainty in decision making.

The strengths of the decision-focused approach are its attention to specific needs of the decision makers and the increased impact that this may have on programme-related decisions (Bennett, 1975). The decision-focused approach can produce highly influential evaluations to the extent that specific decision points exist since there is relevant information to be considered. The weaknesses of the approach stem from the fact that many important decisions are made at a specific point of time, but occur through a gradual process of accretion. Furthermore, many decisions are not “data-based” but rely on subjective impressions, politics, personal needs and so on. In such cases, a decision-focused evaluation may even act as a positive influence towards more rational decision making.

(d) The User-Oriented Approach

The user-oriented approach is conscious of a number of elements that are likely to affect the utility of the evaluation (Patton, 1986). These include human elements such as style, rapport, and sensitivity; as well as contextual factors such as pre-existing conditions, organizational features, and community influence; together with the manner in which the evaluation is conducted and reported. The single most important element is probably

the involvement of potential users throughout the evaluation. The user-oriented evaluator tries to involve key constituents throughout the process of the evaluation, and places primary emphasis on people and the way they use information.

The strengths of the user-oriented approach are its concern with individuals who care about the programme and its attention to information that is meaningful to them. This not only makes the evaluation more relevant but creates a sense of ownership that could increase the likelihood that the result will be used. However, the weaknesses of this approach are its reliance on a stable user group and its susceptibility to greater influence from some interests than others (Mertens, 1998). Users groups can change composition frequently and this can disrupt the continuity of activities. Moreover, it is difficult to ensure that all interests are represented.

(e) The Responsive Approach

Responsive evaluation is guided by the belief that the only meaningful evaluation is one that seeks to understand an issue from the multiple points of view of all people who have a stake in the programme (Wadsworth, 2011). The goal of the responsive evaluator is to facilitate efforts to understand the programme from the multiple perspectives. The responsive evaluator also adopts a different approach to research and to the problem of understanding organizational dynamics. Responsive evaluation is usually characterized by qualitative, naturalistic studies, but not quantitative ones.

The strengths of the responsive approach are its sensitivity to the multiple points of view and its ability to accommodate ambiguous or poorly focused concerns. A responsive evaluation can also facilitate the problem identification process by providing information that may help people understand issues better (Guba & Lincoln, 1989).

However, the weaknesses of the responsive approach are its reluctance to establish priorities or simply any information for decision making, and the fact that it is practically impossible to take into account the perspectives of all concerned groups.

Table 3.2 summarizes some of the key elements of each evaluation approach.

Table 3.2: Five approaches of evaluation

Form	Emphasis	Focusing Issues	Evaluator's Role
Experimental	Research design	What effects result from programme activities and can they be generalized?	Expert/scientist
Goal-oriented	Goals and objectives	What are the programme's goals and objectives and how can they be measured?	Measurement specialist
Decision-focused	Decision making	Which decisions need to be made and what information will be relevant?	Decision support person
User-oriented	Information users	Who are the intended information users and what information will be most useful?	Collaborator
Responsive	Personal understanding	Which people have a stake in the programme and what are their points of view?	Counsellor/facilitator

Source: Stecher and Davis (1987)

3.3 Programme Evaluation

What is a 'programme'? According to Royse, Thyer, and Padgett (2010) a 'programme' is an organized collection of activities designed to reach certain objectives. In this regards, organized activities are not a random set of actions but a series of planned actions designed to solve some problems. In shorts, a programme is services that are expected to give some kind of an impact on the programme participants.

The term 'programme evaluation' embodies a multitude of concepts. According to Royse et al. (2010), it is a practical endeavour, not an academic exercise, and it is also not primarily an attempt to build theory or necessarily to develop social science

knowledge. A further definition is given by Barker (2003) who has defined 'programme evaluation' as systematic procedures used in seeking facts or principles. He added that evaluation research refers to "systematic investigation to determine the success of a specific programme". According to Scriven (1991) evaluation is "the process of determining the merit, worth, and the value of things, and evaluations are the product of that process" (p. 1). However, Tripodi (1987) has noted, in the *Encyclopedia of Social Work*, that "the mission of programme evaluation in social work is to provide information that can be used to improve the social programme" (p. 366). As Pawson and Manzano-Santaella (2012) noted the realist evaluation approach has given way to closer examination of programme 'practice on the ground'.

Programme evaluation is applied research used as part of the managerial process. Evaluations are conducted to aid those who must make administrative decisions about human services programmes. Unlike theoretical research, where scientists engage in science for its own sake, programme evaluation systematically examines human services programme for pragmatic reasons (Royse et al, 2010). These researchers have found that programme evaluation is like basic research in that both follow a logical, orderly sequence of investigation. Both begin with a problem, a question, or a hypothesis. Normally, there is some review of what is known about the problem, including prior efforts and theoretical approaches. The following is the definition of programme evaluation provided by Grinnell and Unrau (2008):

A form of appraisal, using valid and reliable research methods, that examines the processes or outcome of an organization that exist to fulfil some social needs (p. 553).

Although the broadest definition of evaluation includes all efforts to place value on events, things, processes, or people; therefore this study is concerned with the evaluation of incentives programme to safeguard the cultural heritage in Japan, South Korea and Malaysia. In particular, the role of programme evaluation is to provide an acceptable answer. It answers questions about what the programme is doing but, more importantly, about how well the programme has accomplished its objectives, and whether or not if it is worth funding in each of these countries.

As noted by Wang (2009) “no evaluation research can be all things to all people in all situations” (p. 172). According to Taylor-Powell et al. (1996), the term ‘evaluation’ is subject to different interpretations where a programme can be evaluated in a variety of ways. Thus, this research study focuses on two fundamental issues – the cultural heritage conservation and the incentives programme evaluation of three Asian countries. In this respect, this present research study uses the concept of sustainable conservation (see Zancheti and Hidaka, 2011), parallel with the Operational Guidelines for the Implementation of World Heritage Convention (1996) by UNESCO. It should be emphatically noted here that these Guidelines were the first reference to emphasize stakeholder participation in the decision-making process (Landorf, 2009). Given the scarcity of government funding for any cultural heritage system, it is highly essential that the sustainable community concept should be adopted in order to look at various forms of creative financing (Roseland, 2005).

This research also focuses its approach by using the ‘sustainable communities’ principles and the Bennett’s hierarchy in evaluating incentives programme implementation in the study areas. By using this hierarchy, it can help the researcher to describe a programme’s logic and expected links from inputs to end results. According

to the model, the hierarchy of evidence for programme evaluation can be classified into seven levels namely: the programmes' resources, activities, participation, reactions, learning, actions and impacts (**Figure 3.1**).

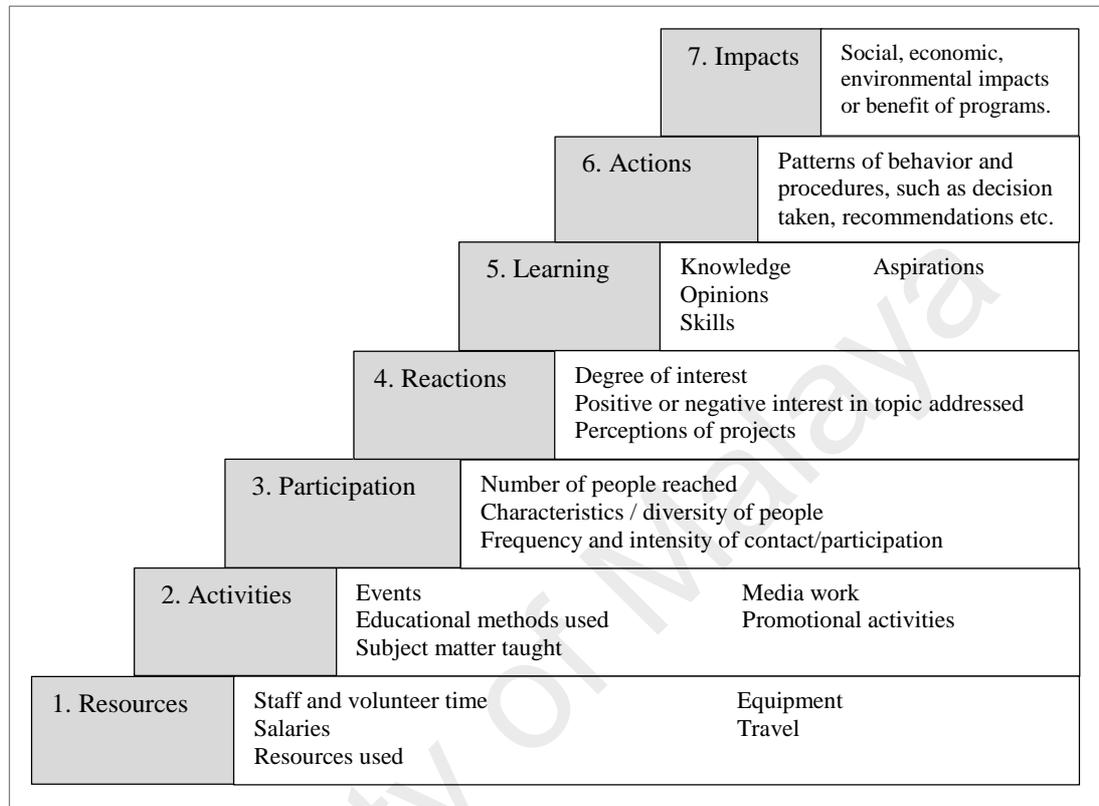


Figure 3.1: Hierarchy of programme evaluations

Source: Bennett and Rockwell (2004)

First used in the 1970s, Claude Bennett from the United States Department of Agriculture has developed a hierarchy that continues to be updated and used in response to a need to justify spending on extension programmes (Taylor-Powell et al., 1996). In his work, Bennett (1975) has drawn on an extensive range of sources to assess expanded funds and their impacts that were sometimes not seen until long after the programmes ended. According to Roberts (2007), in order to measure incremental change during the programme implementation, Bennett has come up with the hierarchy that could show the causal links between the steps from inputs to outcomes and where along the continuum of change an extension programme has reached its delivery.

According to the Bennett's hierarchy, the three lowest levels concern the programme implementation while the four upper levels deal with programme results. The hierarchy is a simplified representation of programmes and does not indicate the role that larger social, economic and political environments play in the extension programme delivery. But using this hierarchy one can help to describe a programme's logic and expected links from inputs to end results. According to Taylor-Powell et al. (1996) the hierarchy can be useful in deciding what evidence to use and when. More descriptions on each level of the Bennett's hierarchy programme evaluation model will be elaborated in Section 4.4.6 (Step 6: Analysing Data) in Chapter 4 of this thesis.

3.4 Purposes of the Programme Evaluation

As noted by Kleiman et al. (2000), evaluation is critical in order to improve the effectiveness and efficiency of the conservation programme. Programme evaluation can be beneficial in a variety of contexts. They may be intended to help management improve a programme; support advocacy by supporters or critics; gain knowledge about programme effects; provide input to decisions about programme funding, structure, or administration; respond to political pressures; or have any of a number of such purposes individually or in combination (Rossi et al., 2004). Although the details will vary greatly, evaluation can be generally done for one or more of the following broad reasons which Chelimsky and Shadish (1997) have classified as programme improvement, accountability, knowledge generation, and political ruses or public relationships.

3.4.1 Programme Improvement

The evaluation findings may be intended to furnish information that will guide programme improvement. Such evaluation is often called 'formative' evaluation

because its purpose is to help form or shape the programme to perform better (Scriven, 1991). The audience for the findings of the formative evaluation typically are the programme planners (in the case of programmes in the planning stage) or programme administrators, oversight boards, or funders with an interest in optimizing the programme effectiveness. The information desired by these persons may relate to the need for the programme, the programme concept and design, its implementation, its impact, or its efficiency. Evaluation for programme improvement characteristically emphasizes findings that are timely, concrete, and immediately useful. In addition, McNamara (2000) has noted that programme improvement, in practice, implementation, and reproduction, is the goal of any high-quality programme evaluation.

3.4.2 Accountability

The use of social resources such as taxpayers' money for human services programmes is justified on the ground that these programmes make beneficial contributions to society. It follows since significant responsibilities for such social investments could result with the expectation that the programmes are managed effectively and efficiently with the intended benefits. Evaluation may be conducted, therefore, to determine if these expectations are met. Such evaluation is often called 'summative' evaluation because its purpose is to render a summary judgment on certain critical aspects of the programme's performance (Scriven, 1991). Summative evaluation may influence such significant decisions as programme continuation, allocation of resources, restructuring, or legal action. In addition, the overall goal to consider the beneficiality of a programme is how to arrive at the most accountability of the information to key stakeholders in the most cost-effective and realistic methods (McNamara, 2000).

3.4.3 Knowledge Generation

According to Wang (2009) programme evaluation can aid in developing a concrete understanding of a programme's intended outcomes and personnel requirements, or it can promote an analysis of the programme's efficiency and cost effectiveness. Because evaluations of this sort are intended to make contributions to the general public, they are usually conducted in a scientific framework using the most rigorous methods feasible. Although programme evaluations have varied in the style of their implementation, it is believed that it must produce a basis for valid comparisons between similar programmes (McNamara, 2000). Posavac and Carey (2007) have found that programme evaluation is "a collection of methods, skills, and sensitivities necessary to determine whether a human service is needed and likely to be used, whether the service is sufficiently intensive to meet the unmet needs identified, whether the service is offered as planned, and whether the service actually does help people in need at a reasonable cost" (p. 2). Instead, they are increasingly utilized for making programme decisions that relate to effectiveness, efficiency, value and adequacy based upon a variety of systematic data collection and analysis (Rossi et al., 2004).

3.4.4 Political Ruses or Public Relations

Sometimes, the true purpose of the evaluation, at least for those who initiate it, has little to do with actually obtaining information about programme performance. It is not unusual, for instance, for programme administrators to launch an evaluation because they believe it will be good public relations and might impress funders or political decision makers. As noted by Rossi et al. (2004), occasionally, an evaluation is commissioned in order to provide a public context for a decision that has already been made behind the scenes. House (1990) has stressed that "social justice is among the

most important values we should hope to secure in evaluation studies” (p. 23). Public evaluation should be an institution for democratising public decision making. As a social practice, evaluation entails an inescapable ethic of public responsibility by serving the interests of the larger society and of various groups within society, particularly those most effected by the programme. Therefore, it can be concluded that the purpose of the evaluation can be either for political ruses or public relations.

3.5 What is Incentive?

In the context of the cultural heritage conservation, policy-makers in developed and developing nations are becoming more aware of the importance of identifying the best incentives mechanism or tool for the preservation of their cultural heritage in the historic areas. Hence, some are attempting to modify or change these incentives if it is deemed appropriate. However, as yet, there has been little or no research into the nature and impact of these incentives and how they might be integrated into the heritage management strategies. Much literatures have encompassed the incentives provision in diverse disciplines such as researched in finance by (Read, 2005), wildlife conservation by Hadlock and Beckwith (2002), forest management by Kumar (2007), business by Goetz (2010) but very few researchers (McClearly, 2005; Kohtz, 2012) have touches on heritage areas.

However there are only a few studies found in literature that have dealt with the incentives provision from the perspective of the cultural heritage conservation. This has been agreed to by Schuster (1997) who as noted that;

“Many forms of incentives are underexplored in the preservation policy literature. It is almost as if these kinds of incentives have become so much

part of accepted practice that it occurs to no one that they ought to be subjected to analytic scrutiny” (p. 51).

Roddewig (1987), has been one of the few commentators who has written explicitly about the use of incentives in the preservation of historic areas. He pointed out how some of the ways in which incentives can assist the conservation of historical areas. In his view, incentives have two specific roles in the conservation process: (1) to generate more rehabilitation of historic structures than would be possible, presumably, through other forms of government action, and (2) to provide a reasonable economic return to owners of buildings protected and restricted by laws.

Incentive of cultural heritage protection has made reference to funding pattern, resource allocation, financial control mechanisms, the quality of financial information, performance management and prioritization (Klein, 2000). But the potentiality for the structure of the incentive for the preservation of cultural heritage in historic areas in order for them to become a part of the conservation management strategies has not been explored much.

In a similar vein, Milne (2007) has found that there has been no significant research that can show that there is a causal link between incentives provision with motivation. She added that incentives such as rewards and recognition programmes have been used in the belief that they will reinforce an organisation's values, will promote outstanding performance and will foster continuous learning by openly acknowledging role model behaviour and ongoing achievement. Read (2005) has found that monetary incentives may affect behaviour in diverse ways, such as, 'cognitive exertion', incentive increases the amount of thought put into the task; 'motivational focus', incentive changes the

agent's goals; or 'emotional triggers'. The incentives therefore, is a prerequisite for the agent to predict or emit their response.

Stern et al. (1986) have found that potential conflict might also arrive if there was a mismatch between effectiveness of contemporary incentives policy with the residents' needs at the actual site. However, the financial aspects of a conservation incentives programme have not been found to be the only important consideration. He found that the success of a programme might depend on its ability to get the attention of its intended audience, and how it can be communicated in a way that was understandable as well as credible and which has addressed itself to the user's needs. In addition, success might depend not only on the size of the incentives offered but also on the form of the incentives and on the way the programme were organized, marketed, and implemented. This view was supported by Meng and Gallagher (2012) who found that a single incentive might be more effective in a particular area and thus, the success of an incentives programme would require various efforts, not solely internally or externally.

Conversely, not all scholars agree that incentive programmes have any hopes for positive outcome but some go as far as indicating that these programmes can undermine productivity and performance (Denning, 2001). Scholars such as Spiteri and Nepal (2008), Hahn and Stavins (1992), Kohtz (2012) and Kleiman et al. (2000) have all criticised incentives policy for its inability to provide equal and equitable distributions of benefits to local residents within a particular conservation area.

For the above reasons, in dealing with the effectiveness of the current incentives programme in the three Asian countries, this research considers that a policy formulation for the cultural heritage conservation and incentives programme should

look at the perceived ‘real’ needs of the residents or local communities in their heritage sites. There are different types of financial and non-financial incentives mechanisms or tools (either direct or indirect incentives) that can be found in the preservation system (see Schuster, 1997; McClearly, 2005, EPHC, 2004; and HCOANZ, 2005). Each of these incentives tools will be discussed individually in the sub-sections that follow.

3.6 Financial Incentives Mechanisms

For the purpose of this research, the financial incentives are defined as incentives that provide monetary assistance for the implementation of conservation efforts or opportunity cost incurred when recovery occurs (Read, 2005). The most obvious form of financial assistance are tax, grant and funds. The following are some of the financial incentives tools commonly used for the cultural heritage protection.

▪ Tax Incentives

Tax incentives are often offered through property tax legislation which allows tax deductions for certain renovation work carried out on income-producing properties. Tax incentives generally have one of the three objectives: (a) to reduce the cost of maintenance or restoration; (b) to reduce the ‘opportunity cost’ of retaining a building rather than demolishing-and-rebuilding; or (c) to promote the flow of resources to non-profit bodies (in cash or property). Tax incentives fall into four main groups which are: (i) property tax abatement scheme; (ii) income tax rebates or credit for the conservation work; (iii) tax deduction for donations to heritage organisations or funds; and (iv) other miscellaneous tax benefits. In particular, tax incentives fall into four main groups which are: (a) property tax abatement schemes; (b) income tax rebates or credit for the

conservation work; (c) tax deductions for donations to heritage organisations or funds; and (d) other miscellaneous tax benefits.

▪ **Grants and Loans**

The most common form of government funding is grant and loan assistance which have been found to be the most important to historic preservation. Grants can be in the form of either entitlement grants (which are guaranteed as-of-right to every interested party who meets certain sets of qualifications), or discretionary/performance grants (which are only given to certain applicants based on their quality of application, their financial need, the amount of funds available, or other factors). Loans can be made available either in the form of low interest or no interest loans directly from the government, or as an interest-rate subsidy on a loan from private lenders.

▪ **Revolving Funds and Conservation Trusts**

Revolving funds and conservation trusts operate through a pool of capital which is typically used to acquire, conserve and re-sell properties with a conservation covenant attached, or used to lend to individuals or organizations to buy, restore and protect heritage places. In the United States and the United Kingdom, revolving funds have been found to be successful ways of encouraging conservation of historic heritage properties (EPHC, 2004).

3.7 Non-financial Incentives Mechanisms

There are a number of non-financial incentives mechanisms or tools in the cultural heritage management. Non-monetary support can include planning incentives and other planning instruments; heritage agreements; encouraging the use of heritage properties;

technical assistance; labour and volunteers; recognition and promotion; clients and community relationships; and government-to-government assistance (see Schuster, 1997; McClearly, 2005, EPHC, 2004; and HCOANZ, 2005). These support tools are tailored to the circumstances of each culture heritage site and issues as follows:

- **Planning Incentives and Other Planning Instruments**

The local planning scheme has been found to be a powerful tool that can promote conservation for property owners or developers through zoning control; planning incentives; transfer of development rights; parking, building site ratio and land use concessions; flexibility in planning or building requirements; rate differential/reduction; and waiver of fees for development applications.

- **Heritage Agreements**

A heritage agreement is a legally-binding contract intended in order to ensure the long-term conservation of a heritage place. The agreement is generally signed in perpetuity and is therefore binding on current and future owners. The agreement will set out approaches to restoring or managing the property, and may provide the owner with access to incentives such as rate remissions, land tax reductions, grants or planning concessions.

- **Heritage Advisory Services**

A heritage advisory service involves appointment of a heritage expert to give free advice to local government officers, residents and businesses on all aspects of heritage conservation. This may include advice on maintenance and repairs, renovations,

additions, funding and incentives, policy and strategy. Heritage advisory services are often initially funded through a partnership between the state and the local governments.

- **Encouraging Use of Heritage Properties**

Local governments can encourage the continued use or new use of heritage places. The ongoing use of the existing building stock is an important part of conserving heritage. Government policies and decision-making can encourage the re-use of existing buildings through: (a) heritage impact assessment processes that require developers to identify uses for an historic building; (b) environmental impact assessment process that compares energy and material requirements for a new development against the re-use of an existing structure; and (c) inclusion of energy savings accruing from the use of historic buildings as tradeable credits.

- **Technical Assistance**

The provision of technical knowledge and expertise is an important tool for conserving heritage. Property owners can be provided with the services of people with relevant skills and expertise, either free-of-charge, or at a subsidised fee. These services may be offered by the government or non-government organisations.

- **Labour and Volunteers**

One of the great success stories of the incentives programme has been found to be the level of involvement by the community, particularly in the areas of fund-raising, providing guide services at historic buildings as well as restoring heritage properties. Local governments can participate in state-run heritage volunteer programmes, can run their own volunteer projects and can reward existing volunteers serving the community.

- **Recognition and Promotion**

Information, awareness and promotion campaigns are found to be essential for effective local government heritage management. Examples of heritage recognition and promotion events include heritage festivals, plaque installation at the premises, trust activities, publications, interpretation programmes, seminars, design and conservation awards, tours and other programmes designed to engage and educate the public and stakeholders.

- **Clients and Community Relationships**

A strong focus on achieving sound and cooperative client relationships has been found to be an effective conservation strategy. To some extent, this represents a shift in focus from the more traditional ‘enforcement and policing’ model of heritage administration. The option of developing negotiated solutions with owners and managers of heritage places has become increasingly attractive. Sound client relationships require a conscious effort, and need to be incorporated into the heritage agencies’ strategic and business planning. Thus, local government and local communities can seek sponsorship from businesses or services groups to fund heritage conservation project as their activities.

- **Government-to-government Assistance**

Assistance from one level of government to another is also found to be an important tool to stimulate participation at a lower level and to ensure the provision of incentives in the most effective and efficient way. Agencies that are ‘close to the client’ contributed to the strong participation and effectiveness of any conservation policies.

3.8 Cultural Heritage and Incentive Policies

According to Klamer, Mignosa, and Petrova (2013) cultural heritage is still at the core of cultural policies of many countries. However, the ways in which this focus is translated into practice is found to present a lot of variations. They have observed that in countries such as Austria, Azerbaijan, Cyprus, Ireland and Portugal, the main objectives are still the conservation and maintenance which underline the importance of completing for better defined listing rules. The reorganization of the institutions responsible for cultural heritage is also found to be an issue at stake in various countries (e.g. the UK and the Netherlands) together with the definition of better laws.

Nevertheless, cultural heritage tourism is the main focus of cultural heritage policies in Bulgaria, Greece, Italy and Russia. The other widely shared objectives of cultural heritage refer to education and accessibility. It is interesting to note that some countries refer economic impact and sustainability of any intervention for their cultural heritage, for instance Russia and the UK, which have explicitly acknowledged the importance and need to involve the private sector and, thus, these countries are able to introduce tax incentives. **Table 3.3** shows a international examples of heritage incentives or mechanisms tools which was implemented in various countries across the world.

Table 3.3: Examples of heritage incentives tools in various countries

Country	Incentives tools
Australia	Heritage building property tax based on actual use rather than “higher and best” use.
Austria	Properties built before 1880 are assessed at 30% of value for property tax purposes.
Belgium	Restoration grants of up to 40% of costs for privately owned monuments.
Brazil	Low interest loan programmes to private owners of historic buildings.
Canada	Grants for 50% of façade restoration.
Denmark	More favourable schedules for deducting repair expenditures on heritage buildings for income tax purposes.
France	Listed historic monuments that are open to the public can deduct 100% of expenses (including maintenance, loan interest, and property taxes) while

	those not open to public can deduct 50%.
Germany	Donations to foundations for the restoration of heritage buildings are tax deductible up to 10% of total income.
Japan	Grants to owners of historic properties to install fire-prevention facilities.
Malaysia	Federal Government investment company to provide financial assistance including the project and booster grants, repayable grants, matching grants, and technical assistance and capacity building grants.
Netherlands	Property owners subscribe to regular inspection services. When repairs are needed about half of the funding comes from national and provincial governments.
Singapore	Individual owners can raise money and issue tax-exempt receipts to donors for restorations of listed monuments.
South Korea	The transmission system for the Living Human Treasures gives not only economic compensation to the performers but also greater prestige and individual self-respect to ensure preservation of intangible cultural heritage.
United Kingdom	Churches and charitably are exempt from VAT for major construction projects if approved.

Source: Adapted from Heritage Strategies International (2012) and Malaysia (2011)

In addition, it is important to note that Rizzo and Mignosa (2013) have found in Western countries attention to intangible heritage is relatively new especially when compared to countries such as Japan, where this type of heritage has been the object of specific policies for a long time since the Edo period. They have found that in countries like Belgium, France and Germany, their cultural heritage policies specifically have mentioned the importance of intangible heritage in connection with the maintenance of the local identities. In these European countries, the regional governments responsible for cultural to introduced a list of intangible heritage.

3.9 Purpose of Heritage Incentives

The goal of providing heritage incentives is to assist and stimulate the community in managing and conserving places of cultural heritage significance. Incentives programmes have been found to assist the community to develop and maintain a positive attitude towards the cultural heritage through the provision of free advice, financial assistance and other incentives.

Roddewig (1987) has argued that heritage incentives might lead to economic forces in which government policies could possibly create high land values and could threaten even well-maintained historic buildings. He found that accordingly incentives should be focus on the question of economic return; incentives that help cover the operating cost and construction cost, and incentives designed to help find equity investors. However he has also argues that the incentives that have been practised around the world today have gone further beyond the preservation goals.

Conversely, Haider (1989) has pointed out that the heritage incentives are undoubtedly important in another way. He has found that they are particularly well suited to a non-centralized pooling of resources that can promote collaborations and partnerships. Therefore, in an era in which there is an increasing perception that public resources are limited, the private initiative should be taken more seriously, even as a guide for the public sector intervention itself. All forms of intervention that draw out and promote multiple partners are generally seen as a good thing.

Recently, research studies conducted by the Environment Protection and Heritage Council National Incentives Taskforce in Australia have found that the purpose of providing heritage incentives could help citizens to understand cultural and physical links of the past (EPHC, 2004). In this report, the broad scope of heritage can help 'enrich people's experiences and understanding' and can reflect 'the community's sense of cultural identity'. However, an effective heritage system is founded on a balance of 'stick and carrots'. The lack of a meaningful level of 'carrots' could undermine support from property owners for the system, could make regulation more difficult, and eventually they could miss the opportunities for garnering private investment. The report has outlined the purpose of heritage incentives as follows:

- a) ensures that owners are not unduly disadvantaged by the constraints or extra expenses that the regulatory system may impose;
- b) leverages private capital investment in conservation;
- c) generates additional conservation activity that would otherwise occur;
- d) counteracts land use policies or other government programmes that threaten heritage places; and
- e) ensures that as far as possible a 'level playing field' exists between restoration work and new construction.

3.10 Benefits of Providing Incentives Programme

According to HCOANZ (2005) some of the benefits for the local government in providing the incentives programme include:

- a) Improved community attitude, understanding and acceptance of planning and heritage controls, policy and decisions
- b) Increased conservation of heritage places in the local area
- c) Improved streetscapes, main streets and public buildings through the maintenance, repair and use of important buildings
- d) Revitalised local communities, including economic and social benefits for the area
- e) Enabled individuals and communities through heritage volunteer schemes
- f) Enhanced community identity, including greater acknowledgement of cultural diversity within the community
- g) Enabled environmental benefits through reduced resources required to demolish and rebuild
- h) Provided development of tourism opportunities

- i) Provided attraction of people and investment through enhanced amenity of local areas
- j) Enabled economic benefits generated through heritage grant schemes

3.11 Learning from the Best Practices

The examples described in the previous sub-sections represent a variety of incentives provision in diverse settings in many countries that have caught the attention of many policy makers as the best practices. The purpose of the programme evaluation in this regard should be to promote the best practice particularly in the incentives provision for the conservation of historic areas. As noted by Everitt and Hardiker (1996) such evaluations would take into account the social, economic and policy context within which the organisation operates and through which social phenomena could develop. They have stressed that evaluation for the best practice depends upon the complaints and criticisms that should be a feature of the organisation or programme to be encouraged and taken seriously.

Having said that, Wardhaugh and Wilding (1993) added that evaluation for the best practice depends on organisations or programmes that are open to debate and to the views of people at all levels, particularly those working directly in the delivery of services. However, Everitt and Hardiker (1996) have described seven principles which any evaluation system should adopt in order to ensure the best practice:

- The importance of moral debate and everybody, irrespective of power, status and position, have the right to legitimate opinions;
- The scepticism of rational-technical modes of practice;
- The recognition of power, powerlessness and empowerment;

- The development of genuine dialogue between users and those within the organisation, and within the organisation itself;
- The attention to be paid to the fundamental purpose of the organisation and the caution about becoming diverted into demonstrating productivity;
- The encouragement of openness, questioning, complaints and criticisms from outside and within the organisation;
- The removal of 'otherness' that may be attributed to those lower in the hierarchy, to the users and to those relatively powerless in the community.

Thus, this research has been able to draw upon the best practices of heritage incentives provision from the Japanese and Korean experiences by reviewing their cultural heritage and conservation policies. For Malaysia, the measurement tools for the best practice in heritage incentives mechanisms are still at the beginning stage. In this regards, the data were collected from onsite surveys and interviews and analyzed from the view points of residents' and stakeholders in relation to their perceptions over their respective cultural heritage incentives programmes. The case study of Japan and South Korea have provided an in-depth record of the process of the living heritage conservation. Why the researcher has chosen Japan and South Korea for the study was because these two countries have adopted the best example of how to preserve their historic settlements in terms of their physical, social, environmental and cultural attributes.

Another important reason to choose Japan and South Korea as the exploratory case study for this research rests on the fact that these two countries have been found to have developed an effective policy tool in each country in preserving the richness of their tangible and intangible heritage properties respectively (see Cang, 2007; Sorensen,

2002; Jongsung, 2003; Yim, 2002). Drawing from this evidence, Japan and South Korea have undergone much critical, economic and social transformations in the last decade mainly, due to their respective substantial increases in tourism and corresponding commercial development because of their national positive on look towards heritage conservation.

3.12 Chapter Summary

Cultural heritage policies have manifested a great variety of organizational models as well as the ways in implementing them. This study has highlighted the importance of the programme evaluation in relation to the differences of the cultural heritage policies of the countries worldwide that have been considered. One of the most challenging aspects of the incentive programme evaluation is found to be that there is no “one size fits all” approach. Every evaluation situation has its unique profile of characteristics, and the evaluation design must involve an interplay between the nature of the evaluation, on the one side, and the researcher’s repertoire of approaches, techniques, and concepts, on the other. A good evaluation design is one that fits the local circumstances while yielding credible and useful answers to the questions that motivate it. Despite an increased interest in heritage preservation internationally, it is surprising to note that so little empirical research has actually been conducted on this topic, especially from the perspective of the incentives programme evaluation. This chapter provides an overview of the evaluation theory and the concepts of incentives programmes in order to safeguard the cultural heritage areas worldwide whereby any evaluator should take whatever measures into account when tailoring an evaluation plan so as to accomplish the conservation approach.

CHAPTER 4

RESEARCH METHODOLOGY

4.1 Introduction

This chapter presents the methodology used in this research study within the context of the conservation policy and the implementation of the heritage incentives provision in the case studies of Japan, South Korea and Malaysia. In principle, 'research methodology' is a collective term for the structured process of conducting research in order to uncover new facts. This chapter discusses the different methodologies used in this research that encompasses the research design, data gathering and data analysis. Part of the research methodology is concerned with how the research is conducted. The term 'research methodology', sometimes referred to as research methods is usually misunderstood when these two terms have been used interchangeably in the academic world although it has different meanings.

Kothari (2004) has defined 'research methodology' as a way to systematically solve the research problem. He has stressed that research methodology may be understood as a science of studying how research is done scientifically. In research methodology, the researcher studies the various steps that are generally adopted by him/her in studying the research problems along with the logic behind them. It is essential for the researcher to know not only the research methods/techniques but also the methodology involved in a researched study. The researcher should think out the whole process just like for example, an architect, who designs a building, has to consciously evaluate the basis of his decisions, i.e., he has to evaluate why and on what basis he selects a particular size, number and location of doors, windows and ventilators, uses particular materials but not other types and the like. Similarly, in research Kothari (2004) has stressed that the

scientist has to specify very clearly and precisely what research decisions he would select and why he has selected them so that they can be evaluated by other researchers also. However, Richardson (2005) has considered research methodology as a set of procedures or methods used to conduct research. He has pointed out that there are two types of research methodologies. These two types of methodologies are the qualitative methodology and the quantitative methodology.

It seems appropriate at this juncture to explain the difference between research methodology and research method. According to Kothari (2004), research method may be understood as all those methods/techniques that are used for conducting research. He has stressed that research methods or techniques, thus, refer to “the methods the researcher uses in performing research operations” (p. 7-8). In other words, all those methods which are used by the researcher during the course of studying his research problems are termed as ‘research method’.

In comparison to what has been stated above, one can say that research methodology has many dimensions and research methods do constitute a part of research methodology. However, scope of research methodology is wider than that of research methods. Thus, when one talks about a research methodology, one not only talks of the research methods but also considers the logic behind the methods the researcher use in the context of their research study. Richardson (2005) and Kothari (2004) explain why they are using a particular method or technique and why they are not using others techniques so that the research results should be capable of being evaluated either by the researcher himself or by other researchers as well.

4.2 Research Paradigms, Methodology and Methods

Research is important for the understanding of human activity based on an intellectual application in the investigation of pertinent and scientific matters. But Blaxter, Hughes, and Tight (2001) have described research as ‘a messy process’ and it is vital for the researcher to ensure that the research methodology is manageable for a researchable topic. Intriguingly, Easterby-Smith *et al.*, (1991) have considered that the need for research is related to the many issues and subjects about which there is incomplete knowledge and unanswered questions in the fast changing nature of the subjects or disciplines.

However, research involves a methodology and process. According to Sarantakos (1998) ‘methodology’ means the science of methods (method+*logy*, the latter being a Greek word which can literally be translated to mean the ‘science of’, and contains the standards and principles employed to guide the choice, structure, process and use of methods, as directed by the underlying paradigm) (p. 34). Crotty (1998) has defined method as “the techniques or procedures used to gather and analyse data related to some research questions or hypothesis” (p. 3). Meanwhile, method includes procedures such as conducting interviews, observations and measurements.

Weber (1990) in Kaplan (1964) has stated that “methodology can bring us reflective understanding of the ‘means’ which have demonstrated their value in practice by raising them to the level of explicit consciousness; it is no more the precondition of fruitful intellectual work than the knowledge of anatomy is the precondition for correct walking” (p. 115). This pronouncement shows that methodology is crucially important in conducting an inquiry. Moreover, Sarantakos (1998) has summarised that “a methodology offers the research principles which are related closely to a distinct

paradigm translated clearly and accurately, down to guidelines on acceptable research practices. It is determined not by the research model but rather by the principles of the research entailed in a paradigm. The methodologies that result from this definition then could be qualitative or quantitative methodology” (p. 33-34).

In a similar vein, Creswell (2009) has identified that there are three types of designing the research. They are known as the qualitative, quantitative and mixed methods approaches. Qualitative research is used in the social sciences as a means for exploring and understanding the meaning individuals or groups assign to a social or human problem. The research process involves emerging questions and procedures, data typically collected in the participant’s setting, analysis of data and making meaningful interpretations of the data. Sarantakos (2005) has stated that qualitative research refers to a number of methodological approaches, based on diverse theoretical principles (phenomenology, hermeneutics and social interactionism), employing methods of data collection and analysis that are non-quantitative, and aiming towards the exploration of social relations, as well as describing reality as experienced by the respondents. Thus, the emphasis of qualitative research is more subjective in nature and could thus provide an explanation for behaviour and attitudes.

In contrast, a quantitative research is the systematic scientific investigation of quantitative attributes, phenomena and their relationships. Creswell (2009) has noted that a quantitative research is a means for testing objective theories by examining the relationships among variables. The objective of a quantitative research is to develop and employ models, theories and/or hypotheses pertaining to natural phenomena. The process of measurement is central to a quantitative research because it provides the fundamental connection between the empirical observation and the mathematical

expression of quantitative relationships. Thus, the emphasis of a quantitative research is on collecting and analysing numerical data which concentrate on measuring the scale, range and frequency of the phenomena.

Sarantakos (1998) has summarised the perception and comparison between the quantitative and qualitative methodologies as shown in **Table 4.1**.

Table 4.1: Perceived differences and comparison between quantitative and qualitative methodologies

Differences Between the Quantitative and Qualitative Methodologies		
Feature	Quantitative Methodology	Qualitative Methodology
Natural of reality	Objective; simple; single; tangible sense impressions	Subjective; problematic; holistic; a social construct
Causes and effects	Nomological thinking; cause-effect linkages	Non-deterministic; mutual shaping; no cause-effect linkages
The role of values	Value neutral; value-free inquiry	Normativism; value-bound inquiry
Natural and social science	Deductive ; model of narutal sciences ; nomothetic ; based on strict rules	Inductive; rejection of the natural sciences model; ideographic; no strict rules: interpretations
Methods	Quantitative, mathematical; extensive use of statistics	Qualitative, with less emphasis on statistics; verbal and qualitative analysis
Researcher's Roles	Rather passive ; is separate from subject - the known: dualism	Active; 'knower' and 'known' are interactive and inseparable
Generalisations	Inductive generalisations; nomothetic statements	Analytical or conceptual generalisations; time-and-context specific
Comparison Between the Two Methodologies: Research Models		
Procedure	Quantitative Methodology	Qualitative Methodology
Preparation	Definition: precise, accurate and specific Hypotheses: formulated before the study Employs operationalisation	Definition: general, and loosely structured Hypotheses: formulated through/after the study Employs sensitising concepts
Methodological Principles	Positivism and neo positivism, and adheres to the standards of strict research design	Based on diverse theoretical principles (e.g phenomenology, hermeneutics and social interactionism)
Design	Design: well planned and prescriptive Sampling: well planned before data collection; is representative	Design: well planned but not prescriptive Sampling: Well planned but during data collection; is not representative
Data Collection	Measurement/scales: employs all types Uses quantitative methods; employs assistants	Measurement/scales: Mostly nominal Uses qualitative methods; usually single handed
Data Processing	Mostly quantitative and statistical analysis; inductive generalisations	Mainly qualitative; often collection and analysis occur simultaneously; analytical generalisations
Reporting	Highly integrated findings	Mostly not integrated findings

Source: Adapted from Sarantakos (1998)

In addition to the quantitative and qualitative methodologies shown in **Table 4.1**, a mixed methods approach has also been applied in many research studies. The selection of the overall approach is determined by the function of the identified research questions, the aim of the research as well as the philosophical stance of the researcher. The mixed methods approach, combines both the qualitative and quantitative approaches in order to test the inquiries of a theory. It involves a philosophical assumption which combines positivism and interpretivism. Thus, it is more than simply collecting and analysing both kinds of data; it also involves the use of both approaches in tandem so that the overall strength of a study is greater than either the qualitative or quantitative research done alone (Creswell & Clark, 2007). In this sense, the ‘meaning’ of the social world can be constructed and explained from both these perspectives. The mixed methods approach can be complementary in a most effective way because it is based on the whole research design.

4.3 The Use of Case Studies

Given the many complex issues of the living heritage conservation, a case study approach was chosen by the researcher in order to allow for a general understanding of the research problem. Following the case-study approach by Yin (2003) and Stake (1995), this research study presents an appropriate method of inquiry into the emergent and diverse components of the community in the traditional settlements of Japan, South Korea and Malaysia.

In this regard, a mixed methods approach the concurrent triangulation design were used in this study by using document reviews, observations, structured interviews and questionnaire survey involving qualified residents (**Figure 4.1**). This method consisted of two distinct phases: quantitative and qualitative (Creswell, Plano Clark et al., 2003).

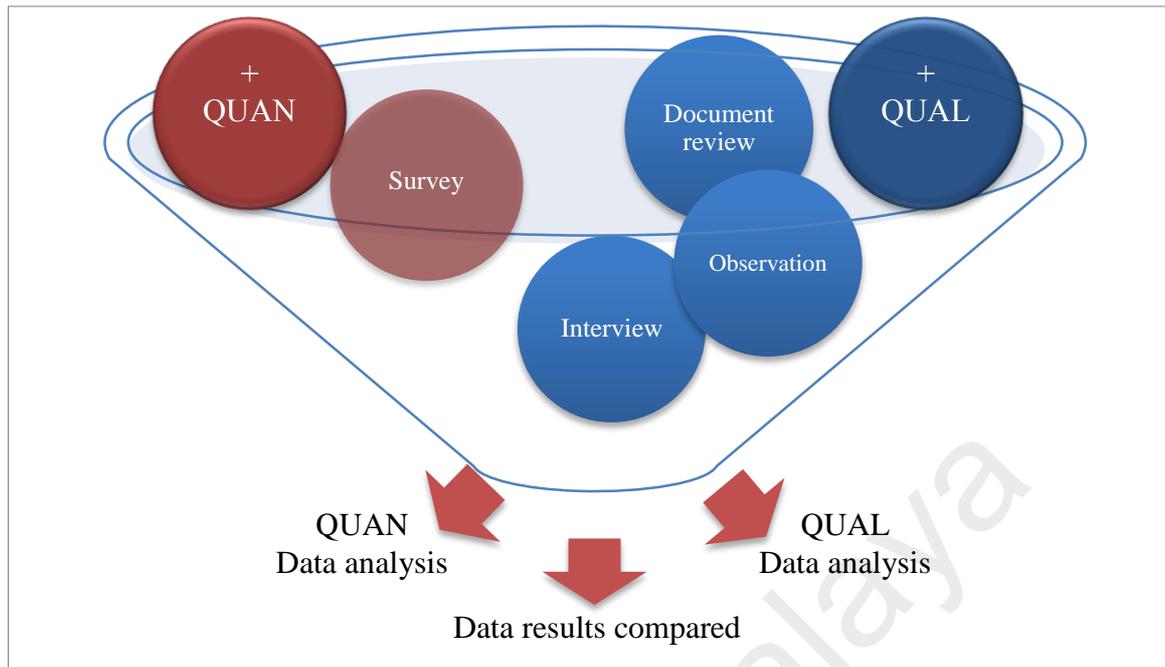


Figure 4.1: Data collection methods and strategies

In this design, the researcher collects both the quantitative and qualitative data concurrently and then could compare the two databases to determine if there could be a convergence, differences, or some combination (Creswell, 2009). Using this methodology, the quantitative data and their analysis could refine and explain those statistical results by exploring the participants' view in greater depth (Creswell, 2003; Rossman & Wilson, 1985; Tashakkori & Teddlie, 1998).

Like all research using the comparative study methods, this research should be seen as qualitative in social science terms. **Figure 4.2** shows the specific locations of the selected case studies in three Asian countries. The data from the nine case studies were drawn based on each heritage sites significance, thus the traditional living communities embodies tangible and intangible characteristics, which offers a full-scale background on their real-life context. The area of studies in Japan and South Korea were chosen for its relatively substantial increased in tourism and commercial development,

corresponding to the differences on the incentives mechanism for the four sites under the UNESCO World Heritage listing. At the same time, the measures taken by looking at the five non-listed sites in Malaysia, Japan and South Korea offers a good basis for further arguments on the social-economic challenges faced by its local inhabitants.

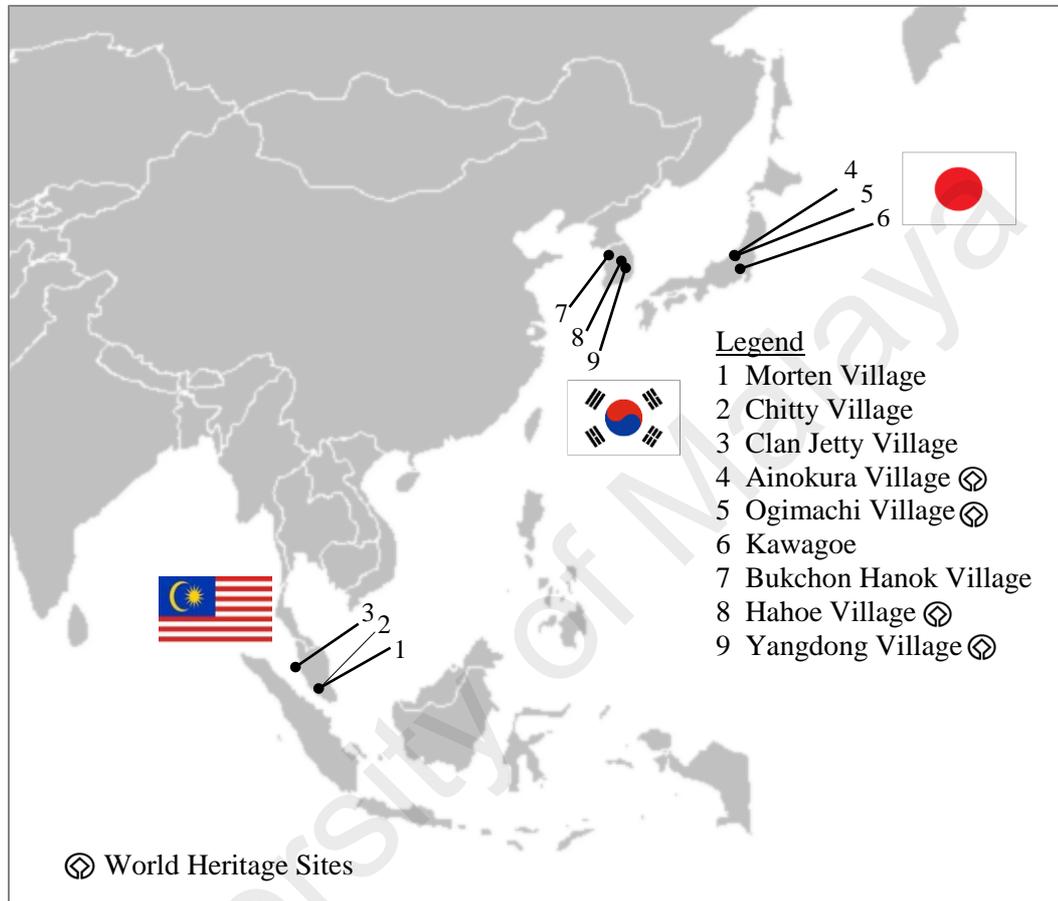


Figure 4.2: Case studies location on the map

Moreover, case studies have the advantage of being thick in detail, and have the capacity to provide the relevant empirical grounding for the comparative use of the social science concepts and their further theoretical development for application in specific situations (Kim, 2011). Thus, case studies are used in this research in order to provide the empirical details that comparative studies of a similar topic often lack.

Having addressed the question of why case studies were used, it is necessary to explain why the particular jurisdictions and case studies featured in this research were chosen.

As mentioned earlier in section 3.5, the issues of the heritage incentives provision have been given very little emphasis in literature, to the extent that they have only been featured in literature since the 1960s. However, the focuses have been anecdotal rather than analytical (Schuster, 1997).

4.4 The Research Process

A flow chart showing the research process adopted for this research involved 4 stages as depicted in **Figure 4.3**. The first stage starts with the establishment of a research design. At this initial stage, this study identifies the research problem, the aim and objectives and an overview of the relevant research methods used for the research.

The second stage is a theoretical study which encompasses a literature review of the conservation principles, conservation movement and the concept of cultural heritage worldwide. It will cover a parallel discovery of theories of evaluation, programme evaluation as well as identifying characteristics and the best practices of the incentive policies and sustainable communities of Japan, South Korea and Malaysia.

The third stage of the research activities of this study is data collection and their analysis. Within the composition of the research methodology, the data collection will be formulated by both the primary and secondary data sources. Before the full-fledged field work surveys were executed, a pilot study was initially carried out. Later, the primary data sources were collected via a series of case study investigations in three countries namely Japan, South Korea and Malaysia. The data collection in this regard involving the use of questionnaires, structured interviews and observations. The field research was conducted with professional and non-professional respondents/research participants including village heads, curators, local planning authorities, policy makers, and the

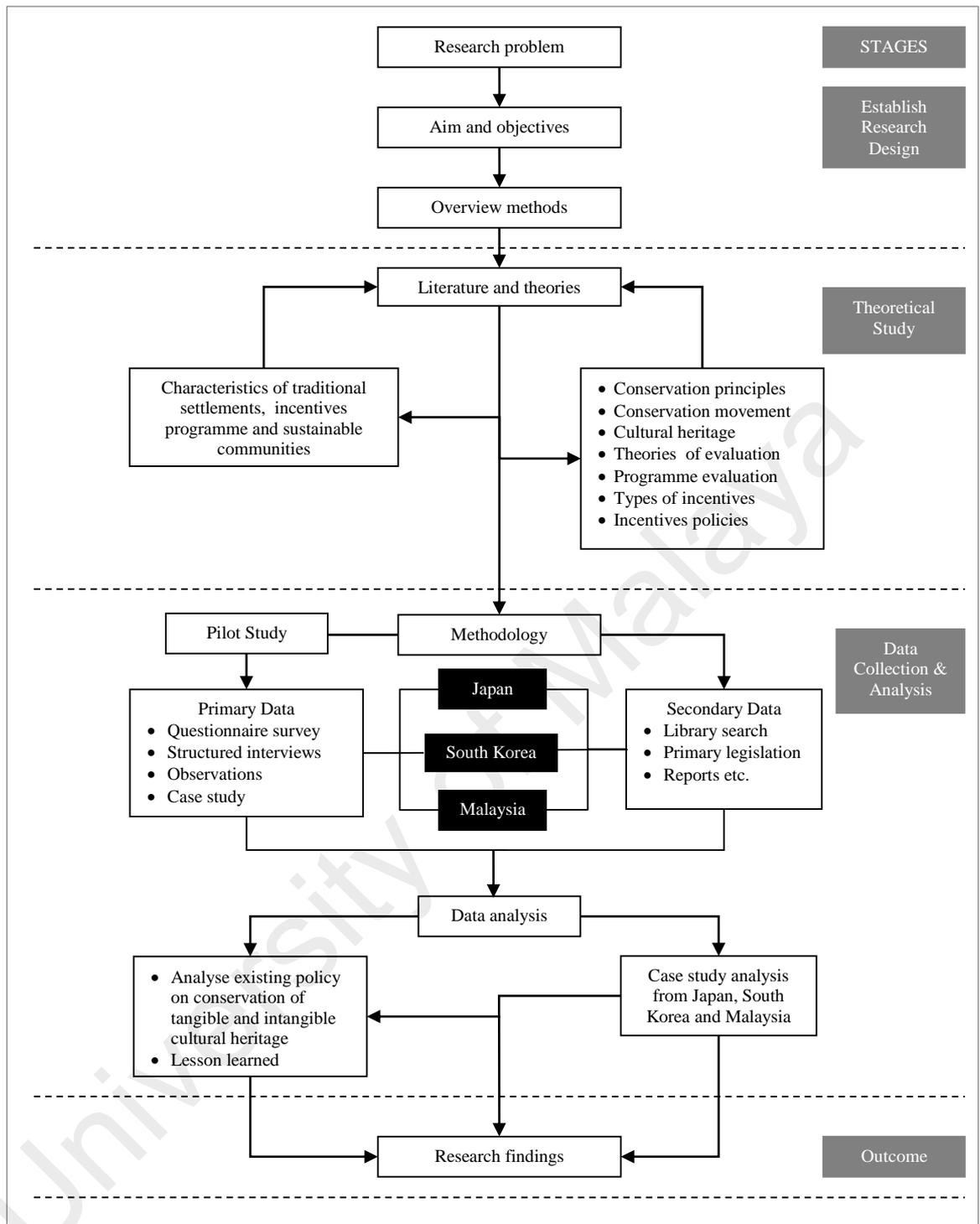


Figure 4.3: Flow chart of research study

community sector. The secondary data gathering was to be complemented by a library search, review of primary standard legislations, reports and other literature sources. An analysis of both the primary and secondary data would review the existing policy of the conservation of tangible and intangible cultural heritage as well as the communities'

involvement towards sustainable communities in each of the three Asian countries. The final stage of this study is the research outcome which demonstrates the key findings. The results of the study could help to provide key findings and recommendations for effective incentives policy to attain the principle of sustainable communities.

The next section would elaborate on the elements of the research process as applied by this study in detail and this would include six steps: (1) formulating a research problem; (2) conceptualising research design; (3) constructing instruments for data collection; (4) selecting a sample; (5) collecting data; and (6) analysing data.

4.4.1 Step 1: Formulating a Research Problem

This research was built upon interdisciplinary knowledge between the built heritage and social science which could confer economic, social, environmental and cultural attributes in the process of the cultural heritage conservation. Precedents on interdisciplinary studies of conservation have shed light on the selection of the methodology in this research. For instance, Saleh (1998) and Sharifah Mariam Alhabshi (2010) have investigated the challenges in preserving the traditional settlements in the urban landscape. Relationships between the authenticity and integrity principles via case studies were done by Alberts and Hazen (2010). However, a case study offers a suitable method to understand multifaceted problems at heritage sites, while it demonstrates limitations for the generalization of research outcomes. Using case study as its basis, this study has identified the research problem, the research aim and objectives and an overview of the relevant research methods.

(a) Reviewing the Literature

In order to identify the current policy of cultural heritage incentives worldwide, a variety of literature sources were used by the researcher so as to access the policy tools for conservation of traditional settlements in Japan, South Korea and Malaysia. This has been done by reviewing documents such as government reports, journals, books, guidelines, archives as well as other secondary sources.

Given the complexity of the issues in the heritage areas in these three Asian countries, this research has examined numerous cases across countries, to name a few, cases from Malaysia (Jenkins & King, 2003; Zainah Ibrahim, 2007; Nor Zalina Harun, 2007; Sharifah Mariam Alhabshi, 2010), Japan (Jimura, 2011; Kuroda, 2010; Imai, 2012), South Korea (Kang, 1999; Song & Cho, 2002; Lee, 2012), Singapore (Lee, 1996; Henderson, 2003; Lih, 2005), Brunei Darussalam (Jones, 1997), Nepal (Spiteri & Nepal, 2008; Bhatta, 2009), China (Kong, 2008; Yuan, 2008), Hong Kong (Cheung, 2003), and Saudia Arabia (Saleh, 1999). **Table 4.2** shows the summary of research findings found in the literature which related to the issues of conservation of cultural heritage.

Table 4.2: Summary of the research findings

Authors	Research findings
Malaysia	
▪ Jenkins & King (2003)	Reveals tension between modernization, development and conservation in the mid-1980s in Penang, Malaysia.
▪ Zainah Ibrahim (2007)	Imbalance of power and control existed which required a practice-oriented framework for a better coordination and collaboration between the stakeholder organisations.
▪ Nor Zalina Harun (2007)	Presents an empirical study of a historic built settlement during the British colonial period in Kuala Selangor, Malaysia and found that the process and repercussions of change in the historic settlements where five attributes were elicited, namely, building and special structures, street pattern, residential, commercial activities and natural environment.
▪ Sharifah Mariam Alhabshi (2010)	Examines urban renewal in two Malay urban settlements, Kampung Bharu in Malaysia and Geylang Serai in Singapore, comparing and contrasting their development trajectories.

<u>Japan</u>	
▪ Jimura (2011)	Examines economic, socio-cultural, physical and attitudinal changes within World Heritage Site (WHS) in Ogimachi, Japan since WHS designation from the local communities' standpoint and explores the background of these changes and views.
▪ Kuroda (2010)	Focuses on the most crucial element of preserving cultural landscape of Shirakawa-go in Japan which are the Gassho-style houses and others cultural landscape elements through living activities such as agriculture, sericulture, and the daily life.
▪ Imai (2012)	Examines the impact of different tourism development plans on the urban environment, community structure, and local economy neighborhood in the Kawagoe's historical city center in Saitama Prefecture, Japan.
<u>South Korea</u>	
▪ Kang (1999)	Discuss conservation planning of the Korean traditional village which are the most typical historic environment and proposed new approach to improve the conservation of the traditional village.
▪ Song & Cho (2002)	Analyse the location and the characteristics of the urban <i>hanok</i> area of Seoul and the relationship between roads and lots, the developing process and typological characteristics.
▪ Lee (2012)	Highlight the economic effects of the <i>hanok</i> regeneration project in Seoul such as increased number of visitors and land prices and the survival of an almost disappeared traditional industry.
<u>Singapore</u>	
▪ Lee (1996)	Shows the success of Singapore's urban conservation policy in preserving its historic districts in the face of a fast expanding economy and rapid urban development.
▪ Henderson (2003)	Discuss the relationship between tourism and ethnic heritage of Peranakan culture – a unique synthesis of the Chinese and Malay influences in plural societies and its management in Singapore.
▪ Lih (2015)	Established the success story of Singapore's conservation system in retaining the cultural significance and interpreting the historic value of its people and the historic buildings.
<u>Brunei Darussalam</u>	
▪ Jones (1996)	Explores the growing tensions between the cultural traditions of Brunei, the desire for modern development and the need to secure a balance between western planning philosophies and local traditions.
<u>Nepal</u>	
▪ Spiteri & Nepal (2008)	Examines the distribution of incentive-based programmes in the buffer zone of Nepal's Chitwan National Park which have been criticized of its inability to provide equal and equitable distribution of benefits to the local communities.
▪ Bhatta (2009)	Identifies heritage conservation, public participation, efficient institutions and heritage-led sustainable tourism as a prerequisites to promote sustainable community development in the case of Thimi, a pottery town of Kathmandu.
<u>China</u>	
▪ Kong (2008)	Explore the new approach of conservation planning that takes into account the traditional living communities of Lijiang in China as well as the Ogimachi village in Japan.
▪ Yuan (2008)	Illustrates the progress in the conservation of historic areas in China, and how the conservation of tangible heritage can also be enhanced through the conservation of intangible heritage, especially with conserving the spirit of historic areas.
<u>Hong Kong</u>	
▪ Cheung (2003)	Explain the current problems faced by the three traditional Hakka villages in the Sai Kung area and complications of contemporary conservation and land-use practices in Hong Kong.
<u>Saudi Arabia</u>	
▪ Saleh (1999)	Discover the traditional built-form of Al-Alkhalaf in Asir, Saudi Arabia which has emerged from a complex mix considerations of climate, security, economics, socio-cultural factors, and religious precepts.

For the literature, it also covers a parallel discovery of the conservation principles, the concept of cultural heritage, the concept of sustainable communities, theories of evaluation, programme evaluation, as well as identifying the characteristics and the best practices of the incentive policies and sustainable communities of these countries under reviews.

(b) Formulating a Research Problem

As noted by Ranjit Kumar (2005) the formulation of research problems is the most crucial part of the research journey in which the quality of the entire research project depends. Since literature review could help enormously in broadening the knowledge base and the research foundation, the formulation of a research problem will identify what are to be the specific research problems and the aim as well as the objectives clearly. In this research study, the researcher has identified the research problem mainly based on the debates and arguments of the effectiveness of the incentives tools towards an establishment of the cultural heritage policies of three Asian countries. Therefore, the aim of this research was to assess the heritage incentives schemes with special reference to the respective conservation policies implemented in Japan, South Korea and Malaysia for their cultural heritage conservation. The conceptual framework of this research has been depicted in **Figure 1.1** in the first Chapter.

(c) Identifying Variables

Neuman (2011) has defined ‘variables’ as a concept or its empirical measure that can take on multiple values. He has also stressed variables can be classified into two categories namely the independent variable and the dependent variable. An independent variable is the presumed cause, whereas the dependent variable is the presumed effect. After a thorough study on characteristics of the sustainable incentives policy through

literature review, the independent variables are derived and selected from the three main variables namely, the incentives and cultural heritage conservation policy, incentives programme, and sustainable communities indicators. Respectively, all together 15 variables are derived from the characteristics of incentives policy formulation as tabulated in **Table 4.3** below.

Table 4.3: Matrix of independent variables and references

Characteristics of Incentives Policy Formulation	References
<u>Incentives and cultural heritage conservation policy</u>	
<ul style="list-style-type: none"> ▪ Institutional arrangement ▪ Cultural heritage laws and regulations ▪ Existing incentives programmes ▪ Proposed incentives programmes ▪ Types of heritage incentives system 	<p>Malaysia (2006); Musa Antok (2011); Hussein Ahmad (1964); KPKT (2010); Cultural Heritage Administration (2012); Government of Japan (2001); MEXT (2013); Jokiletho (2003). Malaysian Government (2006); Muhammad (1998); Government of Japan (1977); Forrest (2012); Grant (1992); Ho (1996); ICOMOS (1976); Klamer et al. (2013); Pickard (2001). HCOANZ (2005); Imai (2012); Korea Government (2007); Kumar (2007); Meng and Gallagher (2012); Kuroda (2012); Lee (2012); Janelli and Yim (2010); Jongsung (2003); Kim (2011). Korea Government (2008); Kumar (2007); Meng and Gallagher (2012); State Government of Penang (2008). McClearly (2005); Haider (1989); Hadlock and Beckwith (2002); Schuster (1997); (Kumar (2007); Korea Government (2008); Roddewig (1987); Klein (2000).</p>
<u>Incentives programmes</u>	
<ul style="list-style-type: none"> ▪ Incentives programme and implementation ▪ Management structure ▪ Financial governance ▪ Financial mechanism ▪ Data on the incentives allocation ▪ Social and economic structure ▪ Impacts to the community 	<p>Hahn and Stavins (1992); McClearly (2005); Meng and Gallagher (2012); Rogers (1982); Jokiletho (2005); Milne (2007). Jenkins and King (2003); Kang (1999); Roddewig (1987); Rodwell (2007). Malaysian Government (2006); Government of Japan (2001); MEXT (2013); Korea Government (2007). Malaysia (2011); Government of Japan (2001); MEXT (2013); Korea Government (2007); Phang (1997). Melaka Historic City Council (2014); State Government of Penang (2008) Government of Japan (2001); MEXT (2013); Korea Government (2007). Milne (2007); Miura (2005); Malaysia (2011); Government of Japan (2001); MEXT (2013); Korea Government (2007). Bowitz and Ibenholt (2009); Jamyangiin Dolgorsuren (2004); Jimura (2011); Kato (2006); Moorthy (2009); Chan (2011); Kuroda (2010); Imai (2012); Jones (1996); Ng (2013).</p>
<u>Sustainable communities indicators</u>	
<ul style="list-style-type: none"> ▪ Residents' perceptions and needs ▪ Effectiveness of the current incentives programme ▪ Community engagement 	<p>Innes and Booher (2000); Keitumetse (2011); Spiteri and Nepal (2008); Ping (2013). Spiteri and Nepal (2008); Read (2005); Kohtz (2012); Denning (2001). Head (2007); Repellin (1990); Roseland (2005); Rodwell (2007); Bridger and Luloff (2001); Myhill (2003), Sawicki (2002).</p>

These variables would be operationalised in such a way as to represent further data processing. **Table 4.4** shows the research operationalisation from the initial development of the research questions to the identification of the variables and information that were required eventually leading to the techniques of data collection.

4.4.2 Step 2: Conceptualising Research Design

According to Selltiz, Morton & Cook (1962) a research design is “the arrangement of conditions for the collection and analysis of data in a manner that aims to combine relevance to the research purpose with economy in procedure” (p. 50). It is vital to determine the methods of the data collection before the data can be collected. As Kerlinger (1986) has noted, research design should include an outline of what the investigator will do from initially writing the hypothesis and their operational implications to the final analysis of the data. “A research design is a procedural plan that is adopted by the researcher to answer questions validly, objectively, accurately and economically” (Ranjit Kumar, 2005, p. 84). By adopting an appropriate research design, the objective of this study particularly on-site case study (in Japan, South Korea and Malaysia) was planned rigorously in order to obtain predictive and best practices results. Thus, this research was excerpted from a wide variety of research inputs to its complex research design, ranging from three countries reading text and materials including sources from Japan, South Korea and Malaysia (**Figure 4.4**).

Table 4.4: Research operationalization and the variables of the study

Research Questions	Variables	Information Required	Techniques of Data Collection	Data Analysis
1. What are the current incentives policies offered for the conservation of the traditional villages?	Incentives and cultural heritage conservation policy	<ul style="list-style-type: none"> ▪ Institutional arrangement ▪ Cultural heritage laws and regulations ▪ Existing incentives programmes ▪ Proposed incentives programmes ▪ Types of heritage incentives system 	<ul style="list-style-type: none"> ▪ Archival records ▪ Interviews 	<ul style="list-style-type: none"> ▪ Policies review
2. How the incentives programmes work?	Incentives programmes	<ul style="list-style-type: none"> ▪ Incentives programme and implementation ▪ Management structure ▪ Financial governance ▪ Financial mechanism ▪ Data on the incentives allocation ▪ Social and economic structure ▪ Impacts to the community 	<ul style="list-style-type: none"> ▪ Interviews ▪ Questionnaire survey 	<ul style="list-style-type: none"> ▪ Policies review ▪ Factor analysis ▪ Community impact analysis
3. What are the limitations of the incentives policies in meeting the community needs?	Sustainable communities indicators	<ul style="list-style-type: none"> ▪ Residents' perceptions and needs ▪ Effectiveness of the current incentives programme ▪ Community engagement 	<ul style="list-style-type: none"> ▪ Interviews ▪ Questionnaire survey 	<ul style="list-style-type: none"> ▪ Text analysis ▪ ANOVA

Source: Author's (2015)

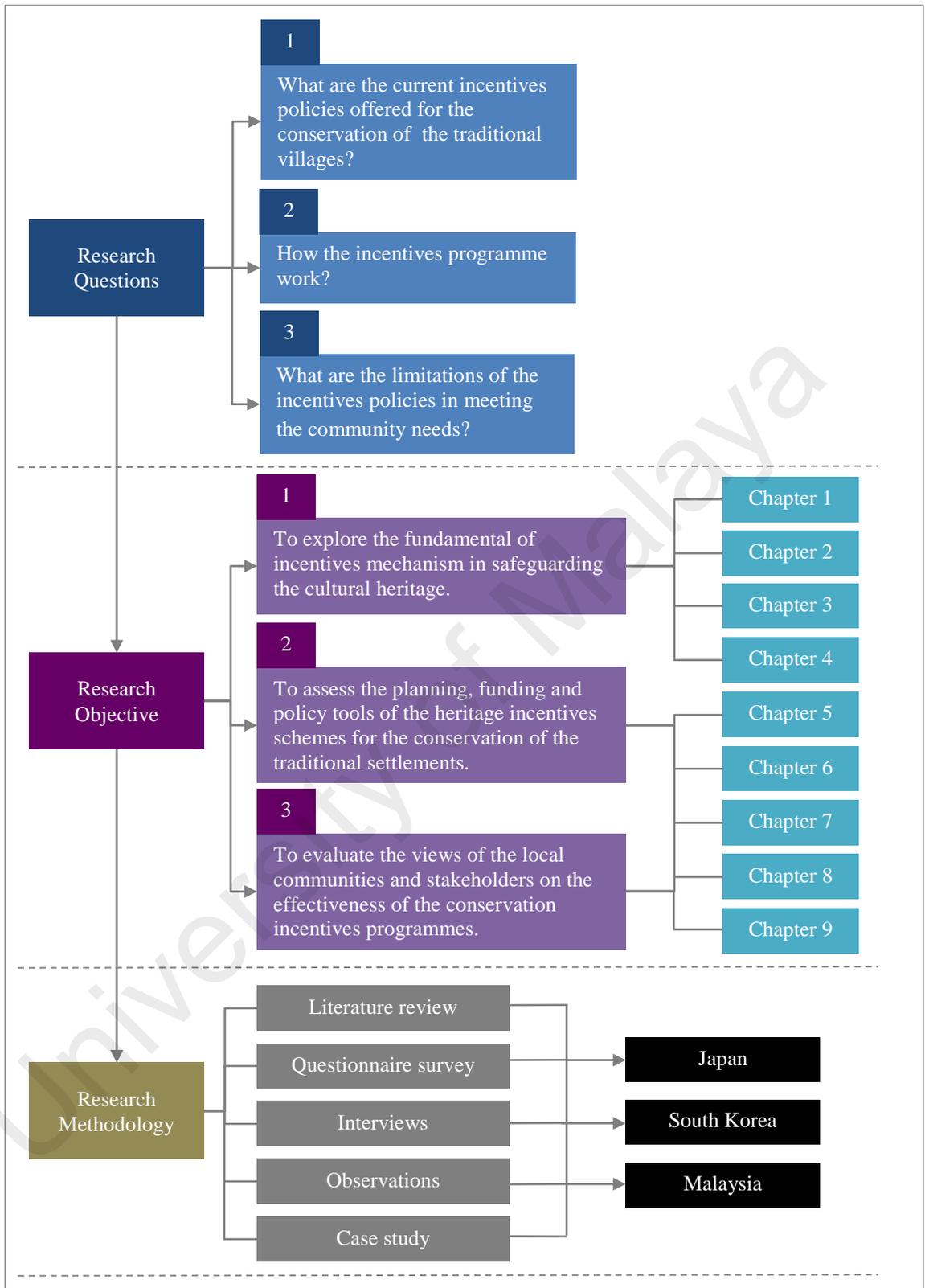


Figure 4.4: The research design and its association with the research questions, objective and the research methodology

4.4.3 Step 3: Constructing an Instruments for Data Collection

A case study approach was chosen for this research study in order to allow for a general understanding of the research problem. Following the case-study approach by Yin (2003) and Stake (1995), the research approach represents an appropriate method for inquiry into the emergent and diverse components of the community development in these three Asian countries. In this regard, mixed methods of concurrent triangulation designs were used in this study. Document reviews, observations, interviews and a questionnaire survey involving the residents living in the selected historic villages in Japan, South Korea and Malaysia were resorted to in order to obtain data for analysis. The methods of data collection are illustrated in **Figure 4.5**.

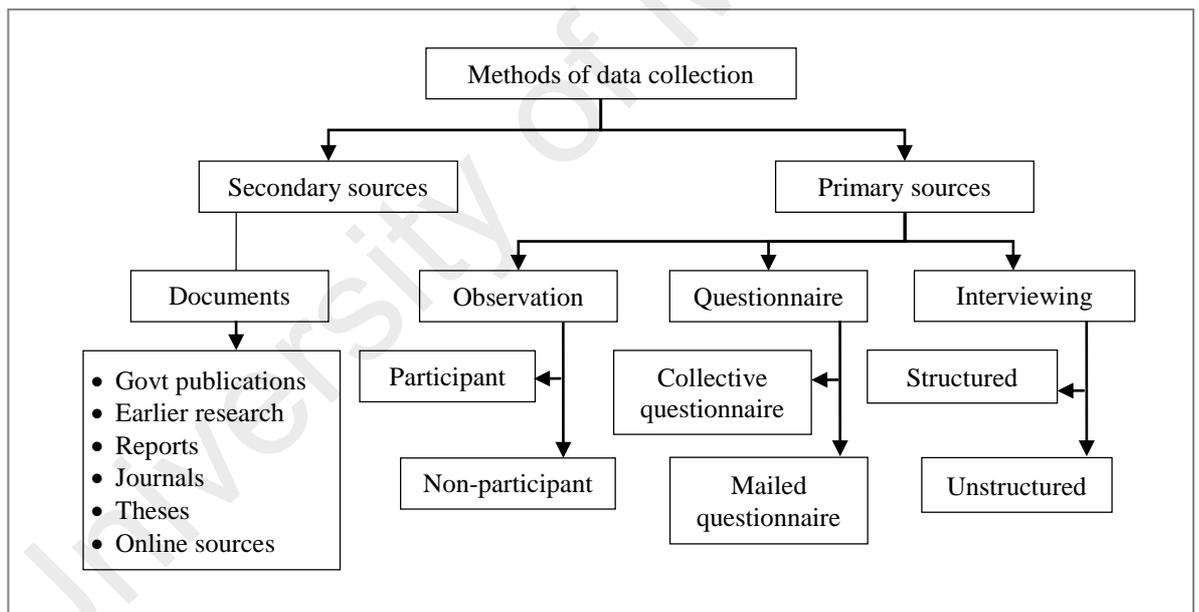


Figure 4.5: Methods of data collection

A document review is an essential part to begin with any research process. The literature review in this research involves a wide range of secondary data consisting of government publications, earlier research, reports, journals, theses and online sources. While for observation, the two type of observational methods were conducted.

According to Robson (2011) the participant observation (qualitative style) and non-participant observation (quantitative style) can be used. Participant observation is a qualitative technique and its derives from the work by the social anthropology and its emphasis is on discovering the meanings that people attach to their actions (Saunders, Lewis, & Thornhill, 2009). Meanwhile, the non-participant observation is quantitative technique and more concerned with the frequency of those actions. Therefore, for this research, both techniques were adopted. Participant observation occurred through a series of fieldwork activities in each sites under studies. These observations were made during the earlier phase of the fieldwork where researcher stayed on each sites (the villages) to acquired the way of life, behavior and activities of the observed groups. While for the non-participant observation, the researcher observed the group activities passively from a distance without participating.

For this research, a questionnaire survey were conducted including the collective and mailed questionnaires. A structured questionnaire survey was developed in order to collect the relevant data. The objective of the survey was to investigate the effectiveness of the current incentives policies in the heritage sites at the three Asian countries. To that end, a questionnaire was developed as an instrument for data gathering in this study. Since this research is descriptive in nature, the advantage of this type of questionnaire would enable the researcher to collect all the completed responses within a short period of time. Four version of the questionnaire was developed systematically and has been written in four languages including English (Appendix A), Malay, Japanese and Korean for the survey in the respective countries.

The questionnaire consists mainly of closed-ended questions with a given set of responses with some questions in the open-ended form. The questionnaire composed of five main sections as explained in **Table 4.5**.

Table 4.5: The questionnaire survey instrument

Sections	Forecast Findings
<u>Section A</u> Respondents Details	Respondents need to state the types of incentives they received, their age, gender, education, occupation, monthly income, and their living condition status. All the measurement scales adopted in this section are nominal.
<u>Section B</u> Incentives Programme Evaluation	Respondents were asked to state their level of agreement to the statements pertaining to the satisfaction towards the incentives programme inputs, programme activities, programme participation, programme reactions, programme learning, programme actions and programme impacts. By using the five-point Likert scale, the ratings scale ranges from 1=Strongly disagree, 2=Disagree, 3=Uncertain, 4=Agree and 5=Strongly agree. The use of the mid point in the Likert scale is to avoid forcing respondents into expressing agreement or disagreement when they lack a decisive opinion.
<u>Section C</u> Perception and Awareness of the Cultural Heritage Conservation	The respondents were asked to indicate their level of understanding of the meaning of cultural heritage including the tangible and intangible heritage, awareness of the importance of preserving the cultural heritage, local history, the need for the implementation of tangible and intangible heritage conservation, heritage incentives schemes and their opinions towards the proper distribution of the incentives to the local communities.
<u>Section D</u> Issues on the Conservation of Cultural Heritage	This section measured the respondents' perception of the younger generation's interests on preserving their local culture, relationships with the authorities pertaining to the conservation activities, conflicts or mistrust with the authorities, negative consequences encountered due to tourism, and issues created as a result of the urbanisation process.
<u>Section E</u> Community Needs on the Cultural Heritage Conservation	The residents were required to state their level of agreement for the required educational training focusing on their need for safeguarding of their tangible and intangible heritage. By using the three-point Likert scale, the ratings scale ranges from 1=Not required, 2=Generally needed, 3=Exceedingly required. In addition, respondents were asked their opinions regarding what appropriate measures to be taken by the government in order to preserve the cultural heritage in the heritage villages through a given set of responses and lastly in the open-ended form.

The researcher also undertook interviews in order to obtain a holistic view from the various stakeholders involved in the study. The structured interview sheets were also prepared in four languages including English, Malay, Japanese and the Korean languages to be used in the respective countries. The English version was the original

interview questions (Appendix B). They consist of three specific stakeholders such as: (1) heritage/local authorities; (2) cultural reference groups; and the (3) specialists. The open-ended questions were prepared with the view to investigate the state of the art, how and in what ways the incentives mechanism could be interposed for the benefit of the community in the historic villages in the three Asian countries. Some dimensions of the interview were concerned with the stakeholders' opinions on the success of the current heritage incentives programme and their perceptions towards the cultural heritage conservation.

4.4.4 Step 4: Selecting a Sample

For the questionnaire survey, a two-stage cluster sampling was selected to filter the optimal respondents particularly for those residents who had received the heritage incentives from the authorities and had enjoyed government assistance in their conservation activities. The samples were filtered based on the screening question, whether or not they have had ever received any incentives financially or otherwise from the authorities.

The selection of the respondents for the survey was based on the following criteria: (i) residents who received the heritage incentives from the authorities, and (ii) they should be residing permanently at the settlements. In other words, respondents who had never received any financial support or otherwise were not included in this study. Moreover the household heads were primarily selected for the survey because they had experience in the implementation of the incentives programme in their properties and sites. Groves et al. (2009) have found that the opinions of the head of the family would usually carry the most weightage rather than any other member of the family. Usually, more authoritative views of the family were found to be expressed by the head of the family.

Nevertheless this view does not mean that this research study would reject the argument that any family member was not entitled to come up with their opinions (Mat Radzuan, Fukami, & Ahmad, 2015). Otherwise this research study would have played down the role of the representative structure in such a community.

For the interviews, the selection was based on specific stakeholders such as the authorities (government officials at the federal, state or local government levels), cultural reference groups (village heads, heritage managers, cultural groups, the private sector, and the non-governmental organizations) and groups of specialists (educators, architects and curators).

4.4.5 Step 5: Collecting Data

Based on the above criteria in section 4.4.4, a case study for this research was carried out with the qualified residents in three traditional settlements in Japan, South Korea and Malaysia respectively. The traditional villages that had been identified for the survey are shown in **Table 4.6**. The researcher was able to identify and interview qualified respondents who could meet the two criteria set out in this research study.

Table 4.6: Selected case studies in Japan, South Korea and Malaysia

Japan	South Korea	Malaysia
<ul style="list-style-type: none"> ▪ Ainokura Village, Gokayama, Toyama Prefecture. ▪ Kawagoe, Saitama Prefecture. ▪ Ogimachi Village, Shirakawa-go, Gifu Prefecture. 	<ul style="list-style-type: none"> ▪ Bukchon Hanok Village, Seoul. ▪ Hahoe Village, Andong. ▪ Yangdong Village, Gyeongju. 	<ul style="list-style-type: none"> ▪ Morten Village, Melaka. ▪ Chitty Village, Melaka. ▪ Clan Jetty Village, George Town.

These particular traditional settlements are the unique traditional villages which have remained in traditional settings, reflecting the rich cultural and heritage values at these three Asian countries. A case study design should be selected as the strategy for this

qualitative research because it could allow for examining the contemporary phenomenon and the heritage incentives mechanism within the real life setting of the traditional settlements (Larkham, 1996).

Table 4.7 shows a total of 402 respondents who have participated in this survey with 171 from Japan, 128 from South Korea and 103 from Malaysia,. The survey involved questionnaire survey, structured interviews and observations. In terms of fieldwork, a preliminary data collection for Japan was done in two phases. The first phase was done from March to April 2012 at the Ainokura Village and Kawagoe. The second phases of the fieldwork was conducted in the Ogimachi Village on March 2013.

Table 4.7: Summary of response rate for questionnaire survey

Country	Sites	Data collected	No. of q/naire distributed	No. of q/naire returned	Response rate (%)
Japan	Ainokura Village	Mar 2012	20	12	60.0
	Kawagoe	Apr 2012	150	87	58.0
	Ogimachi Village	Mar 2013	120	72	60.0
			290	171	58.9
South Korea	Bukchon Hanok Village	Nov 2012	140	74	52.9
	Hahoe Village	Dec 2012	60	24	40.0
	Yangdong Village	Dec 2012	60	30	50.0
			260	128	49.2
Malaysia	Morten Village	Mar 2014	80	45	56.2
	Chitty Village	Mar 2014	20	18	90.0
	Clan Jetty Village	Apr 2014	100	40	40.0
			200	103	51.5
Total			750	402	54

Note: In Japan and South Korea, survey were conducted in the Japanese and Korean language with interpreters assistance. Malay and English language were used in Morten and Chitty Village, but Chinese language were used as a medium in the survey at the Clan Jetty Village in Malaysia.

In South Korea, the survey data were collected from November to December 2012 for the Bukchon, Hahoe and Yangdong Villages. Later, the final field work took place in Malaysia from March to April 2014 for activities conducted in the Morten and Chitty Villages (both in Melaka) and Clan Jetty Village in George Town, Penang. The set of questionnaires were distributed to 750 respondents in all the three Asian countries but

only 402 returned with complete answers. The number of completed questionnaires constituted an overall response rate of 54%. **Figure 4.6** depicted the durations of the visits in Japan and South Korea within the entire research attachment by the researcher both in the Waseda University, Japan and the University of Seoul, South Korea.



Figure 4.6: Diagram the durations of visits to Japan and South Korea for case study

Primary data were collected from all the nine traditional settlements in the three Asian countries, particularly through the use of questionnaires, interviews and observations. For the case studies in Japan and South Korea, the question in the questionnaire were administered orally with the assistance of native interpreters who conducted the bilingual interviews with the chosen household heads in the presence of the researcher. In Malaysia the questionnaire survey was written in the Malay language in the case of the Morten and Chitty Villages but in the case of the Clan Jetty Village the survey was conducted with the help of Chinese interpreters. Most questions of the questionnaire of the study were a combination of multiple choices, followed by some open-ended queries. In particular, all respondents were asked about the types of incentives they have received, their perceptions on the effectiveness of the current incentives policy and their

real needs for the cultural heritage conservation of their traditional villages.

In this regard, face-to-face interviews and mail distribution survey techniques were conducted in order to obtain the relevant data for this study. For the face-to-face interviews, the researcher delivered the questionnaires to the homes of the respondents and explained the purpose of the study with the assistance of a native interpreter who helped to conduct the bilingual interviews. The interviews lasted approximately 30 minutes to 1.5 hours for each respondents. For the 'difficult to reach respondents', the sets of questionnaire with self-addressed and stamped envelopes were mailed out particularly in the case studies area in Japan and South Korea. In Malaysia cases, this technique was not implemented due to acceptable responses by the residents in each study areas. As a result of the fieldwork surveys, a total of 402 answered questionnaires were collected from the respondents. A total of 750 set of questionnaire were distributed in these three Asian countries.

To attain a holistic view, structured interviews were carried out with the officials at the national, state and local government level in each country under study. The researcher also undertook on-site interviews of groups of specialists and cultural reference groups. As Mika (1996) has found, each group of stakeholders can have a different perspective on the programme and may tend to interpret results from their own reference point. In Japan, South Korea and Malaysia, about 31, 17 and 35 semi-structured interviews were completed respectively during the fieldwork activities (refer to the discussion sections in each Chapters 5, Chapter 6 and Chapter 7 that follows).

4.4.6 Step 6: Analysing Data

Taking into account the nature of this research, therefore this research study has employed the case study approach for data generation. Data were analysed using the Statistical Package for the Social Sciences (SPSS) version 22.0 and descriptive statistics such as frequencies, percentage, mean and standard deviation were run. This study also employed the popular and creditable Bennett's programme evaluation method in order to measure the effectiveness of the incentives programmes (Bennett, 1975).

Using the five-point Likert scale, respondents were asked whether they agreed or disagreed with the statements pertaining to their satisfaction towards the incentives' programme inputs (how participants perceive the resources of the programme), programme activities (how participants react to the events or activities conducted), programme participation (the extent of the participants involvement), programme reactions (how participants react to the programme's interest), programme learning (to what extent participants acquired a knowledge), programme actions (how participants react to the decisions taken) and programme impacts (the overall benefits). Also, t-test analyses and ANOVA were used to identify the mean differences of the incentives programme evaluation and the differing needs between the nine villages were under study (Figure 4.7).

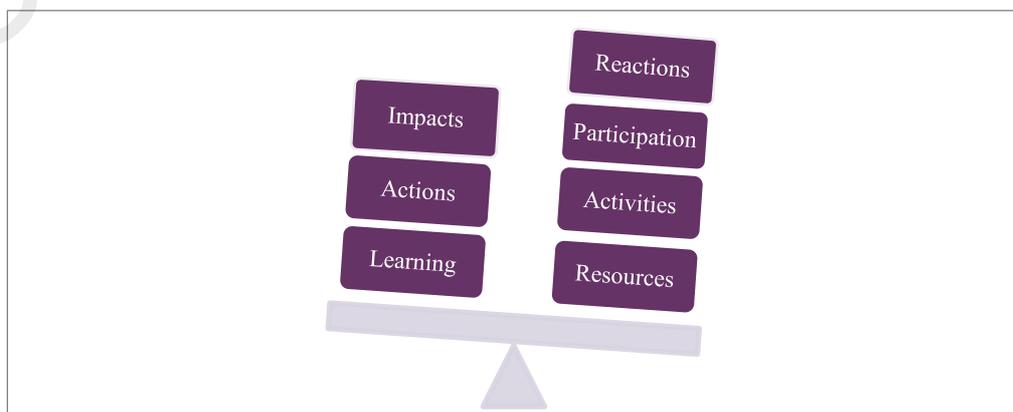


Figure 4.7: The dimensions of programme evaluation

4.5 Pilot Study and Reliability Analysis

Davis and Smith (2005) suggested that it is necessary to execute pilot testing of the questionnaire survey before final questionnaire survey is conducted. In this research, before the full-fledged field work surveys were executed, a pilot study on eight (8) residents in Melaka was initially carried out in order to test the validity of the research questionnaire. The other seven (7) residents in George Town in the pilot survey was initiated prior to the construction of the final questionnaire. The pilot studies were carried out after in-depth literature and research framework reviews have been done during the first year of this study by the researcher.

The respondents in the pilot study are required to examine and validate the draft of questionnaire survey sheet based on their knowledge and understanding. They replied with suggestions such as attributes are ambiguous, too many questions, need to rephrase some questions, simplify a terms, shorten the question and add more questions on tourism impacts and community engagement. Hence, the seven elements of the incentives programme evaluation statements are suggested to be refined by the respondents.

Based on the draft, the questions later are revised and formulated based on the research questions and objectives. Hence, the new revised questionnaire has then clearly define the issues undertaken for this research with vigilant considerations on their education level, understanding and knowledge of certain variables, cultural and language differences, and most importantly, the real phenomena on the sites under study.

Therefore, the reliability analysis was carried out in order to investigate the internal consistency of the scales used in this study. Cronbach's coefficient alpha is the most common statistics index used to measure the internal consistency of the scale. The Cronbach's coefficient alpha close to 1.0 would indicate that the items are measuring

similar dimensions of a construct, and hence it could prove the internal consistency of the measurement items. Ideally, the Cronbach's coefficient alpha should be above 0.7 (Nunnally, 1978). However, according to Moss et al. (1998) and Hair et al. (2006) a low Cronbach's coefficient alpha value such as 0.6 can also be taken as the measure of acceptability. **Table 4.8** presents the reliability coefficients for all scales used in this study.

Table 4.8: Cronbach's Coefficient Alpha

Items	Questions*	No. of Items	Cronbach's Alpha
<u>Incentives Programme</u>			
Programme's Inputs	B1(i)-(iii)	3	0.961
Programme's Activities	B1 (iv)-(viii)	5	0.887
Programme's Participations	B1 (ix)-(xi)	3	0.968
Programme's Reactions	B1 (xii)-(xiv)	3	0.826
Programme's Learning	B1 (xv)-(xvii)	3	0.956
Programme's Actions	B1 (xviii)-(xx)	3	0.852
Programme's Impacts	B1 (xxi)-(xxii)	2	0.978
<u>Communities' Needs</u>			
Tangible Heritage Needs	E1 (i)-(x)	10	0.792
Intangible Heritage Needs	E2 (i)-(x)	10	0.617

*Note: The reliability test result are based on the questions derived from the respective sections in the questionnaire.

The Cronbach's coefficient alpha test performed for this study has indicated an alpha value range from 0.617 to 0.978. Therefore the reliability of the measuring instruments was found to be useful and reliable in order to access the incentives programme evaluation for this researcher study.

4.6 Chapter Summary

This chapter has described the various methods chosen for this study which has involved a comparative analysis between the heritage incentives system in the three Asian countries under study. Documents review, face-to-face interviewing, empirical observations and the use of a questionnaire survey were the four main methods used in conducting this study. This study required six research steps namely formulating a research problem, conceptualizing the research design, constructing an instrument for data collection, selecting a sample, collecting data, and finally analyzing the data. This chapter concludes with a discussion on the pilot study and the reliability analyses employed for this study.

University of Malaya

CHAPTER 5

A CASE STUDY OF JAPAN

5.1 Introduction

Japan has a long history of heritage conservation and particularly in recent years cultural heritage has been regarded as a precious stock to the community. As Japanese society and the economy have matured, and the national demand for better quality of life has increased. People are seeking their own identity, and cultural activities have been integrated into local communities and are considered an important component of a high quality of lifestyle. According to Cang (2007) Japan was among the first countries in the world to legislate for the protection of the cultural heritage. This is supported by Fu (2005) which states that Japan was the earliest country within Asia to include intangible cultural heritage in its legal system.

5.2 The Conservation Movement in Japan

The modernization of Japan had begun since post-World War II with many historic buildings and their neighbourhoods disappearing at a fast rate in every part of the country due to modern urbanization. The preservation efforts of historic villages in this regard has centred on the remote regions which were much affected by the rapid economic development of the post-war years. With the declining population and rising average age in the rural areas, these factors have made long-term preservation measures more difficult. According to Timothy (2011) a sense of national identity in Japan has been grounded very much in the rural areas. Therefore, many city dwellers fear for the loss of their Japanese rural heritage, including the buildings, agricultural landscapes and

living traditions. This has resulted in the resurgence of rural folk museums, model agricultural villages and village museums everywhere in Japan.

Moreover, Muneta (2000) has pointed out that in the context of Japan's conservation movement, the legal system for the protection of the historic environment as the cultural heritage (beyond the scale of the individual buildings or sites) was introduced in the 1960s, in response to a growing sense of regret over the widespread loss of their precious historic environment due to the devastating effects of the rapid economic expansion after World War II. It is important to note that the movement towards the protection of the historic environment started from a grass root movement all over Japan. Being pushed by the people's movement, many municipalities themselves proceeded to take the initiative as the first step for conservation.

From the late 1960s to 1970s, the people's movement pushed the Japanese government to introduce a new law. New articles were added to the existing law in order to implement the built environment conservation concept. Kyoto was one of the key cities for this movement (Muneta, 2000). In order to arrest the decline in the standard of the city scape and its environmental quality, the Japanese government has incorporated controls and regulations on the development activities within the following zoning system (Inaba, 1999):

- a) Aesthetic zone
- b) Scene zone
- c) Special preservation zone-historic landscape
- d) Green space conservation zone
- e) Agricultural preservation zone in the urbanization promotion areas

- f) Traditional building preservation zone
- g) Regulations on outdoor advertisement bill boards
- h) Conservation of trees
- i) Urban green development
- j) District planning

It should be worthy to note that in Japan, the preservation movements started in the early 1970s which have resulted in the establishment of local public bodies with their own preservation measures instituted by the residents and civil groups themselves. According to Enders and Gutschow (1998), the 'system of preservation districts for group of traditional buildings' was established in 1972 by the Agency for Cultural Affairs in order to support such preservation activities. The first funds were allocated for an investigation, and in the same year a committee composed of historians, architects and city planners was formed to develop measures for preserving groups of historic buildings in Japan.

These activities by the citizens and local governments have led to the revision of the Cultural Properties Protection Law by the national government in 1975 so as to include the consensus by the residents in determining which cultural properties are significant for conservation. Unlike the earlier system of the cultural property protection, this new system takes many facets of community life and culture into consideration while at the same time recognizing the importance of preserving groups of historic buildings. However, municipalities have an important role to play in this type of comprehensive cultural policy. The aim of which is to keep the community history alive (MEXT, 2013).

As a result of these efforts, its traditional culture, traditional practices and abundant historic structures and scenic landscapes have survived. The country's legacy from over thousand years ago is at present the assets of all Japanese. They have contributed to the country's identity until the present day. Nowadays, the historic settlements have become the pride of the Japanese.

5.3 The Cultural Heritage Laws in Japan

According to Scott (2006), in order to understand the Japanese treatment of their cultural property, it is important to consider trends in Japanese history that have influenced its national self-image. For centuries prior to the Meiji Period (1868-1911), Japan had practised a policy of isolationism. Moreover, Cang (2007) has noted that one of the earliest cultural heritage laws in Japan was the Imperial Decrees of the Meiji government called the Preservation of Ancient Objects which was legislated in 1871 (**Figure 5.1**). These decrees were subsequently followed by other several laws. Among others, there are the laws for the preservation of shrines and temples, sites, monuments, national treasures and fine arts. In 1949, a disastrous fire destroyed ancient murals in the Horyuji temple in Nara. This incident accelerated the enactment of the Law for the Protection of Cultural Properties in 1950. This new law has been considered the mother law in safeguarding the cultural heritage of Japan which could distinguish between the intangible and tangible cultural properties for the first time.

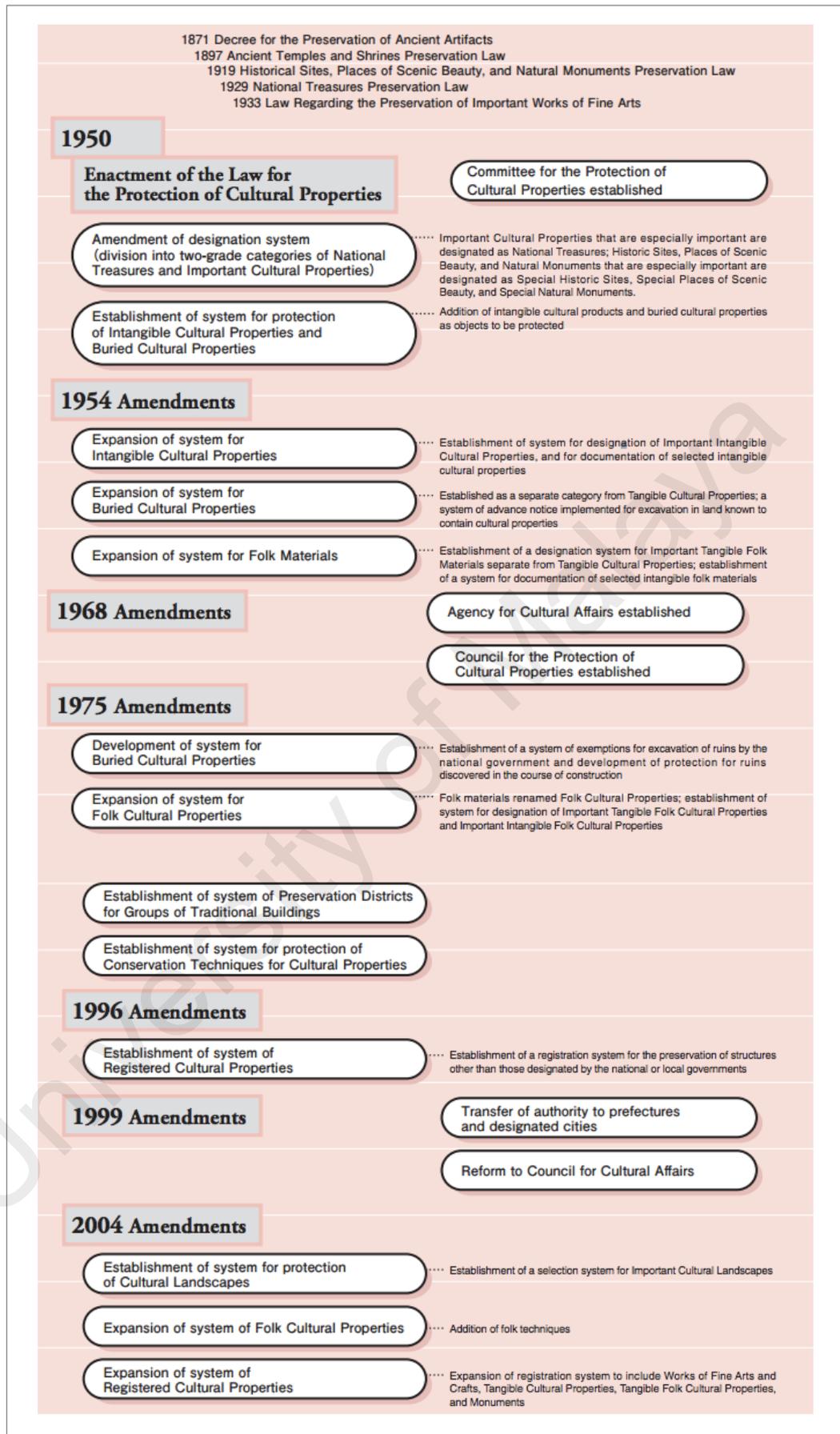


Figure 5.1: History of the Japan's Law for the Protection of Cultural Properties

Source: Adapted from Agency for Cultural Affairs (2014)

Until 1953, the Japanese government selected only those intangible cultural properties of particular value that would cease to exist without state protection mainly for subsidised protection. However, in 1954, the law was amended to include other intangible cultural properties that were of value artistically and historically, leading to the designation of ‘Important Intangible Cultural Properties’ and their holders from 1955 onwards. In 1968, the Agency for Cultural Affairs was set up together with the establishment of the Council for the Protection of Cultural Properties. This establishment has led to the amendment of the law. Again, in 1975, another amendment to the law has added the criteria for folk-cultural activities that have included local customs, manners and performing arts as well as the conservation techniques that are necessary for the preservation of both the tangible and intangible heritage.

These amendments have also led to the complex mix types of cultural heritage that includes the buried cultural artifacts, groups of historic buildings and the conservation techniques. Later in 1996, another amendment to the law has added the establishment of registered cultural properties. In 1999 an amendment was made to reform the Council for Cultural Affairs as well as the transfer of the authority system. In 2004, the amendment to the law was made to include the establishment of the selection system for the important cultural landscape as well as an expansion in the system of the folk cultural properties and cultural properties registration (Agency for Cultural Affairs, 2014).

5.4 Conservation of Cultural Heritage in Japan

Japan is undoubtedly a precursor to the East Asian nations in the field of the preservation of the Asian cultural heritage and values and has played a significant role. The practical usage of the term ‘cultural heritage’ or ‘cultural properties’ in Japanese

law includes structures such as shrines or temples, statues, paintings, calligraphy and other skills such as performing arts and craft techniques, traditional events and festivals. Under the Japanese Law for the Protection of Cultural Properties, these cultural properties are divided into several categories.

According to Scott (2006) Japan possesses one of the most complete systems for the promotion of the cultural heritage protection that is existing in the world community and has been heralded as a model for domestic regulation for any country. A general legislation, entitled the 'Fundamental Law for the Promotion of Culture and Arts', was enacted on November 30, 2001 for the purpose of providing a comprehensive mechanism for promoting culture and the arts in Japan.

The national government of Japan also implements diverse measures necessary for the preservation and utilization of cultural properties (**Table 5.1**). Measures for tangible cultural properties (such as works of fine arts and crafts, buildings and folk materials) include preservation, disaster protection work and acquisition. For intangible cultural properties (such as performing arts, craft techniques, manners and customs as well as folk performing arts), the measures include subsidies for programmes, for training of successors or for documentation. As of April 1, 2013, the national government had designated 12,874 important cultural properties for preservation (including 2,398 buildings and other structures, and 10,476 works of fine arts and crafts).

A policy formulation of cultural heritage and conservation management in Japan has given the country a significant impact to the present system for the preservation of historic buildings. Under the Law for the Protection of Cultural Properties 1950, the national government thus designates and selects the most important cultural properties

and also imposes restrictions on activities such as the alteration of their existing built properties. Diverse and systematic laws on cultural properties have also been created and developed throughout Japan's long history (**Figure 5.2**).

Table 5.1: Number of cultural properties designated by the national government of Japan
(As of April 1, 2013)

Designation			
Important Cultural Properties (National Treasures)		12,874	(1,085) *1
Buildings and other structures		2,398	(217)
Works of Fine Arts and Crafts		10,476	(868)
Important Intangible Cultural Property (Number of Holders and Groups)			
Performing Arts	Individuals recognition	38	(56 people)
	Collective recognition	12	(12 groups)
Craft Techniques	Individuals recognition	41	(57 people) *2
	Collective recognition	14	(14 groups)
Important Tangible Folk Cultural Properties		213	
Important Intangible Folk Cultural Properties		281	
Special Historic Sites, Places of Scenic Beauty, Natural Monuments		2,979	(162) *3
Historic Sites		1,682	(60)
Places of Scenic Beauty		336	(30)
Natural Monuments		961	(72)
Selection			
Important Cultural Landscape		35	
Important Preservation Districts for Groups of Traditional Buildings		102	
Registration			
Registered Tangible Cultural Properties (buildings)		9,124	
Registered Tangible Cultural Properties (works of fine arts and crafts)		14	
Registered Tangible Folk Cultural Properties		29	
Registered Monuments		66	
Object of conservation that are not Cultural Properties			
Selected Conservation Techniques (Number of Holders and Groups)			
	Holdings	47	(53 people)
	Preservation Groups	29	(31 groups) *4

*1 The number of Important Cultural Properties includes National Treasures.

*2 The actual number of people who received recognition as holder is 56 after deleting the number of double recognition.

*3 The number of Historic Sites, Places of Scenic Beauty, natural Monuments includes Special Historic sites, Places of Scenic Beauty, and Natural Monuments.

*4 The actual number of recognized groups is 29 after deleting the number of double approvals.

Source: Agency for Cultural Affairs (2014)

The designation, selection and the registration of cultural properties are carried out by the Minister of Education, Culture, Sports, Science and Technology (MEXT) on the basis of reports submitted by the Council for Cultural Affairs in response to a ministerial inquiry (**Figure 5.3**). MEXT is the umbrella agency charged with the

protection of cultural properties in Japan, administering the different types of cultural properties protection. Under the Law for the Protection of Cultural Properties 1950, the national government may designate which one the most significant of Japan's cultural treasures.

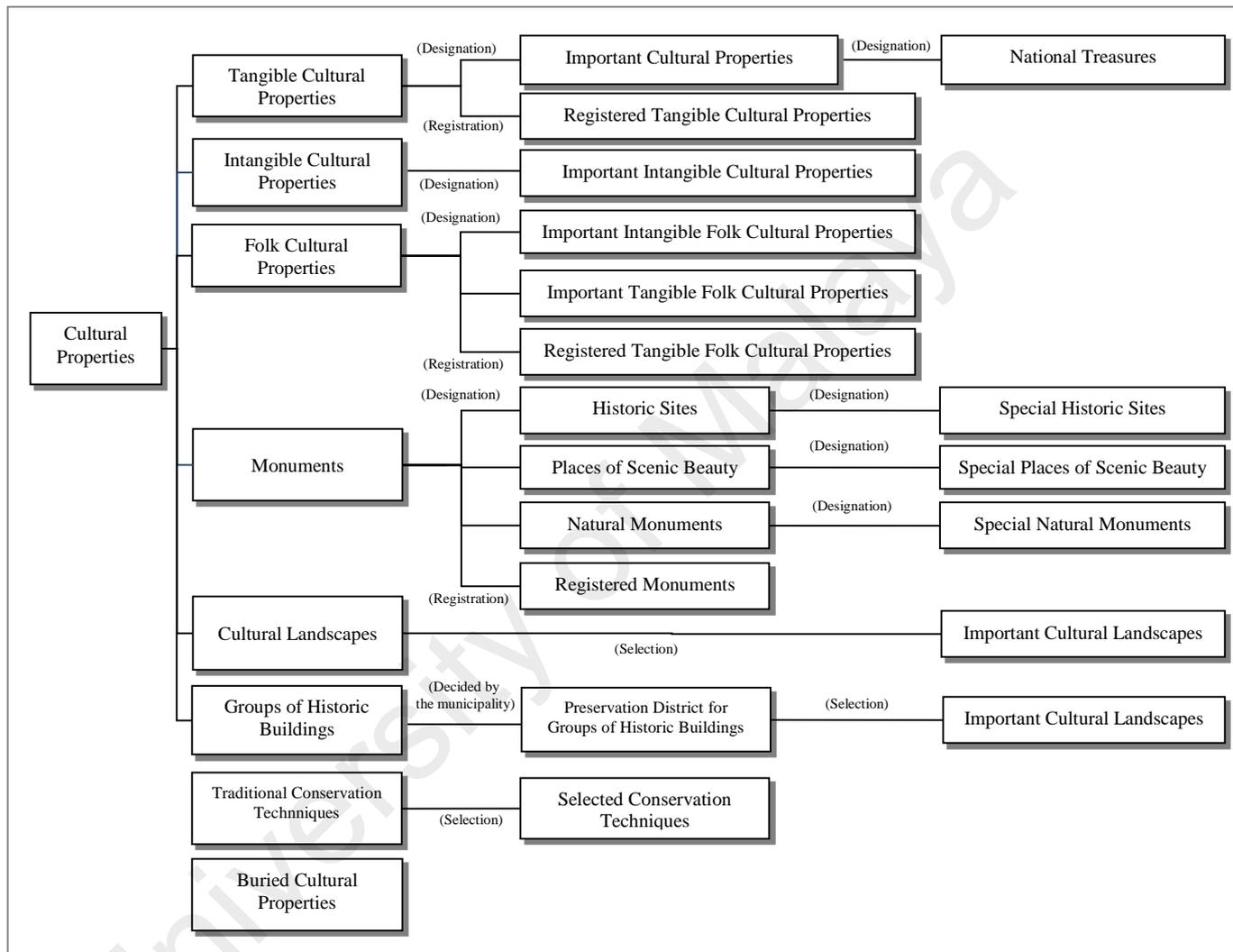


Figure 5.2: Schematic diagram of cultural properties in Japan

Source: Agency for Cultural Affairs (2013)

Through this mechanism, some restrictions are imposed upon the conservation and the use of tangible objects, including their acquisition, protection, maintenance, alterations, repairs and exportation. Selection, designation and registration of specific cultural properties are carried out by MEXT through the Commissioners for Cultural Affairs,

following the recommendations of an advisory panel called the Council for Cultural Affairs.

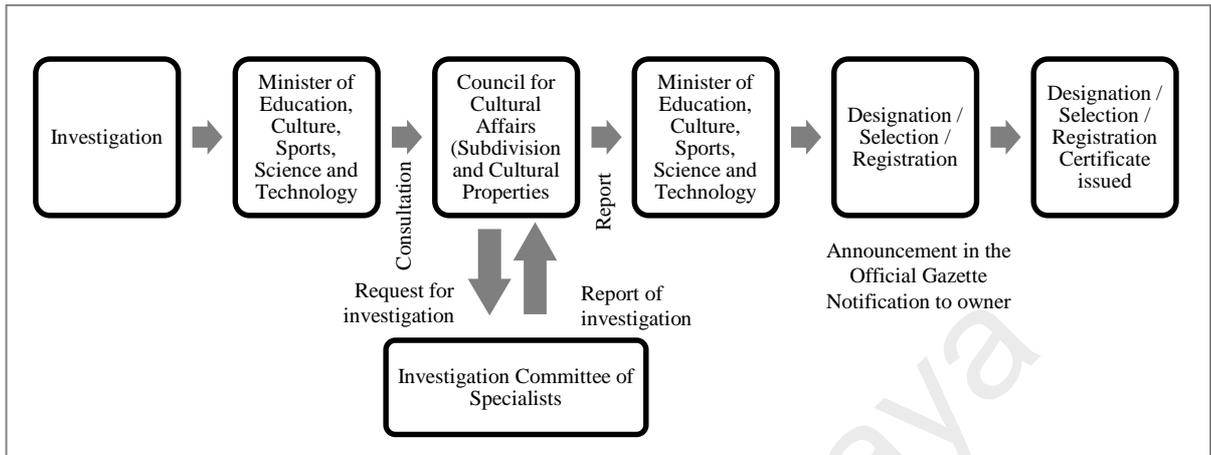


Figure 5.3: Process of designation, registration and selection of cultural properties

Source: Agency for Cultural Affairs (2013)

In accordance with the provision of the Law for the Protection of Cultural Properties, permission of the Commissioner for Cultural Affairs is required for any alteration to the existing state of structures which are designated as Important Cultural Properties. Major or minor repair work is periodically required in order to keep them in a good condition.

5.5 Types of Heritage Incentives Systems in Japan

In Japan, over the past half centuries, most villages and towns have changed drastically. Many historic buildings and neighbourhoods have been torn down. Thus, a system of preservation district for groups of historic buildings was established in order to support such preservation activities (**Table 5.2**). This system aims at preserving the historic landscapes of the villages and towns, improving the historic landscapes as the ‘today’ place for living, as well as for passing them on to the next generation for their benefit with the assistance of the national government. Favourable tax incentives such as the national tax and municipal property tax, are found to be effective for this preservation purpose.

Table 5.2: Types of heritage incentives systems in Japan

Types	Descriptions
Tax Incentives	<p><u>National tax</u></p> <ul style="list-style-type: none">▪ 30% of inheritance tax deduction for assessed values within preservation districts for groups of historic buildings.▪ No land value tax is imposed on land within important preservation districts for groups of historic buildings. <p><u>Municipality tax</u></p> <ul style="list-style-type: none">▪ No fixed assets tax is imposed on listed historic buildings within important preservation districts for groups of historic buildings.▪ The fixed assets tax for land on which are located listed historic buildings that are within important preservation districts for groups of historic buildings is reduced to within one half of the property's taxable value. The fixed assets tax for land, for buildings, other than listed historic buildings is also reduced in accordance with the particular conditions within the municipalities.
Long term preservation for the rebirth of towns and villages	After enduring wind and snow, many of the buildings which comprise preservation districts for groups of historic buildings are dilapidated and are in need of immediate repairs. Such buildings that are not in harmony with the characteristics of the preservation districts should be enhanced so that they become harmonious with the historic landscape.
Disaster prevention facilities	The preservation districts which are mostly composed of wooden buildings need disaster prevention measures. Many preservation districts are improving disaster prevention device, such as improvement of fire prevention facilities and the reinforcement of stone walls which are in need of repair, while at the same time considering the historic landscape. They also practise disaster prevention training periodically.

Source: Agency for Cultural Affairs (2012).

In the system of the preservation districts, municipalities have taken into consideration the opinions of the communities in designating the preservation districts. Therefore, municipalities are the central figures in promoting a preservation project, in terms of giving permission for the alteration of the present state, repairs and enhancement within the preservation districts. Conservation repair work is carried out by the owners of the Important Cultural Properties or their custodial bodies for historical structures that are made of wood. However, financial support is available to cover large expenses. As many of them have roofs made of plant materials such as thatch, wooden shingle and cypress bark, they are found to be extremely vulnerable to fire. For this reason, the Agency for Cultural Affairs has provided necessary subsidies for the owners or

custodial bodies to install or repair fire-prevention facilities and other necessary disaster prevention systems. The national law implemented by the Board of Education has also laid down a firm basis for the preservation of the physical environment (Ping, 2013).

5.6 Case Studies

In Japan, this research study was conducted in three (3) selected sites – the historic district of Kawagoe in the Saitama Prefecture; and the historic village of Ainokura, Gokayama in the Toyama Prefecture; and the village of Ogimachi, Shirakawa-go in the Gifu Prefecture, Japan (**Figure 5.4**).

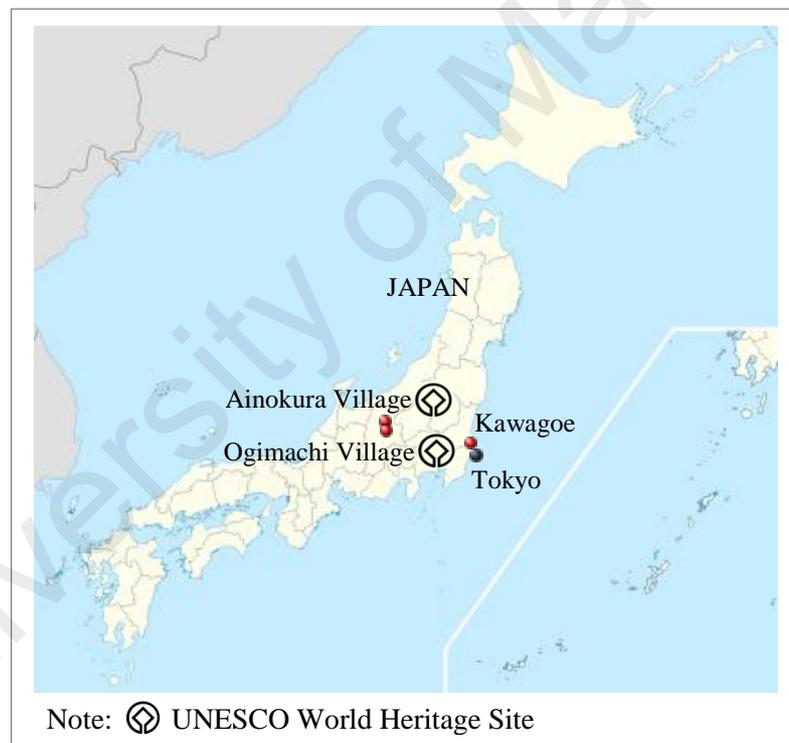


Figure 5.4: Location of the Kawagoe, Ainokura and Ogimachi Village in Japan

The selection of these three cases was based on the fact that the Ainokura and Ogimachi were inscribed under the UNESCO World Heritage Site both in 1995 while Kawagoe represents an important preservation district for groups of historic buildings designated by the Japanese government. In this study, the differences between the two incentives

systems for the UNESCO heritage site and the important district for groups of historic buildings designated by the government have been explored in order to understand the cultural heritage characteristics of the areas involved.

Research that could provide good insights into the impact of the world heritage site and the current conservation activities in the Ainokura Village were also readily available for research. These insights can be found in recent articles written by Jimura (2011) and Kuroda (2010). However, their studies have mainly looked at the social changes and the current conservation activities within these three historic villages, namely Ogimachi, Ainokura and Suganuma, but these researchers have not assessed the effectiveness of the provision of the incentives' schemes there. Moreover, for a more international view, Thornton, Franz, Edwards, Pahlen, and Nathanail (2007) have provided an in-depth analysis of the use of the more effective instruments on the incentives in order to promote economic, environmental and social sustainability in the regeneration areas. Other researchers such as McClearly (2005); Spiteri and Nepal (2008); Snowball and Courtney (2010); as well as Stern et al. (1986) have attempted to draw out the importance of the effectiveness of the incentives programme through in guiding the conservation efforts for the local economic development.

5.6.1 Kawagoe

Kawagoe is a historic district located in the centre of the Saitama Prefecture, which has flourished as a castle town in the seventeenth century during the Edo Period (Imai, 2012). It has many cultural properties and historical sites which represent the culture and influences of the Edo era. With permission granted by the shogunate, the construction of fireproof storehouses known as *kurazukuri* began. *Kurazukuri* is a symbol of the Edo influence in 1720. Kawagoe started having *kurazukuri*-style

storehouses in the aftermath of a great fire that consumed one-third of the old Kawagoe in 1893. Within and beyond the Kurazukuri Street, many storehouses from the eighteenth and nineteenth centuries can still be found extending.

The city has been designated as an important preservation district because of the groups of historic buildings where rows of magnificent merchants' houses in the traditional storehouse style can be found standing side-by-side (**Figure 5.5**). It is called 'Ko-edo', or 'Little Edo' because of its city architecture. The feudal lord of Kawagoe Castle ordered a bell for tolling the time to be built in the seventeenth century. The bell has been rebuilt several times and the present fourth-generation bell is a symbol of Kawagoe, together with the streets lined with these traditional *kurazukuri* houses (**Figure 5.6**).

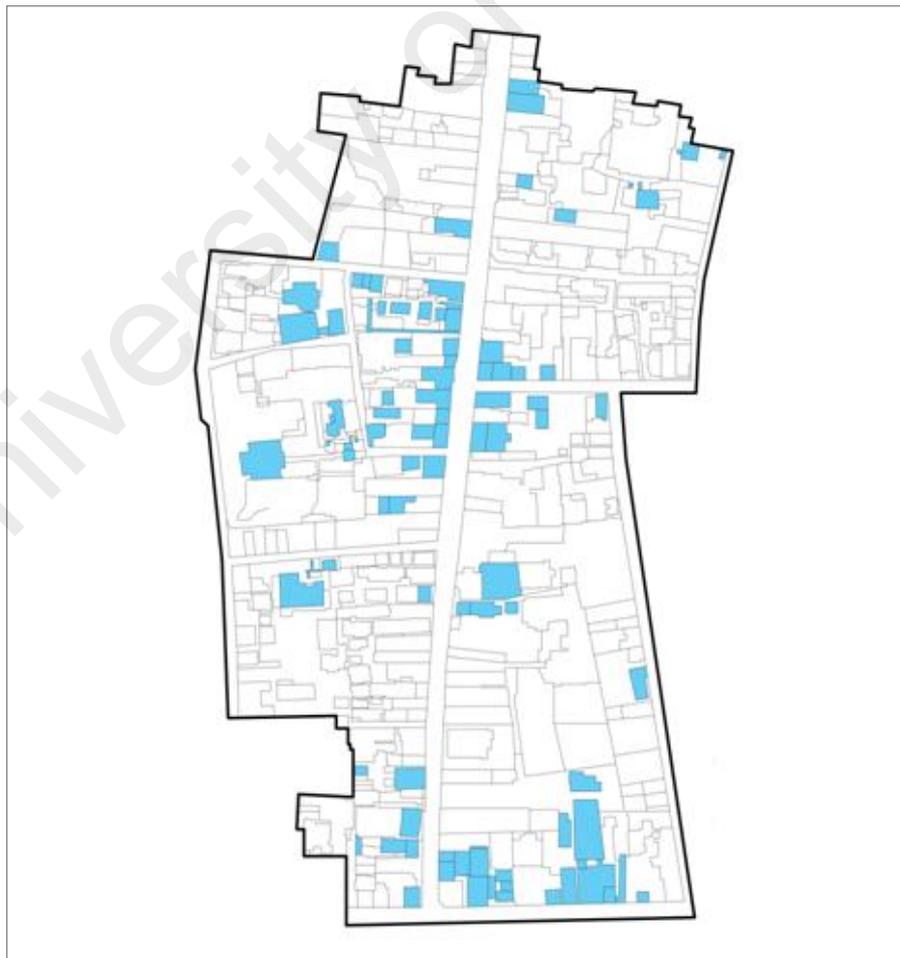


Figure 5.5: Map of the Kawagoe Historic District in the Saitama Prefecture, Japan



Figure 5.6: *Kurazukuri* storehouses (front) and the bell tower (back) are the symbols of Kawagoe

A recent study conducted by Imai (2012) has found that Kawagoe is promoting an urban preservation plan in an attempt to obtain a balance in the urban revitalization, preservation and tourism. Therefore this historical district is found to be facing various challenges such as an increase in the aging population, declining young families as well as disagreements on the community-based tourism approaches.

5.6.2 Ainokura Village

Ainokura Village in the Toyama Prefecture is located in the remote valley in the rugged high-mountain terrain of the Chubu mountain region, and it experiences particularly heavy snowfall (**Figure 5.7**). Due to the difficulty of access to the village until recent times, social contacts between this area and the outside world were very limited and this long isolation has given rise to the unique culture and traditional social systems, folklore and customs which have been handed down to the present day.



Figure 5.7: Bird's eye view of the World Heritage Site of Ainokura Village during winter

At the centre of this area is the Sho River, flowing from south to north along the deep valley winding through this range of 1,500 meter high mountains. Because of the steepness of the mountain slopes, most of the villages in this area including Ainokura are located in the narrow strip of land along the river valley floor. Recently, the Ainokura Village has been showcasing its unique and beautiful landscapes with its *gassho*-style houses set against the surrounding irrigated rice fields as well as the dry crop lands in the remaining traditional landscape. Moreover, Kuroda (2010) has stated that this type of farmhouses has been found to be very unique and thus they cannot be found in any other regions of Japan.

In 1994, Ainokura Village was selected as an important traditional building preservation area. In 1995, the Historic Villages of Shirakawa-go and Gokayama were inscribed under the World Heritage Site. Ainokura Village, with 21 households in the preservation district, covers an area of 18 ha of the village and land, including the snow-holding forest area behind the village (**Figure 5.8**).

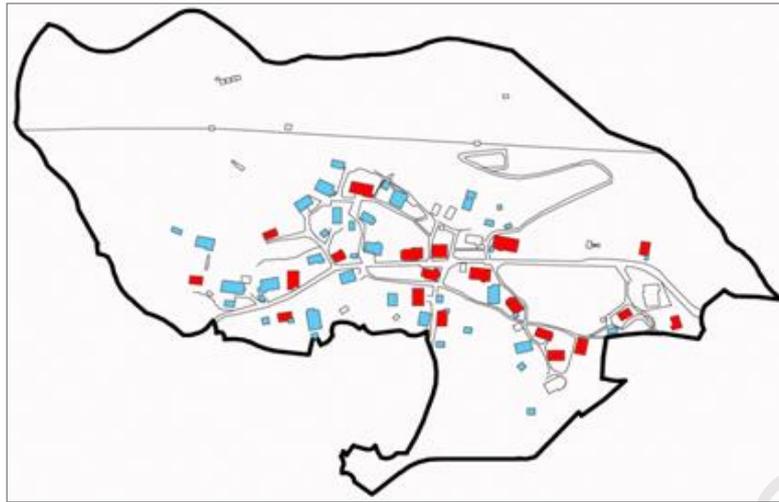


Figure 5.8: The Ainokura Village boundary in the Toyama Prefecture, Japan

Today, Ainokura has about 20 remaining *gassho*-style houses with a few of them have been converted to Japanese-style inns. However, Ainokura Village is now confronted with rapid changes in the social and natural environments and consequently its lifestyle is being diversified in order to adapt to modern changes.

5.6.3 Ogimachi Village

Ogimachi is a farming village located in the Gifu Prefecture at the Chubu mountain region, which is situated on the east bank of the Sho River in central Japan (**Figure 5.9**). Both the Ogimachi and Ainokura Villages were inscribed in the UNESCO's World Heritage List in December 1995 as a cultural property. The most architecturally significant buildings in Ogimachi (as well as in Ainokura) are the *gassho*-style houses, each with a thatched roof shaped like hands folded in a prayer (**Figure 5.10**).

The *gassho*-style houses remain as a group and they correspond to the definition of "group of buildings" described in Article 1 (UNESCO World Heritage Center, 2010). Today, Ogimachi has 117 remaining *gassho*-style buildings mixed with 329 modern buildings, two Buddhist temples, two Shinto shrines, and other miscellaneous buildings

(**Figure 5.11**). In a recent survey, there were 1,746 people living in the village with over 500 families. In these villages, private houses are occupied by their owners but also many of the houses have been converted to *minshuku* (bed-and-breakfast inns), restaurants, souvenir shops, museums and other tourism-related businesses. According to Kuroda (2012), from 1950 to 1975, the number of *gassho*-style houses has decreased tremendously, from 275 in 1951 to 81 in 2007. The whole area is experiencing depopulation as more and more residents have moved to urban areas (**Figure 5.12**). Kuroda (2010) has reported that there were over 1800 *gassho*-style houses in 93 villages in Shirakawa-go at the end of the nineteenth century.

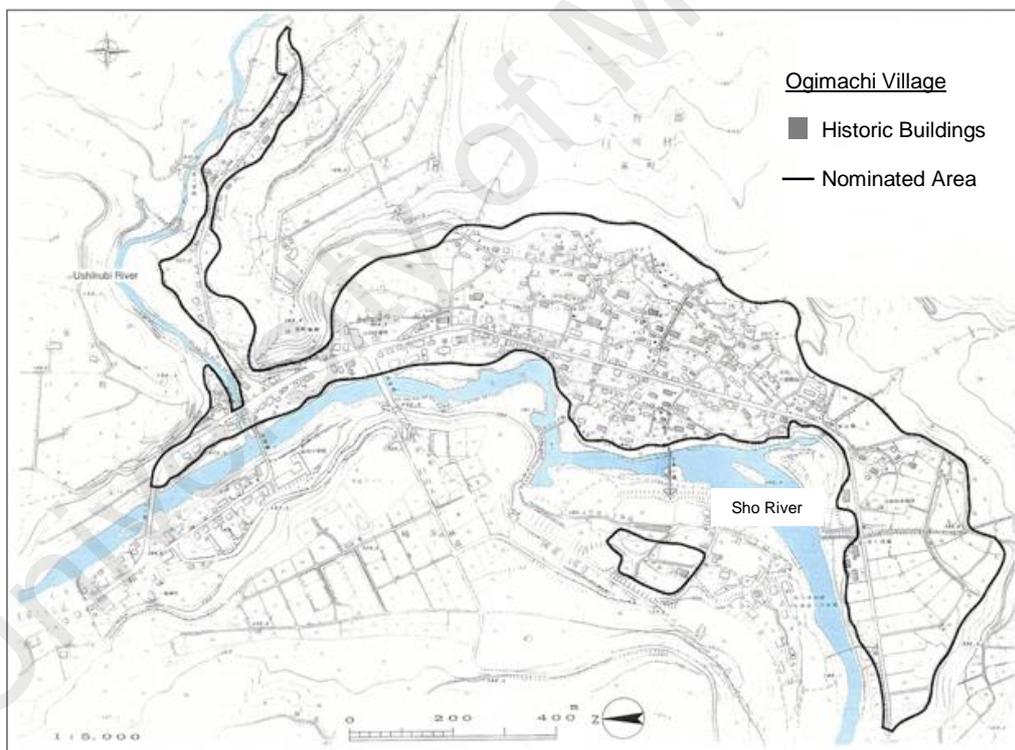


Figure 5.9: Map of the Ogimachi Village situated on the east bank of the Sho River



Figure 5.10: A *gassho*-style house in the Ainokura Village (left) and the Ogimachi Village (right)



Figure 5.11: A panoramic view of the World Heritage Site of the Ogimachi Village

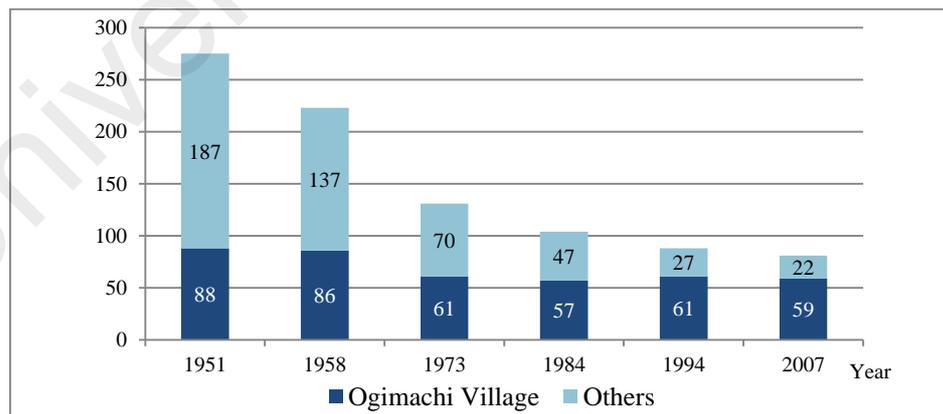


Figure 5.12: Decreasing number of *gassho*-style houses in the Shirakawa-mura district
Source: Kuroda (2012)

5.7 Incentives Programme: How Does It Work?

This research study seeks to elicit the perceptions and opinions from residents living in the three study areas, hence the need to distinguish between the cultural heritage conservation and the effectiveness of the incentives programme. It was found that the present conservation efforts by the Japanese authorities, be they direct or indirect, tended to yield significant benefits to the village economy. However, as asserted by Mason (2005), the methods of determining the value of the historic preservation that are practiced internationally could vary widely, and several challenges have still persisted to this day of how to apply the appropriate economic methods to the conservation field in Japan.

In relation to this research study, numerous incentives programmes have been created with either financial or non-financial help for the cultural heritage conservation in Japan. At the three selected sites, 78% of the respondents in Kawagoe, 92% of the respondents in Ainokura and 100% of the respondents in Ogimachi respectively have received financial incentives from their local authorities.

5.7.1 Kawagoe

As shown in **Table 5.3**, the Kawagoe City Hall has initiated the preservation subsidies and support system in order to enhance the historical glory of the Kawagoe Historic District, especially in its *kurazukuri* (old storehouses) zone. The category of the support system can be divided into five main categories, namely the repair scheme, exterior repair, landscape, recovery and maintenance. Repair for traditional buildings in this conservation area was permitted for an exterior restoration of up to 4/5 of the support to a maximum value of subsidy i.e. of up to ¥16,000,000 (US\$160,000). For an exterior

repair, the newly built houses or the renovated buildings with construction based on the traditional buildings with 3/5 proportion would be given up to ¥6,000,000 value of the subsidy in order to cover the costs of the exterior maintenance. However, for the landscape category, the owners of the new or renovated building could be given a subsidy up to ¥3,000,000, including the costs of maintaining the surrounding landscape. Grants would also be given for disaster recovery and for the maintenance of the fire alarm equipment with the permission of the Mayor.

Table 5.3: Preservation subsidies and support system for the conservation area of the Kawagoe Historic District

Category	Types	Details of Support	Proportion of support	Maximum Subsidies (Japanese Yen*)
Repair	Repair of a particular traditional store houses (include emergent repair)	Costs of the exterior preservation and reinforcement of buildings structure	Within 4/5	16,000,000
Exterior repair	Newly built houses or renovation based on the construction of traditional building	Costs of the exterior maintenance	Within 3/5	6,000,000
Landscape	Newly build houses or renovation in harmony with a historical landscape	Costs of maintenance the exterior which can easily be seen from the public places such as streets, parks and squares	Within 3/5	3,000,000
Recovery	Costs for recovering traditional buildings and sightseeing spots which destroyed by disaster; cost expected for this should be permitted by mayor.			Depends on Mayor's decision
Maintenance	Expenses for equipment fire alarms with buildings or maintenance of other buildings; expenses expect for this should be permitted by mayor.			

*Equivalent to US\$10,750 per ¥ 1,000,000 (Currency exchange based on March 2014 rate).

Source: Kawagoe City Hall (2012)

The preservation funds available to support the Kawagoe City Hall were able to help it perform a variety of functions. These include the management and administration of the existing cultural heritage properties, the organization of local festivals and cultural activities, the review and advice on heritage projects and actions, the determination and

nominations of the significant cultural heritage properties and technical preservation advice. In comparison, fund allocations for the tangible heritage have been larger than the ones provided for the intangible heritage provision as shown in **Table 5.4**.

Table 5.4: Preservation funds for tangible and intangible heritage allocated by the Kawagoe Historic District (2008 to 2012)

Year	Total (Japanese Yen*)	
	Tangible heritage	Intangible heritage
2008	38,486,000	6,565,000
2009	39,005,000	7,960,000
2010	45,984,000	8,400,000
2011	45,833,000	13,348,000
2012	44,000,000	29,137,000

*Equivalent to US\$10,750 per ¥ 1,000,000 (Currency exchange based on March 2014 rate).

Source: Kawagoe City Hall (2012).

From the above data, it has been apparent that the tangible heritage funding has increased considerably over the years beginning from 2008 with the total value allocation of ¥38,486,000 (US\$377,390), peaking in 2010 with a total value of ¥45,984,000 (US\$450,900). However, the allocation of funds has shown a slight decrease from 2011 to 2012 with the total value of ¥45,833,000 (US\$449,420) and ¥44,000,000 (US\$431,440) respectively. But, the allocation for the intangible heritage was found to rise nearly five times with the total value amounting to ¥6,565,000 (US\$64,370) in 2008 and ¥29,137,000 (US\$285,700) in 2012 since there was more awareness for intangible heritage. According to the authorities of the Kawagoe's Cultural Heritage Department, this quick increase was based on the national concern of the increasing awareness among the public about the various intangible heritage programmes to be implemented. Funding from this account has also been used to support direct grants to qualified individuals or organizations, which were found to be particularly in support of the heritage tourism and the local historical preservation in

Kawagoe. For fiscal year 2012, funds for intangible heritage activities in Kawagoe has been allocated to 14 private body and 30 activists groups.

5.7.2 Ainokura Village

On the other hand, Ainokura Village's incentives benefits have included preservation funds for the repairs of buildings and roofs since 2004. The highest budget amounted to ¥29,501,000 (US\$290,000) for the fiscal year 2004 but the allocation has slightly decreased over the years (**Table 5.5**). Building and maintaining the *gassho*-style houses with the steeply pitched thatched roof would require a communal labour-sharing system called 'yui'. According to researchers David and Young (2007), 'yui not only provides labour for repairing houses, especially replacing the roof, but also for activities such as planting, harvesting and clearing snow'.

Table 5.5: Preservation funds for the repairs of buildings and roof in the Ainokura Village from 2004 to 2011

Year	Number of Cases	Total (¥ thousand)
2004	8	29,501
2005	6	24,633
2006	7	21,193
2007	2	8,929
2008	4	23,187
2009	5	20,120
2010	4	17,375
2011	3	18,893

Source: Nanto Educational Board (2012)

As recorded by the Nanto Educational Board, the oldest *gassho*-style house in Ainokura was built approximately 400 years ago while the more recent ones are believed to have been built between the past 100 and 200 years ago. Their roofs are being re-thatched every 15-20 years through the recent initiatives of the Gokayama Forest Owners' Cooperative.

Architecturally speaking, the *gassho*-style houses in Ainokura are a very rational type of abode, having a strong structural design that has enabled these houses to survive the harsh conditions because of very heavy snowfalls. In accordance with the provision of the Law for the Protection of Cultural Properties, major and minor repair works are periodically required for any alteration to the existing state of structures designated as Important Cultural Properties (Government of Japan, 1950). As shown in **Table 5.6**, the breakdown of preservation aids for the maintenance of the total of 27 nominated buildings in the Ainokura Village has shown a fluctuating trend in financial aid. It is evident from these data that the preservation aids peaked in 2009, when the total fund amounted to ¥5,685,000 (US\$55,740) and has decreased slightly to ¥5,580,000 (US\$54,710) in 2011.

Table 5.6: Preservation aids for the maintenance of the nominated historic buildings (allocated to owners of buildings) in the Ainokura Village from 2004 to 2011

Year	Number of Cases	Total (¥ thousand)
2004	27	4,960
2005	27	4,782
2006	27	4,344
2007	27	5,617
2008	27	5,605
2009	27	5,685
2010	27	5,655
2011	27	5,580

Source: Nanto Educational Board (2012).

Funds for small repair works have also been allocated to the historic village residents by the Japanese authorities for the preservation of their buildings and the natural landscape. This aid has provided some improvement to the man-made sites or the natural landscape. As shown in **Table 5.7**, the preservation aid for small repair works amounted to the highest allocation of ¥7,515,000 (US\$73,690) in 2010 for 10 cases, and decreased in the following years to ¥3,810,000 (US\$37,360) for 7 cases.

Table 5.7: Preservation aid for small repairs (for buildings and natural landscape) in the Ainokura Village from 2004 to 2011

Year	Number of Cases	Total (¥ thousand)
2004	3	2,000
2005	1	2,000
2006	0	0
2007	2	1,804
2008	2	1,089
2009	2	4,000
2010	10	7,515
2011	7	3,810

Source: Nanto Educational Board (2012).

5.7.3 Ogimachi Village

Meanwhile, researchers Saito and Inaba (1996) have found that the earlier preservation movement in the Ogimachi Village were started by the initiatives of the local residents. In 1971, the village residents set up the Association for the Protection of the Historic Village Landscape in Shirakawa-go with the establishment of the Village Residents' Charter (**Figure 5.13**). Within the same year, a preservation action group was initiated to preserve not only the houses but also the fields, canals, roads and forests, which in combination with the buildings have formed the historic natural features with high cultural value.

Many houses in Ogimachi are at least 250 years old; with some properties owned by the same families for many generations. Preserving these large thatched roof houses has been found to be difficult because of deep snow and the ever-present threat of fire. Thatched roofs are also susceptible to decay and infestation by insects and rodents. When properly cared for, thatched roofs may last for 100 years and must be replaced when needed. According to the research conducted by Uchiumi, Hanyu, and Kuroda (2008), only about 20% of the roofs were re-thatched by using the traditional method during recent years. The reason for this change was because the traditional way required

extra effort such as asking all the residents to personally help in the renovations but now skilled contractors have done most of the work (**Figure 5.14**).

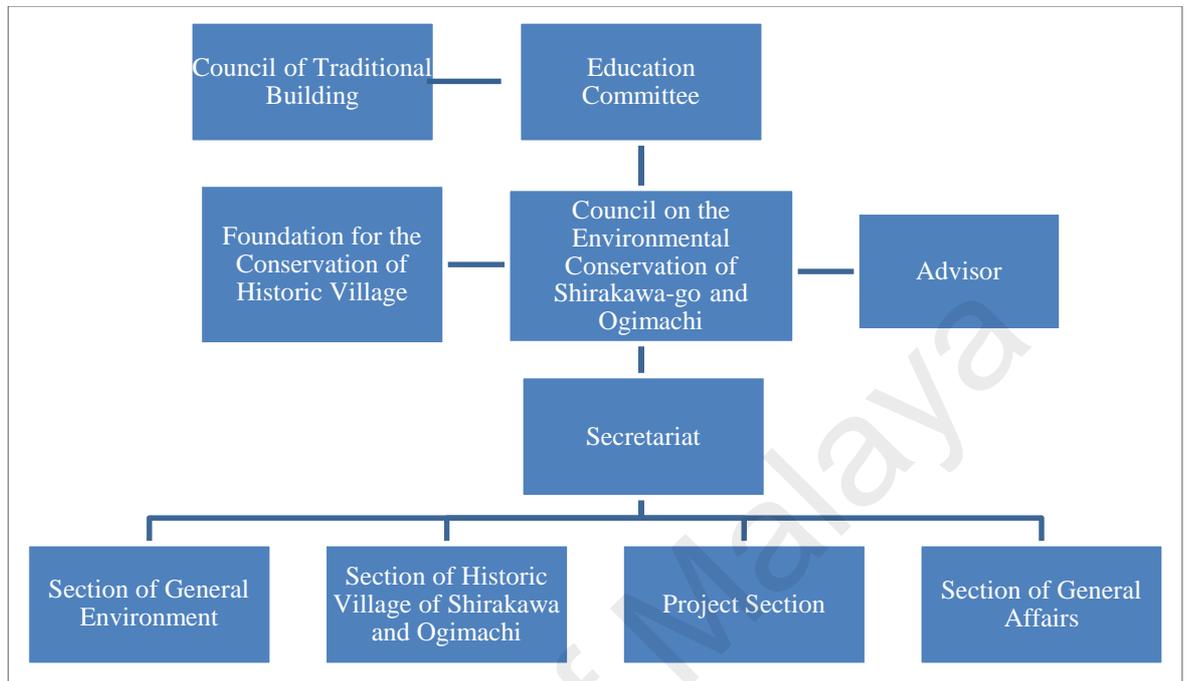


Figure 5.13: Organisational chart of the Association for the Protection of the Historic Village Landscape in Shirakawa-go
 Source: Shirakawa Village Office (2013)

Specifically, in the current conservation system the modern buildings are regulated in size and construction so as not to clash with the traditional architecture. Residents who want to modify their houses must first apply to the Association for the Protection of the Historic Village Landscape or the Prefectural Board of Education for permission. The prefecture then informs the Agency for Cultural Affairs to investigate the urgency and the extent of the repairs on site. A preliminary survey of damage is conducted before an application for subsidies for a restoration project can be made. Once the subsidies for the restoration have been approved, the owner would name either the authorized architectural consultant or architectural department in the prefectural government to carry out the project. During the progress of the project on site, constant supervision by the conservation architects is necessary. The work is documented in monthly reports to

the owner, the prefecture and the Agency for Cultural Affairs, thus allowing the property owner to participate in the decision-making process as well.



Figure 5.14: An exceptional moment – the researcher has seen roofs being re-thatched at the Ogimachi Village on his visit in October 2013

On the other hand, new buildings in Ogimachi must follow the current regulations i.e. the use of a wooden structure, brown or dark wooden walls, and dark brown or black tin roofs (Kuroda, 2010). **Table 5.8** shows the summary of the laws and regulations related to buildings and land use in the nominated areas and the surrounding buffer zones in Ogimachi.

Table 5.8: Laws and Regulations related to buildings and land use in the nominated areas and surrounding buffer zones

Areas / Zones / Districts	Laws / Regulations	Procedure Required	Penalty
<u>Nominated Area</u>			
Important Preservation Districts for Groups of Cultural Properties	Law for the Protection of Cultural Properties	Permission of the Board of Education required for alteration of existing state	Fine
Preservation Districts for Groups of Cultural Properties	Regulation for the Preservation Districts for Groups of Historic Buildings	Permission of the Board of Education required for alteration of existing state	Fine
<u>Buffer Zone I</u>			
Historic Sites	Law for the Protection of Cultural Properties	Permission of the Commissioner of the Agency required for alteration of existing state	Imprisonment or Fine
Historic Cultural Landscape Protection District	Shirakawa-Mura Regulation related to the Control of the Natural Environment	Restriction on development action	
Gokayama Prefectural Natural Parks (special area)	Toyama Prefectural Natural Parks Regulation	Permission of the prefectural governor required for development action	Imprisonment or Fine
Gokayama Prefectural Natural Parks (general area)	Toyama Prefectural Natural Parks Regulation	Notification to the prefectural governor required for development action	Fine
<u>Buffer Zone II</u>			
Historic Cultural Landscape Control Area	Shirakawa-Mura Regulation related to the Control of the Natural Environment	Notification to the village district headman required for development action	
Taira-Mura Natural Environment and Cultural Landscape Conservation Area	Taira-Mura Regulation related to the Conservation of the Natural Environment and Cultural Landscape	Notification to the village district headman required for development action	
Kamitaira-Mura Natural Environment and Cultural Landscape Conservation Area	Kamitaira-Mura Regulation related to the Conservation of the Natural Environment and Cultural Landscape	Notification to the village district headman required for development action	
<u>Others</u>			
Hakusan National Park	Natural Park Law	Permission of the prefectural governor required for development action	Imprisonment or Fine
Forest Reserves	Forest Law	Permission of the prefectural governor required for cutting trees / development action	Fine
Agricultural Land	Agricultural Land Law	Permission of the prefectural governor required for land usage other than the designated usage	Imprisonment or Fine
Agricultural Promotion Areas	Law Concerning Establishment of Agricultural Promotion Areas	Permission of the prefectural governor required for development action	Imprisonment or Fine
Class A River (Sho River)	River Law	Permission of the minister of construction required for development action	Imprisonment or Fine

Natural Environment Conservation Areas	Gifu Prefectural Natural Environment Conservation Regulation (special area)	Permission of the prefectural governor required for development action	Imprisonment or Fine
	Gifu Prefectural Natural Environment Conservation Regulation (general area)	Notification to the prefectural governor required for development action	Fine
Green Environment Conservation Areas	Gifu Prefectural Natural Environment Conservation Regulation (special area)	Permission of the prefectural governor required for development action	Imprisonment or Fine
	Gifu Prefectural Natural Environment Conservation Regulation (general area)	Notification of the prefectural governor required for development action	Fine

Source: Saito and Inaba (1996).

The most significant incentive in existence for the Ogimachi Village is the existence of a fund for the conservation and landscape preservation allocated by the national and local government. As shown in **Table 5.9** below, the funds for maintaining the *gassho*-style houses was distributed year by year except for the landscape.

Table 5.9: Funds for conservation and landscape preservation in the Ogimachi Village

Year	Conservation			Landscape	
	National Government			Local Government	
	Number of Cases	Expenses (¥ '000)	Subsidy (¥ '000)	Number of Cases	Subsidy (¥ '000)
2008	4	31,800	20,670	5	1,096
2009	6	56,560	36,763	12	2,103
2010	6	52,100	33,865	30	5,114
2011	6	53,300	34,645	19	3,749
2012	10	54,820	35,633	0	0
2013	5	43,820	28,483	0	0

Source: Shirakawa Village Office (2013).

From this data, we can see that conservation expenses from the national government peaked in 2009 with ¥56.560 million (US\$0.49 million) and ¥36.763 million (US\$0.32 million) for the subsidy. The local government has also provided the subsidy for the landscape preservation programme mainly for the beautification of landscape, consisting of the paddy fields, canals, roads, and forests. The total subsidy for the year 2010 amounted to ¥5.114 million (US\$0.45 million) and it was recorded as the highest allocation so far.

In Japan, a growing recognition of the incentives programme also includes the non-financial incentives which are also known as indirect incentives. In Kawagoe, Ainokura and Ogimachi, such non-financial incentives are provided through tax incentives (national tax and municipality tax), special property and city planning taxes (tax reduction for historic buildings in the affected preservation district), subsidized organizations (to conduct several festivals at the local level), disaster prevention systems (for those historic property owners to install or repair fire-prevention facilities) and grants for improvements to non-listed buildings and structures (in an attempt to harmonize the surrounding of the historical and natural features) to name a few. The Commissioner for Cultural Affairs and the Prefectural Board of Education can also provide the municipalities other facilities required for disaster prevention systems and the fire drill exercise where necessary (McClearly, 2005).

5.8 Methodology and Respondents' Characteristics

This present study focuses on two fundamental issues - the cultural heritage conservation and the incentives programme. The Japanese settlements are relatively significant with their own history and cultural heritage characteristics. Primary data were collected from three settlements, particularly through the use of questionnaire, interviews, and observations. Stratified sampling was used in the questionnaire survey in order to classify the specific residents, based on the residents who have received the heritage incentives from their local authorities.

The respondents were selected using a two-stage cluster sampling based on the following criteria: (i) residents who have received the heritage incentives from their authorities and; (ii) resident who should be residing permanently at the settlements (**Table 5.10**). Based on the above two criteria, a total of 171 respondents were chosen:

87 respondents in Kawagoe, 12 respondents in Ainokura and 72 respondents in Ogimachi were involved. Fieldwork was undertaken during March and May 2012 for Kawagoe and Ainokura but in March 2013 for Ogimachi.

Table 5.10: Demographic profile of the Kawagoe, Ainokura and Ogimachi Villages

Demographic profile	Kawagoe	Ainokura	Ogimachi
Number of residents	495	55	1,746
Number of households	123	27	571
Total areas	80 ha	18 ha	45.6 ha
Number of incentives recipients	109	20	180
Number of <i>gassho</i> -style houses	-	27	117
Number of respondents	87	12	72
Number of interviews conducted	13	8	10

Source: Author's field survey, 2012 & 2013.

In order to attain a holistic view, one-on-one interviews were carried out with the officials of the Agency for Cultural Affairs, Kawagoe City Office, Nanto Educational Board, Gifu City Hall, Shirakawa Village Office, Foundation for the Conservation of Ainokura, Gokayama Tourist Office, and the World Heritage Shirakawa-go Gassho Style Preservation Foundation. The researcher also undertook on-site interviews with groups of specialists (including educators, curators and architects), cultural reference groups (including village heads, heritage managers, cultural groups, the private sector and the non-governmental organizations (NGOs) (**Table 5.11**). There were altogether 31 interviews conducted by the researcher with the help of interpreters. The open-ended instruments for the semi-structured interviews were prepared based on the feedback from the groups of specialists in order to investigate the state of the art, how and in what ways the incentives mechanism might be implemented for the benefits of the community in these historic villages. Consequently, thirty one semi-structured interviews were successfully completed during the fieldwork survey in 2012 and 2013.

Table 5.11: List of respondents who participated in the structured interviews (Japan)

No.	Respondents	Position	Name of Organisation	Date of Interview
Heritage/Local Authority				
1.	Ms. Mariko Kobayashi	Director	Agency for Cultural Affairs	15.03.2012
2.	Mr. Kazuhiko Nishi	Senior Specialist for Cultural Properties	Agency for Cultural Affairs	15.03.2012
3.	Mr. Masaki Tannaka	Cultural Officer	Nanto Board of Education Culture Section	19.03.2012
4.	Mr. Oosawa Takeshi	Deputy Officer	Cultural Heritage Department, City of Kawagoe	25.04.2012
5.	Ms. Yamaguchi Chieko	Deputy Manager	Cultural Heritage Department, City of Kawagoe	25.04.2012
6.	Mr. Sumikazu Aramaki	Asst. Director	City Planning Department, City of Kawagoe	26.04.2012
7.	Mr. Kiyanao Norikazu	Architect	City Planning Department, City of Kawagoe	26.04.2012
8.	Mr. Masashi Tokuda	Tourism Officer	Tourism Department, City of Kawagoe	26.04.2012
9.	Mr. Keita Matsumoto	Officer	Shirakawa Board of Education	12.03.2013
10.	Mr. Ryugo Tachi	Director	Gifu Educational Board, Gifu City Hall	14.03.2013
Cultural Reference Group				
11.	Mr. Tsuji Seiichiro	Heritage Manager	Foundation for the Conservation of Ainokura	20.03.2012
12.	Ms. Yukie Yamazaki	Chief / Traditional Dancer	Gokayama Tourist Office	20.03.2012
13.	Mr. Zosho Kenyu	Community Leader	Ainokura Village	21.03.2012
14.	Mr. Kani Kazuo	Community Leader	Society for Traditional Store Houses	30.04.2012
15.	Mr. Fukuda Yoshifumi	Sub Community Leader	Society for Traditional Store Houses	30.04.2012
16.	Ms. Masako Shimizu	Member	Society for Traditional Store Houses	30.04.2012
17.	Mr. Hara Tomoyuki	Head	Kawagoe Community Organisation	30.04.2012
18.	Mr. Oizumi Shingo	Buddhist Priest	Myozenji Temple	12.03.2013
19.	Nagase Junichi	Heritage Manager	Gassho-zukuri of the Nagase Family Museum	12.03.2013
20.	Kanda Yoshiharu	Heritage Manager	Kanda House Museum	12.03.2013
21.	Masahito Wada	Heritage Manager	Wada House Museum	12.03.2013
22.	Mr. Kurake Seiju	Manager	The World Heritage Shirakawa-go Gassho Style Preservation Foundation	13.03.2013
23.	Mr. Shoji Otani	President	Souvenir Shop, Hida Shirakawa-go Kataribe	13.03.2013

Specialist				
24.	Prof. Maeno Masaru	Prof. Emeritus	Tokyo National University of Fine Arts and Music / Japan ICOMOS	16.03.2012
25.	Prof. Yosuyoshi Okada	Prof. of Cultural Heritage	Kokushikan University / Japan ICOMOS	06.04.2012
26.	Mr. Miyata Shigeyuki	Director	Dept. of Intangible Cultural Heritage, National Research Institute for Cultural Properties	16.04.2012
27.	Mr. Nishi Yama	Museum Officer	Kawagoe Historic Museum	25.04.2012
28.	Mr. Amagashima Takeshi	Curator / Educator	Kawagoe City Museum	26.04.2012
29.	Mr. Moriyama Noboro	Architect	Noboru Moriyama Architect & Association	30.04.2012
30.	Mr. Narihata Hironori	Curator	Shirakawa-go Heritage Museum	13.03.2013
31.	Mr. Voltaire Cang	Specialist Researcher	RINRI Institute of Ethics	17.06.2013

5.9 Social and Economic Profile

As a result of the survey, the gender breakdown of respondents in Kawagoe was 68% male and 32% female, Ainokura had equal numbers of male and female while in Ogimachi, it was 72% male and 28% female (**Table 5.12**). The most represented age group in the case study was between 51-60 years old. Overall, a majority of the respondents from the study areas had formal education. About more than half in Kawagoe, 25% in Ainokura and 11% in Ogimachi had attended university, while half of them had completed high school, but a few attended junior high school and elementary school.

In general, the residents' types of jobs tended to reflect the household income for the three study areas. In Kawagoe, the average monthly income for its residents was in the range of ¥400,000 (US\$4,307) to ¥500,000 (US\$5,385). The highest income reported was from those holding managerial positions and those operating businesses. Those that reported low incomes were housewives, pensioners, labourers, restaurant or shop helpers. The average monthly income for the Ainokura residents was in the range of

¥200,000 to (US\$2,154) to ¥300,000 (US\$3,231), with many households involved in the agricultural and tourism businesses. In this research study, most respondents' monthly income in Ogimachi was found to be in the range of ¥300,000 (US\$ 3,061) to ¥400,000 (US\$ 4,081), with many households involved in tourism-oriented businesses, or in the private and public sectors. Again, those that reported the least income were housewives, pensioners, and labourers.

Table 5.12: Respondents' social and economic profiles (Japan)

Profile	Kawagoe	Ainokura	Ogimachi
	Frequency (%)	Frequency (%)	Frequency (%)
<u>Gender</u>			
Male	59 (67.8)	6 (50.0)	52 (72.2)
Female	28 (32.2)	6 (50.0)	20 (27.8)
<u>Age</u>			
Below 20 years	0	0	0
20-30 years	0	1 (8.3)	0
31-40 years	8 (9.2)	2 (16.7)	8 (11.1)
41-50 years	7 (8.0)	1 (8.3)	20 (27.7)
51-60 years	29 (33.3)	5 (41.7)	28 (38.9)
61-70 years	25 (28.9)	2 (16.7)	4 (5.6)
Above 70 years	18 (20.6)	1 (8.3)	12 (16.7)
<u>Education Level</u>			
University	48 (55.2)	3 (25.0)	8 (11.1)
Collage	6 (6.9)	1 (8.3)	0
High School	32 (36.8)	7 (58.4)	36 (50.0)
Junior High School	0	1 (8.3)	16 (22.2)
Elementary School	1 (1.1)	0	4 (5.6)
Others	0	0	8 (11.1)
<u>Monthly Income* (¥)</u>			
Below ¥ 100,000	10 (11.5)	2 (16.7)	8 (11.1)
¥ 100,000 to ¥ 199,999	12 (13.8)	3 (25.0)	16 (22.2)
¥ 200,000 to ¥ 299,999	2 (2.3)	4 (33.3)	8 (11.1)
¥ 300,000 to ¥ 399,999	2 (2.3)	0	20 (27.8)
¥ 400,000 to ¥ 499,999	19 (21.8)	2 (16.7)	4 (5.6)
¥ 500,000 to ¥ 599,999	5 (5.7)	0	4 (5.6)
¥ 600,000 to ¥ 699,999	7 (8.0)	1 (8.3)	0
¥ 700,000 to ¥ 799,999	9 (10.3)	0	0
Above ¥ 800,000	15 (17.2)	0	0
Private and confidential	6 (7.1)	0	12 (16.7)

*Equivalent of US\$1,000 per ¥ 100,000 (Currency exchange based on Oct 2014 rate).

It should be worthy to note here that both the villages' economic environment (the Ainokura and Ogimachi Villages) had greatly changed after their villages had obtained the inscription under the World Heritage Site in 1995 (**Figure 5.15**).

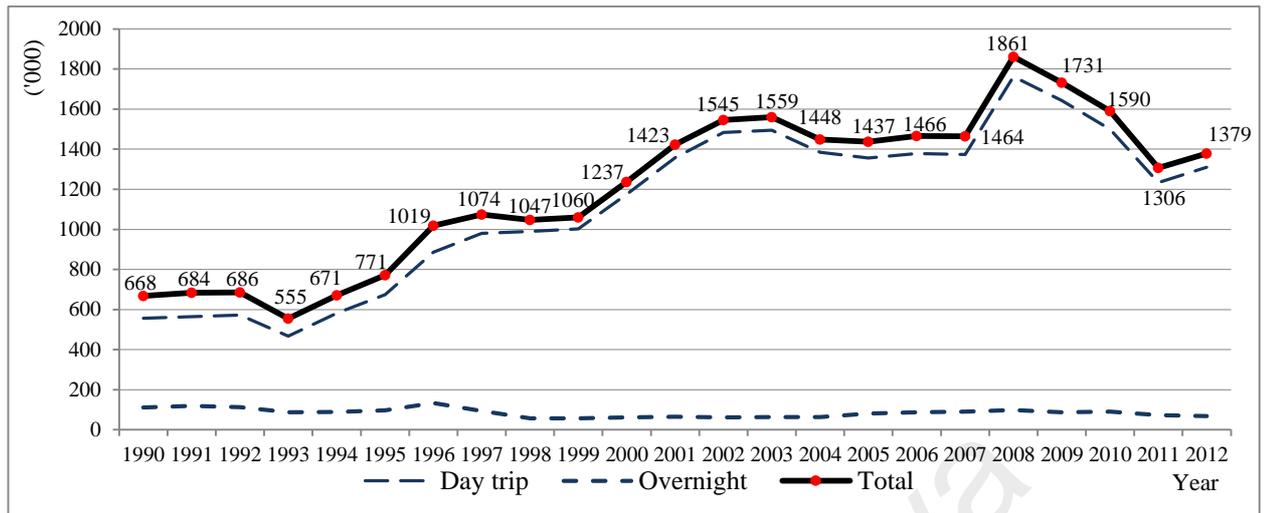


Figure 5.15: Number of tourists visiting Shirakawa-go (1990-2012)

Source: Shirakawa Village Office (2013).

Tourism was found to be one possibility for ensuring a steady income for the occupants of historic buildings thus enabling the contained preservation of their buildings. In Kawagoe and Ogimachi, most respondents identified tourism as their main occupation while for Ainokura, agriculture was still found to be their important livelihood.

5.10 Residents' Perception on the Incentive Programme

This research study was conducted to address the overarching question: was the incentives programme that had been created for the historic villages community found to be effective for the fulfilment of their aspirations and real needs? The following sections try to analyse the residents' perception of the success of the implementation of the incentives programme for the three study areas. As Jimura (2011) has noted, in Japan there is a lack of research on the views of the local communities on the impact of the World Heritage Site, in particular. This present research will try to provide a preliminary insight on the question, "How effective have the planning and funding policies been in tackling the issues relating to the local communities needs?"

By using the Bannett (1975) hierarchy, the perception experiments on the incentives programme's evaluations were carried out with three historic villages respondents. Using the five-point Likert's scale, 171 respondents were asked whether they agreed or disagreed with the statements pertaining to the satisfaction regarding the incentives programme's inputs, programme's activities, programme's participation, programme's reactions, programme's learning, programme's actions and programme's impact. In order to obtain a satisfactory perception for this evaluation, the programme's terms were explained in Japanese to all the village respondents based on the guiding terminology attached to the questionnaire.

As shown in **Table 5.13**, most respondents in Kawagoe, Ainokura and Ogimachi were found to have a favourable attitude for all the incentives programme's attributes with the total mean score of 3.5263, 3.3698 and 3.6302 respectively.

Table 5.13: Means of the incentives programme evaluation for Kawagoe, Ainokura and Ogimachi

Incentive Programmes' Evaluation	Case Study		
	Kawagoe (Mean)	Ainokura (Mean)	Ogimachi (Mean)
Programme's Inputs	3.4253	3.7778	3.7222
Programme's Activities	3.5770	3.3667	3.7444
Programme's Participation	3.6322	3.4722	4.2037
Programme's Reactions	3.3640	3.0556	3.2963
Programme's Learning	3.5096	3.4167	3.5370
Programme's Actions	3.5326	3.3333	3.4074
Programme's Impact	3.6437	3.1667	3.5000
Total Mean	3.5263	3.3698	3.6302

In Kawagoe, respondents were found to give the highest assessment for 'programme's impact' (3.64), followed by 'programme's participation' (3.63), 'programme's activities' (3.58), 'programme's actions' (3.53), 'programme's learning' (3.51), 'programme's inputs' (3.43), and 'programme's reactions' (3.36). However, in

Ainokura, among the seven factors of the incentives programme's evaluation, 'programme's inputs' had the highest mean score with a value of 3.78, followed closely by 'programme's participation' (3.47), 'programme's learning' (3.42), 'programme's activities' (3.37), 'programme's actions' (3.33), 'programme's impact' (3.17), and 'programme's reactions' (3.06). However in Ogimachi, 'programme's participation' had the highest mean score with a value of 4.20, followed by 'programme's activities' (3.74), 'programme's input' (3.72), 'programme's learning' (3.54) 'programme's impact' (3.50), 'programme's actions' (3.41) and 'programme's reactions' (3.30).

From **Table 5.14**, further statistical data tests using the Levene's test and the ANOVA have revealed the results of the entire incentives programme evaluation of the residents of the three historic villages.

Table 5.14: Summary results of the Levene's test and ANOVA for the Kawagoe, Ainokura and Ogimachi Villages

Programme's Evaluation	<i>p</i> -value (Levene's Test)	Assumption of Homogeneity of Variance	<i>p</i> -value (ANOVA)	Significant Different
Programme's Inputs	0.570	Yes	0.012	Yes
Programme's Activities	0.050 (Welch)	Yes	0.021	Yes
Programme's Participation	0.286	Yes	0.000	Yes
Programme's Reactions	0.287	Yes	0.307	No
Programme's Learning	0.065	Yes	0.872	No
Programme's Actions	0.068	Yes	0.266	No
Programme's Impacts	0.482	Yes	0.042	Yes
Overall Programme's	0.149 (Welch)	Yes	0.125	No

The ANOVA test were carried out in order to identify any differences in perception towards the programme's inputs, programme's activities, programme's participation, programme's reactions, programme's learning, programme's actions, programme's impact, and the overall perception towards the incentives programme for the Kawagoe, Ainokura and Ogimachi residents. The analysis of the data has shown that the

assumption of homogeneity of variance was not violated as the p -value of the Levene's test for each variable was found to be greater than 0.05. In other words, the variances of the three groups (Kawagoe, Ainokura and Ogimachi) were found not to be the same.

The significance levels of the ANOVA were used in this study in order to find out whether Kawagoe, Ainokura and Ogimachi residents were found to be statistically different in their perception level of the incentives programme for their areas. The results showed that there were statistically significant differences found in their perception regarding the programme's inputs, programme's activities, programme's participation and the programme's impact for the Kawagoe, Ainokura and Ogimachi as the p -value of the ANOVA was found to be less than 0.05 (full results of the ANOVA test are shown in Appendix C). From this analysis, the results have indicated that the perception gap between the village residents in the study areas towards the programme's inputs, programme's activities, programme's participation and the programme's impact were found to exist.

Meanwhile, no significant difference was found in the perception of the programme's reactions, programme's learning, programme's actions and overall programme's evaluation for the Kawagoe, Ainokura and Ogimachi residents since the p -value of the ANOVA was found to be larger than 0.05.

When the respondents were asked whether the incentives distribution was justified, half of the respondents in Ainokura perceived an acceptable distribution (**Figure 5.16**). However, surprisingly enough more than half (55%) and nearly half (48%) of the respondents in Ogimachi and Kawagoe respectively were found to have an uncertain response towards this issue. Despite this uncertain view, one respondent in Kawagoe

has expressed his positive opinions: *“In general, the incentives scheme in Kawagoe has been designed to address our local needs especially in preserving our cultural heritage. However, the government should give more flexibility in the way they distribute the money. It should be planned accordingly and not only to fulfill the fiscal budget. In some cases, they channelled the money during the winter season which could affect the quality of workmanship”* (Personal communication, April 30, 2012).

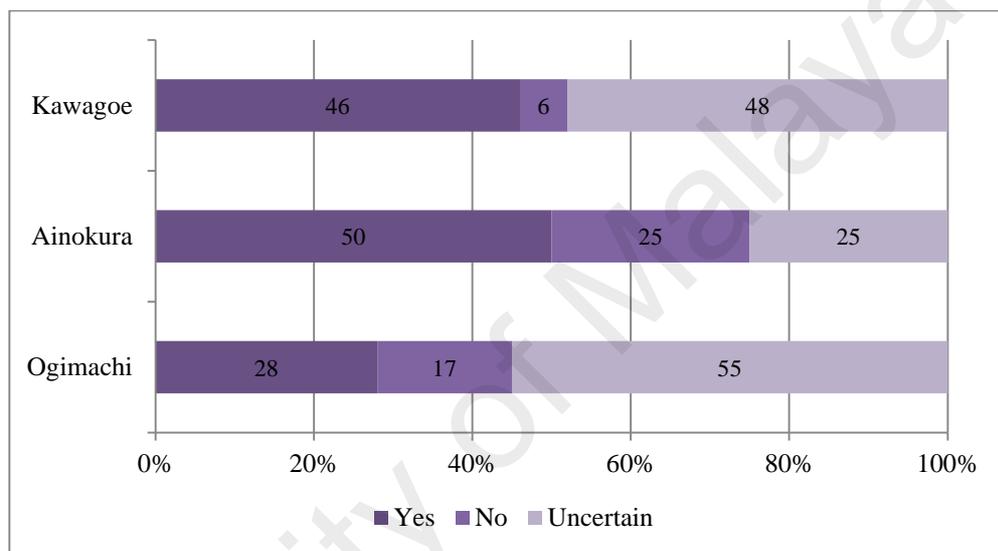


Figure 5.16: Percentage of residents’ perception of the justification of incentives distribution

Meanwhile in Ogimachi most residents interviewed commented: *“The conservation plan was good. However the government should overcome the issues like the congested traffic during holidays, trash problems, lack of parking available for visitors as well as increase the monetary support in order to preserve our gassho-style houses”* (Personal communication, March 12, 2013).

A respondent from Ainokura has represented his strong views about the unsatisfactory method of the current incentives distribution: *“I think the World Heritage Site status inscribed to our village has resulted in very rigid regulations. This is our property*

which has been passed down to us from generations. Yet, we are not even allowed to do minor changes to the exterior of our property. They have to consider our needs as well as what type of conservation is proposed. This is truly unfair” (Personal communication, March 20, 2012).

5.11 Residents’ Understanding and Awareness

Generally, the communities concern over their cultural heritage values are the essential elements in ensuring the dynamics of sustainable communities in a heritage site. The present study brings out the issue of national pride in the Kawagoe historic district and the World Heritage Sites of Ainokura and Ogimachi. Despite the increased cultural heritage concerns, the conservation programme has also witnessed the revitalisation of the community’s level of national pride. In order to measure the understanding and awareness towards their cultural heritage, the three-point Likert Scale was used in this study to measure their understanding and awareness. The researcher asked the villagers: ‘Do you feel proud of your own customs and cultural heritage identity?’ A total of 12 respondents in Ainokura and 72 in Ogimachi were found to think that upon the recognised designation of their village their level of pride has increased enormously. However, in Kawagoe a majority of 83 out of the 87 respondents were found to be more proud of their own customs and identity of their historic village.

Respondents were also asked to state their level of understanding and awareness of the cultural heritage meaning and local history. **Table 5.15** shows that not all of the respondents of the three historic villages were found not to commonly understand the meaning of their cultural heritage.

Table 5.15: Respondents' understanding and awareness (Japan)

Perception indicators	Mean (SD)		
	Kawagoe	Ainokura	Ogimachi
Understanding meaning of cultural heritage	1.10 (0.432)	2.42 (0.669)	2.83 (0.375)
Awareness of local history	1.07 (0.336)	2.50 (0.798)	2.33 (0.888)

The mean values of 1.10 in Kawagoe, 2.42 in Ainokura, and 2.83 in Ogimachi have shown that there was found less public understanding and awareness of the cultural sentiments in Kawagoe as compared those of the Ainokura and Ogimachi villagers. Furthermore, respondents in Kawagoe, Ainokura and Ogimachi have been found to indicate that they were aware of their local history, with a mean value of 1.07, 2.50 and 2.33 respectively. Again, this finding has indicated that the awareness of their local history among the respondents in Kawagoe was found to be are slightly lower as compared to their counterparts in Ainokura and Ogimachi. This could be due to the fact that this historical district is found to be facing various challenges such as an increase in the aging population, declining young families as well as disagreements on the community-based tourism approaches, according to Imai (2012).

5.12 Residents' Awareness of the Cultural Heritage and Tourism Impacts

Figure 5.17 shows the agreements of the study's population on the importance of preserving the tangible heritage in Kawagoe, Ainokura and Ogimachi. In order to understand the awareness of the importance of preserving the tangible heritage, the researcher asked these villagers through an interpreter: 'Are you aware of the importance of preserving the tangible heritage undertaken by the authorities?' It is apparent from this pie-chart that the majority of the respondents (98%) in Kawagoe were found to fully agree with the importance of preserving their tangible heritage, while 75% of the respondents in Ainokura were found to agree but 8% did not agree with 17% were uncertain.

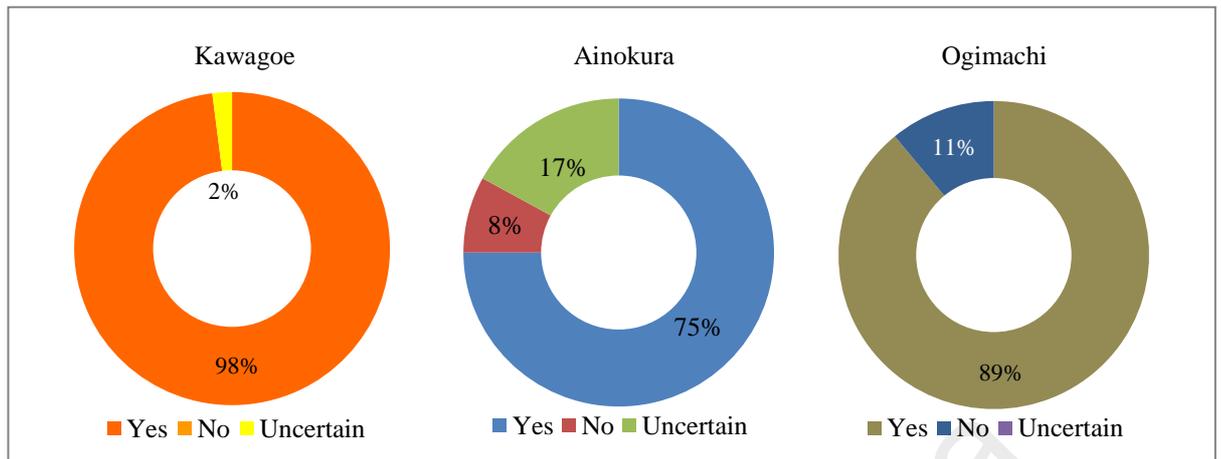


Figure 5.17: Awareness of the importance of preserving the tangible heritage (Japan)

However, in the case of Ogimachi 89% responded positively while the remaining 11% were found to be negative. From these results, it was found that the level of agreement in tackling issues pertaining to the tangible heritage conservation among the Kawagoe respondents was extremely high when compared to that found in Ainokura and Ogimachi. This could be due to the fact that the Kawagoe district is very near to the affluent and modern natured capital Tokyo and its residents were found to be more aware of the benefits of the cultural heritage and its related tourism.

In addition, infrastructural development, accessibility, credibility of the institutions and the awareness among residents were in Kawagoe perceived as merits of tourism. As positively noted by one resident in Kawagoe: *“Kawagoe was a backward region for the last two decades. However, due to initiatives undertaken by the government, things have drastically changed now. Some of our historic buildings have been preserved and the beautification of the streets with side-by-side ‘kurazukuri’ shophouses have improved our perceptions towards conservation and heritage”* (Personal communication, May 2, 2012).

Moreover, this present study has found that the agreement on the importance of preserving the intangible heritage in the three study areas has shown some significance. Respondents there were asked their awareness of the importance in preserving their intangible heritage: 'Are you aware of the importance of preserving the intangible heritage undertaken by the authorities?'. The study found that in Kawagoe, nearly 98% of the respondents have perceived consensus regarding the importance of preserving the intangible heritage, while 67% and 83% of the respondents in Ainokura and Ogimachi respectively were aware of the importance of preserving their intangible heritage. However, in the contrary, one respondent in Ainokura has voiced that an unfavourable opinion: *"Tourism often generates positive social-economic impact on the society. However, in Ainokura the outward flow of the out-migration rate especially among youngsters is high. There are no job opportunities here and even the seven homestays operated in this village cannot afford to hire job seekers. The youngest children raised in this village are now only 2 and 4 years old. To sustain our cultural heritage we need younger people to be with us"* (Personal communication, March 20, 2012).

This comment was related to the arrival of hordes of tourists, and this has greatly affected their way of life, resulting from a loss of jobs for the locals' to high out-migration of the youngsters thus bleeding the village heritage to a slow death. They felt the urgent need for younger people to stay in that village in order to maintain their cultural heritage inheritance. But in Kawagoe, they were more positive over this issue when compared to the Ainokura and Ogimachi residents. About 98% of the respondents of the former were found to agree with the importance of preserving their intangible heritage. The results, as shown in **Figure 5.18**, have therefore indicated that agreement among the Kawagoe respondents was found to have promoted the intangible heritage

preservation to be complementary to the cultural heritage conservation in the study areas.

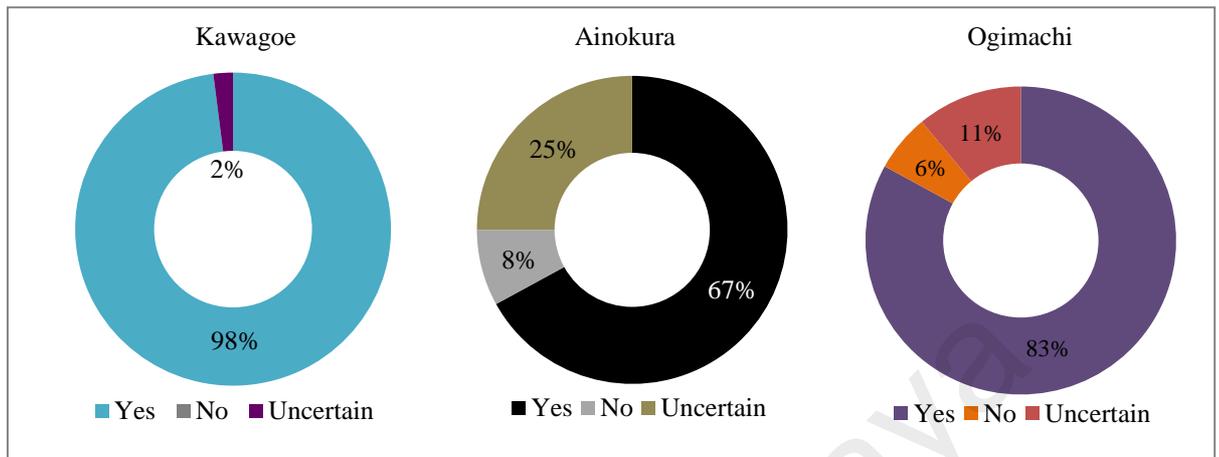


Figure 5.18: Awareness of the importance of preserving the intangible heritage (Japan)

With the shift from merely traditional settlements to a cultural tourism destination, these three study areas were found to be facing negative consequences from the impact of tourism. Based on the researcher’s observations, tourism activities comprised of such things as homestays, museums, restaurants etc. Small and medium enterprises were found to have a high societal recognition in Kawagoe. However, with the other study areas there were found to have similar perceptions towards the tourism impact. A respondent in Ainokura perceived that tourism has certain disadvantages: *“It gives us a little bit of inconvenience when tourists are walking around and taking pictures of our homes and village every day. Some of them are trying to enter our homes without permission. We can feel that our privacy has been compromised”* (Personal communication, March 19, 2012).

Nevertheless, a respondent from Kawagoe with a different view pointed out that: *“Due to the growing concerns towards the tourism oriented business, people in Kawagoe tended to be more materialistic. Everything is seen from the profit angle. That is why you can see very few local products found here and many handcraft stores selling*

merchandise items have obtained them from all over the country and some are even imported from China. Definitely cheap but not authentic” (Personal communication, April 30, 2012).

In a similar response, one resident from Ogimachi has stressed that: *“We wish that the government reconsider immediately the influx of visitors. Just imagine with only 1,700 inhabitants living in Ogimachi, there are over 1.5 million visitors coming per year”* (Personal communication, March 21, 2012). These respective comments above have indicated that there were widespread concerns over the issues of tourism and the sustainability of the local traditional values among the residents in the three study areas.

5.13 Residents’ Educational Training Needs

Furthermore, the respondents were asked to state their level of agreements for educational training that they need the most in the study area focusing on safeguarding their tangible and intangible heritage. Based on the work done by Jamiyangiin Dolgorsuren (2004), this present study has adopted the 10 parameters of her study for both the tangible and intangible needs for educational training in the three study areas. For the tangible heritage, the parameters were: (i) maintenance and preservation works, (ii) repair and restoration of structure, (iii) alteration and new work, (iv) planning and management of heritage areas, (v) policy and legal issues, (vi) works of fine arts and crafts techniques, (vii) paintings, (viii) documentation and assessment, (ix) cultural landscape; and (x) entrepreneurship. Meanwhile, as for the intangible heritage, the 10 parameters used in this study also adopted from Jamiyangiin Dolgorsuren (2004) were as follows: (i) the cultural and intangible heritage policy, (ii) identify and delineate the intangible heritage, (iii) the heritage policy and legal instruments, (iv) cultural and historical traditions, (v) cultural and arts management, (vi) drama, music and festivals,

(vii) language and works of art, (viii) manners and customs, (ix) folk performing arts; and (x) religious faith.

In this present study, the perception experiments were carried out with the respondents in order to gauge their perceptions towards their educational training needs. Respondents were asked to evaluate the importance of the parameters by using a three-point Likert scale ranging from exceedingly required, generally required and not required. Based on the results in **Table 5.16**, the means for the tangible heritage needs for the Kawagoe, Ainokura and Ogimachi were found to be 1.9, 1.7 and 2.0 respectively.

Table 5.16: Means for the tangible and intangible heritage training needs for Kawagoe, Ainokura and Ogimachi

Residents' Educational Training Needs	Case Study			Total (Mean)
	Kawagoe (Mean)	Ainokura (Mean)	Ogimachi (Mean)	
Tangible Heritage	1.6949	1.9083	1.9538	1.85
Intangible Heritage	1.5831	2.1500	2.0312	1.92

This means that the residents' in Ogimachi and Ainokura were found to need more tangible heritage educational training focusing on their historic area when compared to the Kawagoe residents. The findings have also provided evidence that the mean score for the intangible heritage needs for Ainokura and Ogimachi was found to be slightly higher (M=2.2 and M=2.0) respectively, when compared to Kawagoe with 1.6. This means that the study found that the Ainokura and Ogimachi residents' felt that they needed more intangible heritage educational training when compared to the Kawagoe residents. This could be due to the fact that these two villages are situated in remote and mountainous areas. It is apparent from this table that, the total mean score of the intangible heritage training needs for Kawagoe, Ainokura and Ogimachi was larger

(M=1.92) than the tangible heritage training needs (M=1.85). Therefore, this means that the majority of the residents in the three historic villages felt that they needed more intangible heritage educational training focusing on their historic areas.

In order to identify the significant differences of the tangible and intangible educational training needs for Kawagoe, Ainokura and Ogimachi, ANOVA was carried out. The result in **Table 5.17** have revealed a statistically significant difference in the intangible heritage training needs among the Kawagoe, Ainokura and Ogimachi residents. The study found that there were statistically significant differences in the tangible heritage and intangible heritage training needs among the Kawagoe, Ainokura and Ogimachi residents at the $p < 0.05$ level: $F(2, 163) = 9.04, p = 0.00$ and $p < 0.05$ level: $F(2, 159) = 27.22, p = 0.00$ respectively (full results of the ANOVA test are shown in Appendix D).

Table 5.17: Summary results of Levene’s test and ANOVA of Ainokura, Kawagoe and Ogimachi

Residents’ Educational Training Needs	<i>p</i> -value (Levene’s Test)	Assumption of Homogeneity of Variance	<i>p</i> -value (ANOVA)	Significant Different
Tangible Heritage	0.457	Yes	0.000	Yes
Intangible Heritage	0.000 (Welch)	No	0.000	Yes

Despite reaching a statistical significance, the actual difference for the tangible and intangible educational training needs between Kawagoe, Ainokura and Ogimachi, was found to be moderate (eta squared = 0.10) and large (eta squared = 0.26) respectively. Post-hoc comparisons using the Tukey HSD test has indicated that for the tangible heritage, the residents’ need for educational training in Ogimachi (M=1.95) was found to be higher than for the Kawagoe (M=1.69) residents’. As for the intangible heritage, the educational training needs for Ainokura (M=2.15) and Ogimachi (M=2.03)

residents' were found to be higher when compared to that of the Kawagoe (M=1.58) residents.

5.14 Chapter Summary

This chapter has presented the current scenario of the incentives system of three historic villages in Japan. At present, traditional settlements in Japan have been greatly facilitated by comprehensive regulations and supportive conservation policies which have brought about substantial changes to the living human landscape. Based on a survey, this research study has provided empirical evidence to establish a link between the incentives and the needs in the conservation programme. On the whole, the acceptance of the incentives in this case has proven to play a driving role in encouraging the best practice and in ensuring the success of the conservation programme's in Japan. Therefore, this study has successfully evaluated the effectiveness of the incentives programme for the conservation of traditional settlements for communities to be sustainable in Japan.

CHAPTER 6

A CASE STUDY OF SOUTH KOREA

6.1 Introduction

South Korea is located in the southern half of the Korean Peninsula in the northeast part of Asia. It is bordered by China to the west, Japan to the east and North Korea to the north, with which it was united until 1945. At the end of World War II, the Korean Peninsula was divided at the 38th parallel into two occupation zones, with the United States democracy in the South and the Soviet Union communism in the North (Han Woo-keun, 1970). In 1948, two separate nations were established with the Republic of Korea (ROK) in the South and the Democratic People's Republic of Korea (DPRK) in the North. The country itself is flanked by the Yellow Sea to its west and the East Sea to the east (Kim-Renaud & Young-Key, 2001).

Korea is one of the oldest civilizations in the world, with its foundation dating back to 2333 BC (Seung Jae Lee, 2011). Archaeological research shows that the peninsula was inhabited as early as the Lower Palaeolithic. Following the unification of the Three Korean Kingdoms under Silla in 668 AD, Korea went through the Goryeo and Joseon Dynasties as a nation until the end of the Korean Empire in 1910. After the political division, South Korea was established in 1948 and has since rapidly recovered from the Japanese invasion (1910–1945) and Korean war (1950–1953), operating a successful and stable democracy ever since the first direct election in 1987.

In recent years, South Korea has become a major economic power and one of the wealthiest countries in Asia. South Korea's capital and its largest city is Seoul, the world's second largest metropolitan city. South Korea has strong economic, political

and cultural influences in Asia and is one of the world's leading countries in science and technology particularly in engineering, construction, machinery, textiles, petrochemicals, biotechnology, robotics as well as a very demanding cultural heritage technique (Ch'oe Yong-ho, Peter H. Lee, & William Theodore de Bary, 2000).

6.2 The Conservation Movement in South Korea

Korea has become the only country left on the globe that is divided by two differing political ideologies. South Korea was founded in 1948 on the basis of democracy and capitalism, while North Korea came to be dominated by the principles of communism and socialism (Yim, 2002). Korea was under Japanese rule for 36 years that ended in 1945. Shortly after that, the Japanese was defeated in World War II. Despite being divided, the national consciousness constructed by the ideology of *Han minjok* (meaning “Korean nation”) has remained till today. As Eckert et al. (1990) have pointed out that, this characteristic feature or quality has become an essential basis for modern Korean nationalism. Surprisingly, this cultural nationalism has indeed provided a significant basis for South Korea to emerge as a global leader in many areas including cultural heritage protection.

Kobylinski (2006) has described cultural heritage as a source of social memory. As such, it plays an essential role in the process of cultural identification. According to Yim (2002), since South Korea's establishment as a republic, the foremost challenge of the South Korean cultural policy has been to resolve the issue of her cultural identity. Since western culture started to permeate the everyday life of the Korean people, the traditional characteristics of the Korean culture have gradually lost its their influence on the daily life of the people. As a result of the rapid industrialization that began in the 1960s, however, much of the population migrated from the villages to the cities. Owing

to this simultaneous industrialization, urbanization and westernization, the traditional ways of life began to disappear rapidly along with the older arts, rituals, and other kinds of intangible cultural expressions. Consequently, Koreans have been articulating the modern Western life-style (Yim, 2004).

The last three decades in particular have seen the reworking of the cultural heritage system in South Korea which has resulted in a conceptual evolution from safeguarding the tangible heritage to intangible heritage. The enactment of the Cultural Heritage Protection Act which was established in 1962 acted as a policy and legal basis for the safeguarding of the intangible cultural heritage in South Korea. The Law was modelled on the Japanese 1950 Law for the Protection of Cultural Properties (Jongsung, 2003).

6.3 The Cultural Heritage Law in South Korea

Diverse and systematic laws on cultural properties have also been created and developed throughout South Korea's long history. The Cultural Heritage Protection Act enacted in 1962, has set guidelines for the most part for the conservation activities. The Cultural Heritage Administration (CHA) is tasked to protect and manage the cultural and natural heritages. The act has been split into three independent laws; (i) Basic Law of Cultural Heritage Protection, (ii) Law on Protection and Research of Varied Cultural Heritage and (iii) Law on the Repair and Reconstruction of Cultural Heritage (Cultural Heritage Protection Act, 2007).

Furthermore, another two additional laws were introduced namely, the Special Law on the Conservation of Historic Capital Cities which was enacted in 2004 in order to set a framework under which four cities designated as a historic capital city individually are to be conserved and developed in an appropriate way so as to conserve and utilize their

cultural resources. The Law of National Trust for the Cultural Heritage and Natural Environment which was enacted in 2006 has formalized the national trust movements which were able to mobilize some intellectual activities in the civil society.

According to the Cultural Heritage Protection Act 1964, cultural heritage (also referred to as ‘cultural property’) is defined as for as forms, artificially or naturally, which have great value in the historical, artistic, academic and landscape fields. They are classified into four types, depending on their characteristics such as tangible cultural heritage, intangible cultural heritage, monuments, and folklore cultural properties (**Table 6.1**). According to the law, the tangible cultural heritage is the tangible cultural outcome and has great values historically, artistically and academically as well as equivalently ancient materials such as buildings, books, publications, ancient documents, paintings, engravings and art crafts. The intangible cultural heritage is the intangible cultural outcome and has great values historically, artistically, and academically, and it includes theatre, music, dance play, rituals and craftsmanship.

Table 6.1: Categories of cultural heritage in South Korea

Categories	Definitions
Tangible cultural heritage	Tangible cultural products of great historical, artistic or academic value, such as buildings, records, and books, ancient documents, paintings, sculpture and handicrafts; and archaeological materials.
Intangible cultural heritage	Intangible cultural products of great historical, artistic or academic value, such as drama, music, dance and craftsmanship.
Monuments	Historic sites of great historic or academic value, scenic places of great artistic value and outstanding scenic beauty, natural heritage resources like animals, minerals, caves, geological features, biological products and special natural phenomena.
Folklore materials	Manners and customs regarding food, clothing and shelter, occupation, religious faiths, annual rites, etc.

Source: Cultural Heritage Administration (2012)

Monuments that are historical sites include ancient tombs, shellfish tombs, the ruins of a castle, the ruins of a palace, the ruins of a place for porcelain production and the layers containing relics as well as specially memorial facilities which have great values historically and academically. Also they refer to some places which have artistically great value and great landscape. It contain animals (including its habitat, breeding place and seasonal sites), plants (including habitat), topography, geological features, minerals, caves, biologic products, or special natural phenomena which have high historic, landscape or academic value. However, folklore materials contain customs or conventions related to food, clothing and shelter, occupation, religions and annual events and clothing, equipments and houses being used for cultural functions or activities (Cultural Heritage Protection Act, 2007).

Meanwhile, according to Janelli and Yim (2010), the system for safeguarding the intangible heritage in Korea has been recognised as one of the world's most effective systems. For instance, in 1993 the Executive Board of UNESCO has formally decided that its system of training successive performers in South Korea was a valuable method of conserving the intangible cultural heritage and recommended that the system be adopted by all its member states (Yim, 2004). Due to the implementation of such a system in Korea, a variety of expressive forms that would likely otherwise have disappeared, have been preserved (e.g. rituals, songs, masked dance-dramas).

The origins of this system in the early 1960s have received some attention in the academic literature internationally. A number of scholars such as Janelli (1986), Allen (1990) and Kurin (2008) have pointed out that political motivations have enabled the initiation of the intangible preservation system in Korea as well as around the world. Starting with the designation of *Jongmyo Jeryeak* (Confucian ceremonial music for the

ancestral rites held at Jongmyo, the royal shrine of Joseon) in 1964 followed by the proclaimed Masterpieces of the Oral and Intangible Heritage of Humanity by UNESCO in 2001, a veritable turning point for Korea's intangible cultural properties as the present object of worldwide recognition in this fields has been signalled and earmarked. As noted by Kang (2005) institutional and policy measures for preserving and protecting the intangible cultural properties in South Korea could fall into five large categories: protection by designation, support towards transmission of traditions and practices, assistance towards performance and exhibition hosting, support for creating spaces devoted to educational activities for transmission of heritages, and documentation preservation.

In a similar vein, Yim (2004) has found that another feature of the Republic of Korea's intangible cultural heritage policy is its transmission system. Those who are recognised as the Living Human Treasures of the intangible cultural heritage are required to train younger persons in the techniques of their art. In order that these younger persons may receive that special training at no charge, the Republic of Korea's government would grant each Living Human Treasure an additional ₩1,000,000 (about US\$850) a month, free medical treatment, and other special privileges. These public privileges would then be seen as help in order to elevate the prestige of the Living Human Treasures.

Table 6.2 shows the numbers of holders and transmitters of the important intangible cultural properties protected by law as of end of September 2005. There are 197 people in 110 different areas that have been designated title holders of the Important Intangible Cultural Property with a total of 306 assistant instructors, 2,737 trainees, and 102 fellows receiving scholarships. This policy has played an important role in helping these

people and their related organisations to hand down as well as preserve the traditional Korean culture from generation to generation.

Table 6.2: Numbers of holders and transmitters of the intangible cultural heritage in the Republic of Korea

	Art and Artistry			Skills and Craftsmanship (Individuals)	Total
	Individuals	Groups	Subtotal		
Designated Categories	16	47 (56 Groups)	63	47	110
Intangible cultural property holders (1)	33	101	134	63	197
Transmitters/ Trainees	56	192	248	58	306
Instruction assistants (2)	967	1,454	2,421	316	2,737
Trainees (3)	22	-	22	80	102
Training fellows on scholarship (4)	1,072	1,794	2,866	484	3,350
Total (1+2+3+4)					

Source: Adapted from Kang (2005)

6.4 Conservation of Cultural Heritage in South Korea

According to Kim (2011), the South Korean cultural heritage can be classified into two categories; “designated cultural heritage” protected under the Cultural Heritage Protection Act or municipal ordinance for cultural heritage protection; and “non-designated cultural heritage” which is not designated by law but which needs continuous protection and preservation. Designated cultural heritage consists of state-designated and city/provincial designated property materials based on designating subjects (Table 6.3).

Table 6.3: Types of designated cultural heritage in South Korea

Designator/Type	Tangible Cultural Heritage	Intangible-Cultural Heritage	Monuments	Folklore Materials
State-designated Cultural Heritage	National Treasure	Important Intangible Cultural Heritage	Historic Site Scenic Site Natural Monument	Important Folklore Materials
City/Provincial-designated	Local Tangible Cultural Heritage	Local Intangible Cultural Heritage	Local Monuments	Local Folklore Materials
	Cultural Properties Materials			

Source: Cultural Heritage Administration (2011)

The state-designated cultural heritage is the cultural heritage that is administered by the Cultural Heritage Administration (CHA) through the review of the cultural heritage committee on something important among the tangible cultural heritage, intangible cultural heritage, monuments and folklore materials (**Figure 6.1**). It consists of seven kinds such as national treasures, treasures (tangible cultural heritage), important intangible cultural heritage, historic sites, scenic sites, natural monuments (monument) and important folklore materials.

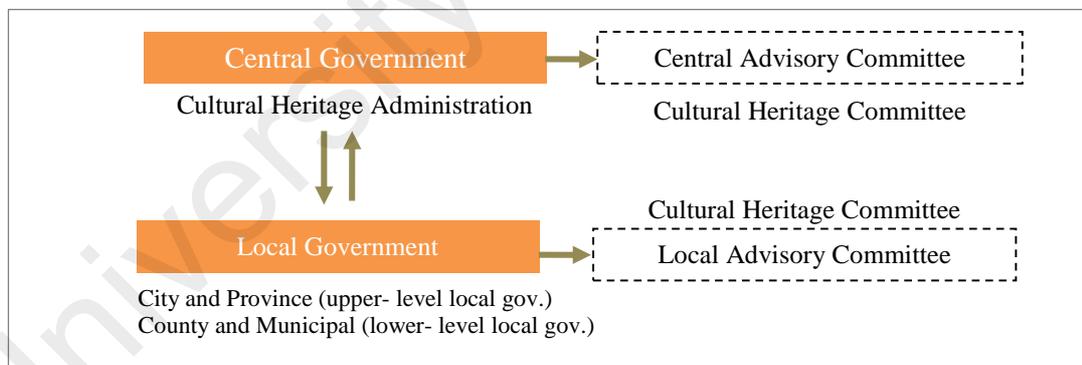


Figure 6.1: Cultural heritage administrative structure in South Korea

Source: Cultural Heritage Administration (2011)

The Cultural Heritage Administration (CHA) is a central government agency under the Ministry of Culture, Sports and Tourism and has been established to manage tasks related to preservation, management, and utilization of the cultural and natural heritages, either tangible or intangible, which are designated by the Cultural Heritage Protection Act. It has an Administrator of the vice minister class, under whom are the

Deputy Administrator, the Director General for Planning & Coordination, the Heritage Policy Bureau, the Heritage Conservation Bureau, and the Heritage Promotion Bureau (Figure 6.2).

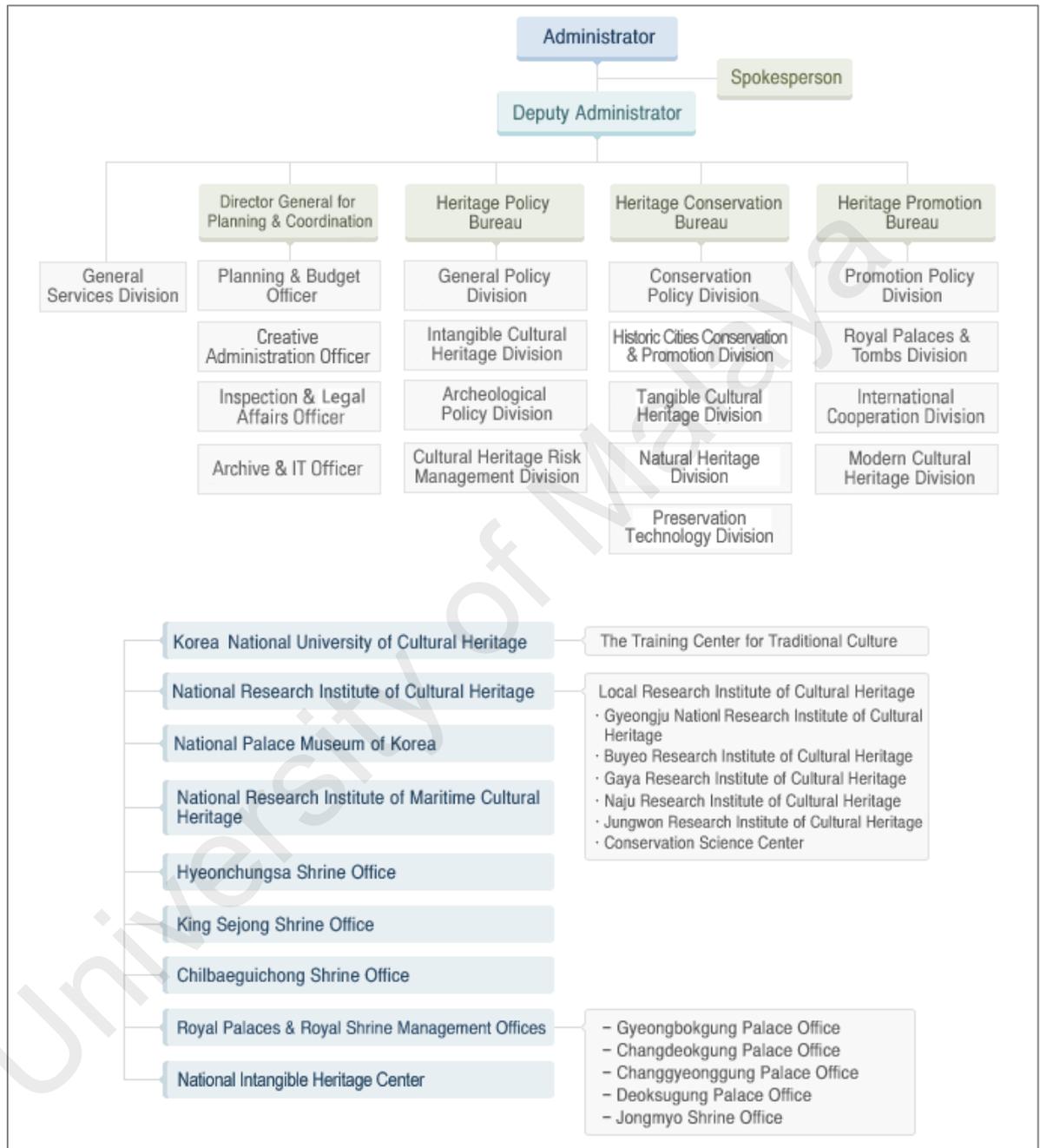


Figure 6.2: Organisational chart for the Cultural Heritage Administration (CHA)

Source: Cultural Heritage Administration (2012)

City/provincial-designated cultural heritage is the cultural property which is located in the jurisdiction of the special city mayor, metropolitan city mayor, governor or governor

in the special self-governing province (hereafter, ‘mayor and governor’) and it is considered worthy of preservation among the not designated cultural heritage but designated by the mayor or governor. It consists of four types such as local tangible cultural heritage, local intangible cultural heritage, local monuments and local folklore materials. However, cultural heritage materials are acknowledged as being required for preservation of the local culture and are designated among non-designated cultural heritage (including buried cultural properties, ordinary movable cultural properties and other non-designated local relics and ruins) as city/provincial-designated cultural heritage. **Figure 6.3** shows the designation process of the significant cultural heritage properties in South Korea based on the Cultural Heritage Protection Act (1962).

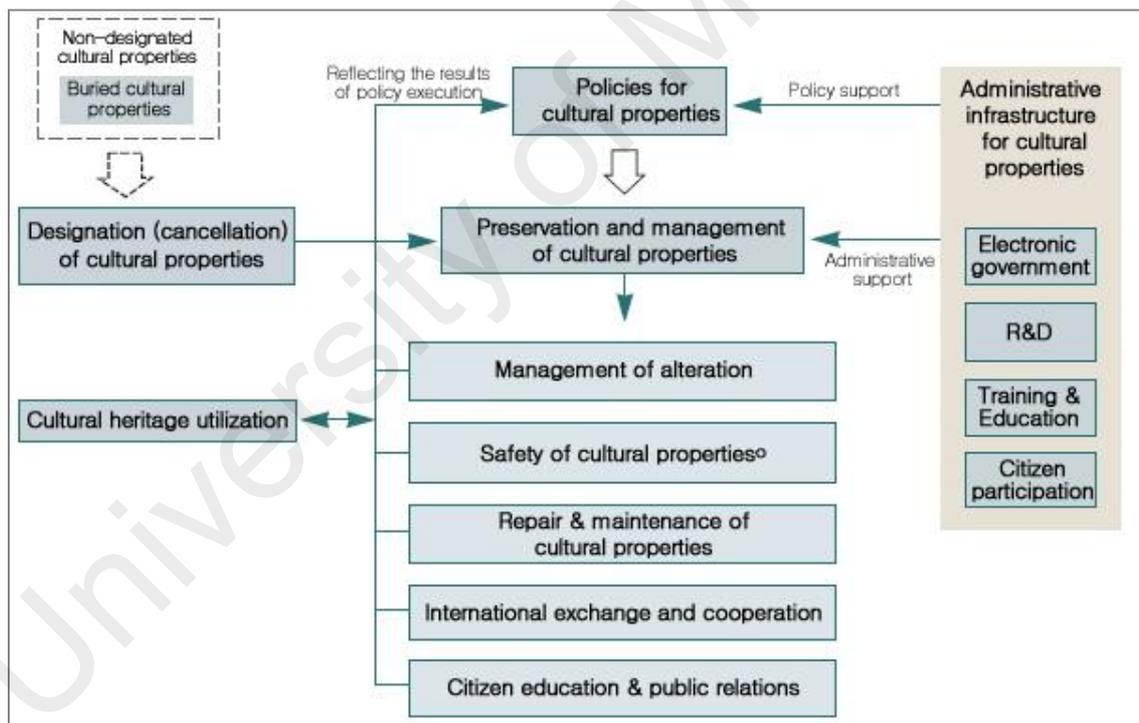


Figure 6.3: Process of cultural heritage designation in South Korea

Source: Cultural Heritage Administration (2012)

In this system, the designation of individual items of cultural heritage involves the following procedures. If an autonomous local group submits an application, specialists in the field are asked to conduct fieldwork and prepare a designation report. The

Cultural Heritage Committee of the Ministry of Culture will consider this report and judge whether the proposed item has any significant historical, academic, or artistic value, and notably whether it expresses any local value. If the report indicates that it does, the Committee designates the item as an important item of cultural properties. In addition, in order to assure the preservation and management of the properties, it involves the management of alteration, safety, repair and maintenance, international exchange and cooperation as well as citizen education and public relations (Cultural Heritage Administration, 2012).

Under the law of the Cultural Heritage Protection Act (1962), the national, provincial and local government thus designates and selects the most important cultural heritage items for conservation. In total, 11,749 items of cultural and natural heritage are designated or registered as of the end of August 2011 for conservation. Below is the summary of the designation of the cultural heritage according to the Korean government:

- The national government has designated 3,352 items as the State-designated cultural heritage with 313 items designated as national treasures, 1,683 treasures, 481 historic sites, 80 scenic sites, 114 items of important intangible heritage, 419 natural monuments and 262 important folklore materials.
- Local government, such as county or municipal, has designated 7,351 items of cultural heritage as the local designated cultural heritage.
- The national government has also registered 476 items of cultural heritage.

6.5 Types of Heritage Incentives System in South Korea

According to the Cultural Heritage Administration (2011), over the last few years the current incentives policy in South Korea has created a positive attitude towards cultural heritage conservation through the provision of the financial and non-financial incentives mechanisms (**Table 6.4**).

Table 6.4: Types of heritage incentives system in South Korea

Types	Descriptions
Public subsidies	Public subsidies are mainly for the conservation works to heritage properties. The schemes are administered by either the central or local government. These schemes assist owners to undertake conservation works, which are usually bound with the particular rules and regulations. It includes financial support for the repair of physical properties, mainly for the exterior such as roofs, fences, walls, windows, gates, and so on.
Loans	The loan scheme offer owners partial funding for the conservation work of heritage properties with low interest rates.
Tax relief	Tax relief gives benefits to the owners of heritage properties or area for the annual tax reduction.
Planning incentives	Planning incentives instruments involve heritage property registration, purchase of identified heritage properties, regeneration plans for historic districts such as putting electric poles and cables underground, street or alley beautification, providing public parks, increasing parking and so on.
Fire prevention systems	Fire prevention systems include activities such as anti-fire training and patrolling, installation of the alarm-type sensor equipments in vulnerable houses, and regular practice of fire drills.

Source: Adapted from Cultural Heritage Administration (2011)

The heritage incentives system, which promotes the preservation of the historic properties and sites in South Korea, can be divided into five types. They are public subsidies, loans, tax relief, planning incentives and fire prevention systems.

6.6 Case Studies

For over 5,000 years of history, Korea still maintains many historic villages, making them the most representative of the Korean architectural heritage. According to Suh (2011), various forms of the historic villages have been found in Korea, including clan-based villages and walled villages. Increasingly, it is difficult to find any in their original state. Most traditional villages have been either demolished or modified due to development pressures.

As noted by Whang and Lee (2006), it is very important to understand the value of the traditional villages as they have survived by adapting to the natural and social changes over a long period of time. Moreover, Kang (1999) has found that the Korean clan villages have unique spatial structures and patterns which cannot be found elsewhere (i.e. China or Japan) although they are included within the same Oriental culture boundary. Kang's study of the Korean clan villages has emphasized the landscape of these villages which were generally formed following the *pungsu* principles (i.e. a traditional site layout principle - *feng shui* in Chinese). He added that the Korean traditional village has followed a basic pattern of the village formation involving the placement of structures, such that;

“a mountain sits to the rear and a body of water sits to the front; the rare spatial arrangements, layout of buildings, and architectural types are believed to be under the influence of the Confucian culture” (Kang, 1999, p. 248).

The study areas for this research are from three historic villages, namely the Bukchon Hanok Village located in the Seoul City; and the Hahoe Village, Andong as well as the Yangdong Village, Gyeongju, both located in the Gyeongbuk-do Province (**Figure 6.4**).



Figure 6.4: Location of Bukchon, Hahoe and Yangdong villages in South Korea

6.6.1 Bukchon Hanok Village

Bukchon Hanok Village is a Korean traditional village located in Seoul, flanked by two great palaces - the Gyeongbok Palace to the west and the Changdeok Palace to the east. This village has the largest cluster of Korean traditional houses, called '*hanok*' (**Figure 6.5**). These remaining urban traditional houses were built during the 1920s and 1930s. Many *hanok* houses sit in the narrow alley and are characterised by their unique traditional Korean wood-framed design and construction detailings. As Han Pilwon (2009) noted that also, *hanok* architecture would place great emphasis on the topographical features of the land on which it was built. Structural arrangements,

layouts, and other spatial aesthetics were major concerns of these traditional dwelling, as were the styles of the buildings themselves.

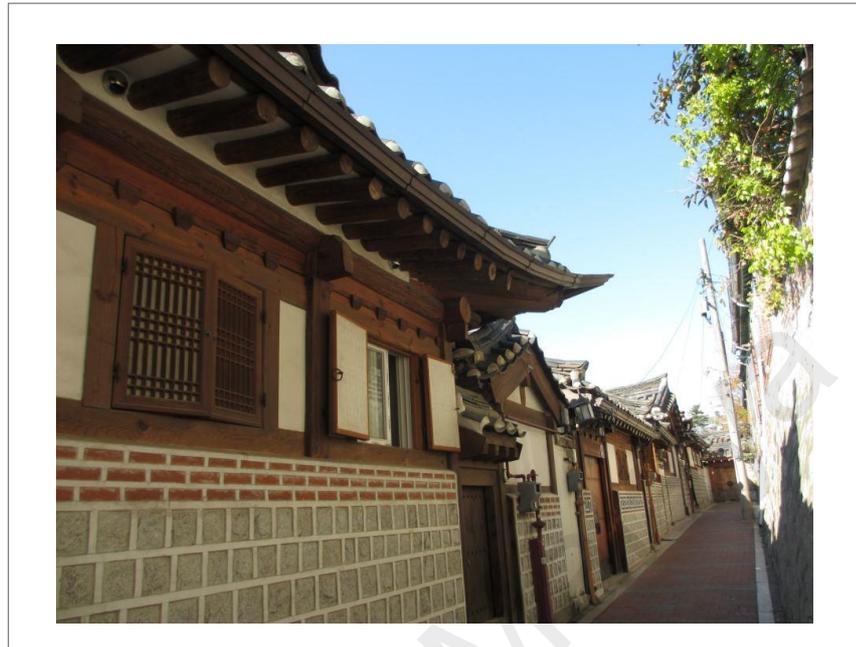


Figure 6.5: The Bukchon Hanok Village was the only remaining '*hanok*' village in the heart of Seoul

According to Song and Cho (2002), Bukchon was a residential area for the upper classes of the late Joseon Dynasty (1392–1897) and maintained its important status until the 1970s. In recent times, Bukchon whilst still a residential area, also houses more than 900 *hanok* homes, museums and various craft shops. It is now a popular tourist attraction as well as an historical and cultural heritage site. Back in 1977, the Seoul Metropolitan Government has designated some *hanok* houses of this village as the Local Cultural Assets. They were designated in the Bukchon Preservation & Regeneration Plan which was published by the authorities in 2001 (Seoul Metropolitan Government, 2008). In 2009, the Bukchon Hanok Village received the UNESCO's Asia Pacific Heritage Award for its successful conservation efforts (**Figure 6.6**).



Figure 6.6: Image of the Bukchon Hanok Village with a view of downtown Seoul as a background

Different from the 1960s, when all houses in Bukchon were *hanoks*, in the present day, however, a considerable number of *hanoks* were destroyed because multi-floor buildings were constructed in their place after the 1990s. According to Lee and Kilburn (2007), in 1985 there were 1,518 *hanoks* in the Bukchon Village (55.1% of 2,756 buildings) (**Figure 6.7**). However, five years later in 1990 the number of *hanoks* had dropped to 1,242 (53.5% of a total of 2,322 buildings). By 1999, the number had fallen further to 1,056 (46.0% of 2,295 buildings). In the new millenium, the number of *hanoks* had dropped to 947 (41.2% of 2,297 buildings) or only 63% of the number of *hanoks* remained as compared to 1985. By 2005, over 500 *hanoks* have disappeared in a span of 20 years in Bukhon having behind 900 *hanoks*.

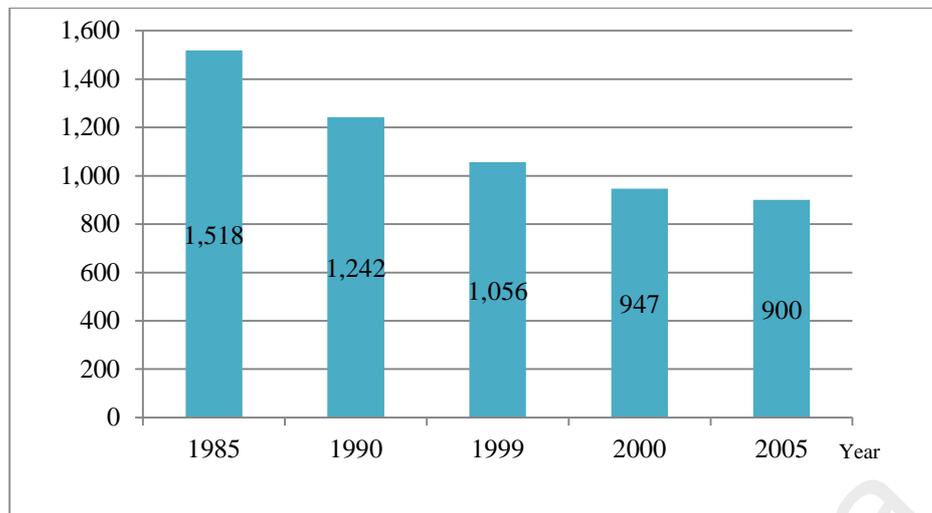


Figure 6.7: The declining numbers of *hanoks* in Bukchon (1985-2007)

Source: Lee and Kilburn (2007)

6.6.2 Hahoe Village

Hahoe Village is a valuable part of Korean culture because it preserves the Joseon period-style architecture (1392–1897), folk traditions, valuable books, and old traditions of the clan-based villages. The village is located in Andong, the Gyeongsangbuk-do province of South Korea. To the north of the village are the Buyongdae Cliffs while Mt. Namsan lies to the south. The village is organized around the geomantic guidelines of *pungsu*. So the village has the shape of a lotus flower or two interlocking comma shapes (**Figure 6.8**). This village was inscribed into the UNESCO World Heritage List in 2010.

According to Han Pilwon (2009), Hahoe is the village from which the Ryu family originated and where its members have lived together for over 600 years. It is a place where tile-roofed and straw-roofed houses have been quite well preserved for a long time (**Figure 6.9** and **Figure 6.10**). This village is also famous for its uniquely designed wooden masks and the mask dance (**Figure 6.11**).

The Nakdong River flows around the village in an “S” shape, which gave the village its name (*ha* means ‘river’ and *hoe* means ‘turning around’). Hahoe resembles two connected spirals called *taegek*. According to a census completed in 2009, of the total 458 residences, 127 were occupied by 240 people (116 males and 124 females). The village is also a historic home to 21 officially-designated cultural assets, including national treasures and important materials related to folk history (Korea Tourism Organization, 2012).



Figure 6.8: The Nakdong River flows around the Hahoe Village in Andong which gave the village its name meaning ‘water turning around’
Source: Hahoe Village Superintendent's Office (2009)



Figure 6.9: Tile-roofed houses in the Hahoe Village



Figure 6.10: Straw-roofed houses in the Hahoe Village



Figure 6.11: The Hahoe mask dance is the oldest traditional dance in Korea

6.6.3 Yangdong Village

Yangdong Village is one of Korea's best examples of a *banchon* (an aristocrat) district. This is a village where Korea's *yangban* (scholar elites) would gather to live an aristocratic lifestyle. Its history goes back almost to the very beginning of the Joseon Kingdom (1392–1897). In the mid-15th century, a village had emerged composed of

clan members and their countless servants. Such villages were quite common in the Joseon era. Yangdong was one of the largest such communities. Throughout its 500-year history, the village has produced a number of notable officials and scholars. Settled by two of the largest clans (Son and Yi) and home to many upper-class families of the Joseon Dynasty, the village consists of 54 stately and time-honoured historic tile-roofed houses surrounded by over 110 cozy and quiet thatch-roofed houses (Suh, 2011). The houses of the gentry class are found situated on the higher ground, encircled by the servants' houses on the lower ground (**Figure 6.12**). Befitting as the centre of Confucian education in the Joseon Dynasty, this village of Yangdong has carried on the traditional Korean culture and the Confucian way of life down to the present day. This village was also listed under the inscriptions of the UNESCO World Heritage site in 2010.



Figure 6.12: Yangdong Village has kept the traditional architecture alive which follows the Confusion ideology of harmony with nature

6.7 Current Incentives Policy: How it Works?

Incentives of any type have been found to be generally required because incentives could often be found to improve and enhance the cultural heritage policy outcomes. In

order to ensure the sustainability of the protection of the cultural heritage properties in South Korea, financial resources were found to be among the vital components of the whole conservation system. The main resources of financial support have been from the national and local government budgets while the Cultural Heritage Administration as well as the Ministry of Public Administration and Security have been acting as the administrators (Cultural Heritage Administration, 2011). General subsidies are allocated by the Ministry to the Local Government, while the Cultural Heritage Administration has been distributing state subsidies, for instance, with the supporting contribution of 30% to 70% of the allocation portion to the state-designated cultural heritage. The Local Governments have been bearing another 30% to 50% of the subsidy costs for the State-designated cultural heritage while allotting subsidies to the local-designated cultural heritage (Figure 6.13).

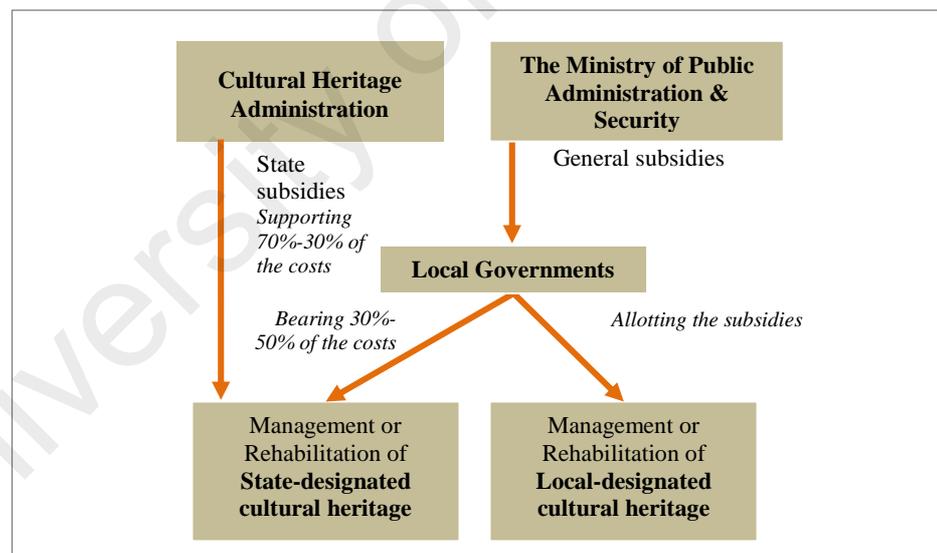


Figure 6.13: Flow of cultural heritage financial resources

Source: Cultural Heritage Administration (2011)

In dealing with the efficiency of the current incentives programme, this study was conducted in order to analyse the effectiveness of the current incentives policies in South Korea (using three traditional villages as examples) by addressing whether the incentives programme that have been formulated for the community was found to be

suitable towards their aspirations and needs. The next section will further discuss the effectiveness of the current incentives policies implemented in the three case studies of the Bukchon, Hahoe and Yangdong villages in South Korea.

Out of the 128 total respondents who had been surveyed, about 41% of the respondents in Bukchon, 54% of the respondents in Hahoe and 43% of the respondents in Yangdong respectively had claimed to have received the financial incentives from their local authorities.

6.7.1 Bukchon Hanok Village

The Bukchon Hanok Village was the first *hanok* preservation and regulation-oriented project steered by the Seoul Metropolitan Government, and has been benchmarked by other cities in Korea in terms of its heritage governance. The Bukchon Preservation Project was a ten-year regeneration of the Korean *hanok* village project launched in 2001 in order to protect the district and to improve the living environment of the dwellers. The total budget incurred for this project was estimated around ₩96.6 billion (US\$93.4 million) (Seoul Metropolitan Government, 2008). According to Lee (2012), since 2001, the Seoul Metropolitan Government has provided the most substantial registration of the *hanok* houses and incentives schemes, providing owners with subsidies, partial funding and loans for the conservation work of their heritage properties in the Bukchon district. The amount of government spending could cover 25% of the average costs of the *hanok* repairs, and the property owners would have to cover 75% of the repair costs. Other programmes of heritage incentives included the restoration of the residential environment, investment and re-utilizing the *hanok* and the development of the cultural heritage programmes. Detailed examples of the heritage incentives provision are provided in **Table 6.5**. As a result, the neighbourhood in

Bukchon has been subsequently recovered as a distinctive landscape of a *hanok* district and has a dramatic impact on the character of the Seoul city.

Table 6.5: Examples of heritage incentives for the Bukchon Hanok Village

Title	Contents
Registration of <i>hanok</i>	Enforcement of the registration of <i>hanok</i> , which has encouraged the inhabitants to voluntarily register their properties with the local council
Financial aid for remodeling <i>hanok</i>	<p>1. <u>Detached houses</u> Repair of house exterior (roof, fence, wall, gate, and so on):</p> <ul style="list-style-type: none"> ▪ Less than 2/3 of the total costs (up to ₩30 million loan in 2001 and has increased up to ₩60 million starting May 2009) ▪ Less than 1/3 of the total costs (up to ₩20 million subsidy in 2001 and has increased up to ₩40 million starting May 2009) <p>Repair of internal aspects (kitchen, bathroom and so on):</p> <ul style="list-style-type: none"> ▪ Up to ₩20 million loan <p>2. <u>Small museums, exhibition halls, workshops, dormitories, B&Bs, single-family homes and so on.</u> Repair of exterior:</p> <ul style="list-style-type: none"> ▪ Less than 2/3 of total costs (up to ₩30 million loan) ▪ Less than 1/3 of total costs (up to ₩20 million subsidy) <p>Internal:</p> <ul style="list-style-type: none"> ▪ Less than 2/3 of total costs (up to ₩30 million loan) <p>3. <u>Hanok construction or renovations</u> Construction:</p> <ul style="list-style-type: none"> ▪ Less than 1/3 of total costs (up to ₩60 million subsidy in 2001 and raised up to ₩80 million subsidy starting May 2009) ▪ Rebuild; less than 1/3 of total costs (up to ₩40 million loan in 2001 and decreased to ₩20 million loan starting May 2009)
<i>Hanok</i> repair loan repayment Restoration of the residential environment Investment and re-utilizing the <i>hanok</i> Development of cultural heritage programmes	<p>A three-year grace repayment period, 10 years repayment with the annual interest rate of 5% within the range defined by the rules.</p> <p>Streets and alleys repair (including putting the electric poles and cables underground) for the whole district.</p> <p>Purchased 33 <i>hanoks</i> and utilized for guesthouses, workshops, museums, galleries, small parks, etc.</p> <p>Runs the cultural heritage related programmes such as Korean traditional music, calligraphy, tea ceremony, traditional patchwork quilts, traditional dyeing, traditional Korean liquor, Korean crafts, etc.</p>

Note: *Hanok* is literally means the Korean traditional house.

Source: Adapted from Seoul Metropolitan Government (2008)

Table 6.6 shows the number of *hanok* registrations and the total value of subsidies and loans granted from 2001 to 2011 in Seoul. As a result of these various financial support,

501 *hanok* were registered with 342 *hanok* which have completed their repairs. The achievement of the ten-year *hanok* Regeneration Programme has accounted for the approval of 342 subsidies with a total value of ₩9.8 billion (US\$9.52 million) and 193 loans with a total value of ₩3.8 billion (US\$3.66 million) from the Seoul Metropolitan Government.

Table 6.6: Hanok registration and grant from 2001 to 2011 in Seoul

	Total	2001~ 2005	2006	2007	2008	2009	2010	2011.9*
Number of registration	501	358	32	15	7	17	43	29
Subsidy Grant (mil. US\$)	342 9.52	224 6.05	33 0.78	22 0.46	12 0.26	9 0.23	17 0.68	25 1.05
Loan Grant (mil. US\$)	193 3.66	116 1.95	21 0.38	20 0.36	7 0.13	4 0.07	15 0.45	10 0.31

Note: * As of September 31, 2011

Source: Adapted from Lee (2012)

Furthermore, in the Bukchon Hanok Village many *hanok* houses were in dismal physical condition because they were built approximately 50 to 100 years ago. As shown in **Table 6.7** below, the breakdown of the supportive funds for maintaining the *hanok* was increasing year by year. From these data, it is clear that the preservation financial aid peaked in 2011, with the total fund amounting to ₩2,222 million (US\$2 million), but has decreased slightly to ₩1,436 million (US\$1.3 million) in 2012 (as of September 30).

Table 6.7: Support funds for repair work in the Bukchon Hanok Village

Year	Total value (KRW)
2008	₩423,000,000
2009	₩332,000,000
2010	₩1,250,000,000
2011	₩2,222,000,000
2012*	₩1,436,000,000

Note: * As of September 30, 2012.

Source: Seoul Metropolitan Government (2012)

6.7.2 Hahoe Village

The data obtained from the Andong City Hall (2013) have shown that the total value of financial aid for the Hahoe Village was in the form of monetary support. As at 2008, the total value of financial support was ₩4,107 million (US\$3.7 million) but decreased to ₩ 3,296 million (US\$3 million) in 2009 and eventually to the lowest in 2010 with the total allocation of ₩2,500 million (US\$2.3 million). However, the total value of financial support has shown a significant increase for 2011 and 2012 with the total value of ₩3,846 million (US\$3.5 million) and ₩3,062 million (US\$2.8 million) respectively (**Table 6.8**). Funding from this account has also supported direct grants to qualifying individuals or organizations; which particularly showed support to the concept of the cultural heritage conservation, village facilities and infrastructure, visitor amenities as well as tourist facilities.

Table 6.8: Total value of financial support for the Hahoe Village repair works from 2008 to 2012

Year	Total value (KRW)
2008	₩ 4,107,000,000
2009	₩ 3,296,000,000
2010	₩ 2,500,000,000
2011	₩ 3,846,000,000
2012	₩ 3,062,000,000

Source: Andong City Hall (2013)

Since this village are designated as cultural heritages in 1984, maintenance work on the village houses and their infrastructures, such as electricity, telecommunications, water supply and sewerage facilities, have been continuously carried out (Korea Government, 2007). The annual major maintenance work for Hahoe Village are shown in **Table 6.9**.

Table 6.9: Renovation projects in Hahoe Village

Year	Major Projects
1984-2003	Thatch roofing, house repair, wall repair, demolition of obsolete building, new public rest room, land purchasing, repair of deteriorated house, parking lot construction, comprehensive village renovation planning.
2004	Repair of deteriorated house, rest room repair, utility channel, thatch roofing, renovation of purchased land.
2005	House repair (12), rest room repair (10), thatch roofing (222), steel gate repair (4), wall repair (200m), renovation of drainage and inner roads.
2006	House repair (9), rest room repair (12), thatch roofing, wall repair, village infrastructure.
2007	Thatch roofing project (thatch roofing in the village).
2008	Village entrance pathway restoration, etc.

Source: Korea Government (2007)

6.7.3 Yangdong Village

In Yangdong, for the last five years, the Gyeongju City Hall has offered financial incentives in the form of preservation aid to the owners of the historic properties. In this respect, owners have been given a specific amount of aid based on their financial needs in order to accomplish preservation and repair works for their designated properties.

Table 6.10 shows the breakdown of the total value of preservation aid allocated for the Yangdong Village from 2008 to 2012. The data have shown that the allocations have followed a fluctuating trend, with no allocation in 2008 but ₩5,450 million (US\$5 million) were allocated in 2009, and rose to ₩8,250 million (US\$7.5 million) in 2010. However, in 2011 the value of financial support decreased to ₩4,650 million (US\$4.2 million), but in 2012 the value was increased to ₩5,640 million (US\$5.1 million). The study found that the financial aid has had a significant impact on the overall improvement of the physical features of these historic villages, especially in preserving the deteriorated traditional houses. Meanwhile **Table 6.11** shows the summary of annual major maintenance work that has been carried out in Hahoe Village from 1984 to 2008.

Table 6.10: Total value of preservation aids for the Yangdong Village from 2008 to 2012

Year	Total value (KRW)
2008	None
2009	₩ 5,450,000,000
2010	₩ 8,250,000,000
2011	₩ 4,650,000,000
2012	*₩ 5,640,000,000

Note: * As of December 31, 2012.
Source: Gyeongju City Hall (2012)

Table 6.11: Renovation projects in Yangdong Village

Year	Major Projects
1984-2003	Thatch roofing, house repair, wall repair, purchasing parking lot site, demolition of obsolete building, comprehensive village renovation planning, new public rest room, repair of deteriorated house, assembly hall construction, parking lot renovation, farm machines warehouse construction, church purchasing.
2004	House repair (10), rest room repair (5), utility channel (650m), thatch roofing (90), renovation of purchased land (36,815m ²), drainage renovation, public rest room (1).
2005	House repair (32), rest room repair (4), thatch roofing (90), utility channel (240m), village entrance renovation (1,320m ²), parking lot construction (9,900m ²), beautification off hillock (2).
2006	House repair (17), village infrastructure renovation, thatch roofing.
2007	Drainage pumps, deteriorated house renovation (thatch roofing included).
2008	Village stream repair, drainage repair, etc.

Source: Korea Government (2007)

6.8 Methodology and Respondents' Characteristics

For this study, a two-stage cluster sampling was selected to filter the optimal respondents, who were the residents who had received the heritage incentives from the authorities. The survey data were collected from November to December 2012. Most questions were a combination of multiple-choice questions, followed by open-ended queries. For instance, respondents were asked about the types of incentives they have received, their perception on the effectiveness on the current incentives policy and their educational training needs for the cultural heritage conservation. The selection of the

respondents was based on the following criteria: (i) residents who had received heritage incentives from the authorities, (ii) these residing permanently at the settlements.

In this regard, face-to-face interviews and mail distribution survey techniques were conducted. For the face-to-face interviews, the researcher delivered the questionnaires to the homes of the respondents and explained the purpose of the study with the assistance of a Korean interpreter who helped to conduct the bilingual interviews. The interviews lasted approximately 30 minutes to 1.5 hours for each session. For the ‘difficult to reach respondents’, the mail distribution survey with about 260 sets of questionnaires with self-addressed and stamped envelopes were sent out by ordinary post to the three study areas. As a result of the multi-faceted surveys, a total of 128 completely answered questionnaires were returned from the respondents; 74 from Bukchon, 24 from Hahoe and 30 from the Yangdong Village (**Table 6.12**).

Table 6.12: Demographic profile of the Bukchon, Hahoe and Yangdong Villages

Demographic Profile	Bukchon	Hahoe	Yangdong
Population	8,741	223	370
Number of households	3,968	123	150
Total area	1.12 km ²	10.67 km ²	4.17 km ²
Number of incentive recipients	372	123	150
Number of samples	74	24	30

In order to attain a holistic view, one-on-one interviews were carried out with the officials of the Cultural Heritage Administration, the Seoul Metropolitan Government, the Andong City Hall and the Gyeongju City Hall. The researcher also undertook on-site interviews with groups of specialists (including educators and curators), cultural reference groups (including community leaders, heritage managers, cultural groups, the private sector and the NGOs). The open-ended survey instruments were prepared based on these specialists feedbacks in order to investigate the state of the art, how and in

what ways the incentives mechanism might be implemented for the benefits of the community in these historic villages. As a result, seventeen semi-structured interviews were successfully completed by the researcher during the fieldwork activities in 2012 (Table 6.13).

Table 6.13: List of respondents participated in the structured interview (South Korea)

No.	Respondents	Position	Name of Organisation	Date of Interview
Heritage/Local Authority				
1.	Dr. Lee Kyung-Ah	Director	Seoul Metropolitan Government (Seoul City Wall Division)	31.10.2012
2.	Mr. Kim Ki-il	Officer	Cultural Heritage Administration	13.11.2012
3.	Mrs. Park Jung-eun	Officer	Cultural Heritage Administration	13.11.2012
4.	Mr. Son Jae Woan	Officer	Andong City Hall	05.12.2012
5.	Mr. Kim Sang Jang	Officer	Gyeongju City Hall	18.12.2012
Cultural Reference Group				
6.	Mrs. Han Sang-Soo	Craftsman	The Hangsangsoo Embroidery Museum, Bukchon	07.11.2012
7.	Mr. Kwon Ho-Sung	Community Leader	Bukchon Residents Autonomy Committee	08.11.2012
8.	Mr. Lee Kyu-Phil	Curator	Asian Art Museum, Bukchon	18.11.2012
9.	Mr. Ik-Pyeong Eom	Craftsman	Gawon Craft Studio, Bukchon	21.11.2012
10.	Ms. So-Young Kwon	Curator	Hahoe Mask Museum	05.12.2012
11.	Mr. Lee Ji Kwan	Village Leader	Yangdong Village	19.12.2012
Specialist				
12.	Prof. Dr. Han Pil-Won	Professor	Hannam University, Daejeon	09.11.2012
13.	Prof. Nah Seoung Sook	Professor	Seoul National University of Science and Technology, Seoul	14.11.2012
14.	Mr. Kim Dong-Pyo	Director	Hahoe Mask Museum	05.12.2012
15.	Mr. Ryu Wang Keun	Secretary General	Hahoe Village Preservation Society	05.12.2012
16.	Mr. Ryu Yeak Ha	Village Leader	Hahoe Village	05.12.2012
17.	Prof. Dr. Kang Dong Jin	Professor	Kyungsung University, Busan	20.12.2012

6.9 Social and Economic Profile

The gender breakdown of the respondents was 62% male and 38% female in Bukchon, 67% male and 33% female in Hahoe, and 33% male and 67% female in the Yangdong Village (Table 6.14). The most represented age group in the Bukchon and Yangdong

Villages was 51-60 years (32% and 50% respectively) and 61-70 years in the Hahoe Village (42%). Over half of the respondents from Bukchon were less than 50 years, while the remainder were between 61-70 years (14% in Bukchon, 42% in Hahoe and 17% in Yangdong, respectively). For each village, approximately 4% of the respondents in Bukchon, 21% in Hahoe and 17% in Yangdong were above 70 years old, respectively.

Table 6.14: Respondents' social and economic profile (South Korea)

Profile	Bukchon	Hahoe	Yangdong
	Frequency (%)	Frequency (%)	Frequency (%)
<u>Gender</u>			
Male	46 (62.2)	16 (66.7)	10 (33.3)
Female	28 (37.8)	8 (33.3)	20 (66.7)
<u>Age</u>			
Below 20 years	0	0	0
20-30 years	1 (1.4)	0	0
31-40 years	17 (22.9)	0	1 (3.3)
41-50 years	19 (25.7)	1 (4.2)	4 (13.3)
51-60 years	24 (32.4)	8 (33.3)	15 (50.0)
61-70 years	10 (13.5)	10 (41.7)	5 (16.7)
Above 70 years	3 (4.1)	5 (20.8)	5 (16.7)
<u>Education Level</u>			
University	51 (68.9)	4 (16.7)	0
College	3 (4.1)	0	2 (6.7)
High School	19 (25.7)	13 (54.1)	23 (76.7)
Junior High School	0	4 (16.7)	2 (6.7)
Elementary School	1 (1.3)	3 (12.5)	2 (6.7)
Others	0	0	1 (3.2)
<u>Monthly Income* (₩)</u>			
Below ₩500,000	2 (2.7)	0	5 (16.7)
₩500,000 to ₩1,000,000	3 (4.1)	1 (4.2)	2 (6.7)
₩1,000,000 to ₩1,500,000	6 (8.1)	8 (33.3)	4 (13.3)
₩1,500,000 to ₩2,000,000	14 (18.9)	0	11 (36.7)
₩2,000,000 to ₩2,500,000	23 (31.1)	7 (29.2)	4 (13.3)
₩2,500,000 to ₩3,000,000	16 (21.6)	4 (16.7)	0
₩3,000,000 to ₩3,500,000	7 (9.6)	2 (8.2)	1 (3.3)
₩3,500,000 to ₩4,000,000	0	1 (4.2)	0
Above ₩4,000,000	2 (2.7)	0	0
Private and confidential	1 (1.2)	1 (4.2)	3 (10.0)

*Equivalent to US\$455 per ₩500,000 (Currency exchange based on May 2013 rate).

Almost all the respondents from the three study areas have had a formal education. Roughly 69% and 17% of the respondents in Bukchon and Hahoe respectively have attended university, while there were none for the Yangdong respondents. An average

of 4% in Bukchon and 7% in Yangdong had completed a college education; 26% in Bukchon, 54% in Hahoe and 77% in Yangdong have had a high school education; 17% in Hahoe and 7% in Yangdong a junior high school education; while 1% in Bukchon, 13% in Hahoe and 7% in Yangdong had attended elementary school. In Yangdong, one (3.2%) of the respondents had non-formal education.

From **Table 6.14** above, the average monthly income for the Bukchon residents was in the range of ₩2,000,000 (US\$ 1,821) to ₩2,500,000 (US\$ 2,275), with many wage earners of households engaged in various sectors such as professionals in the private sector (40%), government (19%) and self-business (17%). Housewives, pensioners, and labourers have reported to have the least income. In Hahoe, the average monthly income for its residents was in the range of ₩1,000,000 (US\$910) to ₩1,500,000 (US\$1,365) with 39% of the Hahoe respondents involved in farming and 26% in the tourism-oriented business. In Yangdong, most residents were farmers (45%) and housewives (34%) both of whom were reporting an average monthly income in the range of ₩1,500,000 (US\$1,365) to ₩2,000,000 (US\$1,821). In Hahoe and Yangdong, housewives and pensioners have reported low incomes (below ₩500,000 or US\$455).

6.10 Residents' Perception on the Incentives Programme

In order to analyse the residents' perception of the effectiveness of the current incentives policy the researcher has made use of the Bannett's programme evaluation method (Bennett, 1975). This present research will try to provide a preliminary insight on the primary question, "How effective have the planning and funding policies been in tackling the issues relating to the local communities needs?". Using the five-point Likert scale, respondents were asked whether they agreed or disagreed with the statements pertaining to their satisfaction towards the incentives *programme inputs* (how

participants perceive the resources of the programme), *programme activities* (how participants react the events or activities conducted), *programme participation* (the extent of the participants involvement), *programme reactions* (how participants react to the programme's interest), *programme learning* (the extent to which participants acquired knowledge), *programme actions* (how participants react to the decision taken) and *programme impacts* (the overall benefits).

In order to obtain a satisfactory perception for this evaluation, the programme's premises or factors were explained in the Korean language to the respondents based on the guiding technical terminologies as attached in the questionnaire form. As shown in **Table 6.15**, most of the respondents in Bukchon, Hahoe and Yangdong were found to have a favourable attitude for all the incentives programme's attributes, with a total mean score of 3.3611, 3.4095 and 3.1427 respectively. In Bukchon, among the seven factors of the incentives programme's evaluation, *programme's participation* had the highest mean score with a value of 3.83, followed by the *programme's reactions* (3.48), the *programme's actions* (3.47) the *programme's activities* (3.38), the *programme's impacts* (3.22), the *programme's learning* (3.10), and the *programme's inputs* (3.04) in this order.

Table 6.15: Means of the incentives programme evaluation for Bukchon, Hahoe and Yangdong

Incentives Programme's Evaluation	Case Study		
	Bukchon (Mean)	Hahoe (Mean)	Yangdong (Mean)
Programme's Inputs	3.0360	3.0833	3.3556
Programme's Activities	3.3811	3.0750	3.1600
Programme's Participation	3.8288	3.6111	3.0444
Programme's Reactions	3.4820	3.2639	3.1889
Programme's Learning	3.1036	3.9861	2.9111
Programme's Actions	3.4730	3.4722	3.1556
Programme's Impact	3.2230	3.3750	3.1833
Total Mean	3.3611	3.4095	3.1427

However, in Hahoe, the respondents gave the highest assessment for the *programme's learning* which was an average of 3.99, followed by the *programme's participation* (3.61), the *programme's actions* (3.47), the *programme's impacts* (3.37), the *programme's reactions* (3.26), the *programme's inputs* (3.08), and the *programme's activities* (3.08) in this order.

The highest mean score for the incentives programme's evaluation in Yangdong was for the *programme's inputs* with an average of 3.36, followed closely by the *programme's reactions* (3.19), the *programme's impacts* (3.18), the *programme's activities* (3.16), the *programme's actions* (3.16), the *programme's participation* (3.04), and the *programme's learning* (2.91) in this order. Further statistical test results as shown in **Table 6.16** have revealed the ANOVA test analysis for the entire incentives programme evaluation by the residents of the three villages. The ANOVA test was carried out in order to identify differences in perception towards the *programme's inputs*, *programme's activities*, *programme's participation*, *programme's reactions*, *programme's learning*, *programme's actions*, *programme's impacts*, and the *overall perception* towards the incentives programme amongst residents in the Bukchon, Hahoe and Yangdong Villages. The full data are presented in Appendix E.

Table 6.16: Summary of Levene's Test and ANOVA between Bukchon, Hahoe and Yangdong

Programme's Evaluation	p-value (Levene's Test)	Assumption of Homogeneity of Variances	p-value (ANOVA)	Significant Difference
Programme's Inputs	0.285 (Welch)	Yes	0.210	No
Programme's Activities	0.245 (Welch)	Yes	0.209	No
Programme's Participation	0.139	Yes	0.000	Yes
Programme's Reactions	0.166 (Welch)	Yes	0.212	No
Programme's Learning	0.064	Yes	0.000	Yes
Programme's Actions	0.135 (Welch)	Yes	0.185	No
Programme's Impacts	0.792 (Welch)	Yes	0.672	No
Overall	0.288 (Welch)	Yes	0.198	No

The study has found that the data have proved that there was a statistically significant difference in perception of the programme participation and the programme learning incentives between the Bukchon, Hahoe and Yangdong residents. However, the variables were found not to be statistically significantly different. Post-hoc comparisons using the Tukey HSD test have indicated that only Bukchon and Yangdong Villages were significantly different from one another at the $p < 0.05$ level. The residents' perception towards the *programme's participation* in Bukchon (3.83) was found to be greater than for Yangdong (3.04). The actual difference in the perception towards the *programme's participation* between the two study areas was moderate, based on Eta squared (0.12). Meanwhile, based on the post-hoc tests, the perception towards the *programme's learning* for Hahoe (3.99) was found to be greater than for both Bukchon (3.10) and Yangdong (2.91). The actual difference in the perception towards the *programme's learning* was quite large (0.17) among the three case study areas, calculated by using Eta squared.

The most striking result to emerge from these data was that residents in Yangdong felt that their participation in the incentives and conservation programme was relatively good and welcomed as compared to their counterparts from the Bukchon and Hahoe Villages. Moreover, a comparison of the *programme's learning* has revealed that among the three villages, there was a large difference in perceptions with the Yangdong Village residents, where it was found that emphasis should be deliberated in order to cultivate the *programme's learning* to the communities, especially on the importance of preserving their cultural heritage.

Furthermore, all the participants of the study were asked: 'Is the distribution of incentives to the local communities fair and justified?'. Although the survey result

showed a favourable attitude for all the incentives programme's attributes, the perception whether the incentives distribution was justified was found to be otherwise (**Figure 6.14**). Based on the survey, not even half of the respondents (26% in Bukchon, 40% in Hahoe and 30% in Yangdong) were found to have a positive attitude towards this question. The results of this study have indicated that the majority of the participants were found to disagree with the fair and justified distribution of the incentives in their historic settlements.

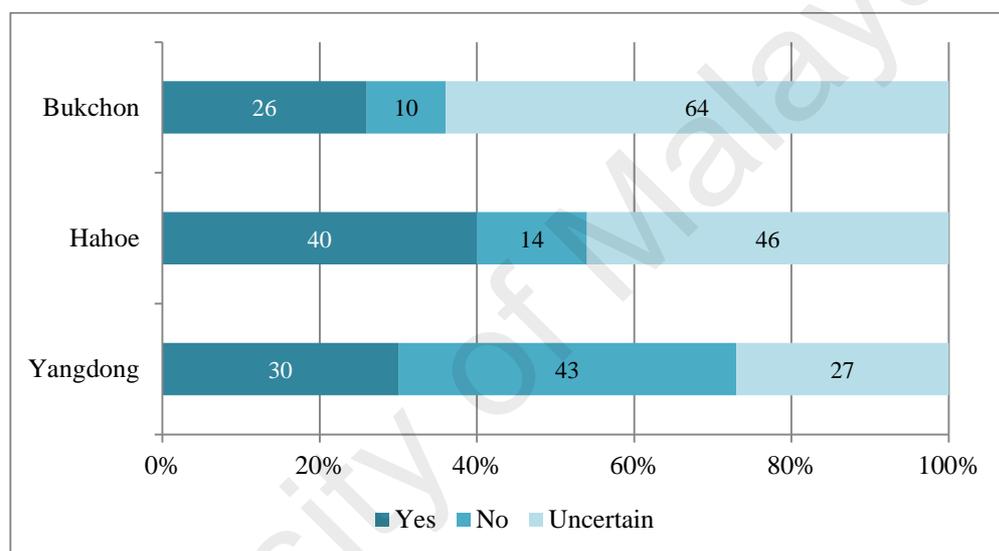


Figure 6.14: Percentage of residents' perception of the justification of incentives distribution

6.11 Residents' Understanding and Awareness

Generally, the communities' concerns over their cultural heritage values are generally found to be the essential elements in ensuring the dynamics of the sustainable communities in a heritage site. The present study has been able to highlight the issue of national pride in the Bukchon Hanok Village and the World Heritage Sites of Hahoe and Yangdong. Despite the increased cultural heritage concerns, the conservation programme has also witnessed the revitalisation of the community's level of national pride in their cultural heritage and traditions. In order to measure the understanding and

awareness towards their cultural heritage, the three-point Likert's scale was used in this study in order to measure their understanding and awareness. The researcher asked the villagers involved in this study: 'Do you feel proud of your own customs and cultural heritage identity?'. All 24 respondents in Hahoe and 22 out of the 30 respondents in Yangdong were found to think that upon the UNESCO designation of their villages as a heritage site, their level of pride has increased enormously. In Bukchon a majority of 56 out of the 74 respondents were found to be much more proud of their own customs and identity while the rest were found to be ambivalent. Perhaps, this reaction could be due to the fact that for the past 20 years, Bukchon has been experiencing the harmful influences of the national restrictive policies as well as by the policy of alleviation and thoughtless development in their historic village.

In addition, respondents were also asked to state their level of understanding and awareness of the meaning of their cultural heritage and local history. **Table 6.17** shows all respondents in Hahoe (100%) were found to understand the meaning of their cultural heritage with a total mean score of 3.00. However, not all of the respondents of the Bukchon and Hahoe Village were found to not commonly understand the meaning of their cultural heritage with a total mean score of 2.49 and 2.47 respectively.

Table 6.17: Respondents' understanding and awareness (South Korea)

Perception indicators	Mean (SD)		
	Bukchon	Hahoe	Yangdong
Understanding meaning of cultural heritage	2.49 (0.781)	3.00 (0.000)	2.47 (0.899)
Awareness of local history	2.20 (0.936)	3.00 (0.000)	3.00 (0.000)

However, the mean values of the awareness of their local history were found to be higher in Hahoe and Yangdong each with the highest mean score of 3.00 point respectively, while in Bukchon the awareness was found to be lesser with the mean

score at 2.20. Thus, this finding has indicated that the awareness of their local history among the respondents in Bukchon was found to be slightly lower as compared to the respondents in Hahoe and Yangdong. This could be due to the fact that this *hanok* district was currently occupied by mixed tenants who were not the owners the properties and were not well versed with the local history of Bukchon Hanok Village.

6.12 Residents' Awareness of the Cultural Heritage and Tourism Impact

Figure 6.15 shows the respondents' agreement on the importance of preserving their tangible heritage in Bukchon, Hahoe and Yangdong. In order to understand the awareness of the importance of preserving their tangible heritage, the researcher asked these villagers through a Korean interpreter: 'Are you aware of the importance of preserving the tangible heritage undertaken by the authorities?'.

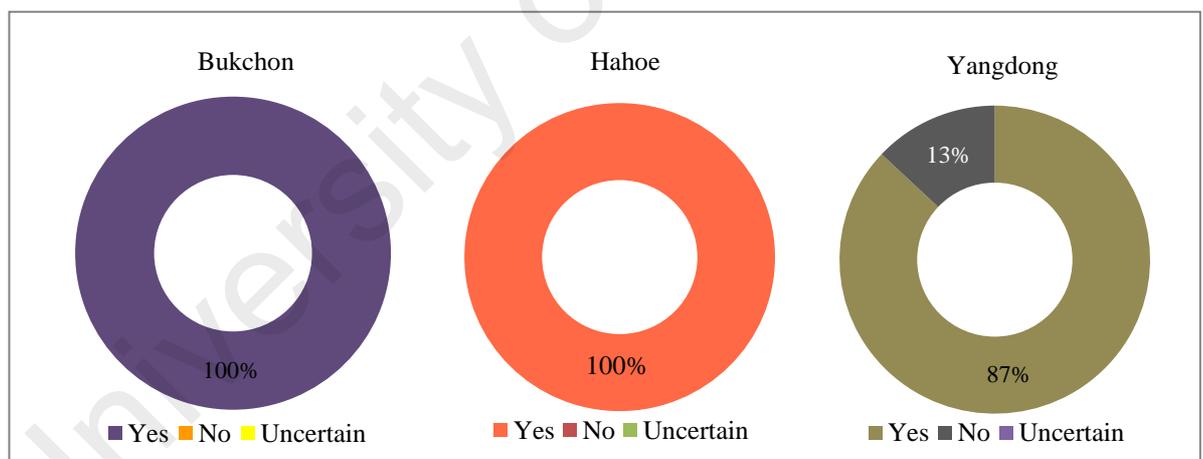


Figure 6.15: Awareness of the importance of preserving the tangible heritage (South Korea)

The study found that all respondents in Bukchon and Hahoe were found to fully agree with the importance of preserving their tangible heritage, while 87% of the respondents in Yangdong were found to agree but 13% did not agree. Overall, these results have indicated that the level of agreement in tackling issues pertaining to the tangible

heritage conservation among the Bukchon and Hahoe respondents was extremely high when compared to that found in Yangdong.

In the case of Bukchon, a large number of *hanok* houses were found to be converted to homestays, restaurants, shops, galleries, museums and bars in order to attract visitors. This research study has also found that most respondents disapproved of any further tourism developments for this Korean traditional village since they could have perceived that these intentions could feasibly lead to social and cultural changes within their societies. Moreover, many residents in Bukchon have perceived that too much competition for the tourism-oriented businesses could also make the villages become more materialistic. One Bukchon respondent pointed out that: *“Buckhon is changing to be a more capitalistic district; our heritage value should be preserved and kept. It seems to me that every time the governor is changed, the number of houses hanok in downtown of Seoul is decreasing giving way to modern structures”* (Personal communication, November 8, 2012).

Some of those respondents interviewed in Bukchon have stated that the financial support was found to be still lacking: *“The government should give more flexibility for the building laws especially for the adaptive reuse of the traditional buildings. We need more consultation between the people and the government. The government should also provide us with more financial subsidy”* (Personal communication, November 14, 2012). One respondent pointed out his concerns over the increased property value in Bukchon: *“Property values have also gone up recently. Ten years ago, property here went for ₩3.2 to ₩3.6 million per square meter (US\$970 to US\$1,070) per square meter. Recently, the government bought one of the houses here for ₩6 million won (USD1,800) per square meter. That has become the assessed value by the government. I*

think Bukchon is becoming a speculative real estate area” (Personal communication, November 8, 2012).

On the other hand, in the Hahoe Village most respondents were of the opinion that the conservation awareness among them has already been heightened. But one Hahoe respondent was found to remark: *“The sense of belonging and social interaction among us has become weak. People are becoming more individualistic now”* (Personal communication, December 4, 2012). Another resident has also added that *“Humanity among us has slowly been destroyed due to capitalism”* (Personal communication, December 4, 2012). The local residents of Hahoe felt that relationships among the community members have decreased due to the tourism impacts, where the locals were found to be more in favour of gaining monetary profit from the tourist influx than preserving their traditional lifestyle.

Furthermore, in the Yangdong Village, one respondent has expressed this opinion: *“When I was young, this village has a very calm living atmosphere along with the traditional Joseon cultural landscape. Unfortunately, this village has changed dramatically after the UNESCO inscription. Since then, this village has become a tourist spot. It has now caused inconvenience to our daily life”* (Personal communication, December 19, 2012). Another Yangdong respondent was found to complain: *“It gives us much inconvenience when tourists are making a lot of loud noise while walking around and taking pictures of our properties. Some of them even tried to pluck our herbs like ginseng”* (Personal communication, December 18, 2012). Despite these negative views, there was a positive opinion from a Yangdong resident who was involved in the tourism business: *“It is such a great pleasure for this village to become a World Heritage Site. I have benefited a lot from this inscription, especially when*

people around the world come to visit and stay here. I run a restaurant and homestay, so I think this is good for my business” (Personal communication, December 19, 2012).

However, in the Yangdong Village some residents have perceived that there was a lack of better educational facilities. According to one respondent, “We have an elementary school outside the village entrance. However, we need a high school for our children to further their studies. Now, most of our children have to go to far away places for higher education. I’m afraid the youngsters will migrate away and leave us behind”(Personal communication, December 18, 2012). One Yangdong resident complained: “It was hard to get funds from the government. We had to go through a lengthy process. Usually the government neither follows what people want nor execute what they have promised us” (Personal communication, December 19, 2012).

The survey was concerned with the importance of preserving the intangible heritage in the three villages. It has revealed some important insights. In **Figure 6.16** a clear trend of decreasing awareness of intangible heritage importance by residents’ in Hahoe and Bukchon was found but it was found slightly lower in the Yangdong Village.

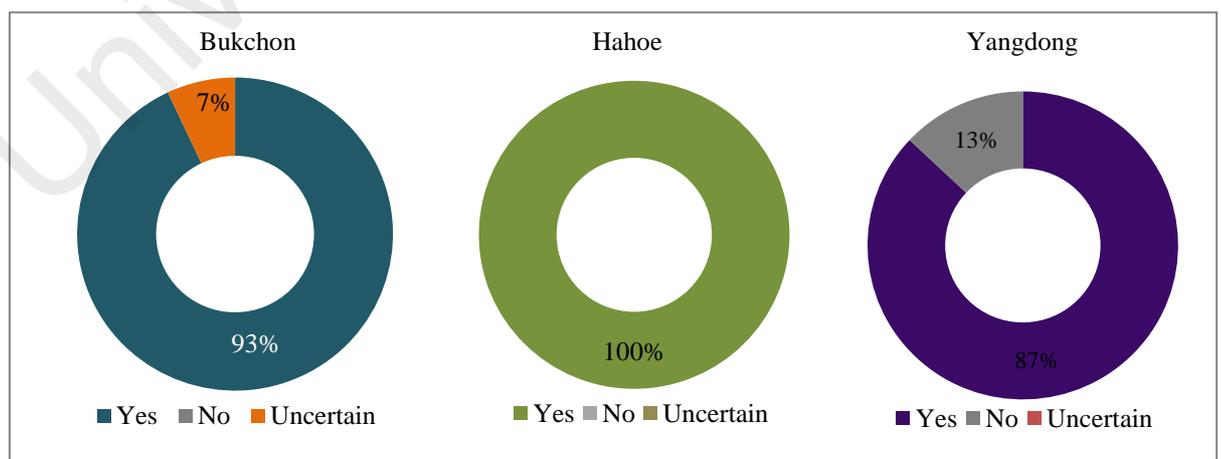


Figure 6.16: Awareness of the importance of preserving the intangible heritage (South Korea)

The results of this study found a minority of participants in Yangdong (about 13%) disagreed with the important concern of preserving the intangible heritage as compared to participants in Bukchon and Hahoe who were found to agree with the important preserving their intangible heritage.

The findings in this study have mirrored through the residents' opinion the socio-economic issues and transformations that were invoked by the tourism impacts within their settlements' boundary. In Bukchon, one craftsman pointed out that: "*The Seoul Metropolitan Government has brought in many craftsmen experts to develop Bukchon but the government doesn't have enough budgets allocations for them. It has created many problems*" (Personal communication, November 22, 2012).

However, the Hahoe Village headman has expressed his concerns about the future of their performing arts: "*It's really true that the conservation activities are very successful in this village. However, one thing that concerns us most is the involvement of outsider dancers in performing the mask dance. I'm a bit worried for the future of the mask dance. Why doesn't the authorities choose us to perform something belonging to us rather than bring in outsiders to perform?*" (Personal communication, December 5, 2012).

This research has found that tourism has been one of the most effective ways of redistributing wealth by moving money into the local economies. For example, effects on the economic benefits resulting from the tourism industry in the Bukchon, Hahoe and Yangdong Villages were found to be far reaching. As noted by Kim (2012), data by the Bukchon Traditional Culture Centre have recorded that about 30,000 people visited Bukchon in 2007. But the number of visitors has risen to 318,000 in 2010. However, the

figure doubled to more than 600,000 visitors in 2012. The Korea Government (2008) has reported that between 800,000 and 100,000 tourists have visited Hahoe and Yangdong each year from 2005 to 2007 (**Table 6.18**).

Table 6.18: Number of visitors in the Hahoe and Yangdong Villages

Year	Hahoe Village	Yangdong Village*
2005	846,458	145,000
2006	777,294	152,000
2007	806,196	104,000

*Note: Estimates by Gyeongju City (due to insufficient statistical records).

Source: Korea Government (2008)

The benefits of tourism could be explained by the responses to this interview question: ‘What is your opinion on the tourism-oriented approach to enhance the economic viability of your village? Does tourism in this regard give benefits to the local communities?’. A variety of responses were elicited from amongst the three village heads. The Bukchon’s community head commented: *“I agree with the tourism-oriented approach. However, the government should make sure that the facilities here are sufficient and well-equipped. At the moment we really need more parking spaces and public toilets. As for now, there are not enough of them to accommodate the large number of visitors”* (Personal communication, November 8, 2012).

The Hahoe’s village head expressed his opinion this way: *“We have been benefiting a lot from the tourism activities such as increased job opportunities, improved infrastructure as well as showcase our local products and heritage. Indeed, it has been good but at the same time we have to pay a heavy price. We have lost our privacy”* (Personal communication, December 5, 2012).

The Yangdong’s village head opined: *“The present tourism-oriented approach cannot be developed in parallel to the conservation activities. If tourism is evitable, then the*

authorities should come out with a systematic plan to help us preserve the originality of this historic village. Many tourists think that the preservation was a bit unnatural when visiting this village. But, however they have to accept this false or fake image” (Personal communication, December 19, 2012). The researcher has also observed that as more and more visitors arrived daily, these villagers were confronted with increasing challenges to their livelihood as well as the physical and natural environments of their villages.

6.13 Residents’ Educational and Training Needs

Also in this study, all the respondents were asked to state their level of support for the educational training needs focused on safeguarding the tangible and intangible heritage that they wanted the most in the three study areas. Based on the work done by Jamyangiin Dolgorsuren (2004), this study has adopted the 10 parameters of her study for both the tangible and intangible needs for the educational training needs focused on the study areas. For the tangible heritage, the parameters were: (i) maintenance and preservation work, (ii) repair and restoration of structures, (iii) alteration and new work, (iv) planning and management of heritage areas, (v) policy and legal issues, (vi) fine arts and crafts techniques, (vii) painting, (viii) documentation and assessment, (ix) cultural landscape; and (x) entrepreneurship. However, for the intangible heritage, 10 parameters were identified as follows: (i) cultural and intangible heritage policy, (ii) identifying and delineating intangible heritage, (iii) heritage policy and legal instruments, (iv) cultural and historical traditions, (v) cultural and arts management, (vi) drama, music and festivals, (vii) language and works of art, (viii) manners and customs, (ix) folk performing arts; and (x) religious faith.

From **Table 6.19**, the mean scores for the intangible needs for Bukchon, Hahoe and Yangdong were found to be 2.3, 2.7 and 2.5, respectively. This means that the Hahoe's residents were found to need more intangible heritage educational training as compared to the Yangdong and Bukchon residents.

Table 6.19: Means scores for the tangible and intangible heritage training needs for Bukchon, Hahoe and Yangdong

Residents' Educational Training Needs	Case Study		
	Bukchon (Mean)	Hahoe (Mean)	Yangdong (Mean)
Tangible Heritage	2.1284	2.2458	1.9667
Intangible Heritage	2.2608	2.6625	2.4767

As one respondent in Hahoe commented: *"The Government should provide us sufficient financial aid in order to preserve our cultural heritage and provide in-house training (crafts making, music, folk performing art and festivals). It should be supported by the administration and should be provided accordingly based on our needs"* (Personal communication, December 6, 2012). However, there was no significant difference of the tangible heritage educational training needs found between the Bukchon, Hahoe and Yangdong residents. The full results of the ANOVA are shown in Appendix F.

In order to identify the significant differences of the tangible and intangible educational training needs between Bukchon, Hahoe and Yangdong, ANOVA was carried out. **Table 6.20** has revealed a statistically significant difference in intangible heritage needs between the Bukchon, Hahoe and Yangdong residents at the $p < 0.05$ level: $F(2, 125) = 10.11, p = 0.00$. The effect size, calculated by using Eta squared, was 0.14. This means that the actual difference in the mean scores between the study areas was quite large.

Post-hoc comparisons using the Tukey HSD test have indicated that the three study areas were significantly different from one another at the $p < 0.05$ level.

Table 6.20: Summary results of Levene's Test and ANOVA of Bukchon, Hahoe and Yangdong

Residents' Educational Training Needs	<i>p</i> -value (Levene's Test)	Assumption of Homogeneity of Variance	<i>p</i> -value (ANOVA)	Significant Different
Tangible Heritage	0.139 (Welch)	Yes	0.112	No
Intangible Heritage	0.000 (Welch)	No	0.000	Yes

6.14 Chapter Summary

This chapter has examined the current state of the South Korea's incentives programme system applied in the three case studies, namely in Bukchon, Hahoe and Yangdong. Looking at the complementary relations of the cultural heritage and national identity, the study has found that the Korean culture become the pride and symbol of the country, determining and distinguishing Korea from the rest of the world. This research is the first insightful study of three Korean historic villages. It has tried to attempt to draw out the importance of the effectiveness of the incentives programme in their conservation efforts as well as for the local economic development. The results of this study shown that there was a divergent direction between the current incentives policy and the local residents' aspirations between the three heritage sites. In most cases, worldwide the cultural heritage conservation has been found to be a catalyst in order to fulfil a heritage tourism advantage rather than to cater to the local community needs. This is also found to be tune in the case of South Korea.

CHAPTER 7

A CASE STUDY OF MALAYSIA

7.1 Introduction

Malaysia is comparatively a new nation, however, it has many settlements which can be considered to have some historic and cultural significance. Although such settlements have undergone many changes and have been expanded in size, in many cases the original settlements have survived to the present day occupying a significant location in what might be a modern and growing settlements. According to Chen (1998) it is believed that the Malaysian civilization has started thousands years ago during the Stone Age. The existence of the early civilization was proven by the discovery of some archaeological sites found throughout the country. In brief, the pre-historic and the modern settlements in Malaysia can be listed into the following periods:

- Pre-historic – 35,000 to 5,000 years ago
- Hindu Kingdom – 5th to 14th century
- Islam and Melaka Sultanate– 14th century to 1511
- Colonial period – Portuguese, Dutch and British – 1511-1957
- Japanese occupation – 1941-1945
- Independence – 1957 to the present day.

Of all the early civilization evidences in Malaysia, only the archaeological site in the Lembah Bujang, Kedah has remained and which was from the Hindu Kingdom period. From about the 5th century AD, trade with the Arabs, Chinese and Indians have played an important role in the development of these settlements in the Malay Peninsular. However, there are some recorded evidences about the historic settlements that existed

from the time of the Melaka Sultanate back into the 14th century (Hussein Ahmad, 1964). This chapter intends to look at the several issues pertaining to the conservation of some of the traditional villages, most notably the heritage incentives policy in three villages, namely the Morten Village, the Chitty Village (both in Melaka) and the Clan Jetty Village (in George Town) that have been able to reflect the essence of the multi-cultures of the Malaysian society.

7.2 The Conservation Movement in Malaysia

Malaysia has a long history which dates back to the 14th century and possesses much of the rich cultural heritage resources. Malaysia, being situated geographically between two great civilisations: to its East (China) and to its West (India), and having been ruled at various periods by great civilisations namely the Malay Sultanate, Portuguese, Dutch, British and Japanese (Andaya & Andaya, 2011). As a multi-cultural, multi-ethnic and multi-religious nation, the subject of cultural heritage in Malaysia is not only diverse but complicated. With its population of 30.2 million, the country consists of 50% Malay, 22% Chinese, 7% Indian and 21% other ethnic and indigenous groups from the states of Sabah and Sarawak (Malaysia, 2014).

At the beginning, the typology of the early settlements grew from fishermen villages into the small towns. Among these town are Melaka, Alor Setar, Johor Bahru, Kota Bharu, Kuala Terengganu and Pekan all along the coast of Malay Peninsular except for Alor Setar. In these early towns, people often lived close to the palace while the foreign merchants were accommodated in the trading areas near the coast (Chen, 1998). Generally, such settlements had undergone numerous changes and have expanded in size especially during the colonial period from 1511 to 1957. The architecture and

townscape are introduced and influenced by the colonial governments, especially the British colonial government from 1824 to 1957 (Ooi, 1976).

The process of urbanization in Malaysia can be traced back to the British colonization era in the early 19th century. The British who had introduced the ‘open market economy’ and ‘cash crops’ in Malaya during the 1800s had encouraged the emergence of many collection centres for minerals, rubber and coffee, which later developed as towns (Asnarulkhadi Abu Samah, 2002). The development of the modern towns started in the Straits Settlements (Singapore, Penang and Melaka) where the importation of workers from India and China began (Sulong Mohamad, 1994). In the post-independence years, although there are quite a number of traditional settlements that still exist in the country, however, the limited numbers have been replaced by the planned modern settlements (see **Table 7.1**).

Table 7.1: Current traditional and planned settlement by states in Peninsular Malaysia

States	Traditional settlements		Planned settlements		Total
	No.	%	No.	%	
Perlis	366	4.02	11	1.70	377
Kedah	1,862	20.44	78	12.06	1,940
Pulau Pinang	481	5.28	19	2.94	500
Perak	824	9.05	154	23.80	978
Selangor	438	4.81	26	4.02	464
Negeri Sembilan	511	5.61	27	4.17	538
Melaka	674	7.40	26	4.02	700
Pahang	1,500	16.47	164	23.35	1,664
Johor	809	8.88	46	7.11	855
Terengganu	751	8.25	69	10.66	820
Kelantan	892	9.79	27	4.17	919
Total	9,108	100	647	100	9,755

Source: Ministry of Housing and Local Government (2010)

The cities of Melaka and George Town indeed have played a major role in enhancing the living multicultural heritage, as depicted by its various religious and cultural practices of the society, the very epitome of the Malaysian identity – mixed, yet not

blended. The different races have managed to retain their individuality, but together they have also produced their own delightful uniqueness. The living cultural heritage is reinforced by the existence of the early urban settlements that have come to symbolise the unique multi-ethnic vestiges of the formation of the nation and which need to be continuously conserved and preserved.

Musa Antok (2011) noted that Malaysia has already formulated her Cultural Policy in 1971. Under this policy, there are three underlying principles:

- The National Culture must be based on the culture of the indigenous peoples.
- Suitable elements of other cultures can be accepted as part of the National Culture.
- Islam is the important element in the molding of the National Culture.

According to Nurulhuda & Nuraisyah (2013), much emphasis was given to the development of culture, arts and heritage in Malaysia when the Ministry of Information, Communications and Culture was set up in 2004. The Ministry has a role to play in order to consolidate the policy and programmes that would further promote Malaysia's culture, arts and heritage as well as to formulate new strategies to make the arts more accessible to the masses. In this context, the country's cultural heritage has been promoted as a source of economic growth in Malaysia. In the Ninth Malaysia Plan, the National Heritage Act, 2005 was enacted so as to give protection and to preserve the various tangible and intangible cultural heritages with the aim to promote the tourism industry (Malaysia, 2006). Within the plan period, RM442.2 million was allocated for the culture, arts and heritage programmes. Of this sum, 63% was used for the

preservation and conservation of the cultural heritage. The development of culture was promoted in order to enhance the national identity and at the same time strengthen national unity, harmony and integration.

7.3 The Cultural Heritage Law in Malaysia

According to Lee (2000) in Malaysia, the laws made by Parliament are called Acts while laws made by the State Assemblies are called Enactments. Under the Federal Constitution the various States legislate matters in the State list which include land, agriculture, forestry, local government, riverine fishing etc. But under the concurrent list, the Federal and State governments are tasked to legislate, amongst other things, the protection of wildlife as well as town and country planning.

In December 2005, Malaysia's Parliament passed the National Heritage Act, 2005. The Act encompasses all the provisions of the previous Antiquity Act, 1976 and Treasure Trove Act, 1957. While these two Acts have focused on the physical heritage, the National Heritage Act, 2005 has clarified the management of heritage in the country. But the functions of antiquities which were previously under the Department of Museum and Antiquities have now been taken over by the newly established Department of National Heritage (A. Ghafar Ahmad, 2009).

The National Heritage Act, 2005 empowers the Minister to be responsible for the nation's culture, arts and heritage, who is authorised to issue policies, statements or directives with regards to heritage protection and activities, mainly in the Federal Territory and at the Federal level. However, the Minister must consult and get consensual agreement from the authorities concerned. This is to ensure that both the

Federal and State authorities are in agreement on any decisions made on heritage matters (Malaysian Government, 2006).

The National Heritage Act, 2005 is a comprehensive legislation that covers both tangible and intangible, natural and cultural heritage and how the various aspects of heritage are to be administered and enforced. In its preamble, the Act aims to:

“Provide for the conservation and preservation of National Heritage, natural heritage, tangible and intangible, cultural heritage, underwater cultural heritage, treasure trove and for related matters” .

The scope and definition of heritage as stated in the Antiquity Act 1976 in Malaysia was limited only to monuments and heritage sites. However, the National Heritage Act, 2005 provides a wider scope and definition of heritage that include not only tangible but intangible heritage in line with the scope recommended and being practised in many developed countries. Under the National Heritage Act, 2005, the intangible cultural heritage is clearly defined as follows:

“Any form of expressions, languages, lingual utterances, sayings, musically produced tunes, notes, audible lyrics, songs, folk songs, oral traditions, poetry, music, dances as produced by the performing arts, theatrical plays, audible compositions of sounds and music, martial arts, that may have existed or existing in relation to the heritage of Malaysia or any part of Malaysia or in relation to the heritage of a Malaysian community”.

In Malaysia, any person may nominate to the Commissioner of Heritage to conserve and preserve any natural heritage, tangible or intangible cultural heritage, living person

or underwater cultural heritage and to be declared as heritage. However, the power to declare any of the above as heritage lies on the discretion of the Commissioner of Heritage. But for the declaration of National Heritage, it lies solely on the discretion of the Minister. Prior to declaring any intangible cultural heritage as a National Heritage, the Minister has to consult and get consensual agreement from the owner. Similarly, for the declaration of any person as a Living Heritage, such as practiced in South Korea consent from the person is required.

7.4 Conservation of Cultural Heritage in Malaysia

In Malaysia, there is a three-tier system of government managing the heritage properties. There are the Federal Government, the State Government and the Local Authorities, with the different roles and approaches on the preservation and conservation work for the identified monuments and buildings. A number of ministries and agencies at the federal, state and local levels are involved in the promotion, management and conservation of heritage buildings and areas (see **Table 7.2**). At the federal level, under the Ministry of Tourism and Culture, is the Department of National Heritage which operates under the provisions of the National Heritage Act (2005) enacted in order to preserve the national heritages of the country. Other related ministries in the federal level are the Ministry of Housing & Local Government, the Ministry of Works, the Ministry of Education and the non-government agencies or organisations such as the Badan Warisan Malaysia.

The State Executive Council (Exco), Municipal Council, State Tourism Action Council, State Town & Country Planning Department and Heritage Trust are the state agencies which were tasked to administer and manage the conservation of heritage sites at the state level. The local governments including the local authorities such as the George

Table 7.2: Agencies at the federal, state and local levels involved in the management and conservation of cultural heritage in Malaysia

Level of Government	Ministry/Department	Functions
Federal	Ministry of Tourism & Culture <ul style="list-style-type: none"> Department of National Heritage Department of Museums Malaysia 	Promotion and management of the cultural heritage (National Heritage Act 2005)
	Ministry of Housing & Local Government <ul style="list-style-type: none"> Department of Town & Country Planning 	Coordinate town and country planning at the national level, preparation of the draft national physical plan, drafting of rules and regulations (additional duties related to the protection of heritage buildings and conservation areas in the proposed amendment to Town & Country Planning Act 1976)
	Ministry of Works <ul style="list-style-type: none"> Department of Public Works 	Management and maintenance of government properties
	Ministry of Education <ul style="list-style-type: none"> Universities and schools 	Education and research in related areas pertaining to the preservation of natural and cultural heritage
	Non-government <ul style="list-style-type: none"> Badan Warisan Malaysia 	Promotion of the preservation and conservation of Malaysia's built heritage through raising public awareness, demonstration of building conservation projects and as a resource centre
State	State Exco	Formulates state heritage conservation policy, allocates resources and applies to federal government for project funding
	Municipal Council	Prepares draft of local plan, special area plan, planning and building control, enforcement under the Town & Country Planning Act (1976) and Street, Building & Drainage Act (1974).
	State Tourism Action Council	Promotion of tourism in the state
	State Town & Country Planning Department	Prepares state's structure plan and special area plan
	Non-government <ul style="list-style-type: none"> Heritage Trust 	Promotion of conservation and preservation of the heritage of the state
Local	Local authorities	To create laws and rules, to grant licenses and permits for any trade in its area, as well as planning and developing the area of jurisdiction.
	George Town World Heritage Incorporated (GTWHI)	Responsible for the management, monitoring and promotion of the World Heritage Site of George Town
	Melaka World Heritage Office (MWHO)	Responsible for the protection, conservation and promotion of the World Heritage Site of Melaka
	Think City Sdn. Bhd.	Established in 2009 to spearhead community based urban regeneration in Penang
	Melaka Museums Corporation (PERZIM)	Responsible for a consultation and public education center in the preservation and dissemination of information about the history, culture and nature of Melaka.

Source: Compiled by author (2014)

Town World Heritage Incorporated (GTWHI), Melaka World Heritage Office (MWHO), the Think City Sdn. Bhd and the Melaka Museums Corporation (PERZIM) play a role by executing the by-laws, standards and practices for the management and promotion of the heritage buildings and sites.

The World Heritage Office was set up by the state government following the inscription of George Town and Melaka as the UNESCO World Heritage Sites. The George Town World Heritage Incorporated (GTWHI) was first established on 2009 and responsible for the safeguarding, nurturing and developing the heritage assets of George Town. It is also the place to provide visitors with first-hand information on the World Heritage Site. But in Melaka, The Historic Melaka City Council (MBMB) and Melaka Museums Corporation (PERZIM) are the two State agencies which administer and manage the conservation of the heritage sites in the State through the advice and guidance from the State Preservation and Conservation Committee established under the State Enactment of 1988 and the Historic Melaka City Council's Conservation Committee. In December 2011, Melaka World Heritage Office (MWHO) was established with the main role of protecting, conserving and promoting the World Heritage Site of Melaka (Melaka World Heritage Office, 2011).

The next section of this study will elaborate on the incentives system that has been implemented in the selected case studies in Malaysia. It is followed by an analysis of the types of cultural heritage incentives, intangible heritage listing, the relevant organisations and the inscription of Melaka and George Town as the UNESCO's World Heritage Sites. The focus will then turn to the perceptions of the incentives provision from the view of the residents' awareness and understanding of the local community as well as the way and how effective incentives policies have been implemented in these

three villages, namely the Morten Village and the Chitty Village (both in Melaka) and the Clan Jetty Village (in George Town).

7.5 Types of Incentives Programme

Although extensive research has been carried out on the importance of conserving human settlements, no single study has ever existed which adequately analysed the types of the incentives programme that can be adapted into the Malaysian urban scenario. After independence, the incentives provision was not clearly stated in any report, rules or government statues. However, in 1988, Melaka state government has enacted the Preservation and Conservation of Cultural Heritage Enactment which briefly stated about the financial incentives and tax relief available in its regulation. In this regard, incentives have been given for the owners of the properties under the following circumstances:

“Any person who owns a cultural heritage or conservation area declared for preservation or conservation may apply to the State Authority for financial assistance which include grant, aid, loan, reduction of rates and rent; also a tax relief in respect to the revenue earned.

A more in-depth explanation on the types of the incentives programme can be seen in the document called the Special Area Plan for the George Town Historic Cities of the Straits of Malacca which was published in 2013 (**Table 7.3**).

Table 7.3: Types of heritage incentives programme in Malaysia

Types	Descriptions
Financial	The financial package focused on providing financial assistance through grants and loans.
Non-Financial	Non-financial packages is made up of three types of incentives, namely fiscal, planning and development, and technical assistance.
Revenue-generating	The income-generating package is based on generating income from the working partnerships between the authority and private sector.
Technical assistance	The packages are not mutually exclusive, they are used simultaneously, and reinforce each other in order to stimulate heritage works such as project and booster grants, repayable grants, matching grants, and technical assistance and capacity building grant.

Source: Adapted by author

From that perspective, generally in Malaysia, the incentive programme can be subdivided into four packages as follows: (i) financial, (ii) non-financial, (iii) revenue-generating, and (iv) technical assistance.

The financial package is focused on providing financial assistance through grants and loans (**Figure 7.1**). The non-financial package is made up of three types of incentives, namely fiscal, planning and development, and technical assistance (**Figure 7.2**). The income-generating package is based on generating income from the working partnerships between WHO and the private sector. The fourth package is on technical assistance. The four packages are not mutually exclusive; they are used simultaneously and reinforce each other in order to stimulate heritage works in the World Heritage Site (WHS) (State Government of Penang, 2013).

Incentives and financial grant aid are presently available for eligible projects in the WHS from various agencies at the national and local levels. The Department of National Heritage gives grants to owners of private properties that are in the National Heritage Registry so as to help them restore their buildings. In the WHS, selected buildings that opt to be listed in the National Heritage Registry receives financial aid and technical advice. In addition, the Federal Government has allocated RM50 million

for the preservation and conservation of the WHS. Of this, RM30 million is allocated to Melaka and is under the management of the Department of National Heritage (Department of National Heritage, 2014).

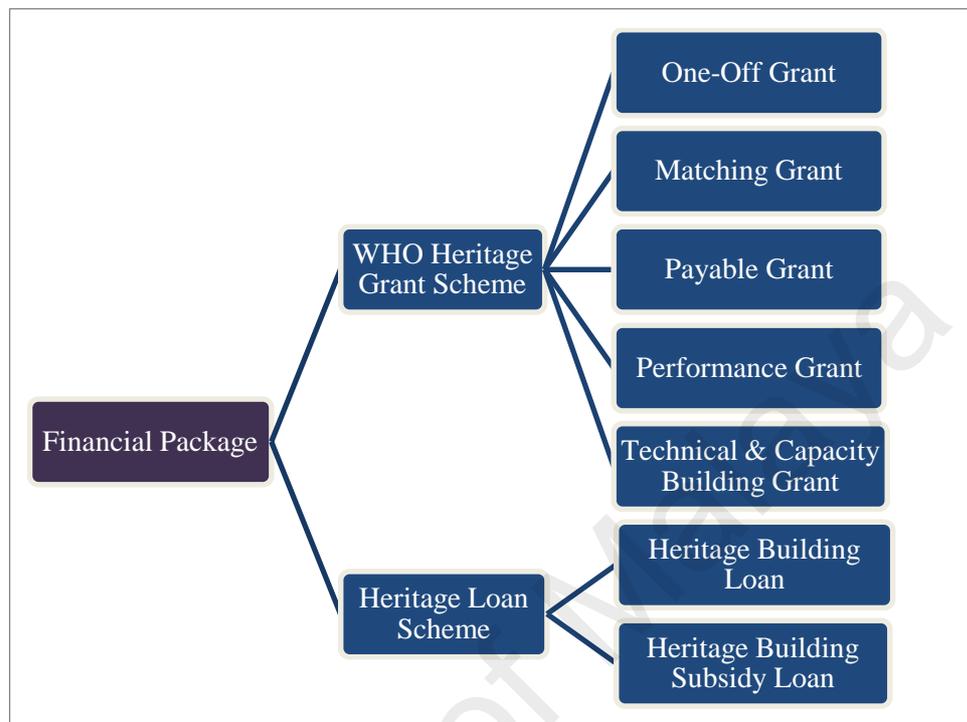


Figure 7.1: The financial package of the incentives system in Malaysia

Source: State Government of Penang (2013)

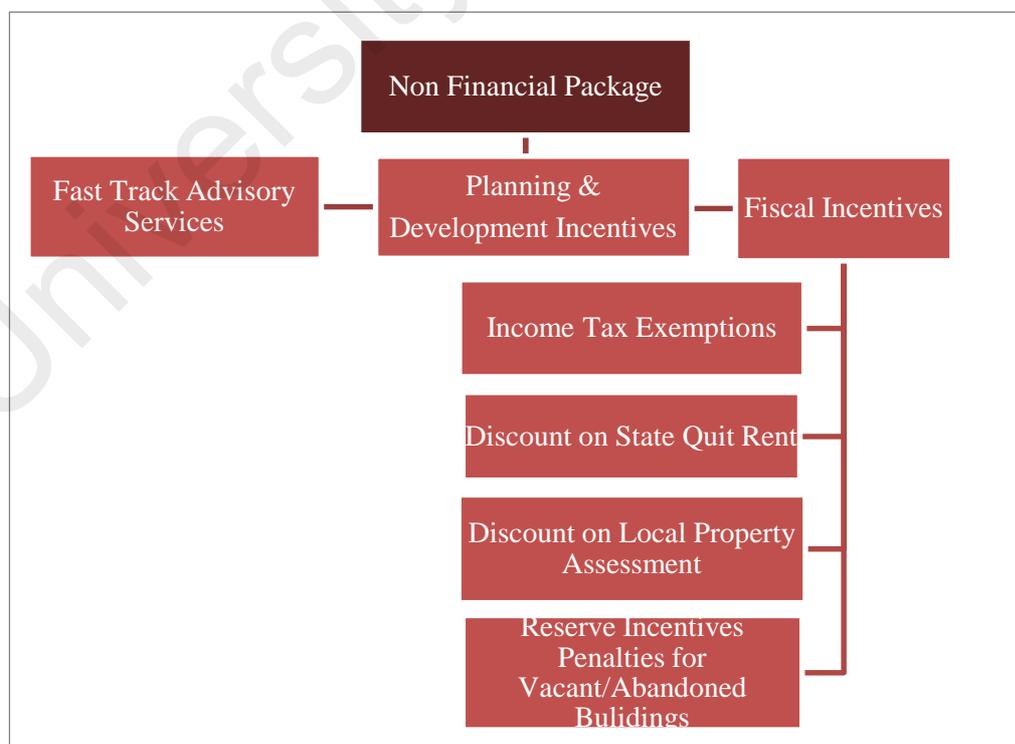


Figure 7.2: The non-financial package of the incentives system in Malaysia

Source: State Government of Penang (2013)

In the case of George Town, the Federal Government's allocation of RM20 million has been entrusted to Think City Sdn. Bhd, a private company set up under Khazanah Nasional Bhd, the Federal Government investment company in order to provide financial assistance for heritage conservation. Think City Sdn. Bhd has established a grant system, the George Town Grants Programme (GTGP) so as to provide seed-funding of heritage projects in George Town. The four types of grants are:

- Project and booster grants;
- Repayable grants;
- Matching grants; and
- Technical assistance and capacity building grants.

The George Town Grants Programme (GTGP) is the first grant programme of its kind in Malaysia and is believed to transform the conservation programme into an 'engine of future growth' that would encourage a sustainable and livable city in Malaysia (Think City, 2013).

7.6 Intangible Heritage Inventory and Listing of the National Heritage

In Malaysia, intangible cultural heritage comprises oral traditions (phrases and idioms, chanted hymns, folk tales, narrated myths and legends) and performing arts (folk music, folk dances and dramatic performances), customs (rituals, social practices including ceremonies and festivals) and material folklore (functional objects made by folk groups using their own knowledge and skills). These are transmitted through language and learnt orally from the older generations. These intangible heritages have to be safeguarded for future generations through the combined endeavours of the state and local governments as well as the community (Mohd Sukarno Abd. Wahab, 2005).

The National Heritage Act, 2005 has stated the importance of identifying those tangible and intangible cultural heritage as well as cultural and natural objects and sites that are important to the country to be recognised as National Heritage (Malaysian Government, 2006). Article 67 of the Act provides for nine criteria to be considered for the declaration of National Heritage:

- historical importance, association with or relationship to Malaysian history.
- good design or aesthetic characteristics.
- scientific or technical innovations or achievements.
- social or cultural associations
- potential to educate, illustrate or provide further scientific investigation in relation to the 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 as part of a class or type of a site or object.
- any other matter which is relevant to the determination of cultural heritage significance.

As of August 2012, under the National Heritage Act (2005), more than 60 cultural heritage subjects have been listed as National Heritage, including 47 buildings and monuments, six archaeological sites, seven natural sites, 67 tangible objects, 241 intangible objects, and 15 living persons for the arts and cultural significance. These cultural heritage include some intangible cultural heritage such as traditional food, the

performing arts, poems, legend manuscripts, traditional games and Jawi (writing) characters. In this regard, 15 living persons who have great skills and knowledge of the cultural heritage have been recognized as the Living Heritage of Malaysia (Department of National Heritage, 2014).

7.7 Relevant Organisations

Before the establishment of the Ministry of Tourism and Culture (previously known as the Ministry of Tourism and the Ministry of Culture, Arts and Heritage) in 2004, there was no department responsible for the safeguarding of the cultural heritage (A. Ghafar Ahmad, 2009). The safeguarding of the cultural heritage was placed under the following departments:

- The Department of Museums and Antiquities,
- The National Archives,
- The Culture and Arts Division of the Ministry,
- The Malaysian Handicraft Development Corporation,
- The National Art Gallery, and
- The National Film Development Corporation (FINAS)

However, after the establishment of the National Heritage Act, 2005, the new Department of National Heritage was formed in March 2006 headed by the Commissioner of Heritage. This department is fully responsible for safeguarding both the tangible and intangible cultural heritage. The Department of National Heritage is directly responsible for formulating the heritage policy, planning and programming, preparing for legislative measures, coordinating any activities related to the

safeguarding of the cultural heritage with various governmental, non-governmental and community-based organisations (Department of National Heritage, 2014).

The Ministry is also responsible for drawing up bilateral and multilateral cultural agreements with other countries and for ratifying international conventions relating to the safeguarding and promotion of the tangible and intangible cultural heritage. In addition, the Ministry provides financial support to the public and private cultural organisations that are engaged in the safeguarding and promotion of traditional cultures and associated performing arts.

7.8 Melaka and George Town: Inscription to the World Heritage List

In Melaka, a conservation area was first identified in 1979 and subsequently upgraded in 1985. In 1988 after an international seminar was organized, the area of St Paul's Hill was designated as a heritage zone. The same year, the State of Melaka established the Preservation and Conservation of Cultural Heritage Act, and in 1993 this act was placed under the newly established Melaka Museums Corporation. From this act, the Conservation Trust Fund was formed since 2001 this fund has been used to finance selected building conservation projects in Melaka (Malaysian Government, 2008).

Meanwhile in George Town, a policy on conservation areas was introduced in the early 1970s. This was the first time a conservation plan became part of the town plan. The island's rapid urban change in the mid-1980s fostered a public conservation movement and an International Conference on Urban Conservation and Planning helped to raise public awareness. In the early 1990s some demolitions and conservation projects attracted much attention. The first major building restoration work undertaken by the State Government was the Syed Al-Attas Mansion in 1993 (WHC, 2008).

On 7th July 2008, the World Heritage Committee meeting in Quebec City added Melaka and George Town as the cultural sites to the UNESCO's World Heritage List. Melaka (**Figure 7.3**) and George Town (**Figure 7.4**) are remarkable examples of historic colonial towns on the Straits of Malacca that manifest a succession of historical and cultural influences arising from their former function as trading ports linking the East and West (Malaysian Government, 2008).



Figure 7.3: Aerial view of the Melaka city in Melaka, Malaysia
Source: Melaka World Heritage Office (2011)

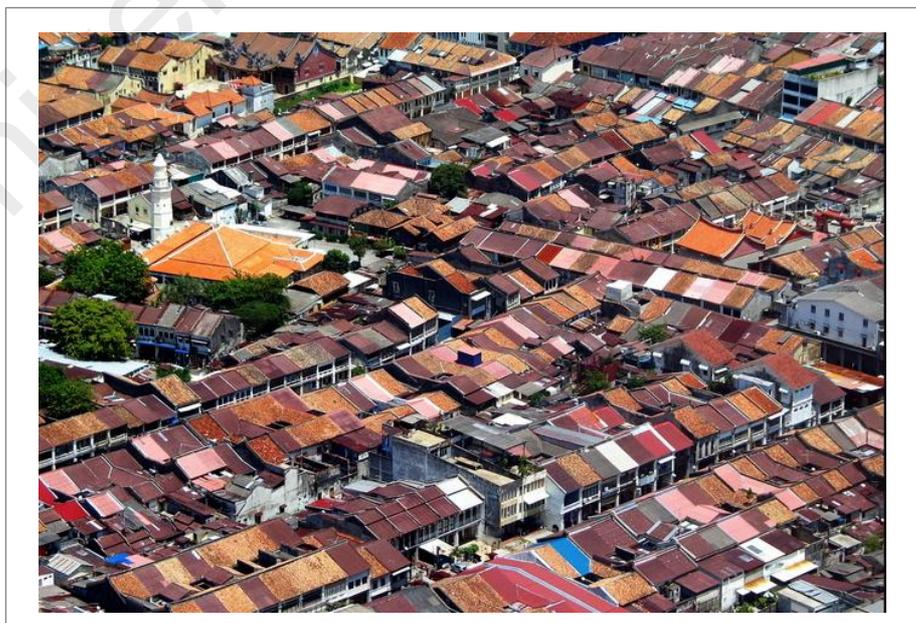


Figure 7.4: Aerial view of the George Town city in Penang, Malaysia
Source: George Town World Heritage Incorporated (2014)

Melaka and George Town are the most complete surviving historic city centres on the Straits of Malacca which have a multi-cultural living heritage originating from the trade routes from Great Britain and Europe through the Middle East, the Indian subcontinent and the Malay Archipelago to China (WHC, 2008). Both towns bear testimony to a living multi-cultural heritage and tradition of Asia, where many religions and cultures of the region met and coexisted. They thus reflected the coming together of cultural elements from the Malay Archipelago, India and China with those of Europe in order to create a unique architecture, culture and townscape. Melaka and George Town have been considered as the World Heritage Sites based on the three outstanding universal values criteria (**Table 7.4**). The map of both the cities with the respective core and buffer zone indications are shown in **Figure 7.5** and **Figure 7.6**.

Table 7.4: The outstanding universal values of cultural criteria inscribed for the Melaka and George Town heritage sites

Criterion (ii)	Melaka and George Town represent exceptional examples of multi-cultural trading towns in East and Southeast Asia, forged from the mercantile and exchanges of Malay, Chinese, and Indian cultures and three successive European colonial powers for almost 500 years, each with its imprints on the architecture and urban form, technology and monumental art. Both towns show different stages of development and the successive changes over a long span of time and are thus complementary.
Criterion (iii)	Melaka and George Town are living testimony to the multi-cultural heritage and traditions of Asia, and European colonial influences. This multi-cultural tangible and intangible heritage is expressed in the great variety of religious buildings of different faiths, ethnic quarters, the many languages, worship and religious festivals, dances, costumes, art and music, food, and daily life.
Criterion (iv)	Melaka and George Town reflect a mixture of influences which have created a unique architecture, culture and townscape without parallel anywhere in East and South Asia. In particular, they demonstrate an exceptional range of shophouses and townhouses. These buildings show many different types and stages of development of the building type, some originating in the Dutch or Portuguese periods.

Source: Malaysian Government (2008)



Figure 7.5: Map of Melaka with the core and buffer zone indications

Source: Melaka World Heritage Office (2011)

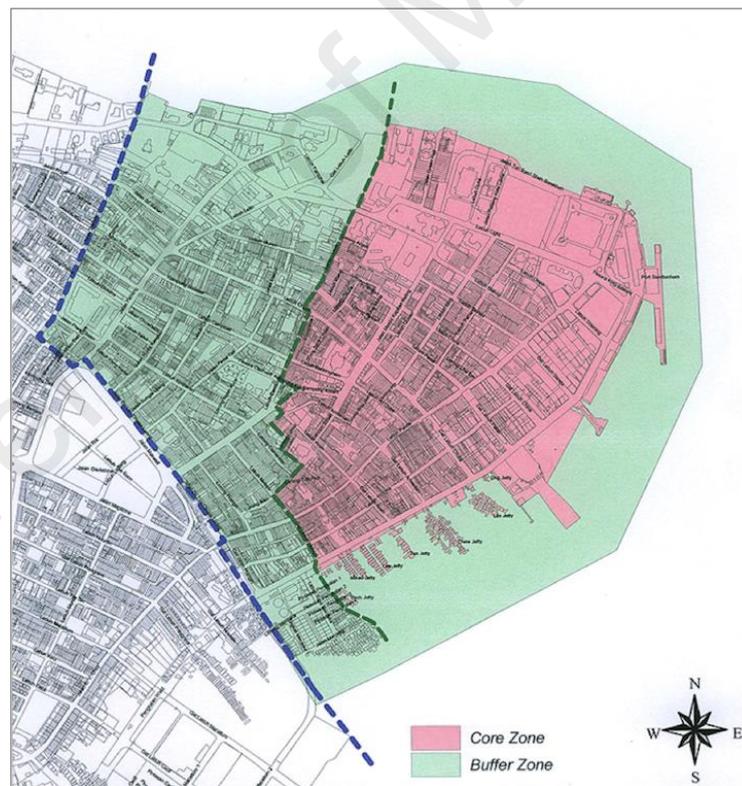


Figure 7.6: Map of George Town with the core and buffer zone indications

Source: George Town World Heritage Incorporated (2014)

This research takes Melaka and George Town as exploratory examples in order to understand the whole conservation system in relation to its approaches in managing the

historic towns in Malaysia. Drawing upon the outcomes of the exploratory examples, this study could try to generalise the effectiveness of the incentives programme implemented in the selected traditional villages which coincidentally are located within the core and buffer zones of those two historic cities. Hopefully, it would develop an understanding towards how the application of the cultural heritage conservation might influence the inhabitants of the selected traditional villages in Malaysia. In the section of this thesis that follows, it will further discuss the effectiveness of the incentives programme that has been implemented in the two cities' case studies in this country.

7.9 Case Studies

The study areas for Malaysia consists of three locations, namely the Morten Village and Chitty Village located in Melaka, and the Clan Jetty Village, located in George Town (**Figure 7.7**).



Figure 7.7: Location of the Morten, Chitty and Clan Jetty Village in Malaysia

The selection of these three villages was based on a fact that the Morten, Clan Jetty and Chitty Villages represent the unique traditional settlements of the three major races of the country which is the Malay, Chinese and Indian respectively. It is also important to note that these traditional villages are located in a vicinity of the core and buffer zones

of Malaysia's historic towns of Melaka and George Town which were inscribed by UNESCO under serial nomination as the cultural sites known as the Historic Cities of the Straits of Malacca in 2008. In this regard, the differences between these three villages in terms of its social and cultural setting should be explored in order to understand the survival issues and challenges of these unique urban village communities in Malaysia.

7.9.1 Morten Village

Morten Village or *Kampung Morten* (in Malay), is the only Malay village of its kind in Malaysia. Situated in the heart of Melaka city, the village with over 600 residents is the most outstanding Malay enclave with the meandering Melaka river flowing besides it (Figure 7.8).



Figure 7.8: Kampung Morten consists of more than 80 typical traditional Malay houses with the Melaka River acting as the border between the village and the city

It is a fine example of a typical Malay village locked in the midst of modern development but lingering on with its own past history. A majority of the village houses are of the typical Melaka style and are both colourful and unique. Taking a walk around

the village one will immediately notice the well-kept gardens and compounds with children visible everywhere, a reflection of its lively yet excluded existence.

According to Wee (1999) the Morten Village was named after the British Land Commissioner, F. J. Morten who had contributed to the opening of the village. However, the village was founded around the 1920s by a local man, Othman Mohd. Noh. Surrounded by skyscrapers and roadways, Melaka River is the only barrier that protects the tranquility of the village from the hustle and bustle of the modern commercial world on the opposite banks. Retaining the traditional Malay architecture, the peaceful village is claimed to be a living museum (**Figure 7.9**). Most of the residential houses there are fenceless, which means that visitors can actually take a very close look at the village households and feel the daily lives of the community as one passes by.



Figure 7.9: A typical Malay house with tiles staircase in Kampung Morten, Melaka

7.9.2 Chitty Village

On the other hand, the Chitty Village is situated in Gajah Berang, Melaka a home for over 200 residents who call themselves the ‘Chitty’ or *Hindu Peranakan* (**Figure 7.10**). According to Moorthy (2009) ‘Chitty’ means merchant in the Tamil language. The Chitties are descendants of the male Hindu traders from Kallinga in South India who

came to Melaka 500 years ago in the 16th century. According to Dhoraisingam (2006) while in Melaka the Indian merchant bachelors had to remain for months waiting for the change of the monsoons before they could sail home to India.



Figure 7.10: Bird view of the Chitty Village located at Gajah Berang, Melaka
Source: Melaka World Heritage Office (2011)

As the journey between India and Melaka often took a long time, many of the merchants managed their businesses and lived in Melaka by bartering for products such as gold, spices and porcelain. Whilst living and trading in Melaka the traders who travelled from India without womenfolk began to marry the local women. They intermarried with local women in Melaka – the Malays, Javanese, Batak and Chinese (Noriah Mohamed, 2009). Both the Morten Village and Chitty Villages were enacted under the Melaka State Government law the Preservation and Conservation of Cultural Heritage Enactment, 1988.

According to Raja (2006), the community is best referred to as the “Chitty”. The term has been used in all official documents since the Dutch era in Melaka in 1786. This community has been using the local Malay dialects as their mother tongue and the cultural assimilation into the Malay sub-culture can now be seen from its language,

clothing, food and some of the art forms (**Figure 7.11**). There are at present about 20 families living in the Chitty Village in Gajah Berang. Dhoraisingam (2006) has noted that “Gajah Berang is always a source of inspiration for the Chitty to sustain their distinct culture” (**Figure 7.12**). Those with better education have migrated from Melaka to other cities such as Kuala Lumpur, Penang and Singapore for better paid jobs and positions. At present it is estimated that there are around 5,000 Chitties in the whole of Malaysia and in Singapore (Raja, 2006). **Figure 7.13** shows a photo of a typical Chitty community house in Gajah Berang, Melaka.



Figure 7.11: The Chitty cultural assimilation into the Malay sub-culture can be seen here from its clothing, language, food and some of the art forms



Figure 7.12: The arch gate welcoming the visitors to the Chitty Village located in Gajah Berang, Melaka



Figure 7.13: A typical Chitty community house in Gajah Berang, Melaka

7.9.3 Clan Jetty Village

The Clan Jetty Village that spreads along the waterfront of Weld Quay in George Town city, represents a unique settlement by Chinese immigrants who share common historical, geographical and lineage origin (Hockston & Tan, 2011). These clusters of wooden houses were built by the Chinese poor immigrants who worked near the port during the nineteenth century (**Figure 7.14**).



Figure 7.14: Clusters of wooden houses at the Clan Jetty Village which were built by the Chinese poor immigrants who worked near the port during the 19th century

These immigrants migrated from the south-eastern coast of China, known as the Fujian Province. Their ancestors came from small coastal communities in Fujian and were mostly fishermen and gatherers of oysters. Due to the hardship in their homeland during the mid-19th century, they later brought their families over and made this waterfront their home (L. H. Chan, 2002)). A clan jetty is a village built on silts and the name of the jetty is named after the last name of the clan. Today, there are still five clan jetties along the waterfront, from south to north: Lim Jetty, Chew Jetty, Tan Jetty, Lee Jetty and Mixed Clan Jetty. Collectively these jetties are what remain of George Town's waterfront communities. Each jetty comprises of a row of houses linked by planked walkways over the water (**Figure 7.15**).



Figure 7.15: Row of houses in the Clan Jetty Village linked by planked walkways over the water

The timber jetty housing, numbering 249 premises, built on stilts on the seashore, spread over an area of approximately 16.8 acres. The houses were arranged in a 'fishbone' layout with the jetty built of timber planks serving as a major spine for access and communication (**Figure 7.16**). According to the State Government of Penang (2008), since 1969, the residents have been given special permission to occupy the site in the form of 'Temporary Occupation Licence' (TOL) for each of the premises they

occupy. Because of their long history, the jetties are now located within the core heritage area of George Town . As Ng (2013) noted, Clan Jetties is a significant place both as a tourist magnet as well as a place with rich natural and cultural heritages (Figure 7.17).



Figure 7.16: Satellite view of the Clan Jetty Village with the ‘fishbone’ layout



Figure 7.17: The Clan Jetty Village symbolises a piece of Penang’s history and significantly contributing to the rich cultural heritage

Having been a home on stilts on the shores for the Clan Jetty communities for more than a century up till now, the village has withstood the test of time and a strong

testament of the living heritage for George Town. Chan (2011) has found that the challenges faced by the unique community are among others flimsy structures that need repairs, the migration of younger clan members elsewhere, lack of government funding, dwindling income of fishermen, pollution and poor environmental conditions, poor sanitation as well as social problems. The study continues with a description of the in-depth empirical findings on the incentives programme provision in the three traditional settlements in Malaysia.

7.10 The Incentives Programme: The Empirical Findings

Ever since Melaka and George Town cities were inscribed with the World Heritage Site status in 2008, there have been numerous efforts undertaken by their state authorities to implement incentives programmes in order to preserve their gazetted heritage villages within the cities. In relation to this research study, numerous incentives programmes have been created with either financial or non-financial means by the Malaysian government to help in preserving the heritage villages. At the three selected sites, 97% of the respondents in Morten have reported that the house received financial incentives from the authorities. However, none for the respondents in the Chitty and Clan Jetty Villages have received any such incentives.

7.10.1 Morten Village

In the Morten Village, about RM2 million has since been allocated by the Federal Government, via the Ministry of Culture, Arts and Tourism (recently known as the Ministry of Tourism and Culture) in order for them to standardise the roofings of more than 80 houses in 2000. Besides that, the beautification programmes had been carried out so as to enhance its aesthetic appeal. The most significant aid was for house

renovation where selected old Malay houses have undergone renovation mainly to its main structure, walls, windows, roofs and stairs (**Figure 7.18**). Other aesthetic efforts provided by the Government consisted of the improvements of the pedestrians walkways beautification, tree planting along the river and streets, outdoor street lamps, installation of roof lamp, landscape, signages, the arch gate and other public utilities.



Figure 7.18: Traditional houses in the Morten Village with typical Malay architecture

As part of revitalizing the landscape efforts by the Melaka Historic City Council (MBMB), steel railings with attractive designs were erected along the facade facing the Melaka River for the safety of the villagers and visitors (**Figure 7.19**). Technical assistance for the restoration of the traditional Malay houses involved the maintenance and repair of their structures and facades. This was administered by the Melaka Museums Corporation using the funding allocated by the Conservation and Restoration Trust Fund from 2001 to 2010 (**Table 7.5**). Obviously, the restoration project benefitted the recipient house owners. A majority of them received financial support, approximately RM10,000.00 each in 2001. The highest sum distributed in 2010 and 2008 amounted to RM64,550.00 and RM46,500.00 respectively.

Table 7.5: Value of financial allocations to the house owners in the Morten Village by the Conservation and Restoration Trust Fund (2001-2010)

	Project	Owner	Year	Total (MYR)
1.	Restoration of house	Mr. Rahim B. Hj. Hashim	2001	10,000.00
2.	Restoration of house	Mr. Ibrahim B. Panjoor Packir	2001	10,000.00
3.	Restoration of house	Mr. Abdullah B. Jaafar	2001	10,000.00
4.	Restoration of house	Mr. Ali B. Abd. Ghani	2001	10,000.00
5.	Restoration of house	Mr. Mazlan B. Md Natar	2001	10,000.00
6.	Restoration of house	Mrs. Khatijah Bt. Hashim	2001	10,000.00
7.	Restoration of house	Mrs. Fatimah Bt. Mahabot	2001	10,000.00
8.	Restoration of house	Mr. Md. Nor B. Hj. Ali	2001	10,000.00
9.	Restoration of house	Mr. Yaakob B. Sidang Said	2001	10,000.00
			2010	64,550.00
10.	Restoration of house	Mr. Abdullah B. Tambi Husin	2001	10,000.00
11.	Restoration of house	Ms. Juriah Bt. Ismail	2008	46,500.00

Source: Melaka Museums Corporation (2014).



Figure 7.19: The Morten Village was given incentives to standardize the roofing, improved streetscapes in order to enhance its aesthetic appeal

In addition, in 2008, the Melaka Historic City Council, through their Engineering Department granted the Morten Village with supporting funds for the repair and beautification programmes (**Table 7.6**). Over RM3 million funds were allocated for the traditional Malay house repairs in the Morten Village involving 80 units of properties

along the Melaka river. The assistance was provided largely in the form of exterior repairs, roof maintenance and structural defects. Moreover, the beautification programme has also involved the installation of “LED rope light” on the roof-tops of the 80 units of these houses with a total allocation of RM248,500.00 in order to showcase an outstanding view of the Malay *kampung* during night time. In 2009, the incentive with a total allocation cost of RM990,761.00 was provided for upgrading the drainage, landscape and pedestrian walkways by installing decorative street lamps. In addition, in 2011 the designated heritage village of Kampung Morten has been given a launching grant of RM50,000 in order to start a mini cultural museum. The Tourism Promotion Unit of the Melaka State Economic Planning Unit has disbursed RM100,000 to the community in order to improve tourist facilities such as parking areas and a cultural performance stage in this village (UNESCO, 2011a).

Table 7.6: Supporting funds for repair and beautification programmes in the Morten Village

Year	Project name	Number of units involved	Total cost (RM)
2008	House repair along the river (facade) with the ‘design and built’ concept	80	3,999,880.00
2008	Installation of “LED rope light” for houses facing the river	80	248,500.00
2009	Upgrading the drainage, landscape and pedestrian walkways, decorative street lamps installation	-	990,761.00

Source: Melaka Historic City Council (2014)

7.10.2 Chitty Village

On the other hand, the researcher has found that the Chitty Village has also received funds from the government to upgrade their tourists facilities in 2009 (**Table 7.7**). The total value of the financial support was RM499,350.00. The grants were used particularly to upgrade the performance hall, outdoor street lamp installations, village

road maintenance and drainage repairs and they were completed in 2010. In order to ensure the sustainability of the intangible heritage, in 2011 Melaka Museums Corporation (PERZIM) has also allocated RM20,000 to the Chitty communities to set up and train cultural troupes comprising the local youths (UNESCO, 2011a).

Table 7.7: Supporting funds for upgrading tourists facilities in the Chitty Village in 2009

Project	Total cost (RM)
To upgrade the performance hall, outdoor street lamp installations, village road maintenance and drainage repairs	449,350.00

Source: Melaka Historic City Council (2014)

7.10.3 Clan Jetty Village

Comparing the three case study villages, it can be seen that the Clan Jetty Village houses look older and depleted. Clan Jetties are built with wood on wooden stilts. Consequently, many structures are now weak and require regular repairs and maintenance. Recently, it was reported that RM300,000 had been spent by the state authority on repairing the walkways in the Chew Jetty and RM150,00 for the Lee Jetty (**Table 7.8**). As observed by the researcher, the basic utilities such as water supply and electricity were supplied to them with fire hose reels and street lamps installed in the common areas.

Table 7.8: Total allocations for the repairs of planked walkways by the Penang State Government

Type of repairs	Total (MYR)*
1. Replacement of half of the total walkways in Chew Jetty	RM300,000
2. Repairs on the damaged walkways in Lee Jetty	RM150,000

Note: *Average allocations quoted due to insufficient statistical records by Ms. Tan, YB Lay Keng Ee Service Centre, Democratic Action Party (DAP), Penang.

7.11 Methodology and Respondents' Characteristics

In this research, a mixed methods approach of concurrent triangulation designs was employed by performing document reviews, observations, structured interviews and a questionnaire survey involving residents in the three villages in Malaysia namely the Morten, Chitty and Clan Jetty Villages. This study has employed a mixed methods approach by using a questionnaire survey on the residents as well as through interviews involving officials and local village leaders of the three villages situated in Melaka and George Town. A two-stage cluster sampling was used in order to filter the optimal respondents, who had been found to have benefited from the incentives provided by the authorities.

The survey data were collected in March and April 2014, with the master questionnaire written in the Malay language. The questions were a combination of multiple-choice questions, followed by open-ended queries. For instance, respondents were asked about the types of incentives they had received, their perceptions on the effectiveness of the current incentives policy and their real needs for the educational training for the cultural heritage conservation. The selection of the respondents was based on the following criteria: (i) residents who had benefited from the heritage incentives from the authorities, and (ii) residents who were residing permanently at the settlements. The samples were filtered based on the screening questions, whether or not they have had ever received any incentives or financial support from the authorities with regards to the conservation of their cultural heritage.

In addition, for the face-to-face interviews, the researcher visited the selected homes of the respondents and explained the purpose of the study. Each interview lasted approximately 30 minutes to 1.5 hours. Many researchers have argued "How large does

the sample size have to be?”. Groves et al. (2009) have found that the sample should permit conclusions to be made with a level of uncertainty within the cost constraints of the survey. However, Hogg and Tanis (2006) have explained that the minimum sample size for robust hypothesis testing for instance, the *t*-test and ANOVA is 30 samples. The researchers have stressed that this might be sufficient depending on the confidence interval requirements. Overall in total, 200 set of questionnaires were distributed but only 103 returned. As a result of the groundwork surveys, a total of 45 respondents from the Morten Village, 18 respondents from the Chitty Village and 40 respondents from the Clan Jetty Village have successfully answered the questionnaires (**Table 7.9**).

Table 7.9: Demographic profile of the Morten, Chitty and Clan Jetty Village

Demographic Profile	Morten	Chitty	Clan Jetty
Population	630	255	950
Number of households	98	23	150
Total area	12 acre	4 acre	16.8 acre
Number of incentive recipients	80	None	None
Number of samples	45	18	40

In order to attain a holistic view, one-on-one interviews were also carried out with the officials of the Department of National Heritage, the Melaka Historical City Council (MBMB), Penang Island Municipal Council (MPPP), the Melaka World Heritage Office (MWHO), George Town World Heritage Inc. (GTWHI), and the Melaka Museums Corporation (PERZIM). The researcher also undertook on-site interviews with groups of specialists (including academicians, architects and curators), cultural reference groups (including community leaders, heritage managers, cultural groups, craftsmen, the private sector and the NGOs) for the purpose of designing the instrument for the study (**Table 7.10**). A total of 35 interviews were conducted by the researcher in order to obtain their feedbacks. The open-ended instruments in the form of a questionnaire was prepared based on these feedbacks so as to investigate the state of the

art, how and in what ways the incentives mechanism might be implemented for the benefits of the community in these three historic villages.

Table 7.10: Respondents who participated in the structured interview (Malaysia)

No.	Respondents	Position	Name of Organisation	Date of Interview
Heritage/Local Authority				
1.	Mr. Rosli B. Hj. Noor	Director	Melaka World Heritage Office	14.03.2014
2.	Mr. Johar B. Kadis	Southern Regional Head	Department of National Heritage	17.03.2014
3.	Datuk Hj. Khamis B. Hj. Abas	Managing Director	Melaka Museums Corporation (PERZIM)	21.03.2014
4.	Mrs. Erne Bt. Hamsah	Architect (Conservation)	Heritage Unit, Melaka Historical City Council (MBMB)	27.03.2014
5.	Ms. Suryati Bt. Sunumiah	Asst. Architect (Landscape)	Landscape and Urban Beautification Dept, Melaka Historical City Council (MBMB)	27.03.2014
6.	Mrs. Fadlina Bt. Mohni	Asst. Director (Engineering)	Engineering Department, Melaka Historical City Council (MBMB)	27.03.2014
7.	Mrs. Latifah Bt. Abdul Latif	Draftsman	Melaka Museums Corporation (PERZIM)	31.03.2014
8.	Mr. Mohd. Razif B. Mohd Yusoff	Engineer	Heritage Department, Penang Island Municipal Council (MPPP)	09.04.2014
9.	Mr. Azzimi B. Saidin	Assistant Director	Department of Land and Mines Penang (PTG)	09.04.2014
10.	Mrs. Lim Chooi Ping	General Manager	George Town World Heritage Inc.	09.04.2014
11.	Ms. Neoh Siew Yin	Deputy Director	Department of Town and Country Planning, Penang	03.06.2014
12.	Mr. Muhamad Azrai Bin Mohamad Zaini	Asst. Director	State Economic Planning Unit (EPU), Penang	03.06.2014
13.	Mr. Safirol Iman Bin Pisal	Head of District	Office of Land and District	03.06.2014
14.	Mrs. Normazlin Bt. Kamsin	Curator	Department of National Heritage	04.06.2014
15.	Mrs. Maimunah Mohd Sharif	Governor	Seberang Perai Municipal Council	04.06.2014
16.	Mrs. Nurkadijah Bt. Abdul Khalif	Executive Officer	Ministry of Tourism and Culture Melaka	21.03.2014
17.	Mrs. Nurul Atiah Shahirah Bt. Umtam	Executive Officer	Ministry of Tourism and Culture Melaka	21.03.2014
18.	Mr. Raman a/l Doraisamy	Fire Officer	Fire and Rescue Department Lebuh Pantai, Penang	30.05.2014
19.	En. Mohd. Rozairi Bin Abdul Rahim	Fire Officer (Head)	Fire and Rescue Department Lebuh Pantai, Penang	30.05.2014
Cultural Reference Group				
20.	Mr. K. Nadarajan Raja	Chitty Community	Chitty Living Gallery	13.03.2014
21.	Mr. Abdullah B. Thamby Husin	Village Head	Morten Village	13.03.2014

22.	Mr. Suppiah Pillay a/l Kandasamy Pillay	Chitty Artistan	Chitty Village	15.03.2014
23.	Mr. Supramania Pillay	Village Head	Chitty Village	16.03.2014
24.	Mrs. Noriah Binti Ahmad	Dance Instructor	Institut Seni Malaysia Melaka	18.03.2014
25.	Drs. Mohd Nasruddin Bin Abd Rahman	Managing Director	Institut Seni Malaysia Melaka	18.03.2014
26.	Mr. Shaari B. Mat Saod	Managing Director	NTQT Sdn Bhd	20.03.2014
27.	Mr. Baser B. Ali	Craftman	Kampung Morten	20.03.2014
28.	Mr. Lee Eng Leong	Community Head	Clan Jetty Village	07.04.2014
29.	Mr. Chew Hock Eam	Community Head	Clan Jetty Village	07.04.2014
Specialist				
30.	Mr. Clement Liang	Hon. Secretary	Penang Heritage Trust	08.04.2014
31.	Mrs. Khoo Salma Nasution	President/Manager	Penang Heritage Trust/Areca Books	10.04.2014
32.	Prof. Dr. Chan Ngai Weng	Professor	University Science of Malaysia	14.04.2014
33.	Ms. Veronica Liew	Ex-Programme Manager	Think City Sdn Bhd	16.04.2014
34.	Prof. Dr. A. Ghafar Ahmad	Professor	University Science of Malaysia	29.05.2014
35.	Ms. Ng Hooi Seam	Grants Programme Manager	Think City Sdn Bhd	03.06.2014

7.12 Social and Economic Profile

Based on the survey, the gender breakdown of the respondents was 53% male and 47% female in Morten, 56% male and 44% female in the Chitty Village while there were 65% male and 36% female in the Clan Jetty Village (**Table 7.11**). The most representative group in the Morten Village and Clan Jetty Village was 51-60 years (27%) but 61-70 years for the Chitty Village (22%). For the Morten and Chitty Villages, approximately 11% and 22% of the respondents were above 70 years old respectively.

Overall, a majority of the respondents from the study areas had formal education with only less than 12% had no formal education respectively. About more than half in the

three villages had attended secondary school; but only 9% respondents in Morten Village attended university and none for both Chitty Village and Clan Jetty Village.

Comparing their socio-economic status, the income for the residents' in Clan Jetty Village was found to be relatively lower than their counterparts in the Morten Village and Chitty Village. Based on **Table 7.11**, it shows that majority of the respondents in Morten Village (40%) received a monthly income between RM1,000 to RM1,499. In the Morten those who earned between RM2,500 to RM2,999 were 9%, followed by RM500 to RM999 (16%). For those who earned monthly income below RM499 are relatively high with 11% out of the population. In Chitty Village the average monthly income for its residents was in the range of RM1,000 to RM1,499. Meanwhile in the Clan Jetty Village, respectively average 13% of their residents earned in the range of RM1,000 to RM1,499 and RM2,000 to RM2,499 per month. Surprisingly, for Chitty Village and Clan Jetty Village almost 28% and 33% of the respondents were earning below RM499 per month respectively. They are considered as hardcore poor in Malaysia.

The employment structure could give a good indication of the socio-economic profile of its residents. It can be seen from **Table 7.12** that the respondents in the Morten Village were involved in various occupations namely own-business (38%), housewife (20%), homestay operator and pensioner (both 11%), government (8%), private (6%) and trishaw operator (4%). However, the types of employment were slightly different in the Chitty Village, with a majority of them involved in the private sector (39%), pensioner (33%), housewife (22%) and the government sector (6%). On the other hand, at the Clan Jetty Village, out of the 40 respondents, about 28% were involved in own-

business, fishermen (18%), housewife (13%), pensioner (10%), private (8%) and others (5%).

Table 7.11: Respondents' social and economic profile (Malaysia)

Profile	Morten (45)	Chitty (18)	Clan Jetty (40)
	Frequency (%)	Frequency (%)	Frequency (%)
<u>Gender</u>			
Male	24 (53.3)	10 (55.6)	26 (65.0)
Female	21 (46.7)	8 (44.4)	14 (35.0)
<u>Age</u>			
Below 20 years	1 (2.2)	0	2 (5.0)
20-30 years	5 (11.1)	1 (5.5)	2 (5.0)
31-40 years	7 (15.6)	3 (16.7)	9 (22.5)
41-50 years	6 (13.3)	3 (16.7)	7 (17.5)
51-60 years	12 (26.7)	3 (16.7)	16 (40.0)
61-70 years	9 (20.0)	4 (22.2)	4 (10.0)
Above 70 years	5 (11.1)	4 (22.2)	0
<u>Education Level</u>			
University	4 (8.9)	0	0 (0)
College	1 (2.2)	4 (22.2)	1 (2.5)
Secondary School	28 (62.2)	9 (50.0)	21 (52.5)
Primary School	11 (24.5)	3 (16.7)	16 (40.0)
No Formal Education	1 (2.2)	2 (11.1)	2 (5.0)
<u>Monthly Income* (RM)</u>			
Below RM499	5 (11.1)	5 (27.8)	13 (32.5)
RM500 to RM999	7 (15.6)	1 (5.6)	2 (5.0)
RM1,000 to RM1,499	18 (40.0)	6 (33.3)	5 (12.5)
RM1,500 to RM1,999	2 (4.4)	3 (16.7)	4 (10.0)
RM2,000 to RM2,499	2 (4.4)	1 (5.6)	5 (12.5)
RM2,500 to RM2,999	9 (20.0)	1 (5.6)	2 (5.0)
RM3,000 to RM3,499	1 (2.2)	1 (5.6)	2 (5.0)
RM3,500 to RM3,999	1 (2.2)	0	0
Private and confidential	0	0	7 (17.5)

*Equivalent to US\$1.00 per RM3.00 (Currency exchange based on November 2014 rate).

Table 7.12: Respondents' types of occupation

Types of occupation	Morten (45 respondents)	Chitty (18 respondents)	Clan Jetty (40 respondents)
Government	4 (8%)	1 (6%)	0
Private	3 (6%)	7 (39%)	3 (8%)
Own-business	17 (38%)	0	11 (28%)
Trishaw operator	2 (4%)	0	0
Fishermen	0	0	7 (18%)
Homestay operator	5 (11%)	0	0
Pensioner	5 (11%)	6 (33%)	4 (10%)
Housewife	9 (20%)	4 (22%)	5 (13%)
Others	0	0	2 (5%)
NA	0	0	8 (18%)
Total	100.0	100.0	100.0

7.13 Residents' Perception of the Incentives Programme

This present study was conducted in order to address an overarching question, which was whether incentives programmes that have been formulated for the local community villages were found to be suitable and effective for their aspirations and real needs. The following analysis has attempted to fathom the residents' perception of the effectiveness of the current incentives policy by using the Bennett's programme evaluation method. By using the five-point Likert scale, respondents were asked whether they agreed or disagreed with the statements pertaining to their satisfaction or dissatisfaction towards the incentives *programme's inputs* (how participants perceive the resources of the programme), *programme's activities* (how participants react to the events or activities conducted), *programme's participation* (the extent to which participants were involved), *programme's reactions* (how participants react to the programme's interest), *programme's learning* (the extent to which participants acquired knowledge), *programme's actions* (how participants react to the decision taken) and *programme's impact* (the overall benefits).

Table 7.13 shows a summary of the mean scores of the incentives programme evaluation by the residents of the three heritage villages. For the Morten Village, the mean scores ranged from 2.73 to 3.95, with an overall mean of 3.53. Among the seven factors of the incentives programme's evaluations, *programme's participation* and *programme's inputs* had the highest mean score with a value of 3.95 and 3.89 respectively, followed by the *programme's actions* (3.66) the *programme's reactions* (3.51), the *programme's learning* (3.50), the *programme's activities* (3.44), and the *programme's impact* (2.73).

Table 7.13: Mean scores for the incentives programme evaluation of Morten, Chitty and Clan Jetty

Incentives Programmes Evaluation	Case Study		
	Morten (Mean)	Chitty (Mean)	Clan Jetty (Mean)
Programme's Inputs	3.8889	3.4444	2.9083
Programme's Activities	3.4356	3.2000	2.8550
Programme's Participation	3.9481	3.5926	3.0333
Programme's Reactions	3.5111	3.3889	2.8000
Programme's Learning	3.4963	3.2037	2.9500
Programme's Actions	3.6593	3.3704	2.9250
Programme's Impacts	2.7333	2.8056	2.9000
Total Mean	3.5247	3.2865	2.9102

Note: Mean score value approximately close to 5 indicates a degree of commitment

For the Chitty Village, the mean score value ranged from 2.81 to 3.59, with an overall mean score at a moderate 3.29. The highest mean score for the incentives programme's evaluation in the Chitty Village was for the *programme's participation* with an average of 3.59, followed closely by the *programme's inputs* (3.44), the *programme's reactions* (3.39), the *programme's actions* (3.37), the *programme's learning* (3.20), the *programme's activities* (3.20), and the *programme's impact* (2.81). The results have demonstrated that the incentives programme in these two villages had been accorded some degrees of commitment. However, continuous improvement by the authorities should be focused more on the programme's impact which scored the lowest.

As for the Clan Jetty Village, the overall mean score was the lowest as compared to the mean scores of the Morten and Chitty villages with the mean value at 2.91. Of this village, the highest mean score for the incentives programme evaluation was for the *programme's participation* with an average of 3.03, followed by the others with an average mean score below 3.00 point for example the *programme's learning* (2.95), the *programme's actions* (2.93), the *programme's inputs* (2.91), the *programme's impacts* (2.90), the *programme's activities* (2.86), and the *programme's reactions* (2.80).

The following evidences have been recorded by the researcher after listening to the villagers' voices on the incentives programme. With rapid urbanization, one respectable respondent from the Morten Village stated that: *"We really missed the 'kampung' environment that we had over the last 40 years being the only fishermen village in the city. Back then, our village was surrounded by nature – trees and the river. Now all of the natural features have disappered due to urbanisation. The 'ugly big giant' (the skyscraper) across the river had make our lives uneasy and inconvenient. It has really spoilt the scenery of our 'kampung' which was really pleasant before urbanisation came"* (Figure 7.20). He further added, *"The government has undertaken conservation measures since 2000 in order to preserve the traditional Malay houses. Initially, many of the houses have been repaired and the new roofs were installed with the help of the government. The budget for restoration projects was granted by the city council. But it was centrally controlled. Yet we had no say in it. And after fourteen years have passed, why now there are no more proactive actions taken by the government to support and maintain our heritage village?"* (Personal communication, March 12, 2014).



Figure 7.20: The 'ugly big giant' (as described by the respondents) which is just across the river bank of the Morten Village which has now dominated the village skyline

Furthermore, one respondent has pointed out that: *“Appointed contractors installed the new roofs, timber walls and windows for our properties. However, the quality of the workmanship is found to be poor. For instance, after they had finished the renovation, we again faced other problems such as some roofs were leaking; there were gaps in between the timber wall arrangement, the windows they installed did not fit and could not be closed easily. The poor workmanship is really unacceptable and we are not truly satisfied because they did everything in a hurry. The contractors ignored our feedback about their workmanship”* (Personal communication, March 17, 2014). Another respondent commented that: *“The materials that they used were of a low quality. Some of the timber planks used were recycled and had been used before. They just fitted them for the sake of the repairs. Even for the floors, the planks they used were not planed and not smooth. I’ve to cover them up with mats”* (Personal communication, March 18, 2014).

Moreover, one of the residents in the Chitty Village has pointed out that: *“[...] what concerns me most is that the government is not doing enough to protect our land from the urbanization pressure. Our land here used to be a playground for children enjoying our traditional games such as ‘congkak’, ‘galah panjang’, ‘ketenteng’, ‘gasing’, ‘layang-layang’, ‘guli’ and ‘batu seremban’. This is the place where we grew up with laughter and joy. What has happened now is really disappointing. Our village is surrounded by ‘urban jungles’. Nature is disappearing fast”* (Personal communication, March 15, 2014).

The researcher also recorded the Clan Jetty Village residents’ views on the incentive programme in their village. As pointed out in the previous section, this village has been given some allocations by the state government in order to improve the walkaways,

installation of the fire extinguishers and the street lamps. Despite these improvements, one respondent in Clan Jetty Village has expressed his disappointment: “No improvement in our quality of life. Government only provides us with walkaways, no incentives were given to repair our houses. I think it’s about time for the government to help us preserve this historic village” (Personal communication, April 6, 2014).

The next part of the analysis of this study involved the ANOVA test analysis for the entire incentives programme evaluation by the residents of the three villages (**Table 7.14**). The ANOVA test was carried out in order to identify the differences in perception towards the *programme’s inputs*, *programme’s activities*, *programme’s participation*, *programme’s reactions*, *programme’s learning*, *programme’s actions*, *programme’s impact*, and the overall perception towards the incentives programme amongst residents in the Morten, Chitty and Clan Jetty Villages. The full data are presented in Appendix G.

Table 7.14: Summary of Levene’s Test and ANOVA of the Morten, Chitty and Clan Jetty

Program’s Evaluation	<i>p</i> -value (Levene’s Test)	Assumption of Homogeneity of Variances	<i>p</i> -value (ANOVA)	Significant Difference
Programme’s Inputs	0.572	Yes	0.000	Yes
Programme’s Activities	0.040 (Welch)	No	0.031	Yes
Programme’s Participation	0.080	Yes	0.000	Yes
Programme’s Reactions	0.225	Yes	0.010	Yes
Programme’s Learning	0.058 (Welch)	Yes	0.054	No
Programme’s Actions	0.213	Yes	0.004	Yes
Programme’s Impacts	0.783 (Welch)	Yes	0.798	No
Overall	0.216	Yes	0.006	Yes

It is apparent from the above table that there was a statistically significant difference in their perception of the *programme’s inputs*, *programme’s activities*, *programme’s participation*, *programme’s reactions* and *programme’s actions* and the overall

perception towards the incentives programme amongst residents in the Morten, Chitty and Clan Jetty Villages. However, the ANOVA showed that the *programme's learning* and *programme's impacts* results were not statistically significantly different.

Post-hoc comparisons using the Tukey HSD test have indicated that only the Morten and Clan Jetty Villages were significantly different from one another at the $p < 0.05$ level. The study found apparent differences for the programme evaluation with the programme's inputs, activities, participation, reactions and actions. According to the table shown in Appendix G, the residents' perception towards the five significantly different variables in Morten was found to be greater than that from the Clan Jetty Village.

The actual difference found in the perception towards the *programme's inputs, activities* and *participation* between the two study areas (Morten and Clan Jetty) was small, based on Eta squared (below 0.01). According to Pallant (2010) Eta squared was calculated using the formula below:

$$\text{Eta squared} = \frac{\text{Sum of squares between groups}}{\text{Total sum of squares}}$$

The guidelines for interpreting this value are:

- 0.01 = Small effect
- 0.06 = Moderate effect
- 0.14 = Large effect

Meanwhile, the magnitude of the difference in the means of perception towards the *programme's reactions* and *actions* were found to be moderate with Eta squared value of 0.09 and 0.11 respectively.

In comparison, the village participants were asked: ‘Was the distribution of incentives to the local communities fair and justified?’. Contrary to expectations, nearly half of the respondents in the Morten Village (49%) perceived that the amount of distribution was acceptable (**Figure 7.21**). However, about 72% and 64% of the respondents in the Chitty and Clan Jetty Village respectively felt an uncertain response towards this issue. Despite this uncertain view, one respondent in the Chitty Village has expressed his opinion as follows: *“The government has to provide us with the financial assistance in order to maintain our homes as they are becoming dilapidated. They have to assist us with such financial assistance that they had provided to the Morten Village as both of these two villages had been gazetted as the Heritage Villages in Melaka at the same time”*. He added: *“Consciousness is there, but no financial support has been given to the Chitty communities”* (Personal communication, March 18, 2014). Another respondent from the Clan Jetty Village commented: *“No financial incentives were given to us so far to conserve our property. It was not merely on the infrastructures development per se. However, the government should help us by all means to repair our houses”* (Personal communication, April 7, 2014).

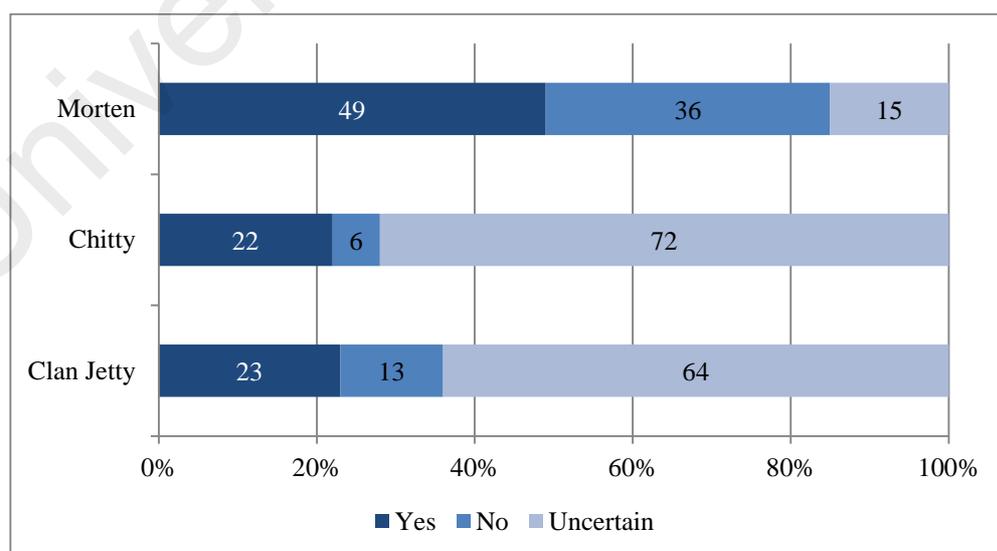


Figure 7.21: Percentage of residents’ perception of the justification of the incentives distribution

7.14 Residents' Understanding and Awareness

In this research, the preliminary findings were also examined along with the question “how were the local people concerned with their cultural heritage?”. Variables such as the level of pride, understanding the cultural heritage meaning and awareness of their local history were assessed. The researcher asked the villagers involved in this study: ‘Do you feel proud of your own customs and cultural heritage identity?’. As indicated from **Table 7.15**, all 45 respondents in Morten and 17 out of the 18 respondents in the Chitty Village were found to be proud of their own customs and cultural heritage identity. However, the level of pride among the local communities in the Clan Jetty Village were found to be slightly equal with 25 respondents agreed while another 13 out of 40 respondents felt an uncertain response towards this issue. Perhaps, this reaction could be due to the fact that some residents in the Clan Jetty Village have been experiencing an uncertainty in the tenancy of their premises as a result of the ‘Temporary Occupation Licence’ (TOL) given to them in order for them stay there since their arrival from southern China.

Table 7.15: Respondents' understanding and awareness (Malaysia)

Residents' perception	Frequency			
		Morten	Chitty	Clan Jetty
Proud of your own customs and cultural heritage identity?	Yes	45	17	25
	No	0	1	2
	Uncertain	0	0	13
Total		45	18	40

Table 7.16 indicates the community's level of understanding and awareness of their cultural heritage and traditions. In order to measure the understanding and awareness towards their cultural heritage, the three-point Likert's scale was used in this study. With the mean score values of 2.87 in Morten, 2.89 in Chitty, and 2.38 in the Clan Jetty Village the study found favourable public understanding sentiments with regards to the

meaning of the cultural heritage in these three villages. Meanwhile, respondents in Morten, Chitty and the Clan Jetty Villages were found to indicate that they were aware of their local history, with a mean score value of 2.96, 2.94 and 2.68 respectively.

Table 7.16: Respondents’ understanding and awareness (Malaysia)

Perception indicators	Mean (SD)		
	Morten	Chitty	Clan Jetty
Understanding meaning of cultural heritage	2.87 (0.505)	2.89 (0.471)	2.38 (0.740)
Awareness of local history	2.96 (0.298)	2.94 (0.236)	2.68 (0.572)

Note: Mean score value approximately close to 3 indicates a degree of commitment

7.15 Residents’ Awareness of the Cultural Heritage and Tourism Impacts

Figure 7.22 shows the respondents’ agreement on the importance of preserving their tangible heritage in the Morten, Chitty and Clan Jetty Villages. In order to understand the awareness of the importance of preserving their tangible heritage, the researcher asked the selected villagers to respond to this statement: ‘Are you aware of the importance of preserving the tangible heritage undertaken by the authorities?’.

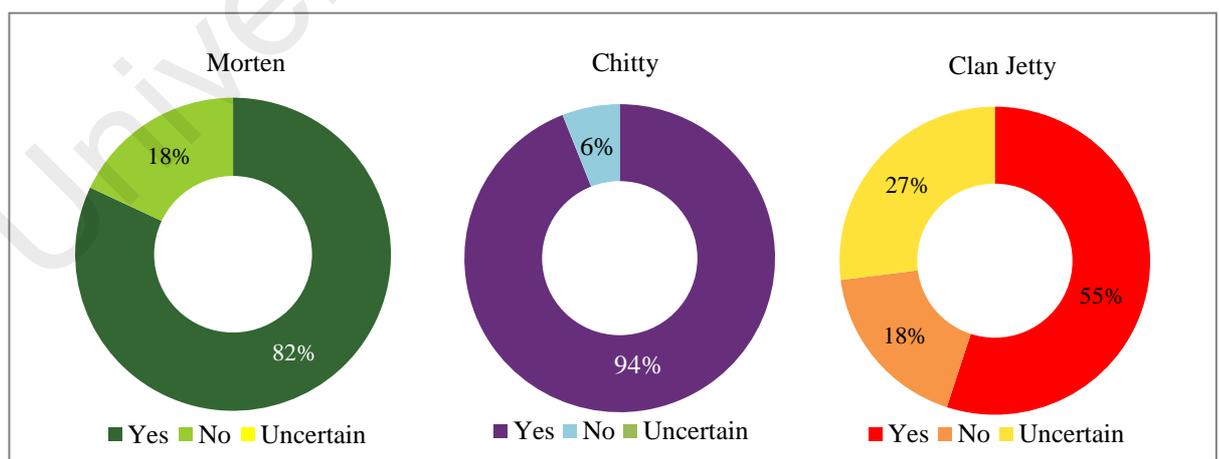


Figure 7.22: Awareness of the importance of preserving the tangible heritage (Malaysia)

The study found that more than 80% of the respondents in the Morten and Chitty Villages were found to fully agree with the importance of preserving their tangible heritage. However, only about 55% of the respondents in the Clan Jetty Village fully agreed with the importance of preserving their tangible heritage. Approximately about 18%, 6% and 27% from Morten, Chitty and Clan Jetty Village respectively did not agree with the statement. Another 27% of the respondents in the Clan Jetty Village perceived an uncertain perception towards this issue. Overall, these results have indicated that the level of agreement in tackling issues pertaining to the tangible heritage conservation among the Morten and Chitty respondents was high when compared to that found in the Clan Jetty Village. This perception could be due to the fact they felt that their village was only ‘temporary’ because it was not granted permanent status.

The survey was also concerned with the importance of preserving the intangible heritage in the three villages. **Figure 7.23** presents the summary results of the awareness of the intangible heritage importance by residents’ in the Morten, Chitty and Clan Jetty Village.

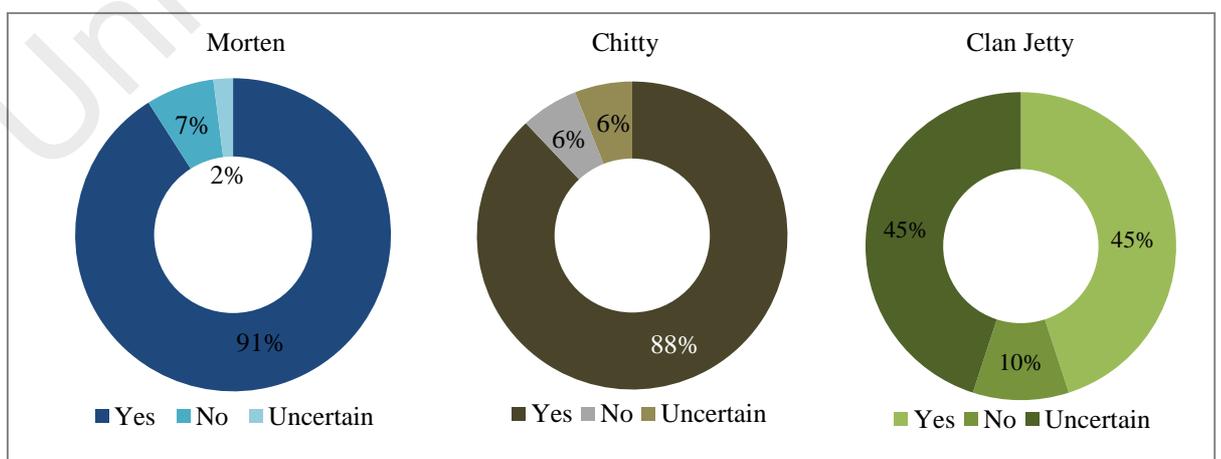


Figure 7.23: Awareness of the importance of preserving the intangible heritage (Malaysia)

The results shows that a majority of participants in Morten and Chitty (about 91% and 88% respectively), agreed with the importance of preserving their intangible heritage. However, only 45% of the participants in the Clan Jetty Village were found to agreed but another 45% of them felt an uncertain perception on the importance concerning the preservation of their intangible heritage, with 10% uncertain.

Stressing on the intangible heritage issues, some of the Malay *pantun* (poetic poem) verses recited by an old Chitty's lady about their future caught the researcher's attention during the survey. She expressed them with this poem:

<i>“Makan sirih tidak berpinang, Pinang ada di Bukit Piatu, Ku tolak kiri ke kanan tidak, Baru ku tau dagang piatu”.</i>	(Translation)	<i>“Chewing betel without areca, Areca found in Piatu Hill, I pushed left, and not to the right, For then only would I know of orphaned trade”.</i>
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In Malay culture, *pantun* verses are normally the poetic statements of short stanzas that are put together in a rhyming sequence. In her explanations, she pointed out that the verses revealed that she could not really know what could happen to their future, being a minority in this country (Personal communication, March 16, 2014).

The findings of the Chitties above have illustrated that they have not been treated well enough by the state authorities especially in the context of the conservation of their cultural heritage. This view was supported by a Chitty Village member who commented that: *“Sometimes we felt that the authorities have been treating us as an object of culture. When they have important visitors coming over for a special occasion, then we will be asked to participate in the cultural performance. Is this what our community should be? Are we to be treated as a puppet?”* (Personal communication, March 19, 2014).

Furthermore, one respondent in the Morten Village felt that the construction of the nearby 42-storey building has given them a hard time: *“Since the project was initiated, our privacy has been interrupted with loud noises from the construction site from the early morning hours till midnight. During the construction of the building, we faced more problematic issues such as air pollution. Everyday we had to tidy-up our kitchen from the dust of cement particles found all over our homes. We did ask for compensations but no avail”* (Personal communication, March 13, 2014).

Some of those interviewed have strongly commented that the construction of the 42-storey building project has destroyed the identity and serenity of the Malay village. One of the residents pointed out: *“I totally disagree that this tall building has to be constructed in the middle of the city where our village is located. In the first place, the government should not grant permission to build such a commercial building close to our village. It has destroyed our village identity when previously we can see beautiful scenery with coconut trees along the river. With the number of modern buildings sprouting up here and there, it has damaged the scenery of our Malay ‘kampung’. The surrounding is losing its spirit and identity”* (Personal communication, March 14, 2014). According to him, a critical challenge for the preservation of the heritage has been that there should be mandatory coordination among the concerned authorities. He said: *“Although Melaka has been granted the World Heritage Site status, it is difficult to legislate a decent policy on conservation with constant political interference. As you can see, across the river they are now constructing a 42-storey building to be used as serviced residences”* (Personal communication, March 13, 2014).

On the other hand, in the case of the Chitty Village, most residents have strongly disapproved of any further urban development which could feasibly lead to the social

and cultural changes within their societies. One resident has complained about the new development near his village: *“UNESCO has been doing their best in preserving Melaka as the world heritage site. However, the state government is seen breaking the rules here. They have approved a 22-storey apartment project which is too close to our village. I think it is against the maximum height limitation rule set by UNESCO which has stated that buildings nearby heritage sites must not be more than 5-storeys high. Initially the site was planned for the Chitty cultural centre. However, the management of the new development company has taken over the site now”* (Personal communication, March 15, 2014).

Meanwhile, residents in the Chitty Village were found to be unhappy with the new construction project in the vicinity of their village. One old man complained that: *“We have not been told of the nature of the project but I understand that a high-rise building will be built here. We are totally against this project and hope that the government will stop the construction. We have been told that a new road will be constructed passing through our village. If they build this road, I will move out”* (Personal communication, March 19, 2014). Another resident complained that: *“With the narrow street passing by our village, I don’t think the new development will benefit us a lot as we are now facing more major issues - flooding during heavy rain etc. With the new development in progress, it may bring about a possible disaster. The government has to be responsible for the amount of damages that will be done to this village”* (Personal communication, March 16, 2014).

In addition, about the views of the Clan Jetty Village residents concerning the current conservation laws, an interviewee said: *“The laws are too rigid. We even cannot renovate our own property. We tried to raise up our problems to the authorities.*

However, no action has been taken so far to resolve certain issues” (Personal communication, April 7, 2014). One participant commented: *“The rules for house renovation are too strict for us. We have no say about our own future of this village”* (Personal communication, April 8, 2014). Another Clan Jetty respondent was found to complain: *“The authorities should frequently take a look at the conditions of this village. Then after that they will realised that a lot more needs to be done for us to sustain our challenging neighbourhood”* (Personal communication, April 8, 2014). This view was supported by a member of the village who commented that: *“Our privacy has been disrupted and life has become complicated. Our village has been interrupted with an influx of visitors. Tourists frequently make noise and trash problems have made this place dirty”* (Personal communication, April 8, 2014).

Although the overall response to the tourism impacts for this village was quite negative, some of the participants perceived otherwise. One respondent has expressed his opinion: *“After George Town was inscribed as the World Heritage Site, this village has become a tourist spot. It has generated many economic opportunities here and we are quite satisfied”* (Personal communication, April 6, 2014). One souvenir shop owner responded: *“It is good for my business”* (Personal communication, April 6, 2014). Together, these feedback comments have provided good insights into the widespread concerns over the issues of tourism and sustainability.

7.16 Residents’ Educational Training Needs

In this study furthermore, all the respondents were asked to state their level of support for the educational training needs focused on safeguarding the tangible and intangible heritage that they required the most in their villages (**Table 7.17**).

Table 7.17: Parameters on the needs for educational training focused in safeguarding the tangible heritage and intangible heritage

Tangible heritage	Intangible Heritage
i. Maintenance and preservation works	i. Cultural and intangible heritage policy
ii. Repair and restoration of structure	ii. Identify and delineate the intangible heritage
iii. Alteration and new work	iii. Heritage policy and legal instruments
iv. Planning and management of heritage areas	iv. Cultural and historical traditions
v. Policy and legal issues	v. Cultural and arts management
vi. Work of fine arts and crafts techniques	vi. Drama, music and festivals
vii. Paintings	vii. Language and a work of art
viii. Documentation and assessment	viii. Manners and customs
ix. Cultural landscape	ix. Folk performing arts
x. Entrepreneurship	x. Religious faith

Source: Adapted from Jamyangiin Dolgorsuren (2004)

Based on the work done by Jamyangiin Dolgorsuren (2004), this study has adopted the 10 parameters of her study for both the tangible and intangible needs for educational training focused for both the study areas in this present study. For the tangible heritage, the parameters were: (i) maintenance and preservation work, (ii) repair and restoration of structures, (iii) alteration and new work, (iv) planning and management of heritage areas, (v) policy and legal issues, (vi) fine arts and crafts techniques, (vii) painting, (viii) documentation and assessment, (ix) cultural landscape; and (x) entrepreneurship.

However, for the intangible heritage, the 10 parameters were identified as follows: (i) cultural and intangible heritage policy, (ii) identifying and delineating intangible heritage, (iii) heritage policy and legal instruments, (iv) cultural and historical traditions, (v) cultural and arts management, (vi) drama, music and festivals, (vii) language and works of art, (viii) manners and customs, (ix) folk performing arts; and (x) religious faith.

From **Table 7.18**, the means scores for the tangible heritage needs for the Morten Village, Chitty Village and Clan Jetty Village were found to be 1.9, 2.7 and 2.5

respectively. This means that the Chitty residents felt that they needed more tangible heritage educational training as compared to the Clan Jetty and Morten Village residents. The finding has also provided evidence that the mean score for the intangible heritage needs in the Morten Village was found to be slightly higher as compared to the Chitty Village and Clan Jetty Village with the mean score 2.8, 2.3 and 2.3 respectively. This has indicated that the intangible heritage needs in the Morten Village was found to be high, whereas in the case of the Chitty and Clan Jetty Villages, it was found that their needs were less since they have been able to propagate their own rituals and traditional culture to this day and age without government assistance (Figure 7.24).

Table 7.18: Mean scores for the tangible and intangible heritage training needs for the Morten, Chitty and Clan Jetty Villages

Residents' Educational Training Needs	Case Study		
	Morten (Mean)	Chitty (Mean)	Clan Jetty (Mean)
Tangible Heritage	1.8867	2.7056	2.5175
Intangible Heritage	2.8467	2.3278	2.3225



Figure 7.24: A briefing session conducted by the local Chitty, Mr. Raja at Chitty Museum

Further statistical tests as shown in **Table 7.19** have revealed the ANOVA analysis results for the tangible and intangible educational training needs by the residents of the three villages. The full data are presented in Appendix H. The results have shown that there was statistically significant difference for the tangible and intangible heritage needs at the $p < 0.05$: $F(2,100) = 105.379$, $p = 0.000$ and $p < 0.05$: $F(2,99) = 50.237$, $p = 0.000$ respectively. According to post-hoc tests, the residents' tangible heritage needs were found to be higher for the Chitty Village ($M = 2.71$) as compared to the Clan Jetty ($M = 2.52$) and Morten ($M = 1.89$). Furthermore, the Clan Jetty residents were found to be higher tangible heritage needs than the Morten residents. The magnitude of the differences in the mean score of the tangible heritage needs was found to be large with Eta squared value of 0.678.

Table 7.19: Summary Results of Levene's Test and ANOVA of the Morten, Chitty and Clan Jetty Villages

Residents' Educational Training Needs	<i>p</i> -value (Levene's Test)	Assumption of Homogeneity of Variance	<i>p</i> -value (ANOVA)	Significant Different
Tangible Heritage	0.000 (Welch)	No	0.000	Yes
Intangible Heritage	0.000 (Welch)	No	0.000	Yes

Meanwhile, for the intangible heritage, the post-hoc comparisons using the Tukey HSD test has indicated that residents from the Morten Village ($M = 2.85$) were found to have higher educational training needs as compared to their counterparts in Chitty ($M = 2.33$) and Clan Jetty ($M = 2.32$). The effect size, calculated using Eta squared, was 0.504 indicating that the magnitude of the differences in the mean score was large.

7.17 Chapter Summary

In the light of the findings, it was found that the villagers' voices might generally be a good reflection in order to expand our understanding and knowledge towards the local communities 'real' needs. Overall it seems that although the study has learnt a great

deal about preserving the heritage villages in Melaka, the most relevant question which is: “Has the incentives programme been effective?” has yet to be addressed. Clearly, this study has identified some constraints on the current incentives policy implementation from the viewpoints of the local residents. One pertinent issue was still found to be overshadowed by the programme implementation – have the communities been given adequate recognition in the decision-making process?

University of Malaya

CHAPTER 8

DISCUSSION

8.1 Introduction

This chapter presents the main findings derived from the quantitative and qualitative data collected in the three countries under studies. This study set out to determine the overarching question, which was whether the incentives programmes formulated for the community have been found to be suitable to the aspirations and ‘real’ needs of the local residents. It evaluates the findings in relation to the present policy framework for understanding and managing the cultural heritage incentives programme for the conservation of traditional settlements in order to establish the sustainable community. For this research, all the findings were based upon analysis and synthesising of the three data sets. The data sets was based on the survey and interview data from the Japan, South Korea and Malaysia case studies.

8.2 Discussion on Research Questions

This section were made by matching the research findings with the research questions accordingly. The finding from the interview with three groups of respondents namely the heritage authorities (government officials at the federal, state or local government levels), groups of specialists (educators, architects and curators), cultural reference groups (village heads, heritage managers, cultural groups, the private sector as well as the non-governmental organizations).

8.2.1 What are the current incentives policies offered for the conservation of the traditional villages?

Research questions #1 referred to the current incentives policies practiced in Japan, South Korea and Malaysia. Discussion are made based on the responses from officers in heritage/local authorities related to cultural heritage policy. As cited in Chapter 5, Chapter 6 and Chapter 7 numerous incentives programmes have been created with either financial or non-financial support for cultural heritage protection in these three countries.

Incentives Programme and Policy

According to **Table 8.1** varieties of incentives programme has been formulated in the nine case studies in order to promote the conservation of cultural heritage, specifically in preserving their distinctive traditional villages.

Table 8.1: Numerous incentives policies in the case studies of Japan, South Korea and Malaysia

Japan	Kawagoe	Ainokura Village	Ogimachi Village
	<ul style="list-style-type: none"> ▪ Repair ▪ Exterior repair ▪ Landscape ▪ Recovery ▪ Maintenance ▪ Fire protection system ▪ Disaster prevention device 	<ul style="list-style-type: none"> ▪ Thatched roof maintenance ▪ Preservation fund (tangible) ▪ Preservation fund (intangible) ▪ Fire protection system ▪ Disaster prevention device 	<ul style="list-style-type: none"> ▪ Thatched roof maintenance ▪ Wall maintenance ▪ Floor maintenance ▪ Natural landscape ▪ Fire alarm ▪ Disaster prevention device
South Korea	Bukchon Hanok Village	Hahoe Village	Yangdong Village
	<ul style="list-style-type: none"> ▪ Registration of <i>hanok</i> ▪ Financial aid for remodelling ▪ Loan ▪ Tax relief ▪ Fire prevention system ▪ Grants for living human treasure 	<ul style="list-style-type: none"> ▪ Thatch roofing and house repair ▪ Wall repair ▪ Infrastructure repair ▪ Village entrance restoration ▪ CCTV ▪ Tax relief ▪ Fire prevention system ▪ Grants for living human treasure 	<ul style="list-style-type: none"> ▪ Thatch roofing and house repair ▪ Wall repair ▪ Infrastructure repair ▪ Fire protection system ▪ Pavement and road repair ▪ Drainage and stream repair ▪ Tax relief ▪ Fire prevention system ▪ Grants for living human treasure

Malaysia	Morten Village	Chitty Village	Clan Jetty Village
	<ul style="list-style-type: none"> ▪ Restoration of house ▪ Roof standardization ▪ Streetscape improvement ▪ Landscape beautification ▪ Exterior repair ▪ Structural defects maintenance ▪ Upgrading drainage 	<ul style="list-style-type: none"> ▪ Upgrade performing hall ▪ Outdoor street lamp ▪ Road maintenance ▪ Drainage repairs ▪ Built a museum ▪ Infrastructure 	<ul style="list-style-type: none"> ▪ Walkways repairs (plank) ▪ Infrastructure ▪ Fire hose reel

In the case of Japan, a system of preservation district for groups of historic buildings has been found the most influential policies with regards to the protection of the historic landscape. Favourable financial assistance such as the preservation fund for tangible and intangible assets, are found to be effective in the case of Kawagoe, Ainokura Village and Ogimachi Village for the conservation purpose. As positively noted by one of the officer in federal authority:

“Agency for Cultural Affairs has provided a significant monetary assistance for cultural landscape for the groups of traditional buildings regulation. In this regards, Kawagoe, Ainokura Village and Ogimachi Village were given the national budget with the coordination by federal, prefecture and local authorities with their own management bodies” (MK, personal communication, March 15, 2012).

In Japan, the ratio of the financial incentives allocation by the federal, prefecture, local authorities to the recipients are 50:20:25:5 respectively. However, one respondent from cultural reference groups from Kawagoe complained:

“The budget was channeled with fix fiscal year approach by the authority and the way they distributed are not suitable. In many cases, the money was channeled during the winter season and this leads to improper quality

of workmanship by the contractors appointed” (KK, personal communication, April 30, 2012).

It should be noted here that many preservation districts in Japan are improving their fire protection system and disaster prevention plan with comprehensive periodical training which was provided by the authorities. Interestingly, this intentions should be an example for best practice in the incentive programme.

In South Korea, the heritage incentives system which promotes the preservation of the historic properties and sites can be divided into five main category. They are public subsidies, loan, tax relief, planning incentives and fire prevention systems. Financial resources are found to be among the vital components of the whole conservation system. The main resources of financial support have been from the national and local government budgets while the Cultural Heritage Administration as well as the Ministry of Public Administration and Security have been acting as the administrators (Cultural Heritage Administration, 2011). General subsidies are allocated by the Ministry to the Local Government, while the Cultural Heritage Administration has been distributing state subsidies. The Local Governments have been bearing another 30% to 50% of the subsidy costs for the State-designated cultural heritage while allotting subsidies to the local-designated cultural heritage. However, officer from Seoul Metropolitan Government admitted the obstacles in allocating the incentives at Bukchon Hanok Village:

“We received complaints from the owners of the property saying that the subsidies and loans provided are too little. The work process for identified properties to be conserved are too complicated” (LKA, personal communication, October 31, 2012).

It was found that another special feature for Korean intangible heritage policy is its transmission system. Those who are recognised as the Living Human Treasures of the intangible cultural heritage are required to train younger persons in the techniques of their art. In order that these younger persons may receive that special training at no charge, the Republic of Korea's government would grant each Living Human Treasure an additional ₩1,000,000 (about US\$850) a month, free medical treatment, and other special privileges. These public privileges would then be seen as help in order to elevate the prestige of the Living Human Treasures. As one craftsman in Bukchon Hanok Village noted:

"I got pay from Cultural Heritage Administration for my passionate in Korean embroidery for ₩1.3 million per month. I am glad of this recognition and will try my best to transmit this skills to the younger generation" (HSS, personal communication, November 7, 2012).

For that reason, it has been observed that intangible heritage in South Korea has been recognized as one of the world's most effective system (Janelli and Yim, 2010). Based on the interview conducted with cultural reference group in Hahoe Village and Yangdong Village, there were some suggestions to strengthen the education system, where in current the gap between theory and practice among the stakeholders are quite large.

Contrastingly, Malaysian is lagging behind with other two nations in terms of providing the incentives system. The incentives provision was not clearly stated in any report, rules or government statutes. However, only in 1988, Melaka state government has enacted the Preservation and Conservation of Cultural Heritage Enactment which

briefly stated about the financial incentives and tax relief available in its regulation. Generally in Malaysia, the incentive programme can be subdivided into four packages as follows: (i) financial, (ii) non-financial, (iii) revenue-generating, and (iv) technical assistance.

At the three selected sites, only residents in Morten Village have received the financial incentives from the authorities to restore their houses. Although the Chitty Village and Clan Jetty Village has been gazetted as the heritage village in the two cities, they only received the non-financial incentive in the form of infrastructure development such as roads maintenance, drainage and walkways repairs.

8.2.2 How the incentives programmes work?

Research questions #2 referred to how the current incentives programme work in each case studies in three countries under study. As has been reported in Chapter Five, Chapter Six and Chapter Seven in this thesis, the cumulative means of the programme evaluation by the residents in the case studies of Japan, South Korea and Malaysia were tabulated in **Table 8.2**. Based on the results, it could be deduced that the positive evaluation of the incentives programme by respondents in Japan was the highest with the cumulative mean value of 3.5088, followed by South Korea and Malaysia with the cumulative mean scores of 3.3044 and 3.2405 respectively.

Table 8.2: Mean scores for the incentives programme evaluation by residents in Japan, South Korea and Malaysia

Incentives Programme Evaluation	Mean								
	Japan			South Korea			Malaysia		
	Kawagoe	Ainokura	Ogimachi	Bukchon	Hahoe	Yangdong	Morten	Chitty	Clan Jetty
Programme's Inputs	3.4253	3.7778	3.7222	3.0360	3.0833	3.3556	3.8889	3.4444	2.9083
Programme's Activities	3.5770	3.3667	3.7444	3.3811	3.0750	3.1600	3.4356	3.2000	2.8550
Programme's Participation	3.6322	3.4722	4.2037	3.8288	3.6111	3.0444	3.9481	3.5926	3.0333
Programme's Reactions	3.3640	3.0556	3.2963	3.4820	3.2639	3.1889	3.5111	3.3889	2.8000
Programme's Learning	3.5096	3.4167	3.5370	3.1036	3.9861	2.9111	3.4963	3.2037	2.9500
Programme's Actions	3.5326	3.3333	3.4074	3.4730	3.4722	3.1556	3.6593	3.3704	2.9250
Programme's Impact	3.6437	3.1667	3.5000	3.2230	3.3750	3.1833	2.7333	2.8056	2.9000
Total Mean	3.5263	3.3698	3.6302	3.3611	3.4095	3.1427	3.5247	3.2865	2.9102
Cumulative Mean		3.5088			3.3044			3.2405	

Note: Mean score value approximately close to 5 indicates a degree of commitment

Table 8.3 reveals the overall mean scores for the tangible heritage needs between case studies in Japan, South Korea and Malaysia. The findings have provided evidence that respondents in Malaysia needed more educational training needs to be focused for the tangible heritage activities were recorded with the highest mean score of 2.37 as compared to the respondents in South Korea (2.11) and Japan (1.85) respectively.

Meanwhile, for the intangible heritage needs, **Table 8.4** has provided evidence that the educational training needs were found to be relatively important for respondents in Malaysia who were recorded with the mean score of 2.50, which was slightly higher than the mean score of respondents of South Korea (2.47) and Japan (1.92) respectively.

This section has highlighted the current debates about the effectiveness of the incentives policy, confirming that urban governance should be refocused in order to involve the local community in the decision-making process. Although the current study is based on a small sample of participants, this study produced results which corroborate the findings from the various stakeholder' survey and interviews.

Table 8.3: Mean scores for the tangible heritage needs of residents in Japan, South Korea and Malaysia

Residents' Educational Training Needs	Mean								
	Japan			South Korea			Malaysia		
	Kawagoe	Ainokura	Ogimachi	Bukchon	Hahoe	Yangdong	Morten	Chitty	Clan Jetty
Tangible Heritage	1.6949	1.9083	1.9538	2.1284	2.2458	1.9667	1.8867	2.7056	2.5175
Total Mean	1.85			2.11			2.37		

Note: Mean score value approximately close to 3 indicates a degree of importance

Table 8.4: Mean scores for the intangible heritage needs of residents in Japan, South Korea and Malaysia

Residents' Educational Training Needs	Mean								
	Japan			South Korea			Malaysia		
	Kawagoe	Ainokura	Ogimachi	Bukchon	Hahoe	Yangdong	Morten	Chitty	Clan Jetty
Intangible Heritage	1.5831	2.1500	2.0312	2.2608	2.6625	2.4767	2.8467	2.3278	2.3225
Total Mean	1.92			2.47			2.50		

Note: Mean score value approximately close to 3 indicates a degree of importance

Lack of Incentives

Based on the interview, it was also found that a large portion of the financial support and preservation aids were provided by the Japan and Korean authorities in order for the historic property owners to preserve their heritage villages without which they would one day ‘disappear’. However, in the case of Malaysia there is only small amount of the financial support available which were given for preserving her traditional villages including the related infrastructure development (**Figure 8.1**).

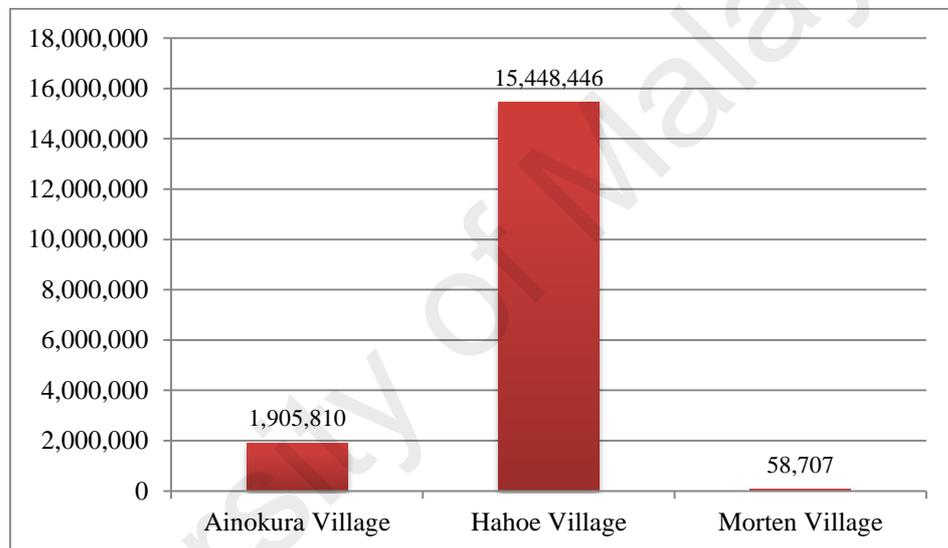


Figure 8.1: Differences of total funds allocated (US\$) for repair and maintenance works in three sites under study (2001-2012)

Based on the figure above, the researcher has also come to the conclusion that the provision of the incentives tools for the conservation activities in Malaysia has been largely insufficient and inadequate. It can be seen from the data that the fund for repair and maintenance works in Morten Village are the lowest with only US\$58,707 that has been allocated. Considering the slightly similar numbers of properties and durations, the other two villages, Ainokura and Hahoe were given US\$1,905,810 and US\$15,448,446 between 2001 to 2012, respectively.

Besides that, the conservation activities in Malaysia are also fraught with the absence of good planning measures so as to encourage heritage preservation and to fully understand the local community 'real' needs. As noted by Phang (1997) the local authorities in Malaysia have been struggling in order to maintain viability in the recurrent income with some just barely able to support the infrastructure development programme through revenue surpluses and from loans. In the current scenario, this research has found that there is no mechanism in Malaysia for providing planning incentives, such as transfer of plot ratio, relaxation of control on the use of heritage buildings, etc. Financial incentives, such as tax relief, tax rebate, reduction of land premium, etc. do not exist in the Malaysian case as it has been widely practiced in Japan and South Korea. This aspect will need to be further explored in the light of international best practices and experiences in safeguarding the traditional villages.

8.2.3 What are the limitations of the incentives policies in meeting the community needs?

Research questions #3 aimed to indicate the stakeholders and local communities views on the existing incentives policies held in the study areas. Analysis and interpretation are made based on the specific stakeholders such as heritage authorities, local authorities, cultural reference groups and the specialist. This research study seeks to find out the preliminary insight to the question, "Have the conservation programme succeed the community engagement principles and are the opinions of the stakeholders valued by the government?"

Community Engagement

This research has interpreted the residents' perception of the programme's success based on the principles of the community engagement developed by Brown and Isaacs (1994) – the six 'C's of the successful community engagement. Analyses of mean were used in this study to interpret the evidence of the programme's success according to the six filters in order to measure the quality of the programmes. The six Cs postulated by Brown and Isaacs (1994) included in the programme are: (i) capability, (ii) commitment, (iii) contribution, (iv) continuity, (v) collaboration, and (vi) conscience.

The six indicators used in this study in **Table 8.5** show the respondents' perception on the success of the community engagement practice in the nine study areas. Using the five-point Likert's scale; strongly agree, agree, uncertain, disagree, and strongly disagree. Ainokura in Japan recorded the highest mean score for; commitment (4.00) followed by capability and contribution (both 3.58), continuity (3.25), conscience (3.17) and collaboration (3.08) in this order.

In the case of Japan, the highest total mean score for the respondents' perception was recorded for the Ogimachi Village with 3.72, while in South Korea both the Bukchon and Hahoe Village recorded a total mean score of 3.35 each. In Malaysia, Morten Village recorded the highest total mean score of 3.63. From the table, among these three countries under study, the cumulative mean scores for the respondents' perception toward the successful community engagement in Japan were rated the highest with the cumulative mean value of 3.58, followed by Malaysia (3.34) and South Korea (3.28).

At the village level in Malaysia, even though the community representative are invited in the committee for any occasions, their role are too limited. It was found that most committee structure are not bottom-up approached but rather top-down based on identified project which heavily political oriented. As noted by (Idid & Ossen, 2013) the key to achieving successful conservation programme lies in understanding the appropriate approaches towards tackling interrelationship of the complex components in a 'living historic city' like Melaka. They added lack of understanding among the stakeholders such as politicians and policy makers, the public, and professionals, often clash over the heritage protection and the economic potential.

With the highest mean score (3.72) distributed mainly in the residents' perception in Japan, this evaluation indicated that their community engagement practices were more credible as compared to what has been practised in South Korea and Malaysia. Therefore, cultural heritage conservation is found to need participation and involvement of the community. A good heritage conservation strategy requires the active participation and involvement of the local community in all aspects of its development and implementation.

Table 8.5: Respondents' perception of the success of the community engagement principle

Indicators	Mean (SD)								
	Japan			South Korea			Malaysia		
	Kawagoe	Ainokura	Ogimachi	Bukchon	Hahoe	Yangdong	Morten	Chitty	Clan Jetty
i. Capability	3.54 (0.625)	3.58 (0.515)	4.22 (0.791)	3.70 (0.932)	3.83 (1.204)	3.27 (1.081)	3.87 (0.894)	3.61 (1.243)	3.05 (0.904)
ii. Commitment	3.33 (1.107)	4.00 (1.206)	4.11 (0.742)	3.20 (0.876)	3.58 (1.349)	3.37 (1.129)	4.11 (0.885)	3.56 (1.097)	2.92 (1.047)
iii. Contribution	3.75 (0.669)	3.58 (0.515)	3.56 (0.837)	3.42 (0.759)	3.62 (1.173)	3.23 (0.817)	3.67 (1.206)	3.44 (0.856)	2.92 (0.829)
iv. Continuity	3.60 (0.690)	3.25 (0.452)	3.56 (0.837)	3.15 (0.753)	2.83 (1.523)	2.83 (0.747)	3.56 (1.391)	3.61 (0.778)	2.85 (0.949)
v. Collaboration	3.75 (0.614)	3.08 (0.900)	3.61 (0.683)	3.14 (0.816)	3.04 (1.459)	2.97 (0.669)	2.89 (1.584)	3.22 (1.003)	2.92 (0.917)
vi. Conscience	3.49 (0.697)	3.17 (0.835)	3.28 (0.736)	3.47 (0.763)	3.21 (1.250)	3.23 (0.817)	3.69 (1.379)	3.44 (1.247)	2.80 (1.018)
Total Mean	3.44 (0.504)	3.58 (0.455)	3.72 (0.545)	3.35 (0.439)	3.35 (1.140)	3.15 (0.781)	3.63 (0.967)	3.49 (0.898)	2.91 (0.841)
Cumulative Mean	3.58			3.28			3.34		

Note: Mean score value approximately close to 5 indicates a degree of commitment

Development Pressure and Inadequate Resources

The problems encountered in the heritage village conservation as found by the researcher were multi faceted, interwoven with issues like development pressure due to shortage of land and lack of adequate resources. Basically, there were commonalities between each case study with regards to these issues. What one can see today, are rapid economic developments that have been giving pressure to the surrounding heritage village areas that need to be conserved and preserved. For instance, in the case of Kawagoe, Bukchon, Morten, Chitty and Clan Jetty Villages (which are located in the vicinity of the urban areas), the conservation and preservation efforts are becoming more and more difficult because the land value has increased tremendously (**Table 8.6**). Heritage preservation in these areas can be by no means a cheap exercise. The estimated cost of restoration of a historic building can reach millions, and the annual maintenance cost can also be substantial.

Table 8.6: Summary of economic challenges between the case studies

Japan	Kawagoe <ul style="list-style-type: none"> ▪ Increased in land value ▪ Rapid development ▪ Local business competition with modern stores 	Ainokura Village <ul style="list-style-type: none"> ▪ Tourist-oriented business 	Ogimachi Village <ul style="list-style-type: none"> ▪ Tourist-oriented business
South Korea	Bukchon Hanok Village <ul style="list-style-type: none"> ▪ Tourist-oriented business ▪ Increased in land value ▪ Rapid development ▪ Local business competition with modern stores 	Hahoe Village <ul style="list-style-type: none"> ▪ Tourist-oriented business ▪ Lack of proper cultural heritage training – mask dance 	Yangdong Village <ul style="list-style-type: none"> ▪ Tourist-oriented business ▪ Lack of proper cultural heritage training
Malaysia	Morten Village <ul style="list-style-type: none"> ▪ Urban development pressure ▪ Increased in land value ▪ Lack of intangible heritage resources ▪ Lack of proper cultural heritage training 	Chitty Village <ul style="list-style-type: none"> ▪ Urban development pressure ▪ Increased in land value ▪ Land-ownership issues ▪ Rises of low income group ▪ Low economic strength ▪ Lack of tangible heritage resources ▪ Lack of proper cultural heritage training 	Clan Jetty Village <ul style="list-style-type: none"> ▪ Urban development pressure ▪ Temporary occupation land title ▪ Rises of low income group ▪ Lack of tangible heritage resources ▪ Lack of proper cultural heritage training

For instance, the preservation funds for the intangible heritage allocated by the Kawagoe Historic District was found to rise nearly five times with the total value amounting to ¥6,565,000 (US\$64,370) in 2008 and ¥29,137,000 (US\$285,700) in 2012 (**Table 5.4**). Meanwhile for the Bukchon Preservation Project in Seoul was estimated around ₩96.6 billion (US\$93.4 million) in order to protect the district and to improve the living environment of the dwellers (**Table 6.5**). Given the scarcity of government funding for the cultural heritage system, sole reliance on government funding may not be realistic in many circumstances.

On the other hand, in Malaysia most residents in Morten Village have strongly disapproved of any further urban development which could feasibly lead to the economic challenges within their societies. The village shares common problems with the Chitty and the Clan Jetty Village residents' in relation to the rising of urban development and resources issues. The on-site observation showed that most local residents in these three villages perceived that tangible heritage resources are still lacking, in a way that they really need proper cultural heritage training in order to inherits their cultural heritage values to younger generations.

Lack of Heritage Inventory and Regular Maintenance

In Malaysia, there are many traditional villages lacking heritage inventory and regular maintenance as has what been well practiced in Japan and South Korea. Looking at the case study in Malaysia – the Morten, Chitty and Clan Jetty Villages it can be concluded that their records and up-to-date inventory have still not been prepared effectively by their municipalities.

During the interview sessions, it has been revealed that the existing inventory systems were not up-to-date. The inventory neither includes the tangible nor intangible heritage need of the major improvements so as to safeguard their heritage values. Moreover, the identified traditional houses have not been conserved properly. For example, the local residents in Melaka criticized the workmanship saying that the conservation activities are limited to certain houses indicating favouritism and did not benefit the whole community in a broader sense. The local authorities are also inactive in maintaining the up-to-date house inventory in order to carry out conservation work especially in the Chitty and Clan Jetty Villages due to the lack of financial support and organizational weaknesses. Thus, with a lack of proper inventory and regular maintenance, many valuable cultural heritage of the Chitties and the Chinese communities in both these areas in Malaysia are disappearing fast. This has turned out to be a great loss for the multi-cultural society of Malaysia.

There are no suitable or proper systems for documenting and recording the existence of these historic houses and landscape. It is important therefore, to identify and classify the heritage buildings by keeping a record on these buildings or monuments for future research as well as to preserve, restore and take remedial conservation measures when necessary. Recently, the Department of Museums Malaysia and Melaka Museums Corporation (PERZIM) have started to document several conservation projects in the country but the progress of documentation has been limited due to the shortage of technical skills and manpower.

From the study, as observed far too little attention has been paid by the authorities so far to the importance of the regular maintenance in the heritage village. The absence of the

common practice regarding the operational of heritage management plan in the sites under study makes the heritage properties more vulnerable to the dilapidation risks.

Limited Scope of Preservation and Lack of Public Participation

In the Malaysian context, the National Heritage Act 2005, however, being rather new in its implementation, the initial publicity process was still found to be experimental and the response from the public was found to be largely unsatisfactory and apathetic. Moreover, most of the research studies conducted in the past in Malaysia have recommended policies and guidelines for conservation area management where little emphasis has been given on the communities' needs in the implementation mechanism (Zainah, 2007). However, in Japan and South Korea the participatory approaches in the decision-making process for the cultural heritage protection were found to be far more efficient and effective with the clear bottom-up approaches.

The act, although comprehensive in its way to protect cultural heritage and enables public participation however, the top-down approach are still overshadow in the decision making process. Hence, following the inscription of Melaka and George Town as the World Heritage Sites, the George Town World Heritage Inc (GTWHI) and Melaka World Heritage Office (MWHO) was established in 2009 and 2011 respectively. The office is responsible for the protection, conservation and promotion of the World Heritage Site of George Town and Melaka. However, the establishment of both bodies were found to be lack of operational and financial resources, limited of power in jurisdiction, lack of manpower and expertise.

As time progressed, it is vital for the authorities in Malaysia to focus attention on the interrelationship between tangible and intangible heritage with regards to the preservation of heritage village and local communities need. Presently, there are no official auditing processes practiced within the provision of cultural heritage conservation system by the local council.

Changes in Community Lifestyle

Changes in lifestyles have also been found in this research study of the three countries. Issues such as loss of communal spirit, authenticity issues, littering, tourists influx, traffic and parking, deterioration of the physical environment, privacy disturbance and degradation of the social quality and migration were found to be among their main concerns which needed to be reconciled with whatever economic benefits that they have achieved. Hence, the unique identity of the heritage village was found to be slowly losing its traditional character eventually if no measures are taken to sustain values of the local people in an inspirational ‘sense of place’. **Table 8.7** shows the summary of social challenges between nine case study in the three countries based on the research triangulation strategy.

Table 8.7: Summary of social challenges between the case studies

Japan	Kawagoe	Ainokura Village	Ogimachi Village
	<ul style="list-style-type: none"> ▪ Interference of tourists influx ▪ Changes in community lifestyle ▪ Lost of communal spirit ▪ Privacy disturbance 	<ul style="list-style-type: none"> ▪ Interference of village life due to tourists influx ▪ Increased of out-migration ▪ The mutual help system (<i>yui</i>) was changing ▪ Privacy disturbance 	<ul style="list-style-type: none"> ▪ Interference of village life due to tourist influx ▪ The mutual help system (<i>yui</i>) was changing ▪ Privacy disturbance
South Korea	Bukchon Hanok Village	Hahoe Village	Yangdong Village
	<ul style="list-style-type: none"> ▪ Tourists influx ▪ Changes in community lifestyle ▪ Lost of communal spirit ▪ Privacy disturbance 	<ul style="list-style-type: none"> ▪ Tourists influx ▪ Changes in community lifestyle ▪ Lost of communal spirit ▪ Privacy disturbance 	<ul style="list-style-type: none"> ▪ Tourists influx ▪ Changes in community lifestyle ▪ Increased of out-migration ▪ Privacy disturbance

Malaysia	Morten Village	Chitty Village	Clan Jetty Village
	<ul style="list-style-type: none"> ▪ Deterioration of traditional village communities ▪ Changes in community lifestyle 	<ul style="list-style-type: none"> ▪ Deterioration of traditional village communities ▪ Authenticity issues and built form ▪ Increased of out-migration ▪ Conflicts among the inhabitants 	<ul style="list-style-type: none"> ▪ Tourists influx ▪ Deterioration of traditional village communities ▪ Authenticity issues and built form ▪ Increased of out-migration ▪ Safety issues ▪ Hygenic issues ▪ Traffic issues

Lack of an Integrated Conservation Policy

It is important, therefore, to place the issues of heritage conservation within the overall process of urban development, as well as interlink it with other issues such as tourism development, revitalization of the local economy and local governance. In responding to pressures for the future, inherent in its development pressures, economic conditions, and drive for modernization, it has been found that it was vital not only to protect tourism resources, but also to promote community development that focuses on cultural landscapes. Thus, **Table 8.8** below addressed the summary of environmental challenges faced by the communities in particular case studies.

Table 8.8: Summary of environmental challenges between the case studies

Japan	Kawagoe <ul style="list-style-type: none"> ▪ Maintaining the apperances of the traditional warehouses ▪ Traffic issues ▪ Inadequate parking spaces 	Ainokura Village <ul style="list-style-type: none"> ▪ Maintaining the <i>gassho</i>-style houses ▪ Decreased in cultivated land ▪ Changes in land use 	Ogimachi Village <ul style="list-style-type: none"> ▪ Maintaining the <i>gassho</i>-style houses ▪ Decreased in cultivated land ▪ Changes in land use
South Korea	Bukchon Hanok Village <ul style="list-style-type: none"> ▪ Traffic issues ▪ Inadequate parking spaces 	Hahoe Village <ul style="list-style-type: none"> ▪ Tourists facilities such as parking lots, restaurants and homestay lodges caused damaged to the village landscape 	Yangdong Village <ul style="list-style-type: none"> ▪ Tourists facilities such as parking lots, restaurants and homestay lodges caused damaged to the village landscape

Malaysia	Morten Village	Chitty Village	Clan Jetty Village
	<ul style="list-style-type: none"> ▪ Contrasted vernacular architecture with modern surrounding ▪ Inconsistent land use control ▪ Nearby high-rise building impacts ▪ Sewerage systems are likely to result in water pollution 	<ul style="list-style-type: none"> ▪ Disappearing of natural features ▪ Inconsistent land use control ▪ Nearby high-rise building impacts ▪ Exposed to natural disaster – flooded area ▪ Inadequate parking spaces 	<ul style="list-style-type: none"> ▪ Exposed to natural disaster ▪ Sewerage systems are likely to result in water pollution ▪ Inadequate parking spaces

8.3 Chapter Summary

This chapter described the research carried out, through recounting the various practical and empirical strands in achieving the overall research aim. Three research questions were discussed in detail along with the results and analysis which has presented the main findings of this research. The main findings, constitutes the incentives programme and policy; lack of incentives; community engagement; development pressure and inadequate resources; lack of heritage inventory and regular maintenance; limited scope of preservation and lack of public participation; changes in community lifestyle and lack of an integrated conservation policy have all consequently led to the gradual deterioration of the sustainability of the village communities. The current findings have substantially helped the understanding of the concept that incentives play a vital role as a driver to ensure the survival of the sustainable communities in the heritage villages.

CHAPTER 9

CONCLUSION

9.1 Introduction

This chapter summarises the main findings, contribution to body of knowledge, lesson learned and the recommendations. **Figure 9.1** shows the summary of the diagrammatic research process between the cases and the key findings. This research was undertaken a case studies in Japan, South Korea and Malaysia in three traditional settlements each. With the respective unique traditional setting, the key finding were derived from the issues and discussions over the institutional arrangements, cultural heritage laws and regulations, types of heritage incentives system, incentives policies and their implementation, residents' perceptions and needs, as well as the effectiveness of the current incentive programme. Finally, therefore, the findings of these investigations could be used to determine the success of the community engagement principle applied in the respective case studies. As pointed out in the introduction chapter, the objectives of this research were:

- (1) To explore the fundamental of incentives mechanism in safeguarding the cultural heritage.
- (2) To assess the planning, funding and policy tools of the heritage incentives schemes for the conservation of the traditional settlements.
- (3) To evaluate the views of the local communities and stakeholders on the effectiveness of the conservation incentives programmes.

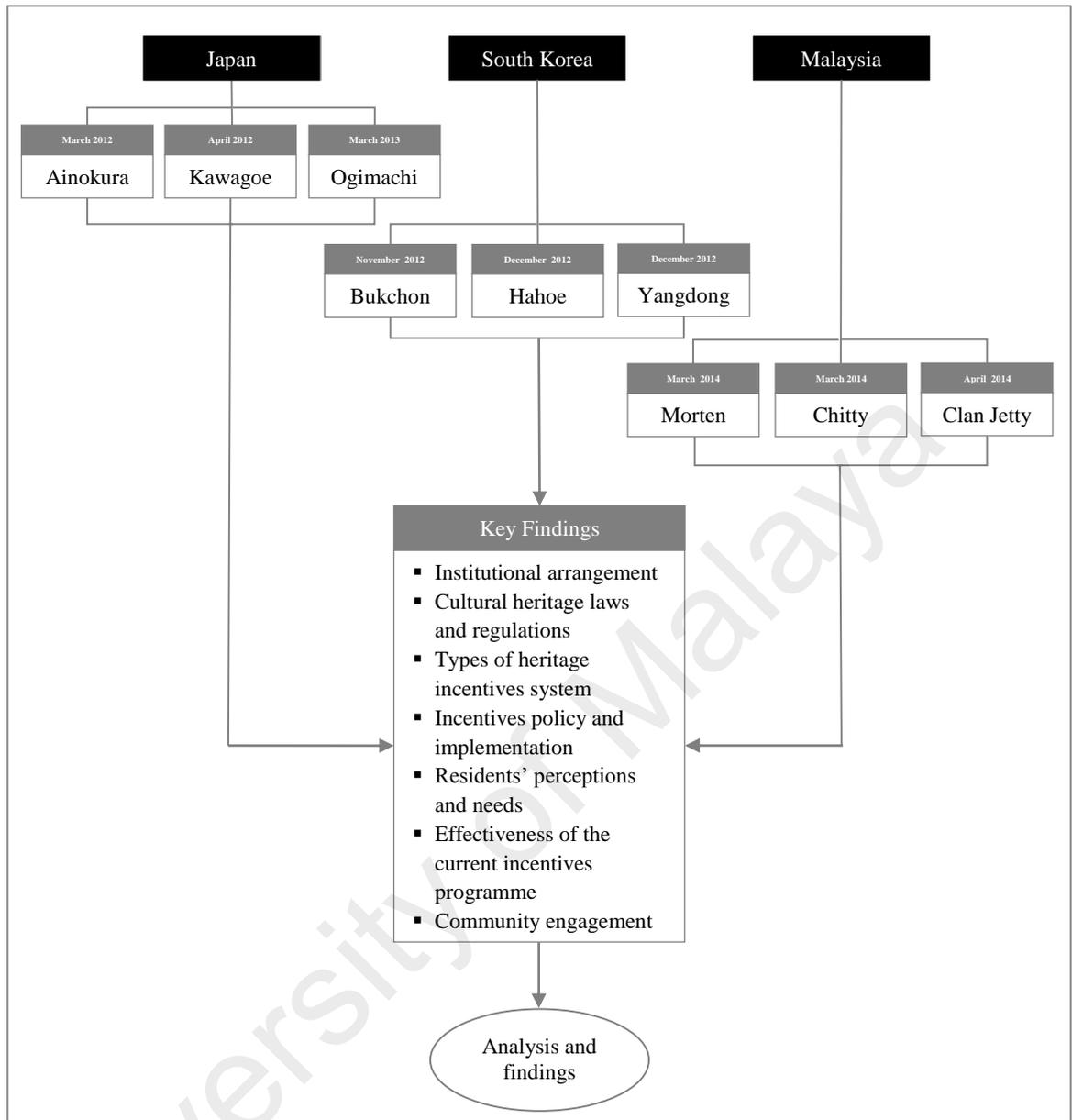


Figure 9.1: A diagrammatic research process between the three case studies and the key findings

This research commenced with the discussion about the conceptual framework for cultural heritage incentives in order to ensure sustainable communities in Chapter One. Then, the conservation philosophy, the concept of cultural heritage and sustainable communities were discussed further in Chapter Two. The conventional debates on the programme evaluation and the heritage incentives policy have been highlighted in Chapter Three. Drawing from the past and recent studies on the institutional

arrangements from various perspectives, the first objective successfully identified the heritage incentives scheme practised locally and globally. These were identified through literature review on the financial and non-financial incentives mechanisms. The identification of the incentives benefits and the best practices were completed through a detailed review in the two literature chapters.

The second objective, was achieved through case studies analysis. Chapter Five, Chapter Six and Chapter Seven have revealed major discoveries on the planning, funding and policy tools of the heritage incentives schemes implemented in Japan, South Korea and Malaysia in three traditional settlements each. Based on the case study in Japan the heritage incentives comprises of the tax incentives, long-term preservation for the rebirth of towns and villages, and disaster prevention facilities. On the other hand, in South Korea the incentives programme includes public subsidies, loans, tax relief, planning incentives and the fire prevention system. Meanwhile, in Malaysia generally incentives programme can be classified into four main categories namely the financial, non-financial, revenue-generating and technical assistance.

The third objective has been successfully evaluated by conducting a survey with various stakeholders in the selected case study by using the questionnaire survey, structured interviews and participatory observations in Japan, South Korea and Malaysia. This study has employed the Bennett's programme evaluation method whereby the hierarchy of evaluation embodies the causal links between the seven steps of the programme evaluation starting from the programme's inputs to the programmes's impact/outcomes.

9.2 Contribution to the Body of Knowledge

This research has fulfilled the proposed objectives. It has brought forward the key findings of the institutional arrangement, cultural heritage laws and regulations, types of heritage incentives system, incentives policy and its implementation, residents' perception, and has drawn special attention to the effectiveness of the current incentives programme in the selected historic villages in Japan, South Korea and Malaysia. The findings of this study have a number of practical implications:

- (1) The innovative contribution of this research could be that it has created an applicable, knowledge-based design-tool in the form of incentives policy implementation for retaining the social quality of the living community in the heritage site. The evaluation of the incentives programme was found to be important in improving the effectiveness of the conservation of the traditional settlements.
- (2) The research could offer an important complement to mainstream conservation research, which merely focused on the preservation of physical environment rather than looking at the perceptions of the residents, which in most cases has resulted in failure in the long run.
- (3) This research had employed comparative case studies in Japan, South Korea and Malaysia of three (3) traditional settlements each. These findings could help enhance our understanding of the impacts of different incentives policies on the social quality of the local residents and generalized the relationship between the physical, economic and political will over the policy framework.
- (4) The research has also built upon interdisciplinary knowledge and articulated views of various stakeholders in relation to the cultural heritage preservation with

the differences of cross-culture, countries, policies, activities and programmes with an evolutionary point of view.

- (5) This research has highlighted the inconspicuous deterioration of the social quality by listening to the villagers' voices which could generally be a good reflection so as to expand our understanding and knowledge towards the local communities 'real' needs.
- (6) The research hopes to inspire interdisciplinary studies in this domain and shed light on the integrated approach in the interest of ensuring the sustainable communities in the heritage village.
- (7) The current findings have substantially helped our understanding of the concept that incentives are the key ingredient to promote the sustainable communities principles by understanding the real needs of the communities in the conservation area prior to the conceptual framework that have been discussed in Chapter 1.
- (8) The present study provides the importance of theory of evaluation in measuring the incentives programme effectiveness.
- (9) The conceptual framework demonstrated in this study particularly valuable to be embedded in the best practice of the incentives policy, tangible heritage, intangible heritage as well as the governance as a tool to enhance inclusive engagement.

9.3 Lesson Learned and Way Forward

The purpose of this section is to highlight lessons learned on how to better understand the ways in which effective incentives policy can be constructed to attain the sustainable communities principle. The in-depth analyses of the nine case studies and series of interviews had clearly pointed out the important lessons learnt for cultural heritage conservation in general.

The researcher had discovered and learnt from this first insightful study of the nine historic villages the importance of the effectiveness of the incentives programme in guiding the conservation efforts for the local economic development. In dealing with the efficiency of the current incentives programme, this study has taken the stance that a policy formulation for the incentives programme should visually reflect the 'real' needs of the local communities.

The central argument this study has brought forth was whether the incentives programmes formulated for the community have been found to be suitable to the aspirations and the real needs of the local residents? Albeit the perceived positive response from the large majority of the respondents on the effectiveness of the incentive programmes, however, digging deeper into the issues of the socio-economic changes particularly the human values, lifestyles, village life interferences and conflicts among the inhabitants have revealed some startling findings. The researcher also found that the negative impacts of tourism to the local residents have also emerged as the heart of their uneasiness. To highlight the importance of heritage conservation and the need to focus attention on the above issues, opportunities to share experiences and lessons among countries needed to be promoted more aggressively.

The researcher has also established the fact that the financial incentives tools have not been focused enough to conform to the effectiveness of the conservation programme in some historic villages. However, the local people's participation through imparting education to all stakeholders should be promoted actively. It was also found that emphasis should be deliberated to cultivate the importance of preserving the intangible cultural heritage to the local communities. Consequently, this study has found that there

was a divergent pull between the current incentives policy and the local aspirations. In most cases, the cultural heritage conservation was found to be a catalyst for fulfilling the heritage tourism advantage rather than catering to the local community's needs. Thus, there is a definite need for the authorities and the stakeholders to reestablish the community-participatory approaches in any decision-making process.

The researcher has also found and learnt that the dynamics of the social change between the residents of the heritage villages and the impact of tourism development from this research study might be considered important for implementation by all policy makers concerning heritage conservation. Furthermore, authorities should realise that the prominence given to tourism might lead to an unsustainable dependence on tourism and at the same time by abandoning useful traditional values and the real needs of the people. The researcher has found that if policymakers were to learn from this study seriously, they might consider applying the sustainable tourism approach in order to ensure that the tourism development could bring about a positive experience for the local community and the tourists themselves. Therefore, the researcher has learnt that any efforts to preserve the cultural heritage should be aimed not merely at gaining the benefits of tourism but also to understand the real needs of the local community and that seems to be the most important thing to achieve in any conservation process.

9.4 Recommendation for Future Research

Given the complexity of preserving and conserving the heritage villages, the task of ensuring sustainable communities in these settlements could pose a great challenge for further investigations. This study left several areas to be developed in future studies:

- Future research could expand in other parts of the world where various kinds of

cultural heritage incentives taking actual cases. Some modification of the research approach may be necessary to accommodate local differences and value.

- Larger sample size would permit further analyses in various area of research scope including the tangible and intangible heritage as well as urban and rural areas.
- Further studies regarding the role of public-private partnership would be interesting to explore particularly in the implementation of heritage incentives policy.
- Addressing problems in compromising conflicts between economic and social values to the local inhabitants.
- Providing guidance for heritage-based local communities in preserving their tangible and intangible values in the heritage sites and setting out regular training opportunities for heritage-related professionals.
- In future investigations, it might be important to develop a new framework for the heritage incentive schemes in order to ensure sustainable communities in historic places.

9.5 Concluding Remark

This study has confirmed that the concerns about cultural heritage importance among local residents are the top barriers for the adoption of sustainable communities. The financial incentives tool does not sometimes conform to the effectiveness of the programmes. However the educational training focus should be promoted to the local community. Consequently, any efforts to preserve the cultural heritage should be aimed not merely at conserving its architectural and natural forms but mainly at safeguarding the intangible heritage as well.

This research has also been able to reveal several issues on the conservation incentives policy, most notably the incompatibility of the local communities needs with the programme outcomes besides the conflict that have existed. The incentives as a driver of sustainability have not yet provided enough 'kick' to provide the strongest effort to the awareness on preserving the cultural heritage values by the local communities. The involvement of the local community has become even more relevant in these heritage villages whereby the cultural heritage has appeared to become fragile if no immediate further action needed to be taken to protect the values of the endangered communities. The pertinent findings of this empirical research into the effects of incentives in the broad and various forms deserve to be highlighted to everyone concerned with conservation. Further investigations into this area seem to be necessary in order to offer a more sound and rounded guide to an effective incentives policy. The conclusion of this study is encapsulated in one sentence "incentives is a driver to sustainability".

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LIST OF PUBLICATIONS AND PAPERS PRESENTED

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A. RESPONDENT DETAILS

Please tick the most appropriate answer where shown.

A1. Gender:	1. Male	<input type="checkbox"/>	2. Female	<input type="checkbox"/>
A2. Age:	1. Below 20 years	<input type="checkbox"/>	5. 51 - 60 years	<input type="checkbox"/>
	2. 21 - 30 years	<input type="checkbox"/>	6. 61 - 70 years	<input type="checkbox"/>
	3. 31 - 40 years	<input type="checkbox"/>	7. Above 71 years	<input type="checkbox"/>
	4. 41 - 50 years	<input type="checkbox"/>		
A3. Education:	1. University	<input type="checkbox"/>	5. No formal education	<input type="checkbox"/>
	2. Collage	<input type="checkbox"/>	6. Others (please specify)	<input type="checkbox"/>
	3. Secondary School	<input type="checkbox"/>		
	4. Primary School	<input type="checkbox"/>		
A4. Literacy:	1. Literate	<input type="checkbox"/>		
	2. Illiterate	<input type="checkbox"/>		
A5. Occupation:	_____			
A6. Monthly income:	1. Below RM 499	<input type="checkbox"/>	6. RM2,500 - RM2,999	<input type="checkbox"/>
	2. RM 500 - RM999	<input type="checkbox"/>	7. RM3,000 - RM3,499	<input type="checkbox"/>
	3. RM1,000 - RM1,499	<input type="checkbox"/>	8. RM3,500 - RM3,999	<input type="checkbox"/>
	4. RM1,500 - RM1,999	<input type="checkbox"/>	9. Above RM4,000	<input type="checkbox"/>
	5. RM2,000 - RM2,499	<input type="checkbox"/>		
A7. Did you lived in this settlement?	1. Yes	<input type="checkbox"/>		
	2. No	<input type="checkbox"/>	<i>(If "No", please proceed to question A9)</i>	
A8. How long you have lived here?	1. Less than a year	<input type="checkbox"/>	5. 16-20 years	<input type="checkbox"/>
	2. 1-5 years	<input type="checkbox"/>	6. 21-25 years	<input type="checkbox"/>
	3. 6-10 years	<input type="checkbox"/>	7. More than 25 years	<input type="checkbox"/>
	4. 11-15 years	<input type="checkbox"/>		
A9. Does this heritage property belong to you or your family members?	1. Yes	<input type="checkbox"/>		
	2. No	<input type="checkbox"/>		
A10. Have you ever received any heritage incentives?	1. Yes	<input type="checkbox"/>		
	2. No	<input type="checkbox"/>	<i>(If "No", please proceed to Question C1 on page 4)</i>	
A11. Type of incentives you have received through heritage conservation programme?	1. Financial incentives	<input type="checkbox"/>	(please specify)	_____
	2. Non-financial	<input type="checkbox"/>		_____
	3. Others	<input type="checkbox"/>		_____

A12. Estimated value of incentives that you have received:	RM			_____

B. INCENTIVES PROGRAMME EVALUATION

Please tick the most appropriate answer.

B1. Based on experience from the incentives programme, at what level would you rate the following statements:

	Strongly agree	Agree	Uncertain	Disagree	Strongly disagree
<u>Programme's Inputs</u> (Benefit, involvement and inputs)					
i. I have benefited from the incentive programme inputs.	<input type="checkbox"/>				
ii. Authorities have given full support for the participants involved in the incentives programme.	<input type="checkbox"/>				
iii. The incentives programme was designed based on the local community inputs.	<input type="checkbox"/>				
<u>Programme's Activities</u> (Clearly, relevancy, priority and assess)					
iv. Objective of the incentives activities has been set clearly by the authorities.	<input type="checkbox"/>				
v. Activities designed for the incentives programme are based on the community needs.	<input type="checkbox"/>				
vi. Implementation of the incentives activities is relevant to us.	<input type="checkbox"/>				
vii. Problems arising from the incentives activities will be attended by the authorities based on priority.	<input type="checkbox"/>				
viii. The result or outcome of the incentives activities is assessed by the authorities.	<input type="checkbox"/>				
<u>Programme's Participation</u> (Involvement, consultation and deal)					
ix. Local people are involved as a part of a steering committee in designing the incentives programme.	<input type="checkbox"/>				
x. Technical and key community leaders take part in the consultation of incentives programme.	<input type="checkbox"/>				
xi. Cultural reference group (such as heritage managers, craftsmen, cultural group, private sectors and NGOs) take part in the consultation of the incentives programme.	<input type="checkbox"/>				
<u>Programme's Reactions</u> (Suggestion, leadership and initiative)					
xii. Idea or suggestion evoked by some experience will be entertained accordingly by the authorities.	<input type="checkbox"/>				
xiii. Satisfied with the current leadership responsibilities undertaken by the authorities pertaining to conservation programme.	<input type="checkbox"/>				
xiv. Authorities have taken a considerate initiation towards the incentives programme.	<input type="checkbox"/>				

	Strongly agree	Agree	Uncertain	Disagree	Strongly disagree
<u>Programme's Learning</u> (Knowledge gained)					
xv. I have acquired sufficient knowledge about the conservation of tangible heritage.	<input type="checkbox"/>				
xvi. I have acquired sufficient knowledge about the conservation of intangible heritage.	<input type="checkbox"/>				
xvii. I have acquired sufficient knowledge about heritage incentives mechanism in the conservation of traditional settlements.	<input type="checkbox"/>				
<u>Programme's Actions</u> (Skills and cooperation with various party)					
xviii. I have acquired skills or knowledge to enhance the living conditions.	<input type="checkbox"/>				
xix. Authorities and local communities have formed partnership in planning the incentives programme.	<input type="checkbox"/>				
xx. Other heritage authorities engaged with local communities pertaining to the implementation of incentive programme.	<input type="checkbox"/>				
<u>Programme's Impacts</u> (Planning and implementations)					
xxi. Heritage authorities had adopted local communities' views on their heritage planning approach.	<input type="checkbox"/>				
xxii. Heritage authorities had taken up the local communities inputs on their incentives programme implementation.	<input type="checkbox"/>				

SECTION C

C. PERCEPTION & AWARENESS OF THE CULTURAL HERITAGE CONSERVATION

Please tick the most appropriate answer where shown.

C1. Do you feel proud of your own customs and cultural heritage identity?

1. Yes 2. No 3. Uncertain

C2. Are you aware of your local history?

1. Yes 2. No 3. Uncertain

C3. Do you understand the meanings of cultural heritage?

1. Yes 2. No 3. Uncertain

C4. Are you aware of the importance of preserving tangible heritage?

1. Yes 2. No 3. Uncertain

C5. How is the situation of the implementation of tangible heritage conservation programme within your territory?

1. Good 2. Moderate 3. Not good

C6. If "NOT GOOD", why?

C7. Which domains of the tangible heritage below were more interesting for tourists within your territory?
(You may tick more than one)

- | | |
|---|---|
| 1. <input type="checkbox"/> Architecture of traditional buildings | 9. <input type="checkbox"/> Ancient documents |
| 2. <input type="checkbox"/> Sculpture and monument | 10. <input type="checkbox"/> Archaeological artifacts |
| 3. <input type="checkbox"/> Traditional craftsmanship | 11. <input type="checkbox"/> Historical resources |
| 4. <input type="checkbox"/> Landscape | 12. <input type="checkbox"/> Others (please specify) |
| 5. <input type="checkbox"/> Work of art | |
| 6. <input type="checkbox"/> Paintings | |
| 7. <input type="checkbox"/> Calligraphic works | |
| 8. <input type="checkbox"/> Classical books | |

C8. Are you aware of the importance of preserving intangible heritage?

1. Yes 2. No 3. Uncertain

C9. How is the situation of the implementation of intangible heritage conservation programme within your territory?

1. Good 2. Moderate 3. Not good

C10. If "NOT GOOD", why?

C11. Which domains of the intangible heritage below were more interesting for tourists within your territory?
(You may tick more than one)

- | | |
|---|---|
| 1. <input type="checkbox"/> Oral traditions and expression | 9. <input type="checkbox"/> Knowledge and practices concerning nature |
| 2. <input type="checkbox"/> Performing arts | 10. <input type="checkbox"/> Rituals |
| 3. <input type="checkbox"/> Social practise, rituals and festive events | 11. <input type="checkbox"/> Others (please specify) |
| 4. <input type="checkbox"/> Historical values | |
| 5. <input type="checkbox"/> Cultural and traditions | |
| 6. <input type="checkbox"/> Language | |
| 7. <input type="checkbox"/> Craft techniques | |
| 8. <input type="checkbox"/> Music | |

a) If your answer on D5 is "NOT GOOD", please state the reason why you say so?
(You may tick more than one)

- 1. My inputs were not seriously considered by the government.
- 2. The government were unable to understand our needs.
- 3. Access to the programmes' information is very limited.
- 4. There are weaknesses on the policy implementations.
- 5. Bureaucratic and governance problems.
- 6. There are frauds in the process of resource allocations.
- 7. Grassroots committee did not functioning well.
- 8. Political interference.
- 9. Others (please specify)

D6. Is the distribution of incentives to the local communities is fair and justified?

- 1. Yes
- 2. No
- 3. Uncertain

D7. If "NO", please clarify.

D8. Is the provision of incentives are sufficient to achieve the conservation programme within this area?

- 1. Yes
- 2. No
- 3. Uncertain

D9. If "NO", please clarify.

D10. Do you have a good relationship with the heritage or local authorities pertaining to the conservation activities?

1. Yes 2. No 3. Uncertain

D11. If "NO", please clarify.

D12. Do you have any conflicts or mistrust with the heritage or local authorities pertaining to the conservation incentive activities?

1. Yes 2. No 3. Uncertain

Please state the priority from range 1 to 5. (1) Lowest → (5) Highest.

D13. What are the main issues resulted from the influence of urbanisation process to traditional settlements?

- | | |
|---|---------------------------------|
| i. Rapidly increased migration to urban areas | <input type="text" value="/5"/> |
| ii. Lack of understanding about cultural heritage among local residences | <input type="text" value="/5"/> |
| iii. High expansion of modern culture | <input type="text" value="/5"/> |
| iv. Product made by traditional methods has noticeably decreased | <input type="text" value="/5"/> |
| v. Low interest on cultural and historical pride | <input type="text" value="/5"/> |
| vi. Key heritage persons diminished in numbers due to an old-aged factor | <input type="text" value="/5"/> |
| vii. Implementation of cultural heritage policy from the government, support and assistance are insufficient | <input type="text" value="/5"/> |
| viii. The activeness and initiation of organisations and specialist who are in charge of the safeguarding the cultural heritage are still lacking | <input type="text" value="/5"/> |
| ix. Others (please specify) | <input type="text" value="/5"/> |
| <hr/> | <input type="text" value="/5"/> |

E4. In your opinion, which appropriate measures from the government should be held on the preservation of cultural heritage in your area?

1. To sophisticate the provision of the cultural heritage policy and legal environment
2. To support through a comprehensive conservation budget
3. To foster the training in safeguarding tangible and intangible heritage
4. To carry out activities to enhance mass concern on the cultural heritage
5. To increase the participation of those such as governmental and non-governmental organisations, communities, groups, individuals and cultural workers
6. To develop studies and promotion of the cultural heritage
7. To raise culture and arts workers' qualification according to human resource policy
8. To raise social rating for the experts in cultural heritage by giving them recognition and rewards
9. Others (please specify)

Thank you very much for participating in this research

M	P				
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UNIVERSITY OF MALAYA

INTERVIEW SHEET

RESEARCH TITLE

Cultural Heritage Incentives for the Conservation of
Traditional Settlements for Sustainable Communities:
The Case of Malaysia, Japan and South Korea

This interview sheet is presented in order:

- To understand organisational background of heritage authorities concerning the conservation of tangible and intangible cultural heritage.
- To assess the planning, funding and policy tools of the incentives mechanism for conservation of traditional settlements.
- To identify best practices of the establishment of incentive mechanism towards portraying a sustainable communities.

Further information:

If you have any inquiries regarding this study, you may contact:

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SECTION A ORGANISATION AND AREA DEMOGRAPHIC PROFILE

Documentation: Please provide a copy of your latest annual report, organisational structure chart, area map and brochures indicating the historical and cultural significance of this area.

1. Briefly describe the objectives of your organisation.

2. Explain unit or divisions related to cultural heritage management in your organisation.

3. Provide a breakdown of staffing in your organization by technical and non-technical employees.

4. What are the core training requirements provided for the staff working in cultural heritage management?

5. Please indicate the following area demographic profile for Clan Jetty Village.

- (a) Number of population : _____
- (b) Number of households : _____
- (c) Average household size : _____
- (d) Total areas : _____ km²
- (e) Total of incentive recipients : _____
- (f) Total no. of historic buildings : _____
- (g) No. of buildings nominated : _____
- (h) No. of buildings not nominated : _____

6. Please indicate types of building category within the traditional settlements boundary.

7. Briefly describe the historical and cultural background of this area.

SECTION B INCENTIVES RESOURCES AND MECHANISM

Documentation: Please provide guidelines for heritage incentives programme, incentives application form and monitoring management plan.

Incentive Resources

8. What are the different types of incentives scheme (financial and non-financial) available within this traditional settlement boundary?

Financial incentives:

Non-financial incentives:

9. Where are these incentives resources coming from?

10. Besides government funds, what alternative resources are used to conserve and manage traditional settlements (e.g. funding from international organisations, private sectors, NGOs, individuals etc.)?

11. Does the incentives provision also consider the importance of preserving intangible heritage, including knowledge of traditions, skills and customs for instance?

Allocation Mechanism

12. Briefly describe the flow of incentives allocation processes from the budget formulation to the dissemination and down to the recipients.

13. How is the incentive funding for heritage conservation in this area is being distributed?

14. How does the incentives mechanism work? Do applicants need to apply for a particular incentive?

15. What are the eligibility and requirements for applicants to apply for incentives funding?

16. What major obstacles exist during the allocation of the incentives?

Identification

17. What criteria are used to identify incentives recipients?

18. How does the process of identification work?

19. What was the level of appreciation among the recipients who benefited from the incentives scheme?

20. What major obstacles exist during the identification of a potential incentives recipient?

Implementation

21. To what extent has the incentives policy fulfilled the community needs?

22. Are the incentives provision and its implementation working according to plan?

23. Do activities concerning the implementation of the incentives policy give benefits to the targeted group in traditional settlements?

24. Does the incentive distribution create positive impact on the tourism activities in the traditional settlements?

25. What major obstacles exist during the implementation of the incentives policy?

Monitoring

26. Are the policies of the incentives provision appropriate and suitable in terms of scope and coverage?

27. How does your organisation monitor the incentives allocation?

28. Who does the monitoring work?

29. Are the incentives allocation being utilised optimally without any wastage?

30. How do you ensure contractors working on the conservation project comply with your requirements?

31. How does your organisation manage to keep track of the contractors' progress, standards and delivery?

32. State problems that exist during the monitoring process.

SECTION C FINANCIAL AND PLANNING POLICIES

Documentation: *Please provide a copy of your conservation management plan, financial report and details of incentives' recipients.*

33. Briefly state the total value of heritage incentives allocated to your organization for the past five years.

(a) Year 2008	RM	_____
(b) Year 2009	RM	_____
(c) Year 2010	RM	_____
(d) Year 2011	RM	_____
(e) Year 2012	RM	_____
(f) Year 2013	RM	_____

34. Give the total number of recipients who had received the incentives for the conservation of tangible and intangible heritage within your jurisdiction.

35. Please provide details of the incentives' recipients (according to name and house/unit number) under your jurisdiction.

36. Are the communities consulted prior to the decision being made on the incentives allocation?

37. In what forms are the residents invited to participate on the decision making process for the incentives allocation?

38. What does your organisation do to encourage community participations during the disbursement of the incentives?

39. Are there any rewards given to successful conservation programme based on effective incentive allocation to the individual or organisations?

40. If "Yes", in what form were the rewards given?

41. Are there any mechanisms provided such as tax relief or tax incentives given to the owners of the traditional settlement?

42. Is there any proposed incentives programme that will be implemented by the authorities in the near future?

SECTION D ISSUES CONCERNING INTANGIBLE HERITAGE AND SUSTAINABLE COMMUNITIES

This section addresses issues concerning the intangible heritage conservation towards achieving sustainable communities. The awareness and general opinion of the respondent will be the key contribution to this section.

Documentation: *Please provide a copy of the sustainable communities guideline and programmes.*

43. Describe the general awareness particularly in Malaysia about the importance of intangible cultural heritage (as defined in National Heritage Act).
44. In your opinion, what role can formal and non-formal education play to create awareness regarding the importance of intangible cultural heritage in Malaysia?
45. What kind of specific measures should be taken into account to enhance local community aspiration and needs with reference to safeguarding the intangible heritage?
46. Are there any programmes, projects and activities implementing the concept of sustainable communities within the traditional settlements?
47. How can these programmes, projects and activities that best reflect the importance of the intangible heritage contribute to the achievement of sustainable communities in traditional settlements?

Thank you for very much for participating in this research

Name and contact details of the respondent:

Name	
Position	
Organisation	
Email	
Telephone No.	

University of Malaya

APPENDIX C: SPSS Output of Anova between Incentives Programme Evaluation and Study Areas (Japan)

Test of Homogeneity of Variances

	Levene Statistic	df1	df2	Sig.
Programme's Inputs	.563	2	168	.570
Programme's Activities	6.227	2	168	.002
Programme's Participation	1.263	2	168	.286
Programme's Reactions	1.258	2	168	.287
Programme's Learning	2.772	2	168	.065
Programme's Actions	2.733	2	168	.068
Programme's Impacts	.732	2	168	.482
Programme's Evaluation	4.400	2	168	.014

ANOVA

		Sum of Squares	df	Mean Square	F	Sig.
Programme's Inputs	Between Groups	4.004	2	2.002	4.504	.012
	Within Groups	74.672	168	.444		
	Total	78.676	170			
Programme's Activities	Between Groups	2.018	2	1.009	3.950	.021
	Within Groups	42.918	168	.255		
	Total	44.937	170			
Programme's Participation	Between Groups	14.825	2	7.412	16.927	.000
	Within Groups	73.566	168	.438		
	Total	88.391	170			
Programme's Reactions	Between Groups	1.041	2	.521	1.189	.307
	Within Groups	73.560	168	.438		
	Total	74.602	170			
Programme's Learning	Between Groups	.154	2	.077	.137	.872
	Within Groups	93.893	168	.559		
	Total	94.047	170			
Programme's Actions	Between Groups	.844	2	.422	1.336	.266
	Within Groups	53.040	168	.316		
	Total	53.884	170			
Programme's Impacts	Between Groups	2.707	2	1.353	3.243	.042
	Within Groups	70.121	168	.417		
	Total	72.827	170			
Programme's Evaluation	Between Groups	.887	2	.443	2.107	.125
	Within Groups	35.354	168	.210		
	Total	36.241	170			

Robust Tests of Equality of Means

		Statistic ^a	df1	df2	Sig.
Programme's Inputs	Welch	4.402	2	30.505	.021
	Brown-Forsythe	4.330	2	44.698	.019
Programme's Activities	Welch	3.322	2	29.821	.050
	Brown-Forsythe	3.602	2	41.572	.036
Programme's Participation	Welch	16.052	2	30.179	.000
	Brown-Forsythe	15.375	2	38.850	.000
Programme's Reactions	Welch	1.260	2	30.487	.298
	Brown-Forsythe	1.177	2	49.596	.317
Programme's Learning	Welch	.262	2	36.554	.771
	Brown-Forsythe	.182	2	105.583	.834
Programme's Actions	Welch	1.589	2	35.752	.218
	Brown-Forsythe	1.778	2	96.931	.174
Programme's Impacts	Welch	2.448	2	29.575	.104
	Brown-Forsythe	2.618	2	30.922	.089
Programme's Evaluation	Welch	2.024	2	30.967	.149
	Brown-Forsythe	2.199	2	56.687	.120

a. Asymptotically F distributed.

Post Hoc Tests

Multiple Comparisons

Tukey HSD

Dependent Variable	(I) Case_Study	(J) Case_Study	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
						Lower Bound	Upper Bound
Programme's Inputs	Ainokura	Kawagoe	.35249	.20530	.202	-.1330	.8380
		Ogimachi	.05556	.20788	.961	-.4360	.5471
	Kawagoe	Ainokura	-.35249	.20530	.202	-.8380	.1330
		Ogimachi	-.29693 [*]	.10622	.016	-.5481	-.0458
	Ogimachi	Ainokura	-.05556	.20788	.961	-.5471	.4360
		Kawagoe	.29693 [*]	.10622	.016	.0458	.5481
Programme's Activities	Ainokura	Kawagoe	-.21034	.15564	.369	-.5784	.1577
		Ogimachi	-.37778 [*]	.15760	.046	-.7504	-.0051
	Kawagoe	Ainokura	.21034	.15564	.369	-.1577	.5784
		Ogimachi	-.16743	.08053	.097	-.3579	.0230
	Ogimachi	Ainokura	.37778 [*]	.15760	.046	.0051	.7504
		Kawagoe	.16743	.08053	.097	-.0230	.3579
Programme's Participation	Ainokura	Kawagoe	-.15996	.20378	.713	-.6418	.3219
		Ogimachi	-.73148 [*]	.20633	.001	-1.2194	-.2436
	Kawagoe	Ainokura	.15996	.20378	.713	-.3219	.6418
		Ogimachi	-.57152 [*]	.10543	.000	-.8208	-.3222
	Ogimachi	Ainokura	.73148 [*]	.20633	.001	.2436	1.2194
		Kawagoe	.57152 [*]	.10543	.000	.3222	.8208
Programme's Reactions	Ainokura	Kawagoe	-.30843	.20377	.287	-.7903	.1734
		Ogimachi	-.24074	.20632	.475	-.7286	.2471
	Kawagoe	Ainokura	.30843	.20377	.287	-.1734	.7903
		Ogimachi	.06769	.10542	.797	-.1816	.3170

	Ogimachi	Ainokura	.24074	.20632	.475	-.2471	.7286
		Kawagoe	-.06769	.10542	.797	-.3170	.1816
Programme's Learning	Ainokura	Kawagoe	-.09291	.23021	.914	-.6373	.4515
		Ogimachi	-.12037	.23310	.863	-.6716	.4308
	Kawagoe	Ainokura	.09291	.23021	.914	-.4515	.6373
		Ogimachi	-.02746	.11911	.971	-.3091	.2542
	Ogimachi	Ainokura	.12037	.23310	.863	-.4308	.6716
		Kawagoe	.02746	.11911	.971	-.2542	.3091
Programme's Actions	Ainokura	Kawagoe	-.19923	.17303	.484	-.6084	.2099
		Ogimachi	-.07407	.17520	.906	-.4884	.3402
	Kawagoe	Ainokura	.19923	.17303	.484	-.2099	.6084
		Ogimachi	.12516	.08952	.344	-.0865	.3368
	Ogimachi	Ainokura	.07407	.17520	.906	-.3402	.4884
		Kawagoe	-.12516	.08952	.344	-.3368	.0865
Programme's Impacts	Ainokura	Kawagoe	-.47701*	.19895	.046	-.9475	-.0066
		Ogimachi	-.33333	.20144	.226	-.8097	.1430
	Kawagoe	Ainokura	.47701*	.19895	.046	.0066	.9475
		Ogimachi	.14368	.10293	.345	-.0997	.3871
	Ogimachi	Ainokura	.33333	.20144	.226	-.1430	.8097
		Kawagoe	-.14368	.10293	.345	-.3871	.0997
Programme's Evaluation	Ainokura	Kawagoe	-.15649	.14126	.511	-.4905	.1776
		Ogimachi	-.26032	.14304	.166	-.5986	.0779
	Kawagoe	Ainokura	.15649	.14126	.511	-.1776	.4905
		Ogimachi	-.10383	.07309	.333	-.2767	.0690
	Ogimachi	Ainokura	.26032	.14304	.166	-.0779	.5986
		Kawagoe	.10383	.07309	.333	-.0690	.2767

*. The mean difference is significant at the 0.05 level.

APPENDIX D: SPSS Output of Anova between Tangible, Intangible Needs and Study Areas (Japan)

Test of Homogeneity of Variances

	Levene Statistic	df1	df2	Sig.
Tangible Heritage	.788	2	163	.457
Intangible Heritage	3.949	2	159	.021

ANOVA

Needs		Sum of Squares	df	Mean Square	F	Sig.
Tangible Heritage	Between Groups	2.654	2	1.327	9.040	.000
	Within Groups	23.930	163	.147		
	Total	26.584	165			
Intangible Heritage	Between Groups	8.937	2	4.469	27.219	.000
	Within Groups	26.104	159	.164		
	Total	35.041	161			

Robust Tests of Equality of Means

		Statistic ^a	df1	df2	Sig.
Tangible Heritage	Welch	8.712	2	31.889	.001
	Brown-Forsythe	9.885	2	62.383	.000
Intangible Heritage	Welch	29.715	2	33.352	.000
	Brown-Forsythe	32.083	2	78.715	.000

a. Asymptotically F distributed.

Post Hoc Tests

Multiple Comparisons

Tukey HSD

Dependent Variable	(I) Case_Study	(J) Case_Study	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
						Lower Bound	Upper Bound
Tangible Heritage	Ainokura	Kawagoe	.21344	.11807	.170	-.0658	.4927
		Ogimachi	-.04545	.11997	.924	-.3292	.2383
	Kawagoe	Ainokura	-.21344	.11807	.170	-.4927	.0658
		Ogimachi	-.25888*	.06218	.000	-.4060	-.1118
	Ogimachi	Ainokura	.04545	.11997	.924	-.2383	.3292
		Kawagoe	.25888*	.06218	.000	.1118	.4060
Intangible Heritage	Ainokura	Kawagoe	.56689*	.12486	.000	.2715	.8623
		Ogimachi	.11875	.12746	.621	-.1828	.4203
	Kawagoe	Ainokura	-.56689*	.12486	.000	-.8623	-.2715
		Ogimachi	-.44814*	.06689	.000	-.6064	-.2899
	Ogimachi	Ainokura	-.11875	.12746	.621	-.4203	.1828
		Kawagoe	.44814*	.06689	.000	.2899	.6064

*. The mean difference is significant at the 0.05 level.

APPENDIX E: SPSS Output of Anova between Incentives Programme Evaluation and Study Areas
(South Korea)

Test of Homogeneity of Variances

	Levene Statistic	df1	df2	Sig.
Programme's Inputs	8.192	2	125	.000
Programme's Activities	31.333	2	125	.000
Programme's Participation	2.008	2	125	.139
Programme's Reactions	14.873	2	125	.000
Programme's Learning	2.805	2	125	.064
Programme's Actions	11.177	2	125	.000
Programme's Impacts	9.450	2	125	.000
Programme's Evaluation	30.397	2	125	.000

ANOVA

	Sum of Squares	df	Mean Square	F	Sig.
Programme's Inputs					
Between Groups	2.219	2	1.109	1.581	.210
Within Groups	87.722	125	.702		
Total	89.941	127			
Programme's Activities					
Between Groups	2.188	2	1.094	1.584	.209
Within Groups	86.351	125	.691		
Total	88.539	127			
Programme's Participation					
Between Groups	13.135	2	6.567	8.480	.000
Within Groups	96.810	125	.774		
Total	109.944	127			
Programme's Reactions					
Between Groups	2.181	2	1.091	1.570	.212
Within Groups	86.845	125	.695		
Total	89.027	127			
Programme's Learning					
Between Groups	17.949	2	8.975	12.966	.000
Within Groups	86.520	125	.692		
Total	104.469	127			
Programme's Actions					
Between Groups	2.312	2	1.156	1.708	.185
Within Groups	84.590	125	.677		
Total	86.902	127			
Programme's Impacts					
Between Groups	.555	2	.277	.399	.672
Within Groups	86.938	125	.696		
Total	87.492	127			
Programme's Evaluation					
Between Groups	1.260	2	.630	1.643	.198
Within Groups	47.928	125	.383		
Total	49.188	127			

Robust Tests of Equality of Means

		Statistic ^a	df1	df2	Sig.
Inputs	Welch	1.293	2	42.979	.285
Activities	Welch	1.457	2	41.105	.245
Participation	Welch	9.435	2	45.529	.000
Reactions	Welch	1.869	2	44.838	.166
Learning	Welch	12.128	2	54.096	.000
Actions	Welch	2.094	2	45.057	.135
Impacts	Welch	.234	2	45.557	.792
Overall_Evaluation	Welch	1.288	2	37.959	.288

a. Asymptotically F distributed.

Post Hoc Tests

Multiple Comparisons

Tukey HSD

Dependent Variable	(I) Case_Study	(J) Case_Study	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
						Lower Bound	Upper Bound
Inputs	Bukchon	Hahoe	-.04730	.19678	.969	-.5141	.4195
		Yangdong	-.31952	.18132	.187	-.7496	.1106
	Hahoe	Bukchon	.04730	.19678	.969	-.4195	.5141
		Yangdong	-.27222	.22942	.463	-.8164	.2720
	Yangdong	Bukchon	.31952	.18132	.187	-.1106	.7496
		Hahoe	.27222	.22942	.463	-.2720	.8164
Activities	Bukchon	Hahoe	.30608	.19524	.263	-.1570	.7692
		Yangdong	.22108	.17989	.438	-.2056	.6478
	Hahoe	Bukchon	-.30608	.19524	.263	-.7692	.1570
		Yangdong	-.08500	.22762	.926	-.6249	.4549
	Yangdong	Bukchon	-.22108	.17989	.438	-.6478	.2056
		Hahoe	.08500	.22762	.926	-.4549	.6249
Participation	Bukchon	Hahoe	.21772	.20673	.545	-.2726	.7081
		Yangdong	.78438*	.19048	.000	.3326	1.2362
	Hahoe	Bukchon	-.21772	.20673	.545	-.7081	.2726
		Yangdong	.56667	.24101	.053	-.0050	1.1383
	Yangdong	Bukchon	-.78438*	.19048	.000	-1.2362	-.3326
		Hahoe	-.56667	.24101	.053	-1.1383	.0050
Reactions	Bukchon	Hahoe	.21809	.19580	.507	-.2463	.6825
		Yangdong	.29309	.18041	.239	-.1348	.7210
	Hahoe	Bukchon	-.21809	.19580	.507	-.6825	.2463
		Yangdong	.07500	.22827	.942	-.4664	.6164
	Yangdong	Bukchon	-.29309	.18041	.239	-.7210	.1348
		Hahoe	-.07500	.22827	.942	-.6164	.4664
Learning	Bukchon	Hahoe	-.88251*	.19543	.000	-1.3461	-.4190
		Yangdong	.19249	.18007	.535	-.2346	.6196

	Hahoe	Bukchon	.88251*	.19543	.000	.4190	1.3461
		Yangdong	1.07500*	.22784	.000	.5346	1.6154
	Yangdong	Bukchon	-.19249	.18007	.535	-.6196	.2346
		Hahoe	-1.07500*	.22784	.000	-1.6154	-.5346
Actions	Bukchon	Hahoe	.00075	.19324	1.000	-.4576	.4591
		Yangdong	.31742	.17805	.180	-.1049	.7397
	Hahoe	Bukchon	-.00075	.19324	1.000	-.4591	.4576
		Yangdong	.31667	.22529	.341	-.2177	.8510
	Yangdong	Bukchon	-.31742	.17805	.180	-.7397	.1049
		Hahoe	-.31667	.22529	.341	-.8510	.2177
Impacts	Bukchon	Hahoe	-.15203	.19590	.718	-.6167	.3126
		Yangdong	.03964	.18050	.974	-.3885	.4678
	Hahoe	Bukchon	.15203	.19590	.718	-.3126	.6167
		Yangdong	.19167	.22839	.679	-.3501	.7334
	Yangdong	Bukchon	-.03964	.18050	.974	-.4678	.3885
		Hahoe	-.19167	.22839	.679	-.7334	.3501
Overall_Evaluation	Bukchon	Hahoe	-.04846	.14546	.941	-.3935	.2966
		Yangdong	.21837	.13402	.237	-.0995	.5363
	Hahoe	Bukchon	.04846	.14546	.941	-.2966	.3935
		Yangdong	.26683	.16958	.261	-.1354	.6691
	Yangdong	Bukchon	-.21837	.13402	.237	-.5363	.0995
		Hahoe	-.26683	.16958	.261	-.6691	.1354

*. The mean difference is significant at the 0.05 level.

APPENDIX F: SPSS Output of Anova between Tangible, Intangible Needs and Study Areas (South Korea)

Test of Homogeneity of Variances

	Levene Statistic	df1	df2	Sig.
Tangible_Heritage_Needs	24.445	2	125	.000
Intangible_Heritage_Needs	6.929	2	125	.001

ANOVA

		Sum of Squares	df	Mean Square	F	Sig.
Tangible_Needs	Between Groups	1.083	2	.542	2.226	.112
	Within Groups	30.417	125	.243		
	Total	31.500	127			
Intangible_Needs	Between Groups	3.241	2	1.621	10.105	.000
	Within Groups	20.046	125	.160		
	Total	23.287	127			

Robust Tests of Equality of Means

		Statistic ^a	df1	df2	Sig.
Tangible_Needs	Welch	2.065	2	43.487	.139
Intangible_Needs	Welch	11.011	2	60.613	.000

a. Asymptotically F distributed.

Post Hoc Tests

Multiple Comparisons

Tukey HSD

Dependent Variable	(I) Case_Study	(J) Case_Study	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
						Lower Bound	Upper Bound
Tangible Needs	Bukchon	Hahoe	-.11745	.11588	.570	-.3923	.1574
		Yangdong	.16171	.10677	.288	-.0915	.4150
	Hahoe	Bukchon	.11745	.11588	.570	-.1574	.3923
		Yangdong	.27917	.13509	.101	-.0413	.5996
	Yangdong	Bukchon	-.16171	.10677	.288	-.4150	.0915
		Hahoe	-.27917	.13509	.101	-.5996	.0413
Intangible Needs	Bukchon	Hahoe	-.40169*	.09407	.000	-.6248	-.1786
		Yangdong	-.21586*	.08668	.037	-.4214	-.0103
	Hahoe	Bukchon	.40169*	.09407	.000	.1786	.6248
		Yangdong	.18583	.10967	.211	-.0743	.4460
	Yangdong	Bukchon	.21586*	.08668	.037	.0103	.4214
		Hahoe	-.18583	.10967	.211	-.4460	.0743

*. The mean difference is significant at the 0.05 level.

APPENDIX G: SPSS Output of Anova between Incentives Programme Evaluation and Study Areas (Malaysia)

Test of Homogeneity of Variances

	Levene Statistic	df1	df2	Sig.
Programme's Inputs	.563	2	168	.570
Programme's Activities	6.227	2	168	.002
Programme's Participation	1.263	2	168	.286
Programme's Reactions	1.258	2	168	.287
Programme's Learning	2.772	2	168	.065
Programme's Actions	2.733	2	168	.068
Programme's Impacts	.732	2	168	.482
Programme's Evaluation	4.400	2	168	.014

ANOVA

		Sum of Squares	df	Mean Square	F	Sig.
Programme's Inputs	Between Groups	4.004	2	2.002	4.504	.012
	Within Groups	74.672	168	.444		
	Total	78.676	170			
Programme's Activities	Between Groups	2.018	2	1.009	3.950	.021
	Within Groups	42.918	168	.255		
	Total	44.937	170			
Programme's Participation	Between Groups	14.825	2	7.412	16.927	.000
	Within Groups	73.566	168	.438		
	Total	88.391	170			
Programme's Reactions	Between Groups	1.041	2	.521	1.189	.307
	Within Groups	73.560	168	.438		
	Total	74.602	170			
Programme's Learning	Between Groups	.154	2	.077	.137	.872
	Within Groups	93.893	168	.559		
	Total	94.047	170			
Programme's Actions	Between Groups	.844	2	.422	1.336	.266
	Within Groups	53.040	168	.316		
	Total	53.884	170			
Programme's Impacts	Between Groups	2.707	2	1.353	3.243	.042
	Within Groups	70.121	168	.417		
	Total	72.827	170			
Programme's Evaluation	Between Groups	.887	2	.443	2.107	.125
	Within Groups	35.354	168	.210		
	Total	36.241	170			

Robust Tests of Equality of Means

		Statistic ^a	df1	df2	Sig.
Inputs	Welch	9.355	2	45.149	.000
	Brown-Forsythe	8.631	2	61.401	.000
Activities	Welch	3.437	2	52.115	.040
	Brown-Forsythe	4.094	2	90.274	.020
Participation	Welch	13.060	2	42.976	.000
	Brown-Forsythe	10.366	2	49.949	.000
Reactions	Welch	5.119	2	45.588	.010
	Brown-Forsythe	4.672	2	63.417	.013
Learning	Welch	3.018	2	47.469	.058
	Brown-Forsythe	3.265	2	76.870	.044
Actions	Welch	6.085	2	48.502	.004
	Brown-Forsythe	6.484	2	79.418	.002
Impacts	Welch	.246	2	44.525	.783
	Brown-Forsythe	.217	2	59.656	.805
Overall Programme Evaluation	Welch	5.430	2	47.245	.008
	Brown-Forsythe	5.498	2	71.722	.006

a. Asymptotically F distributed.

Post Hoc Tests

Multiple Comparisons

Tukey HSD

Dependent Variable	(I) Case_Study	(J) Case_Study	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
						Lower Bound	Upper Bound
Inputs	Morten	Chetty	.44444	.29426	.290	-.2556	1.1445
		Clan Jetty	.98056*	.22929	.000	.4351	1.5261
	Chetty	Morten	-.44444	.29426	.290	-1.1445	.2556
		Clan Jetty	.53611	.29947	.178	-.1764	1.2486
	Clan Jetty	Morten	-.98056*	.22929	.000	-1.5261	-.4351
		Chetty	-.53611	.29947	.178	-1.2486	.1764
Activities	Morten	Chetty	.23556	.27847	.675	-.4270	.8981
		Clan Jetty	.58056*	.21698	.023	.0643	1.0968
	Chetty	Morten	-.23556	.27847	.675	-.8981	.4270
		Clan Jetty	.34500	.28340	.446	-.3292	1.0192
	Clan Jetty	Morten	-.58056*	.21698	.023	-1.0968	-.0643
		Chetty	-.34500	.28340	.446	-1.0192	.3292
Participation	Morten	Chetty	.35556	.24666	.324	-.2313	.9424
		Clan Jetty	.93981*	.19219	.000	.4826	1.3971
	Chetty	Morten	-.35556	.24666	.324	-.9424	.2313
		Clan Jetty	.58426	.25102	.057	-.0130	1.1815
	Clan Jetty	Morten	-.93981*	.19219	.000	-1.3971	-.4826
		Chetty	-.58426	.25102	.057	-1.1815	.0130
Reactions	Morten	Chetty	.12222	.31449	.920	-.6260	.8704
		Clan Jetty	.73611*	.24505	.009	.1531	1.3191
	Chetty	Morten	-.12222	.31449	.920	-.8704	.6260
		Clan Jetty	.61389	.32006	.139	-.1476	1.3753

	Clan Jetty	Morten	-.73611*	.24505	.009	-1.3191	-.1531
		Chetty	-.61389	.32006	.139	-1.3753	.1476
Learning	Morten	Chetty	.29259	.28632	.565	-.3886	.9738
		Clan Jetty	.54630*	.22310	.042	.0155	1.0771
	Chetty	Morten	-.29259	.28632	.565	-.9738	.3886
		Clan Jetty	.25370	.29139	.660	-.4395	.9470
	Clan Jetty	Morten	-.54630*	.22310	.042	-1.0771	-.0155
		Chetty	-.25370	.29139	.660	-.9470	.4395
Actions	Morten	Chetty	.28889	.27353	.543	-.3619	.9396
		Clan Jetty	.73426*	.21313	.002	.2272	1.2413
	Chetty	Morten	-.28889	.27353	.543	-.9396	.3619
		Clan Jetty	.44537	.27837	.250	-.2169	1.1076
	Clan Jetty	Morten	-.73426*	.21313	.002	-1.2413	-.2272
		Chetty	-.44537	.27837	.250	-1.1076	.2169
Impacts	Morten	Chetty	-.07222	.31794	.972	-.8286	.6842
		Clan Jetty	-.16667	.24774	.780	-.7561	.4227
	Chetty	Morten	.07222	.31794	.972	-.6842	.8286
		Clan Jetty	-.09444	.32357	.954	-.8643	.6754
	Clan Jetty	Morten	.16667	.24774	.780	-.4227	.7561
		Chetty	.09444	.32357	.954	-.6754	.8643
Overall Programme Evaluation	Morten	Chetty	.23815	.24332	.592	-.3407	.8170
		Clan Jetty	.62156*	.18959	.004	.1705	1.0726
	Chetty	Morten	-.23815	.24332	.592	-.8170	.3407
		Clan Jetty	.38341	.24763	.273	-.2057	.9725
	Clan Jetty	Morten	-.62156*	.18959	.004	-1.0726	-.1705
		Chetty	-.38341	.24763	.273	-.9725	.2057

*. The mean difference is significant at the 0.05 level.

APPENDIX H: SPSS Output of Anova between Tangible, Intangible Needs and Study Areas (Malaysia)

Test of Homogeneity of Variances

	Levene Statistic	df1	df2	Sig.
Tangible_Heritage_Needs	3.560	2	100	.032
Intangible_Heritage_Needs	20.237	2	99	.000

ANOVA

Needs		Sum of Squares	df	Mean Square	F	Sig.
Tangible Heritage	Between Groups	12.475	2	6.238	105.379	.000
	Within Groups	5.919	100	.059		
	Total	18.394	102			
Intangible Heritage	Between Groups	6.538	2	3.269	50.237	.000
	Within Groups	6.442	99	.065		
	Total	12.981	101			

Robust Tests of Equality of Means

		Statistic ^a	df1	df2	Sig.
Tangible Heritage	Welch	102.926	2	42.060	.000
	Brown-Forsythe	85.137	2	41.853	.000
Intangible Heritage	Welch	98.367	2	38.150	.000
	Brown-Forsythe	28.368	2	22.803	.000

a. Asymptotically F distributed.

Post Hoc Tests

Multiple Comparisons

Tukey HSD

Dependent Variable	(I) Case_Study	(J) Case_Study	Mean Difference (I-J)	Std. Error	Sig.	95% Confidence Interval	
						Lower Bound	Upper Bound
Tangible Heritage	Morten	Chetty	-.81889*	.06785	.000	-.9803	-.6575
		Clan Jetty	-.63083*	.05287	.000	-.7566	-.5051
	Chetty	Morten	.81889*	.06785	.000	.6575	.9803
		Clan Jetty	.18806*	.06905	.021	.0238	.3523
	Clan Jetty	Morten	.63083*	.05287	.000	.5051	.7566
		Chetty	-.18806*	.06905	.021	-.3523	-.0238
Intangible Heritage	Morten	Chetty	.51889*	.07114	.000	.3496	.6882
		Clan Jetty	.50564*	.05581	.000	.3728	.6384
	Chetty	Morten	-.51889*	.07114	.000	-.6882	-.3496
		Clan Jetty	-.01325	.07269	.982	-.1862	.1597
	Clan Jetty	Morten	-.50564*	.05581	.000	-.6384	-.3728
		Chetty	.01325	.07269	.982	-.1597	.1862

*. The mean difference is significant at the 0.05 level.