Community Engagement

A case study on the four ethnic groups in

Melaka, World Heritage City, Malaysia

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Abstract

Local community engagement is seen as the most crucial factor in determining the sustainability of the future development of historic cities in the state of Melaka (Malacca). This is because a community's attachment to the place will encourage engagement and participation as well as a desire to protect and care for the historic cities. It is hypothesised that once a community no longer has a sense of attachment towards a place, their engagement and participation declines. Hence, the objective of the research is to study the community of Melaka's engagement towards the place. Interviews were held with 23 participants, consisting of local communities of different ethnic groups residing in Melaka. These interviews suggested that the meaning of heritage is orientated through the experiences of individuals and groups rather than contextually. Community heritage management is highly shaped by internal (intra-community relationship, local conservation knowledge and local autonomy) and external (funding, WHS contributions and tourism values) factors. The research further explores the various levels of community engagement, which comprise of disengagement, engagement at the individual, family, organisation, social media, community, national and international levels. Furthermore, it also highlights the potential of youth engagement and identifies the meanings attached to the given indicators which are physical (history and origin, sense of place, group affiliation, economic), psychological (belongingness, pride, difference, identity) and sociological (language, cultural and spiritual). Also, the results have identified several barriers and challenges in dealing with community heritage management which are development, a different worldview, structural conflict, maintenance, politics, generation gap, minority issues, tourism values, support and power struggle. Local community engagement requires negotiation in two spheres. The first is among the communities and between the different ethnic groups. The second is between the communities and local authorities, government and stakeholders in order to sustain a possible future connection between local communities and the place.

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A CD compilation comprises the whole thesis, accompanied by the following items:

- ✓ Audio and video record of the interview and fieldwork sessions
- ✓ Transcription of the interview sessions
- ✓ Field note memos during fieldwork
- ✓ ATLAS.ti data from fieldwork

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Author's Declaration

I declare that this thesis is a presentation of original work, and I am the sole author. This work has not previously been presented for an award at this, or any other, University. All sources are acknowledged as references.

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CHAPTER ONE

INTRODUCTION

1.0 Introduction

This thesis examines community heritage management involving four ethnic groups in Melaka, Malaysia. Wider literature supports the importance of community involvement in Cultural Heritage Management (CHM) to ensure the sustainability of heritage management planning, whether it is the tangible or intangible aspects of heritage. Hence, a number of objectives have been formulated to answer the research problems as well as some accompanying research questions. To illuminate further the study area, a concise historical account is provided as well as a discussion of the communities living within the area. The study will then briefly touch upon the need for this research to be conducted. Finally, a short outline of the thesis structure is presented at the end of this section.

1.1 Propositions

Malaysia's economic growth has relied upon its cultural productivity and heritage through the promotion of tourism, as economic growth relies on the "funds" contributed by foreign investors in this country and the promotion of its own distinctive cultural heritage (Lai & Ooi 2015b; Free Malaysia Today 2016; Malaysia Government 2017). It has also formed part of the country's agenda since 1967, which was first propagated by the Minister of Commerce and Industry, Dr Lim Swee Aun through the International Tourism year campaign (Arkib Negara Malaysia 1987, 7). However, many aspects need to be considered in order to maintain and manage cultural

heritage so that various parties such as local communities are not excluded, while other groups "dominate" the role and are concerned only with profit making (Edson 2004, 344). These problems can be traced back through community participation in heritage management. Indeed, there is an abundance of previous literature emphasising the success of communities in the management of cultural heritage (Worden 2001; Okech 2007; Hampton 2005; Newman & McLean 1998) which leads to the sustainability of cultural assets, values, and identities of the communities living within the World Heritage City (WHC).

Malaysia attained its recognition from UNESCO (United Nations Educational, Scientific and Cultural Organization) as "Historic Cities of the Straits of Malacca", situated at the Melaka Straits City and Pulau Pinang, on 7th July 2008 (Chea 2016, 2). Although the first application for Malaysia's World Heritage Sites (WHS) was rejected because of its incomplete application (Ertan & Eğercioğlu 2016, 595), it successfully received UNESCO recognition as a World Heritage Site (WHS) in 2008, together with Pulau Pinang for its "outstanding universal value (OUV) indicating an exceptional and significant cultural/natural heritage that transcends national boundaries, becoming important for present and future generations. For Melaka to be included in the WH List, the site must be of OUV and has to meet at least one of the ten criteria for selection which was explained in the Operational Guidelines for the Implementation of the World Heritage Convention. Hence, Melaka and George Town fulfilled three of the ten criteria set by UNESCO. Those criteria included (ii) exceptional examples of a multi-cultural trading town in East and Southeast Asia; (iii) the 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; and (iv) reflect a mixture of influences which have created a unique architecture, culture and townscape without parallel anywhere in East and South Asia (Liu 2017, p. 61; Aziz 2017, 41). This "certification" includes an acknowledgement of the value and commitments in safeguarding, maintaining and sustaining its cultural heritage of OUV.

Understandably, these conditions place pressure on the city, given certain standards must be maintained and certain measures must be adhered to (UNESCO 2007) by the listed country and especially the recognised city. For example, the city must have a proper working plan for heritage management that provides a trajectory to improve socio-economic and political conditions, as well as meeting the educational needs of the people, locally or nationally. Not to mention to preserve its traditional craftsmanship and local artisanal skill from being swept away by modern development. This can be seen from the implementation of the National Heritage Act 2005 to protect the heritage assets, to link tourism and heritage to improve the socio-economic condition of the local community and also to open the site for theoretical (Worden 2010; Worden 2001; Azlan & Bagul 2010) and practical (Ismail & Baum 2006; Rahman et al., 2011; Cartier 1998; Choy 2013) research from national and international agencies (Lawless 2015; Cartier 1998; Bideau & Kilani 2012).

However, past research has proved that the process of obtaining WH recognition is usually absent from the resident's experiences (Buckley 2004; Poria et al., 2011). While the process of applying for WHS recognition requires formal institutional support and clear planning, it was reported that there was no extensive communication with locals on the potentiality of negative impacts (Chakravarty & Irazábal 2011). Lai & Ooi (2015a) contested that it is important for WH recognition to obtain local support through a consultation process, although most of the time, both openly and positively, it is not transparent and critical. Hence, disorientation with the expectation of the residents and consequences may be anticipated. In the case of Melaka, after manifesting the MWH (Melaka World Heritage) status and brand, sections of local communities are still open to scrutiny, especially on the uneven distribution of benefit and welfare. Ideally, good outcome of the WHS recognition should be given to the local communities. However, this poses potential arguments about the separation between the local authority plan and the communities themselves, which further complicates the issue of communication and engagement of the local communities towards cultural heritage management.

Melaka Straits City is divided into two parts; the Civic area and the Old Quarter area. The Civic area is a place full of many post-colonial sites, namely museums, monuments and other tourist attractions, whereas the Old Quarter area remains a residential district with some pre-colonial sites. Within this area reside the local communities mainly comprising of Malays, Chinese and Indians. While many tourists flock to the Civic area, some tourists instead enter the Old Quarter area just to experience the "living heritage" of Melaka as well as the exotic culture of the famous *Peranakan* Baba and Nyonya and Chitty communities which are very rich in terms of cultural heritage (tangible and intangible).

Peranakan refers to the 'origins of the indigenous people or local born' (Ravichandran 2009, 3). Most research has previously focused on the importance of marketing the heritage sites, looking from the perspectives of tourist behaviour (Boon et al., 2014; Fazil et al., 2014; Johari et al., 2016; Johari et al., 2010), such as improving tourism infrastructure (Jusoh et al., 2015; Jusoh et al., 2014; Nurbaidura Salim et al., 2012) as leverage to boost the tourism industry as a result of the World Heritage status of Melaka (Moy & Phongpanichanan 2014; Jaafar et al., 2014). Not only that, other studies have tended to focus on planning (Chua & Degushi 2011; Lawless 2015), and conservation (Hassan et al., 2014). This trend of management practice in Malaysia seems to maintain the inscription of the WHS in Melaka (The Star 2013).

While there is an interest in the study of community involvement, it has mainly focused on the intangible cultural heritage aspects in a built environment (Bakar et al., 2013; Bakar et al., 2012; Bakar et al., 2014; Bakar et al., 2014a; Bakar et al., 2014b; Abu Bakar et al., 2014c) and local community participation in tourism development (Rasoolimanesh et al., 2017). In contrast however, a study is needed to uncover the benefit of WHS inscription for the local community. In particular, the perception/understanding/connection of the local community towards the WHS of Melaka; the level of engagement (place attachment and place identity) of the local community and its long-term involvement (including the local authority) in ensuring the sustainability of cultural heritage management in WHS Melaka; and the pattern of

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communication between local communities and the local authority. The following question is, therefore raised: "how does the WH recognition in Melaka improve, influence, and deliver local community engagement in the cultural heritage management of Melaka?

The purpose of this study is to investigate the role or potential of the Melaka World Heritage City (WHC) in delivering local community engagement towards the cultural heritage management of Melaka. To achieve this aim, the following research objectives have been formulated which are:

i) To identify the profiles of the community residing in the WHC of Melaka:
- What are the socio-demographic backgrounds of the community residing within the heritage site?

ii) To determine local community understanding of heritage management:
- What is the local community understanding of how the WHS inscription could benefit or disadvantage them?

iii) To determine the local community's level of engagement towards heritage management:
- How do they define their attachment to the place?
- How do they connect the place with their own identity?
- What are their feelings towards existing heritage management?
- How do they contribute to the WHS?
- What kind of involvement do they have?

iv) To uncover the sustainability of the world heritage site with regards to the community's attachment to the place (WHS):
- What is the typology of the community's attachment towards the place?
- What are the patterns of involvement of both the local authority and the local community?

v) To identify problems in heritage management which affect the community's attachment to the place:
- What are the problems that hinder the community's attachment to the place and to what extent can the WHS possibly deliver or

improve local community engagement towards cultural heritage management?

1.2 Rationale

The role of local community engagement in determining the sustainability of cultural heritage management is extremely important. At an academic level, despite the fact that studies on local community engagement in cultural heritage management are widely discussed and well embraced by the west, heritage management studies in the context of Malaysia are mostly concerned with and embedded within the studies of tourism management (Mohamed & Mustafa 2005; Sarkissian 1998; Hanafiah et al., 2013; Ismail & Baum 2006) or landscape architectural conservation of mostly tangible heritage (Cartier 1998; Lawless 2015; S. N. Harun 2011). Although, there are a few sociological and anthropological studies which were interested in intangible heritage research (Bakar, Osman, Bachok & Ibrahim 2014b; Bakar, Osman, Bachok, Mansor, et al., 2014; Bakar, Osman, Bachok & Ibrahim 2014a). As far as tourism studies are concerned, the study of cultural heritage management is always seen from a tourism perspective, rather than the study of heritage as an end in itself. Such studies tend to deal with tourist experience and satisfaction in developing heritage landscape (Henderson & Kong 2001) and economic gain (Rahman et al., 2011) which may lead to uncontrolled tourism development (Azlan & Bagul 2010) and which might endanger the WHS inscription (The Star 2013). Although there is some research on the community with tourism, they are motivated by eco-tourism planning (Amir et al., 2016; Amir et al., 2015; Ismail 2008; Amir et al., 2014) rather than the quality and development of the identity and heritage value of the community.

At a practitioner's level, planning and managing cultural heritage sites involves managers, land developers, stakeholders, or even the authorities that prioritise the views of archaeologists and architects rather than the community itself. Although there is a connection between academic and practitioners' efforts to maintain a balance between eco-tourism and the community, it can lead to a bias in results as both essentially focus more on the tangible elements of tourism and profit-making. This research, however, will involve anthropological studies, including ethnographic field

observation and will reflect the true picture of the social realities of the inborn culture residing within the community itself.

Studying local community engagement in cultural heritage management should not be seen only for the advantage of the tourist and tourism perspectives, but rather in terms of the local people who belong within the place. Thus, this study pays closer attention towards understanding the engagement of local communities, the social connection to the place and its surroundings, by using the heritage ethnography approach. As a result, this research is bound by the exploration of the study of meaning production, identity and social values in understanding the wider scope of the cultural heritage. The approach adopted in this research can help to remedy the limited focus of earlier research and publications by its integration of society, economy and politics in its analytical discussion of cultural heritage management in the Melaka World Heritage Site (MWHS) through a community oriented and diversity attentive approach (Adams 2006, 437). The founder of social science, Max Weber, argues that in complex societies, social relationships need to be considered from many different perspectives given the interconnection of the multiple, competing and often contradictory elements of bureaucracy, authority, religion and social structure (Ritzer 2003). It is from such multi-perspectival views that social science draws its strength and rigour.

1.3 The background of the place

Malaysia is a commonwealth country, which attained its independence in the year 1957 (Arkib Negara Malaysia 1987, 153). Malaysia's majority population consists of three major groups, which are Malay, Chinese and Indian. The Malays are regarded as the absolute citizens of Malaysia and enjoy privilege as the permanent residents of Malaysia. Others attain citizenship either by staying in Malaysia for a certain number of years or by birth. As the second smallest state in Malaysia with 1,652.00km square, Melaka has an amount of six parliamentary division and population density around 862, 500 as of 2014 (Department of Information Malaysia 2014, 54). There is a total of 13 states and three federal territories within Malaysia. Eleven states and two federal territories are in the heart of Peninsular Malaysia (Perlis, Kedah, Kelantan, Terengganu, Pinang (known in the West as Penang), Perak, Pahang, Selangor, Putrajaya, Kuala Lumpur, Negeri

Sembilan, Melaka and Johor) and the other two states and one federal territory are in the heart of East Malaysia (Sabah, Sarawak and Labuan) (see Figure 1.1).

Figure 1.1: Map of the states within Malaysia (My Government 2014)

After 60 years of independence, Malaysia has become a fast-growing and developed nation. Before its independence, Malaysia (which was previously known as Malaya) was a very rich country with a lot of mineral resources which attracted many traders to come and trade their goods, particularly at the Melaka Straits City. Melaka had previously become the centre for trading activities as well as the dissemination of religion. Because of its strategic location for trading, some of the traders stayed, married local women and settled in Melaka, resulting in a multi-cultural population and the multi-cultural heritage of Melaka. Today, there are residents of varied cultural heritage within the Melaka state (see Figure 1.2). The Straits of Melaka continue to become not only an important economic lifeline of the coastal population but also foster the wellbeing of the global economy as a vital sea line of communication (Hazmi 2012).

Figure 1.2: Maps of Melaka (Melaka Government 2012)

However, it was not until in the 15th century that Melaka became the target of colonialisation from European countries, starting with the colonialisation by Portugal, followed by the Netherlands and finally Britain. Melaka, as the centre for trading activities, was taken over by the Portuguese during the period 1511–1641 (Ismail 2012a, 634). The Portuguese changed the administration as well as the landscape of Melaka and diminished the role of the King (Sultan) of Melaka. The Portuguese set up their base in Melaka at A Famosa Fort or Porte De Santiago, which monitored threats to Melaka. There are also buildings, shops and houses built by the Portuguese empire that remain today and have become centres of attraction.

Illustration 1.3: "The Malacca port in the old days" (Ministry of Culture Arts and Heritage 2007, 94)

Not long after, Melaka fell under the control of the Dutch after a power struggle between the Portuguese and the Dutch due to a Portuguese failure to administer and maintain the prosperity of Melaka. The administration was taken over by the Dutch (1642–1795). Again, some changes were made to the town houses of the elite and the fortress, as well as the architecture, which was significantly inspired by European and Chinese elements.

Later, the British took Melaka from the Dutch (Shamsuddin et al. 2012, 749). At the time, the Dutch were at war with the French during the French Revolution in Europe during the 18th century. Fearing that the French would take over the Melaka states, the Dutch handed over Melaka to the British. These circumstances gave the British the advantage of possessing Melaka and Malaya (now known as Malaysia). The British had already claimed Pinang and, fearing the Dutch would reclaim Melaka; the British had strategically relocated Melaka as a trading port to Pinang. Thus residents in Melaka were asked to move to Pinang and to demolish the Melaka Fortress. Portugal then handed the complete rule of Melaka to the

British in return for the British administration of the Indonesian Archipelago.

The significance of Melaka is not only its historical survival but also because it was the original state from which the rest of Malaysia developed. Explaining the situation, the fourth Prime Minister of Malaysia, Tun Dr Mahathir Mohamad, described Melaka as *"the historical city… where it all began"*. It is the beginning of the birth of a nation (Worden, 2001). Today, Malaysia derives most of its economic wealth through tourism and Melaka, and Pinang have significantly contributed to its growth. In Pinang, the emphasis is on cultural diversity consisting of Malay, Chinese and Indian due to colonialisation, whereas Melaka has its own heritage values of the Malay past. Melaka plays a key role in the construction of the Malay identity that appeals more to the Malaysian visitor than the international tourist.

1.4 Community profiles

MELAKA POPULATION ESTIMATES BY ETHNIC GROUP, 2010-2012

Kumpulan Etnik Ethnic Group	2010		2011ᴾ		2012ᴾ	
	Bil Number ('000)	Peratus Percentage (%)	Bil Number ('000)	Peratus Percentage (%)	Bil Number ('000)	Peratus Percentage (%)
Warganegara Malaysia Malaysian Citizens	789.4	95.8	798.0	95.8	806.9	95.8
Bumiputera Bumiputera	526.7	66.7	533.7	66.9	540.8	67.0
Melayu Malay	517.1	65.5	523.7	65.6	530.5	65.7
Bumiputera Lain Other Bumiputera	9.6	1.2	10.0	1.3	10.3	1.3
Cina Chinese	209.3	26.5	210.5	26.4	211.6	26.2
India Indian	49.4	6.3	49.8	6.2	50.2	6.2
Lain-lain Others	3.9	0.5	4.1	0.5	4.3	0.5
Bukan Warganegara Non-Citizen	34.2	4.2	35.0	4.2	35.6	4.2
Jumlah Total	823.6	100.0	833.0	100.0	842.5	100.0

Table 1.1: Population estimates for Melaka by ethnic group (Melaka Government, 2012)

Melaka city is mainly populated by the main group of Malaysian citizens who represent the majority group of its population. Of the 95.8% Malaysians, 65.7% are the Malays (the Malaysian term to describe the Malay race) and 1.3% are from other Bumiputera groups (other indigenous

people of South East Asia). The Chinese population consists of 26.2%, the Indian 6.2%, and the rest of Malaysian citizens make up 0.5%. Non-citizens comprise only 4.2%.

The three phases of Malaysian development during the era of colonialisation (Portuguese, Dutch and British) have resulted in the emergence of the multi-racial groups in Malaysia. The post-colonial communities in Melaka consist of Malay, Chinese and Indian and this signifies the richness of Malaysian cultural identity where it is normal for a person from a Malay community to celebrate Chinese New Year, even though the three ethnic groups have different religious backgrounds, namely Islam (Malay), Buddhism (Chinese) and Hinduism (Indian). This has made Melaka a "…central icon in the construction of a highly contested contemporary Malaysian identity" (Worden 2001, 200).

In addition to the three main ethnic groups residing within the Melaka area, there is another community which is closely attached to the historical identity of Melaka, that is the *peranakan* community. Their richness of heritage covers both tangible and intangible aspects ranging from local customs and traditions to architectural structures. From the period before colonialisation right through to the post-colonial era, the *peranakan* community results from mixed marriages between the local residents of Melaka (Malay, Chinese and Indian) and foreign migrants especially during the regime of the Portuguese in Melaka.

There are two types of *peranakan* communities in Melaka, namely the Baba and Nyonya and the Chitty. Baba and Nyonya communities have very distinctive traits compared to other current complex Chinese community roots in Malaysia because of their lifestyle and cultural origin which has been mixed with the post-colonial lifestyle in terms of language, custom and culture. Meanwhile, the Chitty communities are also the result of mixed marriages between local women in Melaka (Malay, Chinese and Indian) and foreign Indian immigrants. Although they do not significantly influence the economy, politics and architecture of Melaka as it has been widely discussed in the literature as compared to their *peranakan* cousin (Baba Nyonya), the Chitty is still regarded as an important entity in contributing to the development of the nation (Ravichandran 2009). Therefore, this study will involve four ethnic groups which are the Malays, Baba and Nyonya, Chitty and Portuguese communities to represent different

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ethnic groups which experience the different transition period in heritage identities.

1.5 Thesis structure

The remainder of this thesis is divided as follows:

Chapter One presents a general overview of the research, which provides a proposition of understanding heritage management by deciphering the local community's code.

Chapter Two elaborates on the extensive literature discussed by scholars regarding cultural heritage management, its theory and application, especially concerning the Malaysia context.

Chapter Three explains the methods used in primary data collection to answer the research question and the research objectives. The methods used involve ethnographic techniques through in-depth interviews, observation and field note memos. This research used ATLAS.ti as a comprehensive way of storing and compiling data from the participants.

Chapter Four presents the results accumulated from primary data collection from February to May 2015. It was intended to instigate the participants' (villagers/community) perception, attitude and response towards cultural heritage management at the WHC.

Chapter Five elaborates the results discussed the perception, understanding and engagement level of the community within the study area.

Chapter Six explains the types of community attachment and how people signify their attachment to the WHS, which could help the sustainability of the WHC.

Chapter Seven highlights the problems faced by the community, which hinder their engagement.

Chapter Eight draws together all the ideas relating to community engagement that have been considered and developed in Chapters Four to Seven.

1.6 Summary

This chapter presented a brief introduction to the need to conduct research on community engagement within the Melaka World Heritage city. Some

problems have been identified, associated with the historical journey of Pinang and Melaka's nomination as a WHS by UNESCO. It further identifies five research objectives, followed by research questions. Historical records were traced back starting from the period of Portuguese, Dutch and British colonialisation, which resulted in the mixture of different ethnic groups living within the WHC.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter justifies the concept of heritage from its common lexical use to a complex definition contested by many scholars. It discusses the contextual definition of heritage, the development of heritage usage within the heritage context and the role and significant function played by the community in sustaining heritage management and its connection with developing heritage management in the West and Asia. It focuses on how the Malaysian government, through various acts beginning in the colonisation period through to 2005, has managed the Malaysian cultural heritage. It seeks to explore and elaborate heritage management as the Malaysian Government has practised it under the formation of the National Heritage Act of 2005.

2.1 Heritage as a broad scope

2.1.1 Lexical usages of heritage

It is important to understand the context and definition of heritage. The meaning is both narrowed to indicate what is or may be inherited to a wide definition about the idea of ethnicity, nationalism and global identity (Hitchcock & King 2003). Heritage in everyday use is defined as 'the objects, practices, knowledge, and environments that sustain cultural worlds across generations' (Geismar 2015, 72). Heritage, according to Howard (2003), comes from a French word that means legacy, while dictionaries tend to define heritage as something that has been or may be inherited,

which denotes the idea of possessions that are yet to be possessed. Thus it suggests circumstances in which possession is going to be passed down from generation to generation. Howard defines heritage in the simplest terms as 'something you want'. It is something or anything someone wishes to conserve or to collect and to pass on to future generations (Howard 2003, 6). Although tracing the earliest usage of heritage concept can be very challenging, Rujan (2014) traced the concept of heritage back from the Roman empire where fights and defences against territories were prominent. The heritage was seen from the vision of tools and weapons granted and owned, which gives the idea of an individual heritage. Later, about the French concept of heritage, Vecco (2010) has looked at the evolution of the concept of cultural heritage in West European states, which has been characterised by expansion and semantic transfer thus the term "heritage" has become a globally recognised, accepted, and generalised term. Heritage was previously formed from a one-directional approach, where an object's capacity to arouse certain values led society to consider it as heritage. However, another approach led to a situation where heritage is no longer defined based on this material aspect. This development has made it possible to safeguard intangible cultural heritage, which generally receives less emphasis than tangible heritage. Vecco (2010) argued that in the 20th century, the semantic evolution of cultural heritage began in France with the term "*patrimoine*" meaning "goods inherited from the father or mother", indicating a concept of personal heritage after the French Revolution. The definition broadened to include a concept of common heritage. For example, the heritage of a nation consisted of the goods and property of the king, which were publicly owned. This initiated the nationalisation process of heritage. While the French used the term "*patrimoine*", the English translated the word as property, stressing both the possession and the inheritance process. However, the idea of heritage as a process rather than objects is commonly used internationally.

Subsequently, the International Charter of Venice (1964) defined heritage in a rather loose way, indicating it as the property of the public and suggesting heritage was no longer restricted to certain groups or individuals (ICOMOS 1965). The intrinsic value attached to the significant meaning of the heritage object also slowly attached to its definition, as everyone was held responsible for the protection and preservation of the heritage objects.

Meanwhile, the Burra Charter (1979) (updated in later years) has made it clear that intangible cultural heritage should be considered as important as the tangible heritage in terms of its preservation (Australia ICOMOS 1979). This can be seen from the proposition to protect the conservation of the cultural significance of a site, due to its aesthetic, historic, scientific or social value. This approach emphasises both tangible and intangible heritage, heightening awareness of their value and the need to protect them well. Hence, it is the community which must recognise these values upon which their own cultural identity is built. This basic idea is closely connected to the concept of intangible cultural heritage. UNESCO defines it in the Convention for Safeguarding the Intangible Cultural Heritage as the "practices, representations, expressions, as well as the knowledge and skills (including instruments, objects, artefacts, cultural spaces), that community, groups and, in some cases, individuals recognise as part of their cultural heritage". It is sometimes called living cultural heritage and is manifested in such domains as oral traditions and expressions including language, performing arts, social practices, rituals and festive events, knowledge and practices concerning nature and the universe, and traditional craftsmanship. Intangible cultural heritage is transmitted from generation to generation, and communities and groups constantly recreate it in response to their environment, their interaction with nature, and their history. It provides people with a sense of identity and continuity and promotes respect for cultural diversity and human creativity (UNESCO 2003). It is obvious from these definitions that heritage possesses two defining aspects, namely the tangible and the intangible. However, both seem to work harmoniously in identifying the role of objects (tangible) and their meaning (intangible). As stated by Smith & Akagawa (2009) regarding the tangible objects as the body of its physical representation, intangible cultural heritage, on the other hand, is the shadow that is attached to, and interpreted as, the physical representation of certain heritage objects that need to be preserved based on their own character and meaning. This has proven over the years that heritage meaning is considerably broadened to bring meaning from merely building, sites, historical environments, towns, social factors and finally intangible. This reflects the diversity of the cultural manifestation of tangible elements (monuments and objects) and intangible elements (social practices, rituals, oral traditions, performing arts, knowledge and skill to

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produce traditional arts and crafts) (Othman & Hamzah 2013, 578). Above all, although progressive evidence supports the emergence of tangible to intangible heritage, the common terms of "heritage" used from different continents are not standardised at the national level (Ahmad 2006). Hence, this requires attention from UNESCO and ICOMOS to accommodate and manage the intellectual debate and finalise a better solution to the problems.

2.1.2 Pluralisation of the definition of heritage

Nowadays, different disciplines trying to understand heritage from their standpoint has resulted in the pluralisation of the definition of heritage from both the academic and professional fields. Winter (2013b) discussed the future of heritage studies moving in a direction that will benefit both academics and professionals. Fragmentation is prevalent in the academic world because different disciplines have adopted different methodologies, concepts, knowledge practices as well as meanings leading anthropologists, archaeologists, architects, and historians to define heritage in distinctively different ways. Hence, there have been some attempts to reach across disciplinary boundaries within the social sciences and humanities. According to Winter (2013b), the language of heritage has evolved within the social sciences and humanities because of the widespread misreading of heritage as merely the building or artefact itself rather than the intrinsic value of the social and the material, past and present. This often leads to confusion in the current nomination and management of world heritage and national heritage sites that typically rely on a portfolio of experts trained in material-centred disciplines that privilege scientific methodologies. Generally speaking, sociologists and cultural geographers are poorly represented in the World Heritage, national site nomination and management processes. Such a failure to engage in community studies explains the poorly conceptualised methodological rigour. Hence, the call for greater theoretical depth is crucial as it is obligatory for those working in the social sciences and humanities to consider the important role played by other disciplines, which is sensitive to the socio-cultural and geographical contexts of people and their heritage. A deepening understanding of heritage is implied in the field of conservation in which the values and perspectives of the community involved are well-respected. Research based on methodology (data collection and careful analysis) rather than presumption

seems appropriate in a region like Asia due to its developing economic identities and political rigour.

Likewise, with regards to the work of social science and humanities, Waterton & Watson (2013) argue that greater theoretical depth concerning cultural and social geography is needed. They use the terms *theories in* and *theories of* heritage to describe the concepts found within the heritage literature. In contrast, they suggest *theories for* heritage to integrate the development in current thinking, which deals with materialism, critical geography, politics of effect and the "more than human heritage studies" which has been discussed previously. Therefore, from the three collective constructions, they argue that there is a need for something called "critical heritage imagination" in heritage studies. This proposition focuses on and draws from various sources from past and present theories, as according to them, something old, something new, something borrowed, and so forth. All in all, the proposition calls for a comprehensive approach that tries to find values and diversity in theoretical contributions to heritage studies.

Winter (2014) pointed out the importance of the longstanding debate on the suitability of European or Western approaches to the conservation of cultural heritage in other parts of the world, which is based on a few charters such as the Cultural Charter for Africa (1976), the Burra Charter (1979), and the (Nara Document on Authenticity 1994). These documents represent a vibrant debate over the inadequacy of the international heritage cultural governance underpinning today's global movement such as the 1964 Venice Charter. According to the author, this is due to the history of colonisation and post-colonisation where a mixture of both knowledge and method in heritage management was created and where there is no obvious record of the Western approach dominating the Asian world, but a mixture of both. However, Asian culture differs from Western culture in heritage preservation, making local Asians think of it as a Western approach. There is also the existence of political difference, whereby many Asian countries desire to be visibly and globally recognised. This is complicated by the desire of the participating country to challenge the concept of authenticity while counteracting the standard constituted by Europeans on what constitutes "authentic". In addition, the pluralisation of heritage has marked the expansion of the definition of heritage, beginning with the 1964 Venice Charter, in which heritage was defined in a manner that included not only

monuments and buildings but also such things as festivals, cuisine, dance, performance, and architecture. This signifies the maturity of international policy and legislation as it has pluralised and expanded to include the distinctions between tangible/intangible, material/social, human/non-human, and art/craft. Asia, with its wealth of intangible heritage such as cultural foods and performances, is thus seen as contributing to the process of heritage transformation, signifying that Asia has become part of the wider global trend.

Due to the broad definition of the concept of heritage, it is suggested that it should be understood within its own context. This idea is supported by Winter (2013b), who emphasised the importance of pluralising theory to capture the heterogeneous nature of heritage studies in both Western and non-Western countries. He promoted a diverse and pluralistic definition of heritage to avoid tensions as the term becomes globally accepted. According to him, Euro-centrism has been followed and practised by the rest of the world. This is because the USA and European countries have dominated global academic trends for centuries through the three powerful mechanisms of research, publication and writing, which have been centred around these two regions with the English language shaping knowledge dissemination and theoretical understanding, which would be better understood in relation to the socio-cultural context of local regions.

Moreover, the writing of non-Western histories by Western scholars has resulted in mixed definitions, which should have been understood by the local people. There is also a belief in the universality of the knowledge domain, whereas, in fact, the conceptual framework should be applied to historical, cultural and geographical specificities. This has resulted in global acceptance, which places less importance on the non-Western authentic and exotic concept of heritage.

It is interesting to observe that Hall (1999) examined the concept of British heritage and how it has been conceived since World War II, as a consequence of the transformation of the "Black British". He maintained that it is challenging to define heritage in a democratic way that includes all levels of hierarchy, the concept of values regarding what is and what is not worth preserving, and the revolution in rising cultural relativism and cultural diversity. These hindrances suggested the decentralisation of the heritage of Euro-centrism, the redefinition of cultural diversity and relativity

in the British context. Even with the rising number of contemporary practitioners from minority groups with all aspects of skills, they still lack funding, and their works are not properly conserved. They also lack the migrant experience of heritage. These challenges have led scholars to build a consensus regarding 'tradition or origin'. As the growing concern over the universality of practice and imposition of standards, this resulted in local values being lost, especially in non-western contexts (Affleck & Kvan 2008, 270). Therefore, it could be claimed that in order to understand the actual causes of certain issues, heritage should be understood based on its actual context and should not be influenced by the global or universal demands shaping heritage understanding. In the following section, the definition of heritage will be briefly discussed based on the Malaysian context.

2.3 Heritage issues in Malaysia

Malaysia is a developing country characterised by its own unique identity, based on its cultural diversities and heritage identities which were formed during the fusion of the pre-colonisation and post-colonisation eras. As discussed previously, Malaysia has undergone several phases of historical changes. Those changes have restructured the identities of different ethnic groups in Malaysia. Those different ethnic groups possess their own unique cultural backgrounds, which have influenced each other. This diversity has created the country as a melting pot of diverse cultures.

Since then, the government of Malaysia has foreseen the importance of preserving the uniqueness of the cultural identities of each ethnic group. As this nation moves forward, the cultural heritage of Malaysia could fade through time and be forgotten. Aside from changes through time, growing interest in an emphasis on the importance of cultural heritage and identities has affected most of the ASEAN (Association of South East Asian Nation) countries, which have similar cultural ranges. Hence, to preserve and protect its own cultural identities from being lost or infringed by other ASEAN countries, the Malaysian government sees this as the right time to introduce a new comprehensive act dealing with the issue of preservation and conservation of the national cultural heritage. Despite the growing interest in the importance of preserving and conserving the national cultural heritage, there seem to be quite a number of loopholes in the management of

the cultural heritage in Malaysia. The main factor in this is the promulgation of progress in the name of development where traditional changes took place. Yusoff et al. (2013) support the idea that progress requires physical development. However, Yusoff et al. (2010) asserted that everyone must be made aware that uncontrolled physical development, as well as illegal trespassing on heritage sites, could result in bad consequences for the development and management of the national cultural heritage. Consequently, those with the most authority could abolish heritage in the name of development and progress. Moreover, the existing law is no longer able to protect national heritage due to its weakness and incomplete nature in light of the comprehensive nature of cultural heritage management.

It is well-known that Malaysia did not establish a specific act in dealing with cultural heritage management until 2005. The only act before which discussed cultural heritage preservation was an act proposed during the era of British colonisation. During the era from 1796 to 1957, the British had foreseen the importance of Malaysian heritage. However, the British law was biased, benefiting only the British because it dealt with the precious treasures and antiquities of the country. The acts implemented during the British era were known as the Treasure Trove Act 1957 and the Antiquities Act of 1952. Both laws were weak as they only dealt with tangible cultural heritage and did not consider aspects of preservation, conservation and protection of the cultural heritage comprehensively in a way that encompassed both tangible and intangible heritage. These laws did not benefit either the government or the local people as the government could lose an important cultural heritage for economic advantage, and local people could lose their cultural identity. This situation could further threaten the identity of the nation as its neighbouring ASEAN countries also have similar patterns of cultural roots. Askew (2010) argued that the 'magic list' of UNESCO limits the influence of local life because its management is mainly mediated through the national and regional bureaucracy. In addition, the nomination of World Heritage status for particular sites entails a long history of conservation that involves many steps which may have given them physical and symbolic meaning to local groups involved. Finally, due to focusing only on the World Heritage listing, the conflict over the meaning of the past occurring outside its listing has nothing to do with UNESCO's World Heritage program. Consequently, UNESCO may have

failed to capture the full range of conflict and confrontation that took place within the area.

In the light of global awareness on the importance of preserving national cultural identities, most ASEAN countries started to establish and register their own cultural heritage, and this phenomenon further worsened the situation as countries may claim that neighbours are imitating their identities over shared heritage identities as in the case of Malaysia – Indonesian conflict over Balinese temple dance known as *pendet*, *rasa sayang* song, Malaysian National anthem *Negaraku* and so on. (Chong 2012a, 2). This affected Malaysia as, during this time, Malaysia had yet to make a register of its own heritage due to the non-existence of a specific National Heritage Act. If not remedied, this could disrupt the historical journey of Malaysia in formulating its heritage identities of pre-colonisation, post-colonisation and the proclamation of its independence.

Foreseeing this situation, the government has taken an effective measure in its 8th Malaysia Plan (2001–2005) (Economic Planning Unit 2001) by promoting the development of culture in enhancing the national identity, while strengthening its national unity, harmony and integration. This is necessary because there are distinctively different ethnic groups residing in Malaysia. These different ethnic groups with different cultural backgrounds demonstrate the richness of the variety of identities. Therefore, there is a need for the government to promote Malaysia as a nation that values shared identities despite their different backgrounds. In this context, each cultural identity should be equally promoted and protected. This shows the need to preserve both the nation's tangible and intangible cultural heritage. In the 9th Malaysia Plan (2006–2010), cultural heritage was promoted as a source of economic growth, mainly rooted in the tourism industry (Economic Planning Unit, 2006). Seeing the potential of registering its own national identity due to possible competition with other Asian nations which share similar cultural traits (Jusoh & Hamid 2015), as well as the potential to encourage economic growth through the promotion of local and national identities and the pre- and post-colonial landscape, an action should be made. Hence in 2005, the National Heritage Act was established to provide protection, preservation and conservation to various tangible and intangible cultural heritages and to promote them for the tourism industry. RM442.2 billion was allocated to culture, arts and heritage programs, 63%

of it being used for the preservation and conservation of cultural heritage (Mustafa & Abdullah 2013).

Currently, the most comprehensive cultural heritage legislation ever published was in 2005. Even so, cultural heritage laws were already discussed in the previous act, such as within the Local Government Act 1976 and Local Town and Country Planning. Some laws are still valid and applicable to date. This is because according to Yusoff et al. (2011), during the colonisation period, cultural heritage preservation centred around the benefit of the British. It was intended to guarantee the sustainability of the heritage place only for the Malays rather than other ethnic groups. The first act to be introduced was the Treasure Trove Ordinance 1951, which covered only the preservation of the cultural heritage of Malaysia. Not long after Malaysian independence in August 1957, a new act was introduced to replace the Treasure Trove Ordinance 1951. The act was known as the Treasure Trove Act 1957, though its content remained much the same. It still did not cover the definition of intangible cultural heritage, which was not seen to be of equal importance to tangible cultural heritage.

There was also an overlapping power between the state government and the federal government in terms of cultural heritage management practice (see Figure 2.1). For example, any land found in the federal land that was precious and needed protection fell under the jurisdiction of the federal government. Hence, the state government would not be able to interfere in the process of managing and protecting the land. The federal territories include three states, namely Kuala Lumpur, Labuan and Putrajaya, while the state territories applied for an individual territory, which must comply with the federal constitution (Commonwealth of Nation 2017).

Federal territories

State territories
Pinang, Pahang, Perak,
Kelantan, Terengganu,
Selangor, Sabah,
Sarawak, Perlis,
Kedah, Johor, Melaka,
Negeri Sembilan

Labuan
Kuala Lumpur
Putrajaya
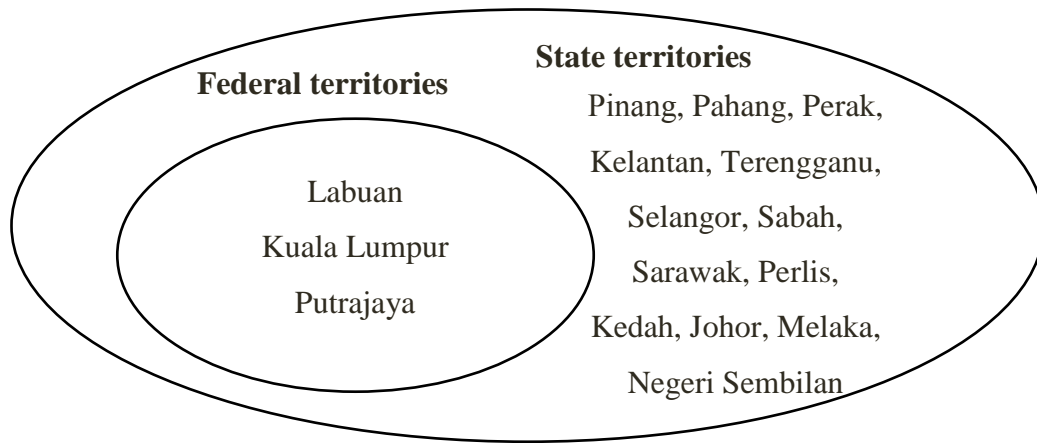
Figure 2.1: The overlapping power of the state territories and federal territories
(Commonwealth of Nation 2017)

Not all state territories have sufficient expertise to overcome the issue as compared to the central government. The dilemma was further complicated when the central government did not have the power to interfere in federal government matters. Although the expert exchange was desirable, it had restricted impact due to the overlapping control of these two conflicting government administrations (Yusoff et al. 2010). Therefore, the act did not achieve its objectives in the implementation of the preservation and conservation of Malaysian cultural heritage as a whole.

Based on the fact that the existing regulation was not adequate to protect the national cultural heritage, the Malaysian government, under the Ministry of Youth and Sport, announced the establishment of the National Museum (1963) to manage and regulate Malaysian cultural heritage. The National Museum was placed under government administration, and the museum did an excellent job of conserving and preserving Malaysian cultural heritage.

However, as a result of globalisation, ASEAN countries realised the roles of national cultural heritage in forming the nation's identity. Not only that, but it also became the catalyst to economic modernisation through the tourism industry which has become an important part of the government's economic plan as it was stated in the 8th Malaysia Plan (2001–2005) (Economic Planning Unit 2001) especially in Melaka and Pinang. The Malaysian government has taken a more serious measure by establishing the Ministry of Culture, Art and Heritage (March 2006) which manages, regulates and coordinates national heritage. At this point, the ministry took full responsibility for managing the Malaysian cultural heritage, which was

previously managed by the Department of Museums and Antiquities. This involved more comprehensive measures to protect the cultural heritage from being stolen, lost or even destroyed. Together with the establishment of this ministry, the government completed the process of managing and regulating Malaysian cultural heritage when the Ministry of Information, Communication and Cultural Malaysia (MOI) finally decided to establish the Department of National Heritage (now under the Ministry of Tourism).

The earlier problem of the power dichotomy between central and federal government was resolved when the central government, under the Ministry of the Culture, Art and Heritage, proposed to amend the 2005 Act. Parliamentary representatives supported the amendment (as shown in Figure 2.1), to support the "shared list" where both central and federal government may be held responsible for preserving any precious heritage object or site found in any location within federal or central government territories, as well as to announce the establishment of the Heritage Register.

The National Heritage Act 2005 introduced several important improvements for Malaysian cultural heritage management, discussing the legislation of preservation and conservation in detail, as well as proclaiming the "shared list", in which the federal and central governments may conjointly manage the cultural heritage. It further completed and strengthened the existing acts, which were originally derived from the Relic and Antiquities Act, Treasure Trove Act, Town and Country Planning Act 1976 and Local Government Act 1976 (see Appendix 1).

From Appendix 1, it can be seen that the early protection of Malaysian heritage only covered the preservation of tangible cultural heritage through the Local Government Act 1976 (171 Act) and the Town and Country Planning Act 1976 (172 Act). The Local Government Act 1976 (171 Act) could only be applied within Peninsular Malaysia, which does not include Sabah and Sarawak. This indicates the biased application of law implementation, as both the latter states are also part of Malaysia. This Act gave the power to the local government to execute any activities within its territories, as well as to maintain and fund the preservation and conservation of heritage sites, land, buildings, and so on. The Town and Country Planning Act 1976 (172 Act) seemed to have more adverse impacts on the implementation of local government. The local government was held responsible for some aspects such as servicing local community planning,

providing protection, preservation and conservation plans for the state, and providing some prohibition and penalties for trespassing on heritage sites. There are also specific acts concerning heritage protection but mainly in relation to the protection and preservation of treasure trove such as the Treasure Trove Act 1976 (Act 168). This act replaced the Relics and Antiquities Act 1952 (Act 542). In summary, it relates to the management of historical and cultural heritage objects, including licensing, the prohibition of trespassing, protection, preservation and conservation of old monuments and historical sites (Yusoff et al. 2012).

Although the new act managed to overcome the loopholes of the previous act, it is clear that it did not comprehensively cover the protection, preservation and conservation of Malaysia's rich cultural heritage. Moreover, the act did not specifically define the concept of cultural heritage or its implementation in the current situation, following the 8th Malaysia Plan (2001–2005). Hence in January 2006 within the 9th Malaysian Plan (2006–2010), the Malaysian government took the initiative to pass a new comprehensive act on the preservation and conservation of cultural heritage. As can be seen from Appendix 1, the National Heritage Act is seen to focus on a few items and has several impacts for cultural heritage management in Malaysia such as: redefining the meaning of cultural heritage and its criteria, establishing the heritage register, giving up power to certain bodies and individuals to implement the execution of the National Heritage Act 2005. Finally, the National Heritage Act 2005 also provided a clear punishment and penalty for trespassing or for failure to follow the Act. It has given a clear process for cultural heritage management.

2.3.1 The definition of cultural heritage in a Malaysian context

After the meaning of cultural heritage had been clearly redefined based on the Malaysian context, national treasures were safely kept under the protection of the new Act. Previously, there had been no specific definition of cultural heritage. In fact, heritage by itself was rather vaguely defined and more inclined to the treasure trove. Heritage in the Malay language is known as "warisan". The Dewan Bahasa dan Pustaka describes it as "inheritance and something that is inherited from generation to generation" (Kamus Dewan Bahasa dan Pustaka 2017). Heritage is generally defined as anything of value that is passed down from one

generation to the next. It includes customs, culture, areas, buildings, archives and printed materials including books and other written documents. The Treasure Trove Act (1957) and the Relics and Antiquities Act (1976) identified heritage as anything passed on "from past generations either man-made or natural, movable or immovable object and seen or unseen" (Latiff 2010). The 'seen' and 'unseen' concept is rather ambiguous as something unseen might be something yet to be discovered or something intangible such as cultural song and dance. In addition, according to the National Heritage Act 2005, heritage is defined as "an imported generic definition of a National Heritage (any heritage site, heritage object, underwater cultural heritage or any living person declared as a National Heritage under section (67), sites, objects and underwater cultural heritage whether listed or not in the Register). Whereas, the term cultural heritage is indicated as "tangible or intangible form of cultural property, structure or artefact and may include a heritage matter, object, item, artefact, formation structure, performance, dance, song, music that is pertinent to the historical or contemporary way of life of Malaysia, on or in land or underwater cultural heritage of tangible form but excluding natural heritage" (National Heritage Act 2005, 16). Therefore, it can be clearly seen that within the National Heritage Act, both intangible cultural heritage and underwater cultural heritage are included within its definition of cultural heritage, though the natural heritage is excluded from the definition. Looking at this point, it seems that tangible and intangible cultural heritage together form the cultural heritage. Therefore some guarding law is needed, which includes measures and recommendations to protect them both from loss. The National Heritage Act further defines tangible cultural heritage as "including areas, monuments and buildings", whereas intangible cultural heritage "includes any forms 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 existed in relation to the heritage of Malaysia or any part of Malaysia or relation to the heritage of a Malaysian community". Slowly, the community's heritage practices are manifested in the intangible cultural heritage rather than the tangible ones.

It can also be perceived that some of the heritage treasures, previously formulated within the Treasure Trove Act, are included within the 2005 definition. The term 'underwater cultural heritage' is concisely explained as "all traces of human existence having a cultural, historical or archaeological character which have been partially or totally under water, periodically or continuously, for at least one hundred years such as (a) sites, structures, buildings, artefacts and human remains, together with their archaeological and natural context; (b) vessels, aircraft, other vehicles or any part thereof, their cargo or other contents, together with their archaeological and natural context; and (c) objects of prehistoric character". A clearer depiction of the cultural heritage can be seen in the table below (see Table 2.1).

HERITAGE		
Human-made		Natural
Cultural heritage		Natural heritage
Tangible	Intangible	Flora and fauna/forest
Underwater cultural heritage	Knowledge and skills	Underwater cultural heritage

Table 2.1 Heritage criteria (http://www.heritage.gov.my/en/)

Realising the importance of the heritage register, the Malaysian government has taken initiatives to establish the Heritage Register under the National Heritage Act 2005. "Register" means the National Heritage Register established and maintained under section 23 (National Heritage Act 2005), containing a list of heritage items which includes all the buildings, monuments, archaeology and natural heritage as follows (see Appendix 2).

In this context, the government will no longer experience any problem of having its cultural identity lost, being copied or stolen because its tangible and intangible items are registered under a comprehensive act (see further Collins 2009; Clark 2012; Clark 2013). This register is considered as the government's recognition of the established heritage objects available in Malaysia and its determination that they shall not be diminished. Hence, under the power given by the National Heritage Act 2005, the Commissioner is responsible for maintaining and monitoring anything related to the National Heritage Register.

2.3.2 The implementation of the National Heritage Act 2005

The National Heritage Act vested powers in the authorities to conserve Malaysian buildings and natural heritage, tangible and intangible cultural heritage, traditional arts and culture, as well as other manifestations such as heritage food and heritage persons. Thus, the Ministry is responsible for implementing the policy regarding the preservation and conservation of heritage. However, when it falls within the power of the state authority, the ministry has no power to interfere unless the state authority has been consulted beforehand.

Aside from the appointment of the Commissioner, the 2005 Act established the National Heritage Council, whose main role is to advise the Minister and the Commissioner. The Commissioner seems to have the most significant role in decision making, although the highest authority comes from the Minister.

2.3.3 Selection process of cultural heritage

The Commissioner has the responsibility to select any heritage site or any object found to be culturally significant to be listed under the National Heritage Register. However, consent must be given by the owner of particular objects. Hence, it is recommended that the power granted to the commissioner should not be misused (Mustafa & Abdullah 2013, 410). It strikes an understanding that not all cultural heritage will be listed under the Register unless the public and commissioner plays an important role in identifying heritage object to have certain cultural significance. If anyone finds heritage items believed to have cultural significance, they should notify the Commissioner. The cultural heritage selection process involves public participation, as people are expected to report to the authority if they find any items of cultural significance. It also did not mention any clear scope and responsibility of the public to inform or propose regarding heritage objects. Moreover, it also remains silent on the criteria of listing heritage objects.

The rules cover not only the protection of tangible heritage objects but also intangible heritage. They clearly invite the owner or custodian of intangible cultural heritage objects to make an effort to develop, identify, transmit, perform and facilitate research on the intangible cultural heritage according to the guidelines and procedures as may be prescribed. To date,

there are 241 intangible heritage objects registered in the National Heritage Register and 67 tangible heritage objects registered within the heritage register (see Appendix 2).

2.4 Impact and challenges

It is important that the heritage act should not only protect and preserve cultural heritage but also include the people who create the culture. This idea has been attested by Latiff (2010) that the government has made a clear effort in incorporating the cultural arts and education in two measures, which are formal and informal training/education. The incorporation of the cultural arts and educatiothe n in informal education is delivered through "adiguru", who is known as the Master of Arts. Meanwhile, formal education is delivered through the institutionalised education system, such as Tunas Budaya, government centres, National Arts Academy, higher learning institutions such as the University of Malaya (UM), University of Science Malaysia (USM), National University of Malaysia (UKM), MARA University of Technology (UiTM), University of Technology Malaysia (UTM), University of Sabah Malaysia (UMS) and University of Kelantan Malaysia (UMK). It further involves governmental agencies such as the National Cultural Arts and Heritage Academy (ASWARA), National Handicraft Institute and research centres (Centre of Malay Language, Literature, Cultural Studies, Faculty of Social Science, UKM). However, these practices are at an early stage as they still need to identify and implement the policies Malaysia should adopt concerning new ventures such as research and innovation, academic publication, networking with industry, tourism industry, high technology, public and private cooperation, and cultural arts and heritage industries. Although some heritage training is not fully formalised as in the practices of the Master of Arts (adiguru), there are still positive outcomes from the framework of cultural arts and heritage education although they are open for improvement in the light of issues and challenges faced by Malaysia from time to time. While research and innovation play important roles in sustaining the development of cultural arts and heritage education in Malaysia, the Ministry of Education Malaysia (MOE), Ministry of Higher Education Malaysia (MOHE) and Ministry of Information, Communication and Culture (MOI) act as important catalysts

for the enforcement and implementation of the cultural art and heritage education to be fruitful.

The measures outlined above are seen as the internal implementation of cultural heritage preservation, while on the other hand, with regards to the external implementation of cultural arts and heritage preservation, Yusoff et al. (2011) contended that government needs a more comprehensive law to protect the national cultural heritage to avoid the national identities from being stolen as in the case of Malaysia – Indonesia conflict (Chong 2012b) and claimed by other ASEAN countries which have similar patterns of cultural heritage. Hence, the government had realised the contribution of cultural heritage towards the identity formation of different ethnic groups residing in Malaysia. The National Heritage Act has saved much Malaysian cultural heritage from being taken or claimed by other neighbouring countries, covering the entire range of cultural heritage (tangible and intangible), natural heritage and underwater cultural heritage. For example, Malaysia and Indonesia have had close connections through politics, trade, labour and indeed cultural heritage. Both countries share a common culture, religion and, to some extent, ethnicities. However, those relationships were often strained due to cultural heritage-related issues. There has been considerable tension and debate over Batik, a wax-resistant dyeing technique, which has been recognised by UNESCO as Indonesian intangible cultural heritage. However, the Indonesian media have reported that Malaysia has also claimed Batik with UNESCO, and this situation has stirred anger toward its people. Ironically, there were no reports claimed on behalf of UNESCO officials in Malaysia. This means that Malaysia has been holding back from claiming its best Batik and "wayang kulit" (shadow puppet theatre) in order to preserve its relationship with Indonesia, a much larger and more powerful country. This situation illustrates a tension arising through power struggles which might affect people's claim over their own heritage due to Malaysia's reluctance to declare and register some aspects of its heritage because of other countries which share similar roots.

UNESCO specialists have commented that although Indonesia has claimed for their Batik to be included within the UNESCO listings, this does not prevent other countries from applying to register their own Batik which might differ in nature and characteristics. It is just that Indonesia has gone to the trouble of registering Batik. Professor Mr James Hitchcock had

been quoted in the *Telegraph News* saying that it is hard to trace in which country has Batik originated because it seems to have come from Java, Sumatra and over the border in Malaysia. He had reportedly said that Batik was common in both sides of the border before the border was drawn but to say Indonesia is the originator is nonsense. This dispute has arisen between these two countries of the same "family", and similar disputes are likely to happen again because they are culturally close. According to Hitchcock, the dispute was also due to the nature of Indonesia's history of strong radical politics whereas Malaysia is a country which has been colonialised by the British and never had to fight for its freedom (Collins 2009). Malaysia would prefer to do nothing rather than to make an effort to fight back and would rather apologise than instigate its own application.

Ironically, despite UNESCO's authorisation of Batik as Indonesian cultural heritage, the widespread effort has been made by the Malaysian government to ensure that Batik has become daily wear for Malaysian women. Batik has been featured in many books and magazines as well as museums, fashion galleries, fashion shows and exhibitions. This was due to the effort made during 2004 by the wife of the late former Prime Minister of Malaysia to promote Batik internationally. It has been a tradition since then that public officials wear Batik shirts on Thursday in appreciation of the tradition of Batik. This was done to instil national pride among the citizens. On the other hand, there has been no widespread effort made in Indonesia to preserve the Batik tradition (Clark 2012).

Malaysia, however, has its own problems mainly due to its struggle to maintain its ongoing economic prosperity at a time when society and politics are driven by ethnic tensions which divert government attention as well as resources from fighting to nominate its cultural heritage for UNESCO's listings. The contrasting ethnic backgrounds of Malaysian citizens have also caused disputes between ethnic groups to assert their own form of cultural heritage. There was an overwhelming emphasis on the preservation of the Malay heritage, and neglect of the heritage of other ethnic groups, in the post-independence period which has been dominated by a Malay-centric policy (Clark 2013).

Hence, as a result of the conflict and tension outlined above, earlier heritage laws did not provide adequate measures to protect the Malaysian heritage. The new National Heritage Act 2005 has overcome the

shortcomings of the earlier act, promising that government bodies would be responsible for protecting national heritage properties (Yusoff et al. 2013). The National Heritage Act has proved to be the best-enacted law relating to the preservation of the cultural heritage of Malaysia due to the effort made by the Department of National Heritage in registering potential heritage assets within the national heritage registry; the department has done its job effectively. However, there have been some problems in implementation. The establishment of the Department of National Heritage has resulted in a separation between two related agencies responsible for developing cultural heritage. This separation between the Department of National Heritage and the Malaysian National Museum has led to inefficiency in the implementation of the National Heritage Act, where poor structures have resulted in a lack of alignment in implementation, organisation, administration, research and conservation. The department needs to be restructured to fuse the machinery to bring national cultural heritage to the eye of the world (Yusoff et al. 2010).

With the enactment of the new National Heritage Act 2005, the government has established a specific organisation to implement the act, namely the National Heritage Council. This organisation is responsible for the management of national cultural heritage and is regarded as the highest body that holds power to protect and preserve the national heritage of Malaysia. This body has completely taken over the function of the National Museum, thus relegating its original role and power under the management of the National Heritage Council (NHC). However, there is no clear description made regarding qualification for a member to be selected in NHC to ensure the cultural heritage preservation falls under the jurisdiction of knowledgeable persons.

National Heritage Act 2005

Department of National Heritage

National Heritage Council

National Museum

Figure 2.2: Delegation of works after the establishment of NHA 2005

Consequently, the National Museum is now only responsible for exhibitions, museum education and research on related museum issues. The power that was given by the National Heritage Act 2005 to the National Heritage Council has relegated the role of National Museum so that it is placed under the management of the National Heritage Council of the Department of Museum and Antiquities. Since 2009, the National Heritage Council of the Ministry of Communication and Culture has handled and solved many issues regarding collection, documentation, research, preservation and conservation, as well as the development of Malaysian heritage with great responsibility and efficiency.

Despite the comprehensive nature of the 2005 Act with its establishment of a new body (the National Heritage Council), there seems to be a huge gap between the two governing bodies namely the Department of National Heritage and the National Museum under the Museum and Antiquities Department. The relegation of power away from the National Museum in some ways has underestimated the expert skills and experience possessed by the staff of the National Museum Department. This is because, after the establishment of the new Act, the National Museum is only responsible for exhibitions, without the need to get involved in preservation and conservation strategies, which were previously managed by this department. Not only that, but the number of staff was also reduced in line with the museum's more limited remit. The problem is that there are quite a number of experienced and able staffs whose skills will be unused if their jobs are mainly restricted to the exhibition. This phenomenon was identified by Yusoff et al. (2010) as "structural lag", whereby the government has not carefully thought out the tasks, roles and objectives of staff in these two different departments.

It is equally important to note that the efficiency of the implementation of the 2005 act is still in doubt because of lack of clear coordination in terms of the implementation of cultural heritage management between these two bodies, the National Heritage Council and the National Museum. What is worse is that these two departments have their own separate agendas, in which both have their own expertise, mechanisms, staffs and funds. Thus, it can be argued that both have their own individual way of managing cultural heritage. This situation has

resulted in the lack of coordination and unity in terms of organisation, administration, research or even the preservation and conservation of the national heritage. Consequently, it is recommended that the government should restructure the administration to unify these two departments so that they work efficiently and effectively for the sake of the development of cultural heritage management in Malaysia (Yusoff et al. 2010). However, the nature of the National Heritage Act 2005 is undeniably holistic as it took into consideration the community's perspectives, background, environmental surrounding, legends, myths, socio-economic factors and infrastructure. It seems that good groundwork is not sufficient to develop national heritage if the appropriate or necessary machinery does not support it. As a result, two or more departments exist and hold similar objectives.

In terms of the implementation of the National Heritage Act 2005, Mustafa & Abdullah (2013) have highlighted the scope of cultural heritage in Malaysia and the significant role of the high commissioner in cultural heritage. They emphasised that there should be more active participation in international conventions relating to the preservation of cultural heritage as there was no statement in the act mentioning international participation in heritage preservation. In addition, the act also failed to establish a system of archaeological impact assessment and protection for the listed sites or objects in the Register. This is important as concise guidelines are needed to ensure the preservation and conservation of the listed cultural heritage. Although the principle of community participation in decision making over cultural heritage management was established, strict boundaries and limitations were set. Absolute power was given to the Commissioner in deciding on and approving heritage objects as culturally significant. Thus, any final decision will rely on the Commissioner's credentials in decision making, approving and rejecting applications to be nominated within the heritage register.

Despite the lack of archaeological impact assessment, ironically there are quite a number of scholars who have stressed the importance of archaeological assessment in relation to heritage preservation, especially on the physical landscape of historic Malaysian cities. For instance, Mohamed et al. (2008) highlighted several challenges for the future of Malaysia's historical cities that could be foreseen, such as the rapid growth of townships, depopulation of historic inner city areas, intensive development

pressure, the changing lifestyle and consumption of a city's inhabitants and tourists. He also emphasised the key initiatives and measures of visitor management and involvement of local communities. Among the challenges that he highlighted were the design of new townships that could ruin the authenticity of heritage items. Depopulation of inner cities could also become an unavoidable consequence of people moving into town areas for opportunities to improve their economy and lifestyle. In addition, uncontrolled development pressures due to modernisation could ruin the authenticity of the historic cities, where old buildings are no longer seen as relevant in the era of modernism. The change of lifestyle and the pattern of consumption of city dwellers could also affect the historical cities in Malaysia. Because most of the historical cities in Malaysia have become places of attraction for tourists from all over the world, tourists' expectations of these historic cities may also become one of the challenges, leading to a dilemma over what to preserve and conserve. For example, as of 2015, it is reported that 25.7 million tourists visited Malaysia, producing RM69.1 billion receipts (Tourism Malaysia 2015). Melaka is one of the top five tourist destinations (Murali 2016) as tourist arrivals in the first four months of 2016 increased to 4.7 million as compared with 4.3 million in the same period in 2015.

Even though historic cities are becoming tourist attractions, it is still very challenging to cultivate public awareness on the importance of preserving the national heritage. Given the nature of historic cities, maintaining old buildings requires high commitment. However, there are certain unavoidable natural occurrences when dealing with environmental degradation. Hence Mohamed et al. (2008) suggested certain measures should be taken such as creating conservation and buffer zones, constructing pedestrian walkways in heritage cities, diversification of tourism products, producing heritage and tourism products, improving heritage and tourism management, as well as encouraging local involvement in heritage conservation. Some lessons should be learnt from this problem as there is the need for more transparent local initiatives, offers of grants and technical advice, sufficient laws and enforcement, the introduction of sustainable measures and planning, and implementation of heritage partnership. The government and local authorities should also take initiatives, for example, measures to ensure the presence of tourists will not cause any problems or

conflicts with local communities. Effective leadership and commitment from the government are also crucial to enforce what has been proposed by the legislative. The most important thing is to ensure that the community is aware of its significance within the heritage site. It is suggested that the significance of a heritage site will remain authentic if it benefits the community. Moreover, Malaysia should learn that a heritage city could be significant due to the involvement of its population, especially the younger generation. Finally, awareness about cultural preservation should be disseminated at various levels: stakeholders, tourists, non-government organisations (NGO) and the community. The NGO too has played many roles in influencing the action of the Malaysian states on heritage preservations, especially during the 1790s to 2005 (Blackburn 2015). Thus, local participation is crucial in preserving cultural heritage. Negative responses will only lead to the degradation of national heritage preservation. This statement is supported by Ismail (2012a). She conducted a study on the urbanisation of the developed side of the historical city of Melaka, discussing the implementation of conservation policies. She discovered that the buildings are well-sustained, but that the local residents react negatively. She concluded that strategies are needed to ensure the continuous sustainability of the buildings as well as positive commitment and participation among the local residents. Although this relates to the tangible side of preservation, living within a heritage site may invoke the feeling, memory and identity of the community, thus encouraging them to preserve not only the tangible but also the intangible aspects of heritage items, as discussed previously. Not only that, but Syahrul et al. (2016) also stressed that conservation and regeneration should be able to enhance the environment of the heritage site, making it a desirable place in which to live. Although the government well implements conservation, public organisations, and support groups at international level and federal level, he insisted that it also must be able to represent the identity of the heritage, as well as the life of the community. Hence, he concluded that although conservation schemes have adhered to the measures for preserving and conserving the heritage area, certain aspects are still open for improvement, such as having a good funding mechanism. He suggested restoration in two ways: the dynamic approach (which involves measures to stimulate the private sector to invest in architectural heritage) and the support approach

(which involves government financial incentives). It is also important to study the social characteristics of the area to avoid poor cooperation from local residents. Therefore, it could be concluded that it is necessary to involve the public in decision making (Bakar et al. 2013) as the local people are the end users of the regeneration scheme, making them responsible for ensuring the sustainability of their area and making them more appreciative of their inheritance place. People only appreciate a place if they feel that they are a part of it.

Furthermore, the participation of the local community is not only seen as one of the factors in the continuity and sustainability of cultural preservation but also in maintaining and supporting local economic activities which are generated from the tourism sector. Azlan & Bagul (2010) have researched the relationship between modernisation in heritage sites and its effect on tourists coming to Malaysia. Studies have shown that modernisation impacts were positive and had a positive impact on tourist satisfaction. However, consideration needs to be given to the satisfaction of the local community with modernisation and infrastructure development for heritage tourism. The results of the research show that heritage tourism and modernisation have had a positive impact on Melaka due to the positive benefits to the economy of the local community. However, five out of six respondents consist of top authorities, namely politicians, hotel managers and head villagers. There was only one representative from the middle class, that respondent being a trishaw puller. This indicates a lack of study in satisfaction among the local community and unequal representation of the local community in the subject and study area.

Regarding the impact of the New Economic Policy (NEP) towards the development of cultural heritage management in Malaysia, Cartier (1998) has studied how the NEP has shifted government's mega-development in transferring the heritage landscape in Melaka to a leisurescape. She contended that the role of tourism in mega-development is intertwined as both private and government interests support it. Regarding the connection in the relationship between conservation and tourism, she believed that the conservation status of historical places limits the development of tourism and marginalises the state's tourism profile. Cartier also argued that the emphasis on the Bumiputera culture in all facets of society makes it more complicated because it questions the country's

proclamation over its national heritage on how it is important to the community and national identity in contemporary society. She further concluded that the tourism industry reveals the clashes of cultural and economic drives.

Concerning the importance of preserving and emphasising the relationship between historic cities and the local people to ensure the connection between these cities and the people living in them, Hampton (2005) studied the dynamic of the complex, nested relationships between host communities, communities' local heritage sites, and tourism management structures in Borobudur in Java, Indonesia. It shed some light on how tourism planning and management might encourage small-scale local tourism enterprises for the benefit of both the hosts and tourists. He identified the importance of management planning to encourage and support local small-scale tourism. Findings showed that there was little emphasis on the importance of local small-scale tourism for the local people, which is defined by (Hampton 2005, 745) as new tourism. It is understood that new tourism contributes more benefits than conventional tourism, as modernism has become the catalyst in changing lifestyles. Hence, he suggested that there is a need to restructure the relationship between the sites and host communities by deploying new approaches to tourism planning. Among these are to get opinions from the local communities who live near the attractions, legitimisation of the existence of the small-scale business and the informal sectors in plans for development, proper education for both planners and local people, as well as allocating investment to small-scale businesses.

Not only that but the issues of the construction of the buildings through the heritage process also need to be highlighted as Malaysia is a country which is lived in by people of different cultural backgrounds. This idea is supported by Bideau & Kilani (2012) who have illustrated that the construction of the social model of Malaysia through the heritage process was based on tangible as well as intangible effects of the different ethnic groups that make up the nation, focusing on ethnographic studies, involving observation (Pinang and Melaka) and interview (officials, civil society activists, local population). They claimed that there are clashes of definitions between tangible and intangible heritage based on current ethnic classifications. Protection of heritage values varies according to which

community, social class, and political party local people identify with. Melaka and Pinang are both designated as World Heritage sites by UNESCO, but there are differences between the two. They also suggested that heritage is an instrument in the service of the policy of globalised development and modernisation. There are differences and disharmony between groups of different ethnic backgrounds. Bideau and Kilani also outlined how heritage in Melaka and Pinang meets the UNESCO criteria. The issue of using universally defined criteria to define one's own specific heritage identity has been discussed by many scholars like Winter (2003) and Hall (1999).

On the other hand, it seems that the role played by local communities has remained subservient to the role played by local authorities because the power of decision-making rests in the wrong hands. This idea has been supported by Mydland & Grahn (2012). They conducted a study identifying the heritage values in local communities in a Norwegian context. They tried to understand whether local community understanding is similar or different to the global understanding of heritage values. Research shows that criteria for value assessment, as defined by national heritage authorities, do not seem to play a vital role in the local heritage field. The central authorities' focus on professionalism, qualified management, and predefined criteria of what constitutes heritage appears to meet limited resonance in local communities.

Smith et al. (2003) conducted research on cultural heritage management among Waanyi women in Australia. They outlined and discussed the implications of their research on the understanding of the nature of heritage, the processes of its management and the role of expertise within management. They found out that there is a need for emphasis on the importance of local values because, at the local level, it is the person's sense of self and identity that will be felt most acutely.

Dian & Abdullah (2013) have studied public participation in the conservation of heritage sites in Malaysia, together with its issues and challenges. They tried to analyse the laws that govern the public participation process on the conservation of heritage sites and to address the problems encountered during its application. Their findings concluded that the success of public participation in the conservation of heritage sites depends on the power to influence decision-making. They further concluded

that public participation in Malaysia is rather weak in terms of the opportunity individuals have for sharing views, which could influence the outcome of the planning and conservation processes. Not only that, but there is limited right to object to what was proposed by the authorities designating a world heritage site which may affect the public's willingness to participate in the conservation of heritage sites. When people do not feel they can influence the outcome, they may not even bother to influence the income; as they may give the chance to take, yet they may not care to give. Hence, they suggested that there is a need to revise the laws pertaining to public participation in the development of heritage sites. Meanwhile, a specific study on the challenges of Malay cultural heritage products as a tourists attraction in Melaka has identified community engagement is one of the problems in sustaining the Malay cultural heritage products which should take into account by stakeholders (Jusoh et al. 2014).

All in all, it is important to note that the participation of the local community is very significant because, at the end of the day, it is the community which has the "silent" power to revitalise the historic cities to become rich in cultural heritage identities. Understanding and practices should be clearly disseminated to the local people like the feeling of inclusivity within management will eventually invoke the spirit of engagement and participation. As can be seen, community engagement is at the final stage (see Appendix 3).

In relation to the interplay between the values of an object and the values of given communities, developed through the formation of cultural and social transformation, (Harvey 2010) has discussed the meaning and scope of heritage studies and how this concept developed and changed according to the contemporary societal context of transforming power relationships and emerging nascent identities. Thus it should be regarded as a process, thereby challenging the popular and conventional understanding of heritage based on physical artefacts or records. It is important to advocate an approach that treats heritage as a cultural process because people constantly engage with heritage, rework it, appropriate it, and contest it.

Although it appears that heritage objects (tangible) seem to rely on the value given by the community in their identity formation and sense of belongingness, it should not be falsely assumed that their role is insignificant compared to the other (intangible) heritage. This has been

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contested by Waterton (2005) in her studies on the importance of landscape as a vital representation of cultural meaning in relation to identity, belonging and sense of place. Although heritage management seems to obscure the relationship community has with the landscape, it is their engagement with the landscape that harmonises the functionality of the place. The technical aspects of heritage management may not be able to explain the emotional attachment to the landscape that the community has. Thus, she suggested that there is a need to study the role played by legislation and public policy in their exploration of ownership, power, knowledge and public heritage. She employed a case study of the cultural landscape of England from a community project in Bellingham, Northumberland National Park, in Northern England. The target group was from the Hareshaw Linn community project, and 24 participants were interviewed. This case study examined the top-down approach to management with a bottom-up understanding of heritage. Her results showed that there exists a power conflict, as the Hareshaw Linn community project suggested that the dominant archaeological discourse fails to accommodate a situation in which the past mingles with the present and that landscape cannot be simply understood as an object but also exists as a living and social process that permeates a community's knowledge of certain values that connect to the past. Hence, the community is sceptical and uneasy concerning the power relations within the management that marginalises local values and interests. This has resulted in community reluctance to participate since the community was deprived of their sense of belonging to the place. The National Park was assumed to belong to the public, not the community. She further suggested that the study of heritage should be expanded beyond the study of material culture and tangible elements to engage in a value-laden approach, which encompasses the meaning and aspirations in which it is symbolised and represented by the heritage discipline. There should be a strong relationship between place and people whereby heritage cannot be separated from communities as they define it through experience, histories, memories, thoughts, and other such elements. However, introducing community perspectives to the study of heritage management is somewhat futile if those holding the dominant form of knowledge have a greater influence close the connections. There is a need to negotiate those authoritative roles with the community. Both community

and authority need to coexist in a mutual understanding and partnership. Moreover, a strong connection between the policymakers and heritage managers to develop a more humanistic approach in understanding heritage management is vital. In this sense, heritage managers should try to respond to the needs of the community and let the community decide what constitutes their values.

In line with Byrne & Nugent (2004), the concept of heritage should not be perceived by communities living in the place only as something tangible (artefacts and landscape) and therefore the domain of archaeologists and architects. The archaeological and architectural significance of a heritage site cannot compare to the intangible values which a community, in its everyday lives, associate with it. The term "attachment" transcends the boundary of what people do and experience daily. It is widely known in social science studies that cultural heritage is socially constructed. Cultural heritage is not just an object in itself that gives an understanding of what heritage is, but rather the social and cultural life embodied in the physical object remains and lends a social significance to heritage places and their landscape. Therefore, it is agreed that heritage is a process, as it is being communicated and commuted socially and culturally from one generation to the next and is reinterpreted based on one's own context. It is concluded that individuals and groups living in certain communities are active subjects in shaping their society. Moreover, how societies shape heritage is the sociological understanding that society and community are the core of civilisation. Community engagement has been living with the world of heritage for quite some time, but recently, it has gained more prominence. "It is therefore unsurprising that the term has appeared, disappeared within the sociological and anthropological lexicon a number of times, making a recent a come-back" (Hoggett 1997 in Smith & Waterton 2009, 23).

However, there have been many questions concerning how communities should be defined within the theory and practice of cultural heritage management. It is suggested that a significant "social stratification" exists within heritage practice in defining communities within cultural heritage management and engagement. Community engagement has always been associated with hierarchical order (which most of the time includes the working class, minority groups and power) and geographical area. Thus, the

visibility of a community's heritage, especially when that community consists of a minority group, is often a struggle. The less fortunate groups, namely ethnic minorities, subcultures, minority genders, socio-economic classes and religious congregations, often hold opposing interpretations of the cultural landscape. It is indeed a requirement of a professional heritage manager to facilitate the visibility of all groups (Harrison 2010).

In fostering the visibility of all groups in the heritage management process, Cominelli & Greffe (2012, 248), in their study on intangible cultural heritage in safeguarding creativity, have emphasised the importance of fostering a community-based approach commensurate with the UNESCO Convention 2003, stating that "communities, in particular, indigenous communities, groups, and, in some cases, individuals, play an important role in the production, safeguarding, maintenance and re-creation of the intangible cultural heritage, thus helping to enrich cultural diversity and human creativity". They propose that in order to foster the visibility of all groups in heritage management, it is necessary to protect and value the individual, groups and community that embody this heritage and ensure that they continue to both produce and maintain it. Secondly, it is important to strengthen the relationship between the community and other stakeholders so that members of the community can improve their lives and economic situation through their creative cultural production. In this sense, a local project should involve the community in order to encourage a dynamic relationship between them both. Finally, they propose formal training institutions in which communities may transfer their common heritage to future generations. This has provided an opportunity for top-down management as well as the bottom-up community to be well adapted within heritage management.

Summing up the broad conceptual definition of heritage in framing this research, heritage studies do not simply represent the study of the material part of certain cultures. Rather they also encompass the non-material aspects of cultural studies. The material aspect of culture is also known as tangible heritage, and non-material culture represents the study of the intangible heritage. Heritage in itself does not only orchestrate archaeological knowledge; rather its role is harmonised with the contribution of cross-disciplinary fields of study such as archaeology, history, anthropology, art, geography and many more (Schofield 2008).

Heritage studies play an important part in conforming one's sense of identity within certain communities. They encompass the three stages of yesterday, today and tomorrow, simply because heritage preserves both tangible and intangible aspects. For instance, an architectural landscape of heritage may not persist through time, but the cultural aspect, the memory as well as the identity attached to the place, may remain. Smith & Waterton (2009) affirm that heritage is an intangible process because it involves identification, negotiation, rejection and affirmation of social and cultural values. Therefore it concerns with what is done at and with the heritage site more than the places themselves.

Heritage is a transferrable social and cultural value, passing from past generations to the future, and this value may be subjected to change or reinterpretation, or may simply represent a continuation from a community in the past. In terms of the sociological perspective towards heritage, cultural aspects may concern both the material culture and the non-material culture. Material culture can always be associated with tangible aspects whereby people use their physical senses like seeing and touching, while non-material culture represents the intangible things that people can sense through thinking and feeling. These two aspects combined represent the concept of heritage in its entirety. Meanwhile, culture in sociological terms means the values, beliefs and other characteristics shared by a group or members in a society. Thus in this sense, the "shared" values invoke the feeling of a "togetherness" in developing the "identity formation" of certain groups and communities. Through culture, people and groups define themselves, conform to society and contribute to society. This culture includes many societal aspects such as language, custom, values, norms, mores, rules, tools, technologies, products, organisations and institutions. Within this boundary of culture, the tangible and intangible elements of cultural heritage are inseparable and cannot be defined separately as both are symbiotically related to one another.

2.5 Place and sense of place

Schofield & Szymanski (2011) assert that explaining the sense of place is a complex matter. Many scholars of various disciplines such as geography, environmental psychology, sociology and landscape architecture also have views on it. It is hard to measure and capture a sense of place. However,

most disciplines try to explain and define the concept and to a certain extent, try to measure the sense of place as well as place attachment. The concept of sense of place is important in the field of cultural heritage practices as it deals with the world of conservation and might involve change and progress through its conservation practices. This kind of change might affect an individual, group, or community's physical and social attachment to it. As much as individual and group sense of place may differ from one another, the meaning which people, especially local people, attach to a place must be regarded as special and should be given greater attention. What is regarded as an ordinary and everyday place by one person may not be viewed in the same way by another, as people's experiences and feelings vary.

It is argued that the sense of place is the mixture of an emotional and behavioural response of people towards the place. In other words, people's emotions affect their behaviour and attitude towards the place. Hence, a place without these two characteristics given by people would be meaningless. In order to understand the term sense of place, it is important first to understand the contextual definition of the place. Place, according to Mooney (2009), is a space to which meaning, feeling or emotional attachment have been given. It may be a location or even an affective characterisation that imbues a particular environment with emotional attachment. This meaning can be achieved through individual, social and cultural processes. Low & Altman (1992) understood place according to a general definition of space by which it exerts a meaning through personal, group or cultural processes. Place is open to any kind of discussion as it may vary in terms of scale or size and scope, tangible versus symbolic, known and experienced versus unknown or not experienced. Looking at both definitions, there exists a strong emphasis on the role played by the affective characterisation, emotion, and meaning shaped by an individual, group, social or cultural process. However, to define a place objectively, there must be certain guiding principles. Gieryn (2000) suggests that place should have three features, which are geographic location, material form and investment with meaning and value.
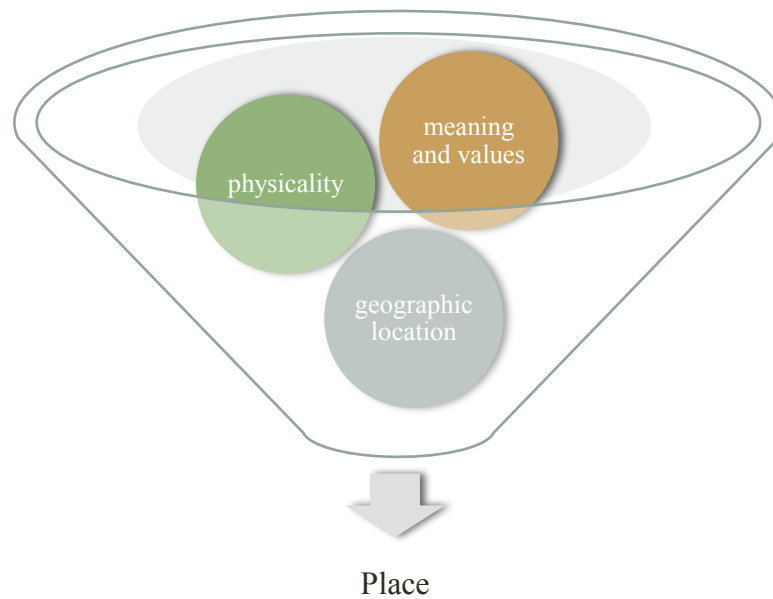
Figure 2.3: Three features of place (Gieryn 2000)

Geographic location indicates the existentiality, which is about here and there, whereas material forms dictate physicality. In addition, investment with meaning and value may involve naming and identification by people. As a matter of fact, place is a space that is filled by people, practices, objects and representations, becoming a medium through which social life happens. Hence, place is made through human practices and institutions. Place functions in locating cognitive maps such as identification of place that serves certain purposes and functions, biographical characteristics and memorable experiences that happen in one's life. Place also gives the attribution of meaning to a location. This is embedded in historical experiences or shared a cultural understanding which people see and remember through their experiences. Gieryn (2000) also suggests that place serves certain functions such as to stabilise and give durability to structure, arrange a pattern of face-to-face and collective action, secure and embody cultural norms, identities and memories. That is the result of the meaning people invest in a place. He suggests that place brings people together with two possibilities, engagement or estrangement. According to him, engagement can be built-in. This happens when an individual's dwellings are built in one place within a compact space rather than in widely dispersed areas. This condition will bring together residents in unplanned interactions.

If the neighbourhood area is well equipped with all the amenities, people will likely draw closer together as a community.

In the same way, that engagement can be built-in, so can estrangement. This happens when the neighbourhood is gated, which restricts the range of people with whom one is likely to interact daily. This happens for a community whose place is portrayed as having a unique historical image and who tend to be defensive, exclusionary and protectionist in order to escape any pollution or risk of undesirable development.

Place → Location & Affective characterization + Behaviour → Sense of place

Individual, social and cultural process
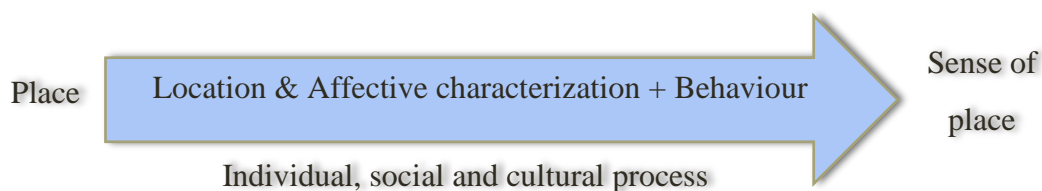
Figure 2.4: Understanding sense of place (Gieryn 2000; Mooney 2009; Altman & Low 1992)

Hence in this research context, it is argued that a historic place also exerts people's sense of place and attachment to it. This is possible through the identification of its function and attribution of meaning towards the place. These are embedded within people's historical experiences by which they see and remember through the socio-cultural process. This condition will further secure one's cultural norm, identity and willingness to protect the place. When a sense of place triggers one's emotional and behavioural states, one will feel more willing to engage in heritage management (see Figure 2.3). It is important for researchers to identify people's sense of place and understand their level of sense of place in order to comprehend their level of engagement towards the place.

In an attempt to explore the sense of place, Shamai (1991) examined the scale of sense of place among Jewish students in Toronto. The study was meant to distinguish the different levels of intensity of the sense of place. The study revealed that sense of place is an umbrella concept that includes all the other concepts such as attachment to the place, national identity, and regional awareness. This place carries the meaning of human and physical environment combined. The sense of place is a difficult concept and scholars have their own ways of explaining the meaning of sense of place.

Some may hold the non-positivistic approach in which they try to understand the meaning of the terms used by individual subjects and do not try to define the concept precisely. They emphasise the complexity of dealing with the concept of sense of place, while on the other hand, scholars taking the positivist approach try to be more accurate when a definition is required for an empirical study. Hence it is suggested that it is easier to see the result of sense of place in human behaviour than to try to define it in precise terms. In order to create a sense of attachment to a place, there is a need for a long and deep experience of a place and preferably an involvement in the place. Therefore, it is argued that there are strong positive connections between attachment to a place and involvement in that place. In that case, a causal relationship exists between involvement with the place and attachment to the place. People will eventually attach to a place once they experience a long and deep involvement with that place. In this research, for example, the community which lives and experiences the long socio-cultural process happening within Melaka World Heritage city will feel attached to the place.

Experience (such as involves ritual, myth & symbols)

Attachment
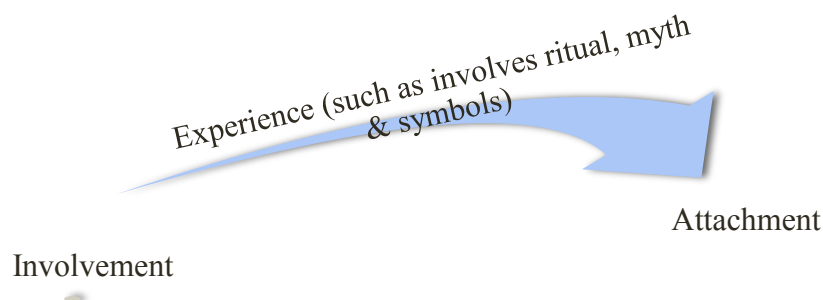
Involvement

Figure 2.5: The relationship between attachment and involvement in sense of place (Shamai 1991)

(Relph 1983) affirms that ritual, myths and symbols help in strengthening the attachment to a place and bind people to a place. A place cannot be construed as merely an object but as a larger context that people can feel through the experience of meaningful events. This experience is felt through all the senses. In his sense of place scale, Shamai (1991) stipulated that as individuals and groups experienced different environmental interactions, different assessments of the place took place. This idea is explained in (Relph 1983) as differences in the degree of outsideness and insideness as a way of sensing the place. The feeling of outsideness may

vary as it can be divided into alienation, homelessness and not belonging. The feeling of insideness will indicate belonging to the place, a deep and complete identity with the place. The scale of sense of place may start with the lowest level of intensity and climb up to a more intense and deep way of sensing place. Therefore, the next level is participation, because people will feel they belong to an area and even feel involved with the place when they feel securely attached to it and have pride in it (see Figure 2.6 below).

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                        Degree of Sense of Place

          1.0 Outsideness                    2.0 Insideness

          1.1 Alienation                     2.1 Belonging

                                             2.2 Deep and
          1.2 Homelesness                   complete identity

          1.3 Not belonging                  2.3 Participation
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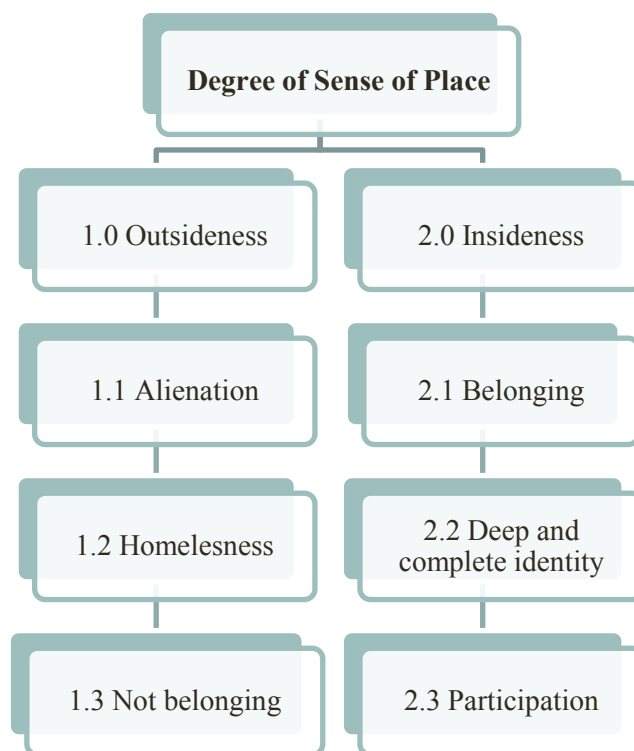
Figure 2.6: The degree of sense of place (Relph 1983)

Hence, in his study, Shamai (1991) identified various levels of sense of place such as not having a sense of place, knowledge of the place, belonging to a place and attachment to a place. The scale was meant to identify the different levels of intensity of feeling and behaviour of different people who reside in the same place at a given time. However, there is a limitation to his research as it was only intended to indicate the level of sense of place, not the meaning of an attitude towards the place. Hence, further work is needed to probe the specific attitudes towards the place associated with each level on the scale. The first level is belonging to the place, the second is an attachment to the place, and the highest sense of place is a commitment to the place. In his research Shamai (1991) suggests seven levels of scale of sense of place which are: not having a sense of place, knowledge of being located in a place, belonging to a place,

attachment to a place, identifying with the place goals, involvement in a place and finally sacrifice for a place (see Figure 2.7 below).

no sense of place
knowledge of being located
belonging
attachment
identifying with the place goals
involvement
sacrifice

Figure 2.7: Scale of sense of place (Shamai 1991)

Shamai concluded that sense of place involves feelings, attitudes and behaviour towards a place, which varies from one person to another and from one scale to another. It consists of knowledge, belonging, attachment and commitment to a place or part of it. However, it is argued that sense of place is much more complicated than is described by definition given because the essence of sense of place lies in the beholder's eye. It depends on different variables, which are often hard to explain. Individual and social values influence the different level of intensity of sense of place, but in turn, they influence the values, attitudes and behaviour of the individual and society. It is assumed that people are ready to participate in different sorts of activities regarding their place, depending on the level of sense of place. According to Shamai, the seven levels of sense of place do not necessarily apply to each place and study because there are some aspects of scale which are relevant only in specific contexts; for example, the highest-level of sacrifice may not apply to a neighbourhood or city.

As much as studying people's behaviour is important, a consideration of people's cognitive map is also crucial. Orange (2011) has conducted research on local residents' understanding of the sense of place. The study was conducted in three sites and one town in Cornwall in 2008–2009. The data was collected through questionnaire surveys on local residents, followed by demographic questions regarding the place of normal residence, gender, age, time lived in Cornwall and so forth. The results showed that for some sense of place was understood in terms of the inherent

qualities of the place, whether tangible or intangible, whereas others understood the sense of place as referring to their belongingness. Sense of place is described in terms of their personal biography and social identities: place as the setting of the life story of the respondents. The second category is a cognitive representation of the sense of the place where it is described in terms of its emotional response and its historical qualities. However, there are also groups of people who seemed to lack a sense of place by selecting 'other or nothing'. This unusual response suggests the place does not mean much to them. Research also showed that a strong connection exists between a sense of place and the place where a person is born. Those who were born in Cornwall are more likely to define sense of place in terms of belonging as compared to those who were born outside Cornwall who defines sense of place in terms of cognition which was presumably acquired through perception, learning or experience. These findings also support Shamai's (1991) ideas as people are likely to attach to the place if they have a long process of involvement within the place. It is concluded that local residents' understanding of the term sense of place is associated with four major themes which are the character and atmosphere of the place, a sense of belonging, emotional response, and knowledge and understanding. For some people, the terms mean nothing. Sense of place is deemed to be affected by the change which could be in many forms, physical and social in a way which might affect their place attachments (Schofield & Szymanski 2011, 2) as below.

2.5.1 Place attachment

While place is strongly associated with the contribution of people's meaning, symbols and emotion, it will be easier to understand the context of place attachment when a strong bond is established as a consequence of a link between people and place. This is proved by Hidalgo & Hernández (2001) who define place attachment as an affective bond or link between people and specific places. Although numerous conceptual terms are used interchangeably such as a sense of place, place dependence, sense of community, it seems a certain consensus exists in the use of 'place attachment'. Another famous scholar who defined place attachment was Hummon (1992) who associates place attachment with emotional involvement, whereas Low & Altman (1992) define it as a combination

between an individual's cognitive and emotional connection to a particular setting. They asserted that there had been numerous studies emphasising place attachment focusing on neighbourhood attachment.

However, in their research, they tried to measure place attachment within three spatial ranges (house, neighbourhood and city) and two dimensions of physical and social indicator in order to establish some comparison between them. Interviews were conducted with 177 people from different areas of Santa Cruz de Tenerife (Spain), and the results showed that attachment to place develops to different degrees within different spatial ranges and dimensions. Attachment to a neighbourhood is the weakest, while social attachment is greater than physical attachment and other demographic backgrounds related to attachment where the degree of attachment varies with age and sex. Hence, it is believed that social attachment plays a major role in bringing together the community.

Additionally, Gieryn (2000) contested that the formation of place attachment was an axis on three interrelated criteria, which are identity, memory and loss. This was shown when emotional and sentimental connections were made between people and place, including tangible things like buildings and landscape, in terms of the meaning we attach to them. The attachment people create to the place accumulates according to the biographical experience we often associate with the place. It is also related to the length of time we live in certain places. This supported Shamai (1991) and Orange (2011) on the basis that the longer we live in one place, the more attached we are to the place. This happens because people have social relationships through daily interaction and shared cultural processes within a neighbourhood result in the making of emotional meaning. It is proved that involvement in public activities increases attachment to one's neighbourhood. Attachment to the place also depends on the geography and architecture of the place itself. This argument seems to propose that place attachment is founded on the psychological (emotional and sentimental connection), social (biographical and shared socio-cultural process) and physical connections (geography and architecture) people have with the place.

Low & Altman (1992) also considered some aspects of place attachment. They suggested it involved an integrated concept where its meaning should not be defined singularly. It is composed of inseparable,

mutually defining features and qualities. Thus, place attachment entails an interrelated connection comprised of emotion, knowledge and practice (behaviour). It may involve an individual experience or a collective experience of attachment or even both. Attachment may not only involve an attachment towards the physical place; it may also involve the meanings and experience of the place, which often involves a social relationship with the people living in the place. In addition, place attachment may also link to a linear cyclical process. It may involve a past attachment to the place, present attachment to the place, or even a past attachment that is linked to the present. The development of place attachment may link to several processes of development, including biological, environmental, psychological and socio-cultural processes. The biological may be associated with the basic people-place linkage. Psychological attachment may involve individual experiences in places during childhood, adult life and significant moments or events happening in a person's life. A socio-cultural origin of place attachment may involve a socio-cultural origin where social norms and ideologies influence people's attachment to place. It also indicates a shared cultural meaning and symbols between neighbours and communities. Place attachment may also serve to enhance the formation of the group and individual culture and to foster and preserve identity, self-esteem, and self-pride. It also binds people to others symbolically, providing reminders of an earlier life, childhood, ancestors, friends, and so forth. In a broader context, it may also link people to religion and culture using shared symbols associated with places, values and beliefs. With this in mind, even though place attachment is founded on social, psychological and physical connections, it also binds, fosters and enhances the identity, memory and culture of individuals and groups of people.

To look at the connection between the sense of place and place attachment, a study found that place attachment is one of the subsets of sense of place and has always been associated with the positive feeling people have towards the place (Hashemnezhad et al. 2013; Shamai 1991). The negative feeling will only lead to the loss of attachment (Abela et al. 2009), hence no longer considered as an attachment to the place. Shamai (1991) stated that place has an effective role in the promotion of social ties in communities as place provides for cultural, social and personal relationships through interaction and activities occurring within the place. It

is arguable that places are significant only within human existence. Whenever people have a positive sense about a place, they will automatically become attached to the place. Attachment occurs according to the length of experience with the place that creates an emotional bond between the people and place. Place is a space that takes its meaning from cultural, individual and social processes, and it is people who give meaning to place based on their social bonds, social interactions and emotions.

2.5.2 Community attachment

Mooney (2009) proposed that place attachment and place identity are often considered as complementary components. Community attachment is considered as a measure of the emotional bonding that people have to their neighbourhood or other places while place identity is regarded as a measure of the personal dimension of self that links to particular places (see Figure 2.8 below).

Place Attachment
• emotional bonding towards neighbourhood

Physical environment

Place Identity
• personal dimension of the self to places
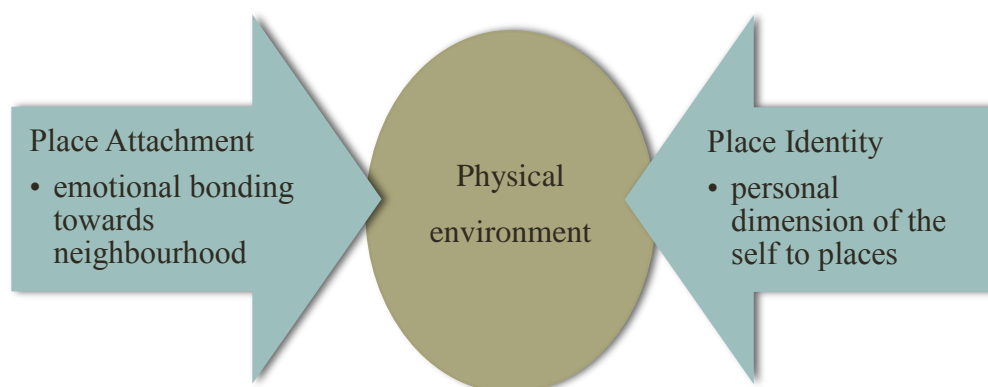
Figure 2.8: Place attachment vs place identity (Mooney 2009)

This concept is based on the understanding of a person's self-image and values, which are influenced by their relationship with the physical environment of the place they live in. Community is defined as a voluntary joining of people for the collective purpose where it shares work, aspirations, problems and solutions. Therefore community is both a social network and a geographical location.

Community attachment is seen as possible when there is a long-term residency and when the associated network of social relations, significant life memories and social involvement in the neighbourhood are strong. In some conditions, shared social values, the approval of neighbours and

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political solidarity at a time of crisis is also a sign of strong community attachment. Other physical factors, including quality of housing and proximity to local landmarks, also contribute to community attachment. Similarly, dissatisfaction with the physical quality of neighbourhood areas reduces commitment. There is also a need for the resident to have a connection to their past and a connection to physical features of their current place as well as surroundings that support their daily activities; these may also contribute to community attachment.

In addition, with regards to historical and heritage places, it is suggested that the preservation of heritage architecture provides a link to a person's past and a sense of stability in the physical environment which can make other changes more acceptable. When communities change over time, changes may be able to be absorbed well because people make an effort to maintain psychological links to both time and space (Tuan 1977). Tuan also stressed that a strong relationship should exist between physical place and social network to the place attachment. Social and physical conditions are necessary for place attachment to develop (see Figure 2.9 below).
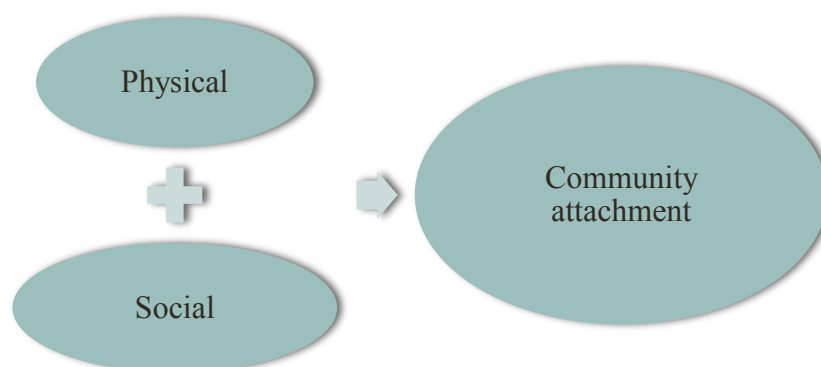
Figure 2.9: The foundation of attachment (Tuan 1977 & Mooney 2009)

Hummon (1992, 253) addressed the complexity in contextualising place attachment by stating "… the theoretical complexity is inevitable, for the emotional bonds of people and places arise from locales that are at once ecological, built, social, and symbolic environments…". He tried to focus on the community sentiment and the different sense of place that comes from community rootedness, alienation, relativity and placelessness. According to him, community sentiment comprises of community satisfaction, community attachment and identity and community life, with occasional overlapping in some areas of interest (see Figure 2.9).

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                    ┌──────────────────────┐
                    │   place attachment   │
                    └──────────────────────┘
            ┌──────────────┴──────────────┐
    ┌───────────────────┐        ┌───────────────────┐
    │    community      │        │   sense of place  │
    │    Sentiment      │        │                   │
    └───────────────────┘        └───────────────────┘
            │                             │
    ┌───────────────────┐        ┌───────────────────┐
    │   community       │        │   community       │
    │   satisfaction    │        │   rootedness      │
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            │                             │
    ┌───────────────────┐        ┌───────────────────┐
    │   community       │        │   alienation      │
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    ┌───────────────────┐        ┌───────────────────┐
    │   identity and    │        │   relativity      │
    │   community life  │        │                   │
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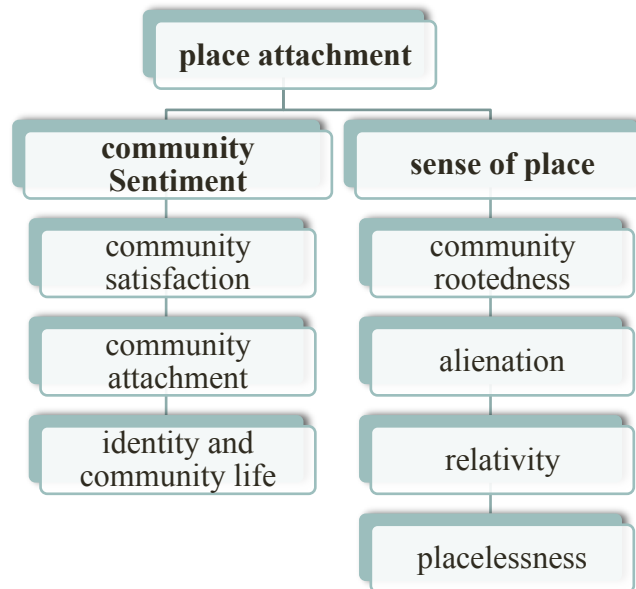
Figure 2.10: Place attachment (Hummon 1992)

The study of community satisfaction examines local sentiments. This was exemplified in Hummon's study of the ways contemporary Americans, which he refers to the community who live in the current era evaluate the place in which they reside using social survey techniques. He also tried to deal with people's assessment of community and tried to analyse factors that enhance or diminish individual satisfaction with the wider community and local area. Normally, both the size and type of community influence community satisfaction. Occasionally, community satisfaction is also influenced by people's perception of their environment. Community attachment, on the other hand, is related to local emotional feeling towards the place. It focuses on deeper emotional ties to a place rather than satisfaction towards the place. As compared to community satisfaction, community attachment is not linked to the community size, density or type. It is influenced by the social involvement and built environment as well as individual perception of that environment, although community attachment seems to differ according to various types of people. Although community attachment may seem to be linked to the socio-demographic background of a community living in a place, it has a weak relationship for higher ranks of social class. Thus, instead of the ecological factors influencing community satisfaction, socio-cultural factors influence community attachment considerably.

In considering identity, Hummon explained that community exploration of how local people understand and interpret meaning could eventually contribute to their sense of self. The foundation of understanding community identity is based on how biographical experience with a local area can give a local landscape symbolic meaning. In his writing, he suggested that community sentiment comprises of community satisfaction, attachment and identity in the context of a sense of place. Sense of place, according to him, consists of people's subjective perceptions of their environment and their more or less conscious feeling about those environments. It involves both an interpretive and an emotional reaction towards the environment. Hence, the sense of place involves a personal orientation towards the place in which one's understanding of place and one's feeling about place become fused in the context of environmental meaning. It implies a multi-understanding of a community sentiment comprising community satisfaction, community attachment and community identity. Therefore, sense of place suggests that community sentiment is closely related to people's perspective on place in which people routinely think about the nature and qualities of the community in which they live.

Applying the theory in his research, Hummon (1992) examines how five contemporary Americans feel and think about the city in which they reside in, which is Worcester, Massachusetts, with regards to sense of place and local sentiments. He found a variation in local sentiments in terms of rootedness, alienation, relativity and placelessness. According to him, some Americans have rootedness, which he defines as an individual who experiences a strong local sense of home and emotional attachment to their local area. He also mentioned that rootedness could be categorised into two types, which are everyday rootedness and ideological rootedness. Those two concepts differ in terms of the self-conscious way in which individuals and groups think about their relationship to the community. Ideological rootedness is associated with the strong feeling of satisfaction, attachment and home combined with self-conscious identification with the community. This sentiment is always based within a community and consciously articulated, whereas everyday rootedness means individuals are not likely to identify themselves with their community and their sense of home and their attachment are embedded in simple perspectives, taken for granted and largely composed of biographical and local images of community life.

Hence, those descriptions of rootedness suggest there exists a sense of displacement where an individual or groups have become separated from such local values. Such estrangement may be a result of constrained mobility or transformation of a place that is regarded as place alienation. Meanwhile, placelessness happens when a person or individual has a minimal sense of local identity and home, accompanied by a few emotional attachments. On the other hand, place relativity occurs when a person or an individual has a complex relationship to the place, which is influenced by the person's mobility and a minimal sense of commitment.

Although Shamai (1991) and (Hashemnezhad et al. 2013) contested that sense of place is an umbrella concept that includes all the other concepts such as attachment to the place, Cross (2001) holds a different view. She finds it hard to differentiate the term sense of place and community attachment. She tried to examine a different concept of sense of place and settled on two different aspects of sense of place. The first was a relationship to the place, which consists of the way people relate to the place or the type of bond that people have. The second refers to community attachment, consisting of the depth and types of attachment to one particular place. She argued that thinking about people's relationship to the place and community attachment could result in a meaningful understanding of people's attachment to place as two separate but related aspects of sense of place. Based on her research, she classified six types of relationships people have with place, which are biographical, spiritual, ideological, narrative, commodified and dependent. Some people relate to more than one relationship with a single place, and the relationship seems to change over time. The relationship may be with something small, such as a favourite rock next to the river, or large, such as a geographical region, as can be seen below.

Relationship	Types of Bond	Process
Biographical	Historical and familial	Being born in and living in a place, develops over time
Spiritual	Emotional, intangible	Feeling a sense of belonging, simply felt rather than created
Ideological	Moral ethics	Living according to moral guidelines for human responsibility to place; guidelines may be religious or secular
Narrative	Mythical	Learning about a place through stories, including creation myths, family histories, political accounts, and fictional accounts
Commodified	Cognitive-based on the choice of desirable traits	Choosing a place based on a list of desirable traits and lifestyle preferences, comparison of actual places with ideal
Dependent	Material	Constrained by lack of choice, dependency on another person or economic opportunity

Table 2.2: The relationship to the place (Cross 2001)

Among these six characteristics, biographical relationships were considered as the strongest as they develop through personal history and require a long time to develop a strong sense of identification. Spiritual relationships were described as less tangible than personal history. The community described them as intuitive rather than emotional, cognitive or material, but they engendered a profound sense of belonging. Ideological relationships are founded on conscious values and beliefs about how humans should relate to physical places. Unlike spiritual relationships which form on its own, ideological relationships are chosen. They develop through religious or spiritual teaching or secular ethics. Narrative relationships develop based on the stories of places that teach people about the history of the places and their relationship to the place such as myths, family histories, fictional accounts, local lore, moral tales, national myths, and political accounts. Each relationship plays a different role in different cultural contexts.

Commodified relationships are somewhat different because they are based on people's tendency to choose a place with the best possible combination of desirable features. Commodified relationships have little or nothing to do with personal history due to the choices of desirable traits made by the people. They may also result from dissatisfaction with one community and the quest to find a more desirable place. Hence a commodified relationship is built on the match between the attributes of a place and what a person thinks is an ideal place. It is also founded on a person's image of an ideal community compared with the physical attributes of a community. This relationship is built upon cognitive and physical rather than emotional considerations.

All in all, this relationship is better described as a commodity to be consumed rather than part of a person's identity and history or a sacred place. Finally, the dependent relationship entails a situation where a person has no choice or limited choice. An example might be children who follow their parents to live in a particular place or an older adult who follows their caregiver. In other words, it is a dependent relationship, where a person may have a made conscious choice to move, but the initial decision was not theirs. This relationship created a little emotional or mental connection with their current community, but the dependents are highly conscious of the place where they lived in the past.

As has been noted, community attachment is an experience of a person's particular feeling about the place. Hummon (1992) described five types of sense of place or community attachment, which are ideological rootedness, taken for granted rootedness, place relativity, place alienation, and placelessness. However, these ideas were revised by Cross (2001) to include cohesive rootedness, divided rootedness, place alienation, relativity and placelessness. According to her, each type can be described as a person's level of attachment, identification and involvement with the community, past experiences and future expectation and their assessment of the place (see Table 2.3).

Sense of place	Satisfaction	Home as insidedness	Local identity	Types of attachment	Future desires
Rootedness cohesive	High	Here (physical, spiritual, emotional)	Strong	Biographical spiritual ideological	Continued residence
Rootedness divided	Variable	Here and there (physical, spiritual, emotional)	Split	Biographical spiritual dependence	Variable
Place alienation	Low	There (physical, spiritual, emotional)	Weak	Dependent	Desire to leave, but unable to
Relativity	Variable	Anywhere	Moderate	Commodified (biographical dependent)	To live in an ideal place, wherever that may be
Uncommitted placelessness	Moderate	Anywhere/nowhere	Weak	None	No specific expectation of place

Table 2.3: Revised sense of place typology (Cross 2001)

In her research, despite Hummon's (1992) division of rootedness into two (every day and ideological), Cross (2001) identified community rootedness and attachment into another two divisions: cohesive and divided. Cohesive rootedness is associated with a strong sense of attachment identification and involvement in one community. Such people have a positive assessment of the place and expect to continue to live there while divided rootedness is associated with a strong sense of attachment identification and involvement in two communities. These people have a strong attachment to two places and often have distinct identities associated with each place. For example, a person may have a strong attachment to the community where he was raised in and also towards the community where he lives in as an adult.

With regards to place attachment, Hummon (1992) also identified the term of place alienation. According to him, people who are alienated

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always have a negative assessment of the place do not identify with the place and are not highly satisfied with the place. However, Cross (2001) identified different types of people who may belong in the category of place alienation. Some people may have been forced to move from a place where they felt rooted to a place they are not, and others may be frustrated because the place in which they are rooted has changed.

Another type of place attachment is relativity. This denotes a situation where people have lived in so many places in their life that they are not strongly rooted in any particular community. Their sense of place has always been identified with their house and the world they are living in rather than any particular community, and these people are likely to identify with more than one place. Finally, placelessness is associated with a lack of place-based identification and a lack of emotional attachment to particular places. Although it may seem similar to the concept of place relativity, placelessness has no place-based sense of home as compared to place relativity where there is a mobile sense of home; these people may be able to cultivate a sense of home wherever they are. Thus, Cross's (2001) research is seen to be an extension of Hummon's (1992). Cross (2001) finally concluded that people's sense of place is very complex because relationships between people and place as well as attachment to place are inherently relational. Therefore, one place may be influenced by the positive or negative feelings people have for the place. People take something positive or negative from a place and give or do things to the environment; in return, these acts may alter the environment's influence on the people. Place also should not be physical per se; it should also be psychological or interactional because the environment is made up of a combination of physical and social features. In other words, people create their own place. The earlier discussion of Relph (1983) on placelessness, it is understood as an eradication of place distinction due to modernisation. In a revised version of Relph (2016, 20), place and placelessness regarded as an evolved process, forming a fusion and tangled together. According to him, the concepts of place distinctiveness through the emergence of heritage designation while accompanied by corporate standardisation through diversification and place branding, forming a weakening of the once clear distinction between place and placelessness. It is characterised by increased ability, international migration, electronic communication which in "turn

place everywhere into networked hybrids of distinctiveness and sameness". Hence, according to him, the 1972 UNESCO Convention for the Protection of the World Cultural and Natural Heritage was seen as a major turning point in recognition of the value of place distinctiveness.

2.6 World Heritage Site (WHS)

World Heritage Site is an area or landmark which is selected by UNESCO as having cultural, historical, scientific or other forms of significance and is legally protected by international treaties which are regarded as an important collective interest of humanity (Choudhary 2018, 157). The programs intended to protect the site of outstanding universal values, and under conditions, the listed sites can obtain funds from the World Heritage Fund. It started with the Convention Concerning the protection of World's Cultural and Natural Heritage on 16 November 1972, which listed 193 states, ratified the conventions afterwards.

The WHS works to protect outstanding examples of the world's natural and cultural heritage. It is because of the uniqueness of some parts of the world's natural and cultural heritage. Also, it is scientifically important to the world as a whole that their conservation and protection for present and future generations are significant for the international community. State parties involved share concerns on the Word heritage list, which seemed to be of outstanding universal values (OUV) that reflects the increasing transnational boundary awareness in the event of armed conflict and natural disaster. Therefore, it is designed to complement, aid and encourage international efforts rather than to compete or replace them (Slatyer 1983, 138). During its first meeting, adoption of rules and procedure called "operational guidelines" were introduced which contains few concerns such as; criterion for selecting natural and cultural properties which are to be included in the World Heritage List, the format and content of nominations and the format and content of the request for technical assistance. For example, Kotor, Yugoslavia, among others were included in the World Heritage in Danger list due to severe damage caused by an earthquake (Slatyer 1983, 139).

Operational Guidelines for the Implementation of the World Heritage Convention in article 49 highlight the definition of Outstanding Universal Value (OUV) as important criteria for the selection of WH lists;

"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" (World Heritage Centre 2017,19). It indicates the permanent protection of this heritage is of the highest importance to the international community as a whole. The Committee defines the criteria for the inscription of properties on the World Heritage List and the state parties need to meet one of the ten criteria for OUV to be included in the WH list. As stated in article 77; it highlights ten criteria in defining OUV in the Operational Guidelines. The first six refer to cultural heritage that can represent: i) a masterpiece, ii) important interchange of values, iii) exceptional testimony to a civilisation, iv) a type of construction or site, v) traditional land-use, and/or vi) association with traditions or beliefs. The criteria from vii to x refer to natural heritage (Jokilehto 2006, 1).

It is important to highlight, despite all the documentation and formalities in managing the WHS according to the state parties. However, the motivation behind it is reflected within an individual scope of the state parties, either to access an international expert opinion on conserving the heritage objects, gain access to World Heritage fund, perceived economic benefit through massive tourism, gain recognition and prestige, or political esteem and pride (Leask 2006, 12). However, the World Heritage Convention (2013) recognises the necessity not to treat heritage object and place in isolation of its surrounding which has a more significant impact in terms of social, economic, environmental and opportunities. Only because it plays essential roles in affecting how the heritage site to be interpreted to have wider impacts on the economic and social benefit for the masses, this further proposes that heritage management encompasses many players and stakeholders including the aspect of local communities dependence for their livelihood on such beneficial uses of heritage places. Hence, Increased involvement is crucial, which suggest that the top-down approach is no longer relevant to manage complex issues. This idea is supported by Robertson (2012, 1–27) that heritage management should no longer be solely top-down and the need to listen to local voices expressing heritage from below and to see heritage production through social contract which suggests cooperation, shifting focus towards understanding a relationship between object and diverse audience (Gravari-Barbas et al. 2017). However,

this does not indicate that the state authorities and Management approaches should accommodate a more inclusive approach which emphasis in community engagement. It is because communities are increasingly aware of their impacts and roles in shaping their cultural landscape and keen to involve as they are aware of its importance in social and economic functions through their tangible and intangible expressions of value.

Meantime, Leask (2006, 12) argued that if proper management plan if followed according to the Operational Guidelines, the perceived benefit will appear to follow. One of the key benefits is tourism activity to the area nominated as World Heritage Sites. This nomination, however, should be properly examined with cautious as has been explained by Dearborn & Stallmeyer (2010) on the inconvenient heritage of Luang Prabang which affected by globalised tourism packages due to UNESCO designation which affected at the local scale, devoid of their control over their own landscape and culture. Leask (2006, p.13) also suggested challenges that come with the designation of WHS such as, since UNESCO does not invite nomination for a site to be WHS, it is the responsibilities of the state parties to do this. It also involves a politicised of tentative list and nomination results in overlooking suitable sites, excluding minority's sites and so on. World Heritage List (WHL) is more biased to sites in Europe and North America and towards cultural sites. Hence, the future plan is suggested to broaden up categories to include community involvement and engagement of the young people throughout the process (p 14). So as to acknowledge uses of heritage as a knowledge, economic and cultural products which should be consumed and produced by the local (Ashworth & Graham 2005, 7–10).

Another case study on the effects of World Heritage Listing on tourism to Australian National Parks does not specifically ascribe to WH branding but may be associated more with political controversy over the listing. It does, however, appear that WH designation yields significant increases in proportions of international visitors to individual sites (Buckley 2004, 82). Frey & Steiner (2011, 558–569) suggest it is time to take a critical move in the World Heritage List by analysing its advantages and disadvantages. It is because being enlisted in the WHL does not guarantee a heritage site will be appropriately funded due to limited budget and more focus were given to the endangered list. The list is beneficial when the heritage site is undetected, disregarded by national decision-makers, not

commercially exploitable, and where there are inadequate national financial resources, political control, and technical knowledge for conservation. On the other hand, WHL tend to be ineffective when the cultural and natural sites are already popular, markets work well, sites not on the World Heritage List are negatively affected, and where inclusion in the list does not raise the destruction potential by excessive tourism, and in wars and by terrorists.

On the other side, the concept of WH is also problematic because it honours a Western idea focused on the material culture that is European origin (Frey & Steiner 2011, 562). It is because some part of the world values a strong relationship with the community and environment as proposed by Jokilehto (2006, 4) on the concept of duality among the European on natural vs supernatural and mind/spiritual/soul which is contrasting to African belief on the total and complex relationship between human and environments. Hence, this issue puts questions in handling the concepts of universal values in WHL.

Like many other Asian countries, the heritage management also centred around people through participatory processes because heritage is not about an objective thing but what is embedded in people's everyday life (Chapagain 2013, 2). This reference to people is a call to look at their everyday belief and perception, evolving practices, contemporary aspirations associated with their heritage – making heritage as a living thing is a key to understanding Asian heritage management. This reminds us to acknowledge the common and everyday notion of heritage as compared to the expert-assessed notion of heritage. Hence, the notion of heritage is deeply connected to their beliefs and traditions about the cultural landscape. It is argued that Asian heritage is ambiguous and problematic as it is difficult to be articulated precisely. "Asian heritage consists of historic, monumental, universally significant examples but also constantly modified, locally appreciated examples that may exist at an individual, familial or communal levels of importance" (Chapagain 2013, 3). It draws more from spiritual or intangible beliefs and worldview than tangible or material aesthetic principles. Not only that, but colonial history is also an important identity in many cases of Asian heritage. Although most of its heritage is rooted in its traditions, it is also has influenced of globalisation, particularly in the context of World Heritage Site and Intangible Cultural Heritage

which makes it crucial for Asian heritage to respond both local and global context.

2.6.1 Melaka World Heritage Site (MWHS)

Together with George Town, Melaka was designated as Historic Cities of the Straits of Melaka under UNESCO WHS for its Outstanding Universal Value (OUV) prescribed in the Operational Guidelines for the Implementation of the World Heritage Convention, (World Heritage Centre 2017, 25) Melaka met three of the criteria which are (ii), (iii) and (iv);

ii) Exceptional examples of multi-cultural trading towns in East and Southeast Asia;

iii) Melaka and George Town are living testimony to the multi-cultural heritage and traditions of Asia, where the greatest religions and cultures co-exist. This tangible and intangible heritage is particularly expressed in a large number of religious buildings of different faiths and criteria;

iv) Reflect a mixture of influences which has created a unique architecture, culture and townscape without parallel anywhere in East and Southeast Asia, with an exceptional range of shophouses and townhouses (UNESCO 2007, 77).

In the context of Melaka and Pulau Pinang, although the process was difficult, having successfully designated as WHS provides advantages such as tourism, designation marketing, socio-economic development, Lai & Ooi (2015, 2) looks Melaka WHS as a brand in the sense that it is globally acknowledged dictates exclusivity, cannot be reproduced by marketing experts, better acquainted with cultural and symbolic products. However, it also poses questions to maintaining and coordinating the strategic decision-making tools from many areas such as interpreting the WH brand to the heritage site and understanding of the resident and visitors toward the basis of WH status. Furthermore, the process of attaining WHS often distant from residents' experience while applying for the WHS requires support from formal support, but not extensive communication with locals on potential negative impacts. Following the importance of community World Heritage Committee adopted the Budapest Declaration on World Heritage to encourage active community participation in managing WHS (World Heritage Committee 2002).

Therefore, it is the authorities task to uphold and maintain the heritage site status to ensure that traditional craftsmanship or local artisanal skills do not give way to modernity. Not only that, to make sure that the right of local cultural heritage is protected through the preservation of their cultural identity to acknowledge the community as the "object of development" through local community participation in development happening in their natural setting who thrive in maintaining, transmitting and progressing their heritage through generations. Participation exerts community's sense of history sharing, inheritance, sense of sameness, collective identity and memory eventually inculcating the feeling of unique and different which can be seen in the historical-social-cultural perspective involving each member has a stake in their inheritance, that is cultural heritage (Liu 2017, 61)

2.7 Local community participation in the management of Melaka World Heritage Sites

In Malaysia, Melaka is a prime example of a multi-ethnic population, having a multicultural heritage consisting of both Asian and European colonial influences. Heritage can be expressed by the diversity of religious buildings, ethnic dwellings, diverse languages and accents, rituals, festivals, arts, architecture, foods, and so forth. Moreover, Melaka is reflected through the uniqueness of its architecture, cultural landscape and townscape, which is unparallel anywhere else in East and South Asia (Rahman et al., 2015, 418).

Once designated as a 'World Heritage Site' (WHS), the process of maintaining Melaka as a WHS did not merely stop there, given one of the requirements to remain in the listing was premised on the high degree of local community participation along with continued conservation. This is because local communities are regarded as stakeholders and custodians of protecting these sites. For instance, the participation and active involvement of ethnic-specific groups in shaping and preserving its cultural heritage and unique identity (Aziz 2017, 39).

Although, for selected Melaka communities, the aspect of participation has mostly been neglected by the local authorities given that communities and organisations were either entirely excluded or minimally involved across all levels of decision making; whether identifying, planning,

or in the implementation, evaluation of initiatives, including the management and administration of Melaka as a WHS. Moreover, many of the communities believed that this marginalisation or ostracism was a form of insult to their historical and cultural existence and contribution towards the well-being of Melaka as a historical city and WHS. Indeed, this was despite the communities ongoing role in creating, practising, maintaining, transferring their respective cultural (both tangible and intangible) heritage in Melaka (Liu 2017, 71-73). In the context of the community within the study, three traditional villages were gazetted as traditional villages by the Melaka State Government under the Conservation and Preservation of the Cultural Heritage Enactment 1988 Act, under Section 4. The Act stated that the "State Authority may declare any cultural heritage to be subjected to preservation and conservation on the recommendation of the Local Authority. It may also designate the area within which such heritage is located as a conservation area" (Alias 1985, 71). The villages namely, Kampung Morten, Kampung Chetti, and Kampung Portugis (Portuguese Settlement) are living examples of heritage sites on the presumption that they sustain a traditional cultural lifestyle besides exhibiting and maintaining a cultural and architectural landscape (Aziz 2017, 44).

2.7.1 The Chitty

The chitty settlement is located near Jalan Gajah Berang comprising of two-hectares just outside of Melaka. Close to 30 Chitty families live in the village, however, due to the limitation of space in the area, some families decided to move to other locations. Although, they tend to return home whenever an important event occurs such as religious celebrations. This community is often referred to as Peranakan Indian which continues to practice their culture in maintaining their identity. In 2002, the Melaka State Government gazetted the Chitty settlement as a heritage village. Notably, the community are descendants of 14th-century Tamil merchants who settled in Melaka. Then, as intermarriages took place, ethnic identities hybridised together, adapting with the community comprising of a mix of two identities, the Indian-Tamil along with local values. The Melaka Chitty speak the Creole language, or bazaar Malay mixed with Tamil.

The community settlement occupies both residential as well as a religious space, which serves as a cultural and spiritual centre for villagers.

The community is managed by the Temple Trust, which also manages the land. Moreover, given that cultural adaptation occurred over several generations, it also influenced their language, clothes, cuisine, but not their religion as they remained faithful with the orthodox Hindu belief. This signifies how religion has played an essential role in the identity of the community. As the village has already been gazetted as a heritage village, the development of a 22-storey building and a 12 storey hotel has also been progressing near the village temples (Liu 2017, 67).

Before entering the Chitty settlement, one will observe the Chitty Museum. The museum was established in 2003 with the assistance and donations received from the local community who collected, documented and preserved their cultural heritage. Even though the museum receives small funding from the Melaka Museum Corporation (Perbadanan Muzium Melaka, PERZIM), the museum is managed by the Chittis (local community) who charge a small entry fee for visitors (Aziz 2017, 47). Regarding management of the community's heritage, Liu (2017, 67) argued that the community did not participate in decision making, especially regarding management decisions. Liu also contended that the community had no voice, and with no representative in the Conservation Department, leaving them with no means to voice their dissatisfaction or to negotiate on certain matters.

2.7.2 The Portuguese

Portuguese community in Melaka originated from the intermarriage between the Portuguese and the local community, produced a hybrid ethnic community called Portuguese Eurasians or Kristang. During the British era, the Portuguese community were widely dispersed, but in 1934, they were given 11.5-hectares to settle and work as fishermen. Located at Ujong Pasir Melaka, this location was initially called St. John's village but later changed to the 'Portuguese Settlement' by the British. At the time, there were close to 110 dwellings inside the settlement, as gazetted by the Melaka State Preservation and Conservation Enactment. The community speak Portuguese Creole called Kristang and strictly adhere to their Catholic religious beliefs. Among the famous cultural festivals associated with these people is the San Pedro Festival which attracts visitors from within Malaysia and internationally. Similar to Chitty, at the Centre of the

Portuguese settlement is the Portuguese Museum that was established in 2006, having a modest collection of items which trace the history of the Portuguese community that settled in Malaysia (Aziz 2017, 48).

Concerning management of the community's heritage, which is in conjunction with the Melaka WHS, (Liu 2017, 68) mentioned that the community did not perceive any potential conflict or impact given the WHS listing, but instead, was seen as beneficial for the tourism sector. Further, regarding participation of the community in the decision-making process, while they were invited to attend meetings, their opinions were not considered even on matters affecting the village and the surrounding neighbourhood. Also, while feeling great pride and proud of their heritage and cultural identities, they felt neglected by the authority (Liu 2017, 69). For instance, the government took no initiative to establish a museum in the village. Therefore, the community took the initiative to establish a museum through inviting the community to donate to their private collection in preserving their collective memories, history and identity and exhibit to the next generation and visitors (Liu 2017, 69)

2.7.3 The Malay

Kampung Morten is a traditional Malay village surrounded by the Melaka river, located just outside the designated Melaka WHS by UNESCO. In 1988, the Melaka State Government declared it as a Malay heritage village which was subsequently gazetted under the Melaka State Preservation and Conservation Enactment. Interestingly, it is perhaps, the only surviving traditional Malay village that has been able to successfully maintain its Malay identity despite rigorous modernisation and development that has occurred in the area. The name of the village was given in memory of J.F Morten, a Land Commissioner who helped the local residents to collect and secure enough money to purchase the piece of land. It was also known as Kampung Baru (New Village) given they people initially lived in four different locations (Kampung Jawa, Kampung Jawa Pantai, Kampung Johol and Kampung Solok Darat Serambai). The Morten village also has a private museum which was historically a traditional Malay house, named 'Villa Sentosa' built in 1921 belonging to the village headman named 'Othman Muhammad Noh'. The museum relies on contributions from visitors for its ongoing maintenance and exhibits a range of items from furniture to

ceramics, ancient weapons, a special wedding room which were all collected from Othman's descendants. Likewise, in 2008, it was also gazetted as a cultural heritage site as part of the Melaka WHS (Aziz 2017, 44).

Interestingly, Kampung Morten has a unique Malay traditional house called 'Ibu house'; a timber - single storey house with one bedroom. The house maintains the traditional features, decorations, landscape, and so forth. The Melaka state government also gazetted the village as a traditional Malay village where the local community maintains their tradition, customs and religion. The only issue in maintaining the house is regarding the original materials which are effected by climate change, pollution and other possible threats. The kampung is portrayed as being a representation of historical materials as well as a centre of culture and identity in the preservation of the Malay culture (Rahman et al., 2015, 418).

Moreover, it is important to highlight that the house was inherited and passed down from third and fourth generations (Rahman et al., 2015, 421). Even though the majority of villagers (70%) live inside the village, the remaining 30% live outside. However, similar to the two communities discussed above, the Malay community at Morten village also experienced minimal participation because MBMB (Majlis Bandaraya Melaka Bersejarah) did not involve the local community in the conservation programme. Even though they were invited, (similar to the other ethnic communities) their opinions were disregarded. Instead, management decisions were made through adopting a top-down approach where instruction came from above and the community was required to follow. For instance, when invited to participate the community were only asked to showcase their "traditional living Malay heritage" even though their lifestyle was no longer traditional. The main complaint of villagers was regarding rapid development that was occurring in front of their village (i.e. construction of tall buildings) which affected the entire landscape of the village (Liu 2017, 69)

2.7.4 The Baba Nyonya

The Melaka Peranakan Association, also called the Baba Nyonya community of Melaka refer to themselves as "Baba" or "Peranakan", the latter term meaning "a locally born person". Generally, non-Baba Chinese

look down on Babas as most either do not speak Chinese or do not speak the language very well, similar to that of the Chitty community. Instead, the Babas prefer to speak in regional Malay, the Baba language dialect itself or a mixture of both. However, the English-educated Babas speak English. In some parts of the Malacca township, interaction is normally restricted to school and work.

The Baba community resides in Bandar Hilir or Ujong Pasir, near the Portuguese community and the interaction between these two ethnic groups is quite close (Beng, 1979). Regarding their involvement in cultural heritage, despite not having a strong community representation, like the other communities of this study, Baba Nyonya play an important role towards shaping the identity of the Melaka WHS.

Similar to the other communities in Melaka, the Melaka Peranakan Association (MPA) has minimal involvement with the MWHS (Melaka World Heritage Site) given MBMB performs most of the work. Moreover, their participation in activities organised by MBMB is limited and often unplanned. Given they are not involved in the planning, they are provided with limited opportunity to voice which aspects or activities they can engage in or contribute towards. Whenever they were asked to be involved in an activity, specific instruction was needed according to their (MBMB). For example, if the community was asked to prepare a meal (cuisine), or perform singing or dancing without offering freedom to the community to decide on what to perform. Similarly, their opinion on conservation related to cultural heritage management was disregarded, although they were eager to promote, and participate in the conservation efforts of their culture and identities (Liu 2017, p. 70).

2.8 Summary

This chapter has emphasised the importance of preserving both tangible and intangible heritage and how different people, contexts, regions, disciplines, territories and so forth may not comprehend these definitions in a similar manner. Although globalisation has diluted the distinctive nature of the definition of heritage, it is not too late to mould and shape ethnic identities (Meskell 2015; Meskell et al. 2015; Geismar 2015) which can be learnt from past research on the positive and negative impacts associated with the WHS designation. Indeed, this is possible to achieve through community

engagement and involvement where people are able to feel involved and are provided with the authority to give meaning in defining heritage as what they feel emotionally and from their memories, identities and past. The same situation has occurred in Malaysia, which has undergone a difficult transition along with economic and political tensions. Coping and adjusting to globalisation will help remove some of its authenticity given the competing nature of the UNESCO listings and also with regards to its standing within the South-east Asian nations which have experienced a similar cultural heritage journey.

On the other hand, the National Heritage Act seems to protect cultural heritage and by strengthening the aspects associated with the management of cultural heritage as compared to how it was previously managed in Malaysia. Although, evidence suggests that the Malaysian administrative system is typically interconnected with the political system where any political party which has the majority of votes will win an election and be granted the opportunity to rule the government. Hence, government administration is often overshadowed by the interconnectedness of the political system, which means that political leaders will look after those regions which mean something to them or their political party. Given political leaders also come and go, likewise, so do the policies on the implementation of administration of the 'place' which may also affect the efficient operations of effectively managing cultural heritage which is also reflected in the weakness of the implementing the associated regulations (Idrus et al., 2010). Political tension has been associated with ethnic tension as shown by the government's Malay-centric nature, making other communities ethnic heritage appear less visible and protected.

As community engagement has become the main focus of discussion, this chapter also explores different aspects associated with contextual analysis of place, sense of place, place attachment and community attachment. The discussion emphasises the elements of social, physical, psychological and ecological context in determining people's sense of place, whereas the sense of place has itself become the major determining factor in encouraging people's attachment towards the place. Lastly, people's attachment to the place will undoubtedly encourage community involvement and engagement.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Introduction

This chapter will begin by outlining the methods and approaches used in this study. It further discusses the research design, which will be centred on three stages of preliminary research: sampling, data collection and data analysis. It will then discuss in depth the pilot study as part of the actual research, which was conducted to test the field methods and their suitability in the context of Melaka as an area of study. It will further discuss the research implications based on the results accumulated during the pilot study. Finally, it will discuss the actual data collection and data analysis.

3.1 Approach to research design

This research is divided into four phases of discussions: preliminary stage, sampling stage, data collection, data analysis and ethical consideration.

3.2 Preliminary steps to research design

Heritage practice is multi-disciplinary, which suggests that there are many methodological approaches involved. Most of the time, research objectives cannot be achieved through one methodological approach; rather, they involve many disciplines and approaches (Sørensen & Carman 2010). Hence, researchers are free to choose which methodological practice is best suits for their field of interest (Andrews 2010). This research develops a worldview from a constructivist perspective which falls under qualitative inquiry. Through these perspectives, the researcher emphasises on how the participant construct meaning and understand the phenomenon in their daily

lives. From these perspectives, the participant's view of the phenomenon is studied. This research deals with the question of identity and engagement of the local community at the World Heritage Sites in Melaka. Hence the ethnographic method is seen as most appropriate for this study. Ethnography is concern about the shared patterns of behaviours, language, and actions of intact cultural groups in a natural setting over a prolonged period, which involves observation and interview data collection (Creswell 2014,14). A research method that involves a way of interpreting people's mind and behaviour would be the most suitable in this ethnographic study through investigation that considers three important aspects: texts, people and objects. Ethnographic studies ensure that a researcher becomes immersed in the field of study, enabling the researcher to get access into the mind of the participant, investigating through the interpretation of daily social interaction within the community.

Ethnographic research has its roots in traditional ethnography, which emphasises several important points in understanding human culture. They are semiotic, interpretive and microscopic in nature. Semiotic refers to the study of signs and symbols, which requires an in-depth description of an interpretation (Geertz 2003). Thus, in order to interpret, a researcher needs to communicate with the participants and the community. This requires a long process of establishing rapport, selecting participants, transcribing texts, taking genealogies, mapping fields, keeping a diary, and so on. Through interactions, the researcher gathers data from the participants. The researcher needs to understand people's culture, as well as having the ability to speak for someone else's mind and heart. In interpreting one's own culture, the researcher should not expect similar viewpoints given by the participants, as it is believed that cultural patterns may differ from one participant to another to a certain degree, varying according to the patterns of life. Therefore, it is the researcher's responsibility to be able to explain what is happening when this occurs, reduce puzzlement and to be able to notice any form of anxiety that may occur during the session. This could simplify the concept of "veni, vidi, vinci" translated in an anthropological way as the researcher observes, records and analyses. This could lead to the second and third characteristics of ethnographic study, which is of an interpretive and microscopic nature. Being interpretive is the ability to explain the small details of the population by a comprehensive explanation

of social and cultural issues, whereas being microscopic means that the research targets a small population, within its natural setting.

These three elements in ethnography extend the theoretical formulation about the cultural theory of the selected population. However, one must be aware that a simple interpretation of a targeted population would not work but only through theory, which is conceptually interpreted (Geertz 2003). The idea is supported by Nader (2011) who emphasised that ethnographic study is not a mere description but a theory of description. This is because, historically, an ethnographic study has been combined with a wide array of theoretical viewpoints ranging from a functionalist, structural functionalist, interpretive, Marxist, evolutionary, symbolic, feminist, or just plain critical. While ethnographic methods are good in making broad generalisations on a social phenomenon, they also help to provide explanations as well as an understanding of the results of larger-scale research, for example, surveys. This is because there may be a wide variety of explanations for social phenomena depending on the researcher's discipline and theoretical tendency. Some researchers may wish to look into social change (critical ethnography), while others may wish to look into the populations overlooked by traditional ethnography (for example, feminist ethnography). What links all these disciplines and theoretical tendencies is the emphasis on interpretation by getting meaning from the perspectives of those being researched (Hesse-Biber & Leavy 2010). This is to say; ethnographic methods try to picture the subject of study holistically by emphasising the individual's experience of everyday life by observation. This may include in-depth interviewing and observation of a real-life situation happening within a natural setting. In this context, there are certain criteria which need to be explained, covering the setting, participants, events and processes (Creswell 2009). The ethnographic study not only describes the process through observation but also theorises about it.

Therefore, it is argued that ethnographic methods would be the most suitable for this research as it is related to the study of specific human culture, through interpretation of social phenomena of the human population, the ability to go beneath the surface by putting oneself in the shoes of others, the ability to think on behalf of others, being an active observer and flexible to cultural adaptation. This ethnographic practice

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seems close to the nature of this research, which seeks to explore the local community's engagement in the Heritage Sites of Melaka.

3.2.1 Unit of analysis

The unit of analysis for this research will be a case study of the Melaka area and the local communities residing in the World Heritage City of Melaka. Dolma (2010) claimed that the unit of analysis is the entity that is being analysed in scientific research. The entity may be represented in various levels of analysis, namely the individual, the group, organisational and social artefacts and at the level of social interaction. However, units of analysis in the ethnographic study generally consist of words, in which all the raw data from the participant's contribution is gathered and accumulated from interview sessions. Thus, the sample size of this ethnographic study relies totally on sufficient words or information, as well as other important criteria such as people, events, incidents, activities, experiences, social processes, or any other object of studies that can be obtained from the researcher's fieldwork (Onwuegbuzie & Leech 2007), all of which will be transformed into a rich text.

Getting access to the right participants is vital to the success of data accumulation as well as in digesting a critical data analysis. Hence, the researcher needs to build rapport with the people who will provide access to the settings. Many terms have been coined in an ethnographic study relating to the role played by informants. Traditional ethnography uses the term key informant. Keitumetse (2010) pointed out that the key informant is the individual who will recruit another informant, who may in return recruit another informant until saturation point is reached Data saturation occurs where no more new findings emerge during fieldwork and when certain similar patterns approve the validity and reliability of the findings (Atkinson J. 2001; Hesse-Biber & Leavy 2010). In other words, key informants are any person "who knows whom" or "who knows who knows" in the setting (Payne & Payne 2011). Others use key actors. For example, Fetterman (1989) has pointed out that key actor is the person who can provide detailed historical data, knowledge about current events within the community, and an abundance of information about the nuances of everyday life. Due to that, key actors require careful selection. Key actors usually have a close connection and clear knowledge of the target group and are able to gain

access to the current cultural situation within the setting. In that sense, they are seen as an excellent source of information since they can help the fieldworker to synthesise the fieldwork observation by providing a concrete description of the community they are living in.

At some point, the term gatekeeper is also used in ethnographic research, and the role played by this person is explained in terms of accessing and reaching the research setting and subjects. Gatekeeper is someone who regulates the researcher's access to participants (Saunders 2011, 126 & Wiles et al. 2006, 15). They are the people who can restrain and provide access to researcher depending on their own personal discretion on the research contribution and values to their approach and the people under their control (Reeves 2010, 317). Often, gatekeepers play an important role in the setting and hold formal or informal positions within the setting, making it easy for them to get access to potential informants (Berg et al. 2012). Formal gatekeepers are the people who have the power to grant permission for the researcher to enter the research area if formal permission is needed. In the context of Melaka Heritage City, the gatekeepers will be the village headmen. Each village headmen will be informed about the study and permission will be asked from him or her in order for the researcher to get access to the place. In this context, gatekeepers also may become an informant for this research too as they are part of the community being studied. Informal gatekeepers hold the key position in the area of study and have an influence on others within the site. Their presence will determine the level of access and whether the researcher is welcomed or otherwise (Hesse-Biber & Leavy, 2010).

All in all, it is important for the researcher to share ideas and develop trust with the key actors and gatekeepers. However, in this research, the gatekeepers only provide information and access about the community being studied. Hence, it is the researcher's responsibility to walk around the streets within the village and ask for permission for an interview session with the participants. During some occasion, the researcher also looks for potential key actors to direct the researcher to potential participants for this research.

3.2.2 Selection of research area

The selection of a research area is important in ensuring the selection of appropriate participants, thus leading to the accumulation of the right information. It will eventually enable the researcher to solve the research problems and achieve the research objectives outlined in the first chapter. Hence, in this research, Melaka Heritage City has been selected as the area of study with an emphasis on four different ethnic groups residing within the heritage city, namely the Malays, the Portuguese, the Indian Chitty, and the Chinese Baba and Nyonya. There are several reasons for choosing this place to study. Firstly, from 2008, there has not been sufficient academic research on community engagement or Melaka as a world heritage city. Most of the study has only dealt with physical conservation, rather than looking at the connection between community and authority concerning community engagement with the place, which is vital because identity formation in the sense of belongingness encourages community participation. This can be seen from the number of properties being inscribed under the National Heritage Register, and Heritage Register comprises of architectural building and heritage objects, which most of the rich and royal families. Hence, with respect to the community's identity, selecting the four communities (Baba Nyonya, Chitty, Portuguese and Malay Morten) is crucial because they have lived through the colonialisation period of Dutch, Portuguese and British rule which also marks the essential elements and criteria in the World Heritage site's designation so as to have its Outstanding Universal Values (OUV). Hence, selecting these community groups is essential in identifying their identity formation is as an indication on the formation of a sense of belongingness towards the place, eventually encouraging the community to get involved with heritage management in Melaka.

The idea of being associated with the physical indicators through historical records also signifies how the participants feel towards their ancestors' heritage objects, not only buildings but also the cultural practices of the past. These physical indicators, such as buildings, represented all the artistic and aesthetic values that they learnt from the past and developed and interpreted in their everyday lives. At the Chinese Peranakan Association house, there were two walls within the house where it was originally two separate houses.

It is worth to note that Malaysia attained an acknowledgement from UNESCO for its World Heritage Site situated at the Melaka Straits City and Pulau Pinang in the year 2008. Although both Melaka and Pinang have been selected as World Heritage Cities, the researcher chose Melaka Heritage City as her case study. This is because of the significance of Melaka not only due to its historical survival but also because it is where Malaysia first developed as a country. The fourth Prime Minister of Malaysia, Tun Dr Mahathir Mohamad, described Melaka as *"the historical city… where it all began"*. It represents the birth of a nation (Worden, 2001). Historically, the first colonialisation started in Melaka, and eventually, its administration moved to Pinang due to the change of administration when the country was taken over by the British. Today, Malaysia harnesses most of its economic wealth through tourism and both Melaka and Pinang have contributed significantly to its growth. In Pinang, the emphasis is on cultural diversity consisting of Malaysian, Chinese and Indian communities resulting from colonisation, whereas Melaka retains its own heritage values of the Malay past. Melaka plays a key role in the Malay identities which appeal more to the Malaysian visitor than the international tourist. The first historical journey of colonialisation started in Melaka and then moved on to Pinang, so the researcher is aware of the greater richness of the community identity attached to Melaka rather than Pinang. Therefore, researching community engagement in this area will give insightful information about community participation towards the place.

Secondly, the UNESCO designation of World Heritage City status for Melaka in 2008 entails an acknowledgement of commitments to, as well as pressure on this city, where certain standards and measures should be followed to have a proper working plan for heritage management and funding. The first application for Malaysia's World Heritage Sites (WHS) was rejected due to the incomplete application (Ertan & Eğercioğlu 2016, 595). Due to WHS inscription, comprehensive legislation, policies, programs and strategies for the protection of the outstanding universal value (OUV) should be maintained. It will further help to reinforce the protection for natural and cultural heritage while ensuring an integrated management approach involving stakeholders and more importantly, community (UNESCO World Heritage Centre 2013, 14). Hence, further investigation is therefore needed into these two major aspects in defining the heritage sites

in Melaka – the identity of the Melaka heritage sites and local community engagement in the management of the WHS in Melaka, as the community seems separated from the local authority plans due to poor communication and lack of engagement of the local people. Therefore, choosing Melaka as a research area seems fully justified.

3.2.3 Selection of participants

To ensure efficient data gathering, it is necessary to identify key participants who are closely involved with heritage management and the local community. Proper selection of participants will ensure the proper accumulation of data for analysis that will enable the researcher to critically analyse the perception, emotion and needs of each local community towards the engagement process. This process will enable the researcher to identify their level of attachment towards the place, given that an appropriate period has been allocated to study the place and people. It is evident that the right choice of participants who have insightful knowledge which leads to a wealth of information during data collection.

In this research, the key participant will be a representative from Melaka Museum Corporation who has access to each community residing within the Melaka World Heritage City, namely the Malays, Baba and Nyonya, Chitty, and Portuguese. This is due to his close relationship with the place as he has experienced the development of Melaka World Heritage City from its beginning. As a result of the different social demographic background of the various participants, they have different ethnic backgrounds, religious beliefs, cultural and historical backgrounds and heritage identities, so it is expected that the information they provide will generate impactful research findings. This study aims to understand engagement with the Melaka World Heritage City from local community perspectives. Hence, once the criteria of participants and research are clearly identified, an appropriate research strategy can be formulated for this research. The strategy involves a number of processes, namely sampling techniques, data collection and data analysis. Choosing the right participants from a variety of social demographic backgrounds is also important in determining the richness of information during the triangulation of data analysis. Therefore in this research, a variety of groups of participants have been selected for the study, ranging from young people

to older people. The pilot study has shown the potential of investigating the difference between young and older people in their involvement with the cultural heritage management of Melaka. The young participants who were chosen for this research were adolescents or young adults. Young adulthood is a time of early formation of self-identity often accompanied by a struggle to untangle one's own identity from that of others. Meanwhile, early adulthood represents a stable identity and an ability to differentiate between the self and others. The older people selected for this research included those from middle adulthood to late adulthood. By middle adulthood, people have gone beyond their own identity formation and started to show care and concern for society and future generations. It is among this age group that it is expected that understanding for sustainable living within the community in the Heritage City will be found. By late adulthood, people spend time looking back at and pondering their past lives, either with satisfaction or regret. It is very important to select people from different age groups when identifying local communities' perception and understanding of cultural heritage management because the psychological state of the participant in relation to his/her own identity formation has an impact on his attitude towards the place and the responsibility he feels towards preserving the heritage place through his engagement. Hence in this research, a specific age group will be selected, ranging from adolescent onwards who will be able to have their own stand and opinion on heritage issues and problems in their communities.

3.3 Sampling

3.3.1 Sampling design

Sampling "involves any procedures for selecting units of observation" (Babbie 2010, 188). The conclusions from the small sample can be used to make inferences about the larger population. Although most researchers would like to study the whole population without leaving anyone out, this would be completely impossible to achieve, especially with a limited time frame and budget. It is only possible to conduct research by proper selection from the larger sample to represent the whole population. This criterion of representation is common in sample size within the quantitative approach. However, in the qualitative approach, the concern over "representativeness" emphasis on the richness of information with less

emphasised on sample adequacy and sufficiently answering the research question (O'Reilly & Parker 2012, 192). Not only that, but it also concerns over events, incidents and experiences and so on (Sandelowski 1995). It is because it understands that no social being will ever experience the same social phenomenon as another social being, and each social being is regarded as unique. Marshall (1996, 523) contested that the adequate sample size in qualitative research is once a research question if adequately addressed. Thus, the approach to sampling selection is only to explain the causal relation of the issue being studied. Rather than telling "what", the ethnographic study is keen to explain and describe "how" and "why" social phenomena occur.

3.3.1.1 Sample size

Onwuegbuzie & Leech (2007) have emphasised the importance of sampling and sample size in all qualitative research. They introduced the concept of power analysis, which means to be able to effectively assess the appropriateness of the unit of analysis, consisting of people, words, events, experiences, social processes, and so on. Certain steps and measures have been identified in order to decide the precision of power analysis in qualitative research such as to be able to design a sample effectively from the research objectives and to be able to view generalisation as a process of reflection because it is context-bound and cannot be generalised out of its context. It is necessary to properly evaluate the literature that used the same design as that in the proposed study to gain insight, to not share some documented methodological processes because of privacy concerns, and to make it unavailable for public view. In contrast to quantitative research which looks into a large representative sample and is generalised to the larger population, qualitative sampling tries to obtain insight within the selected population by extracting meaning from the data obtained from fieldwork. Thus, it is arguable that the context of generalisation should be excluded from qualitative methods as it involves a dynamic process of studying people and meaning in their lives. O'Reilly & Parker (2012) suggested that qualitative sampling does not look into the number of people giving information as preached by the quantitative believers, but looks into the variance of information given, noting the richness of the information. This qualitative research focuses less on sample size and more on sample

adequacy. This enables the researcher to answer the research question, not to represent the sample size itself. Moreover, a previous study (Hertzog 2008) shows that the rule of thumb in determining the number of adequate participants for a pilot study requires 10% of the respondents for the actual fieldwork. It is estimated that for this researcher's actual fieldwork between 20 and 30 people were selected as participants, so the four people interviewed for the pilot study represent at least 13% of the number of participants in the actual research. Considering all the propositions explained, the number of participants selected for this pilot study is considered reliable.

3.3.1.2 Sampling technique

This research will use non-probability (non-purposive) sampling method, involving the process of interviewing members of the population the researcher can locate and later on asked them the information needed to locate other population whom they happen to know (Babbie 2010, 193). In most qualitative research practices, snowball sampling is quite familiar in the study of socially deprived populations, marginalised groups, as well as those who face social stigma, making them often invisible within society. This was because ethnographic methods penetrate through the social phenomenon and try to empathise with the social problems within society. Targeting such groups of people may become very difficult, as the population is not within the official governmental data. Being open about studying marginalised people may result in their refusal to cooperate because they are stigmatised by mainstream society. These people are often unheard compared to "normal" people. This group may consist of the young males, the unemployed, criminals, prostitutes, drug users, the homeless, or people stigmatised in some way like AIDS sufferers. Such groups may be reached through social networking, or if trust has been developed with at least one person who might introduce a participant to the researcher, that participant may introduce another person, creating a web of sampling called "chain referral" (Atkinson J. 2001).

Therefore, in this research, at least a few key participants will be specially selected. In snowball sampling techniques, there are two kinds of sampling, namely purposive sampling and non-purposive sampling. Handcock & Gile (2011) have used alternative terms, which are

probabilistic sampling (purposive sampling) and non-probabilistic sampling (non-purposive sampling). Non-probabilistic sampling occurs when a few identified members of a group introduce the researcher to other members known to them. On the other hand, probabilistic sampling occurs when an individual introduces another individual for a fixed number of stages, to estimate the number of mutual relationships or social circles in the population.

Snowball sampling is also an informal way to choose participants who are difficult to reach through a normal household survey. This kind of research may have advantages such as gaining in-depth results, having access to hidden populations, as well as its suitability to target "hard to reach populations". It also has disadvantages as it cannot be generalised to a broader concept, may be biased, may over-emphasise the network as some gatekeepers may protect some participants, making them inaccessible to the researcher. On the other hand, it also provides alternatives as well as complementary methods in accessing more in-depth information and data. This method seems suitable to locate those people who are needed to fill in gaps in our knowledge on a variety of social phenomena or groups outside of mainstream society. It may enable researchers to uncover the social experience normally hidden from researchers. As far as normal censuses and surveys are concerned, the snowball technique seems vital in approaching the hard-to-get population who are afraid they may be punished for their "exposure", and therefore choose to be silent and invisible. This snowball technique also seems like an appropriate way to reach young and old subjects, whose existence is often neglected. In addition, it is suitable for dealing with communities whose voices are unheard and in dealing with the bureaucratic system within the top-down management, in which certain groups of people may be ignored (Atkinson J. 2001). Hence, the sampling technique for this research involves a snowball technique with non-probabilistic (non-purposive) sampling. In this context, the method is justified as it is hard to reach the selected communities which are considered as "other" instead of the dominant Malay, Chinese and Indian in Malaysia. Their ethnics were always treated and fall under the "others" section.

3.3.1.3 Reliability and validity

There are some debates on the reliability and validity of qualitative sampling. One concerns whether or not the exact number of the population sample should be determined during pre-data collection (Appleton 1995; Crouch & McKenzie 2006). O'Reilly & Parker (2012) have come up with a critical exploration of the notion of saturated sample sizes in qualitative research. They highlighted the importance of the unquestioned acceptance of the saturation concept in sampling: which qualitative sampling requires saturation, and which does not. They stated that it should depend on the type of qualitative approach adopted because one type would not fit all. According to them, grounded theory gives guidance on theoretical saturation, how to apply it, and when to use it. They critically condemned the snowball technique for providing little guidance on when and how to reach data saturation, and the problem of inappropriate expectation in saturation. However, the main concern in sampling and data collection is data richness, in-depth study of the issue, data size representation, and advancing knowledge, which they consider as more important.

After considering the dispute over the issue of sampling and saturation, this research is going to focus on snowball sampling, where the researcher has to identify key participants for this research. In order for the researcher to do this, a gatekeeper has to be identified in the first place. The gatekeeper is the person who can get the researcher access to participants who are willing to be studied. In this case, the researcher has contacted one gatekeeper from each of the two main divisions within the management of the State of Melaka. These are Melaka Muzium Corporation and Melaka Municipal Council. Melaka Muzium Corporation is only responsible for the collection of the history, activities and cultural traditions from different ethnic groups in Malaysia. The Melaka Municipal Council incorporates the Melaka World Heritage Office. These gatekeepers will inform the researcher about the different communities residing within the World Heritage Sites and will lead the researcher to key participants. This research will involve different ethnic backgrounds in Malaysia, namely, the Malays, Portuguese, Chitty and the Baba and Nyonya. In this study, a key participant from each ethnic group will be selected, and this will lead to another participant, using snowball sampling. As for ethnographic research, no exact amount will be validated until the information has achieved its saturation;

then the research will stop, based on the repetitive information collected, ability to answer the research objectives or when information redundancy has been reached, and no new information is emerging (Brink 1993).

3.4 Data collection techniques

Small (2009) has suggested important alternatives in current practices in designing ethnographic research by using multi-methods. As the world has modernised and globalised, ethnographic studies have required adaptation and changes to deal with current issues in the research area. There are quite a number of qualitative studies dealing with the importance of paradigm shift in viewing ethnographic research. Traditionally, fieldwork research in ethnographic study depends on the researcher's own visual validity using his or her senses, as well as research tools, such as field notes, camera, voice recorder and memory in preserving the culture and social phenomena uncovered. Visual tools (in this case, photography) are regarded as important in conducting research (Pink 2001; 2003; 2007; 2008 and Riviera 2010). Photography, video and hypermedia are all tools for understanding the meaning of social occurrences in ethnographic studies. Schwartz (1989) argued that photography in qualitative research not only gives the reader and viewer a way to understand the culture of the community under investigation but also a way to understand photography as a medium of communication. This is possible through the use of photo-elicitation to generate extensive verbal commentaries through "records about culture" by analysing them. This is because the photograph provides evidence of the social phenomenon as well as leading to the historical implementation of the context. The analysis of the image gained from the insight of ethnographic fieldwork and the participant's responses to the photo sets provided by the researcher. Using photo interviewing in conjunction with traditional ethnographic methods of data collection may enhance the ability to understand the meaning of everyday life of community members. In addition, using this presentational strategy will bring multiple meaning to the people being studied. The presentation of photographs with a written text will draw attention to participant-varied responses, the role of the photographer as an elicitor, and the viewers' inclination to treat the pictures either as mirror images of the subjects or as aesthetic objects. Photography itself does not play an important role in adding to the authenticity of the

information in an ethnographic study, but all visual methodologies are important, especially photos, videos and hypertext.

According to Pink (2001; 2003; 2007; 2008), there are three types of approaches using visual ethnography, namely photography, video recording and hypermedia. Photography may help the researcher to extract a variety of meaning from participants' experiences of the social phenomenon with regard to the picture; interpretation may differ according to contrasting historical, spatial and cultural contexts. Video, on the other hand, may preserve the culture being studied. Using this, the researcher will be able to view the content and analyse it later. A researcher needs to analyse the video in addition to the notes taken during the field study. There is also a need for an interactive triangulation of notes, photographs and video in documenting the whole process during data collection (interview and observation) to help the researcher understand the hidden symbols of the community's culture. Hypermedia, on the other hand, may sometimes make a researcher's life easier in conducting research online but not in certain conditions, for example where a place does not have a connection to the Internet; also there could be technical issues associated with Internet usage. As for this research, a study using visual ethnography in the form of photo elicitation seems like the most suitable methodological approach.

Pink (2007) suggested that ethnographic studies allow researchers to explore the life of the participant fully from every angle so as to experience the space, material and non-material culture of the living communities using all the sensory elements, feeling, taste, sight, and so on. All of the living memories and experiences will then be recorded in the form of written text, photos and video footage to gain more insight into the real-life experience of the community within the study area. From here, the researcher studies and interprets meanings and symbols associated with all the memories and experiences from their fieldwork trip. Thus, it is suggested that using a collaborative ethnographic method may enable a researcher to understand the context better. The ethnographic method is therefore seen as the best method for studying people within their place and ascertaining what their role is within that place.

The ethnographic study entails an interpretation of the visual setting, felt by the researcher through their senses and trying to explain the meaning based on the visual experience verbally, through writing. Sarah Pink (2003)

argues that using a visual recording of the subject is a prerequisite in the 21st century. There are some debatable issues concerning the authenticity of ethnographic studies using visual recording. It is claimed that it is not real as it involves a negotiation between the researcher and the participant. The participants may know that they are being recorded but have no idea of the purpose of the recording. Some researchers in the past have used visual tools during ethnographic research (Schwartz 1989).

For all these reasons, it seems very important for a researcher to combine all the necessary techniques in order to utilise the research tools fully and extract the maximum information from the people being studied. As far as ethnographic research is concerned, it entails observation, participation and interviewing, taking notes, recordings, and so on. The information collected will be carefully stored in the form of voice recordings, video recordings, pictures, drawings, scratch notes and scribble.

For this reason, photographs will be used as a methodological tool in conducting research in this study, where the interviews will be centred on discussion of the photographs. This researcher will prepare and compile a set of photos representing the three main criteria that she has identified.

No	Indicator of Attachment/ involvement		Description
1	Physical	-	World Heritage items listed within the National Register
2	Social	-	Related events, community centre, public events or activities which occur at the sites, rituals
		-	Social bonding of the people and community, sense of belonging to a group of people
3	Psychological	-	Related events, community centre, public events or activities which occur at the sites, rituals,
		-	Emotional response, sense of pride, sense of belonging

Table 3.1: Patterns of attachment associated with physical, social and psychological indicators (Fieldwork 2014)

Hence, it is expected that the researcher will come up with a collection of pictures and a voice recorder as a prerequisite. Taking field notes is also important. In this interview, it seems like photo-sets function as the semi-structured interviews where the researcher will be able to manage and direct the order and sequence of questions through photo-elicitation during each session; this gives the researcher the ability to compare the data used in each interview. This method has been successfully applied by Schwartz (1989) in studying the socio-cultural continuity and change across generations in Waucoma farm families (Iowa, USA). She argued that the photographs themselves provide concrete points of reference as interviews proceed. This is because the depiction of specific locations, events, and activities function as prompts, which elicit detailed discussions of the significance of the things represented. Photographs trigger multiple meanings, dependent upon the experience of viewers. What is considered important and significant may lead the researcher to an unexpected revelation and surprising findings. Meanwhile, the indicator of place attachment socially, physically and emotionally was discussed by Shamsuddin & Ujang (2008) in studying the role of attachment in creating the sense of place for traditional streets in Malaysia using survey and qualitative interviews. However, in visualising the sense of place, invoking memories of groups and populations, it is best to develop a visual method as participants may be able to invoke their own memories, thus describing their own attachment to the place. The combination of using photo elicitation as a tool in research studies as well as using the indicators in identifying the level of engagement of the communities will eventually produce the data and information richness in qualitative studies. Photo elicitation in this methodology involves photo interviewing in conjunction with traditional methods of interviewing. Researcher use photos of WHS to stimulate conservation, so does the interviewer was asked to bring/show their own photos to help them explain more / in detail about the topic which was being discussed. For example, when one of the participants were asked about the development of Kampung Morten, he came out with his books and show the researcher his old photos of the Morten Village and how it has changed from the past.

3.4.1 Pilot Study

Before the actual research, a pilot study was conducted to assess local communities' initial response regarding their engagement towards the city. This assessment is important because it provides an overview of the applicability and practicality of engaging local communities in such a way. It also promises to enhance the researcher's methodologies for the actual fieldwork. Therefore, this pilot study aims to seek clarification on the practicality of the methodological implementation and to have an overview of the pre-expected result on the success of the methodology, as well as to look ahead to community participation, to see its patterns and how it works within the heritage city. This report discussed a handful of key elements such as the limitations, the results as well as the significant findings, and important elements such as the potential to improve local community engagement as well as problems that hinder local communities from being engaged to their places.

It also described in detail the patterns of the communities' engagement, and their efforts and struggles to maintain their sense of place, existence, as well as their rights. In summary, the pilot study had met its objectives and had generated reliable data and results. This pilot study is important in determining the milestones of the progressive evidence in carrying out research, finding a clear direction for research implementation in the actual fieldwork. Participants have participated positively in the study. The study has also successfully examined the physical, social, and psychological indicators of communities' attachment towards the heritage cities of Melaka. As the pilot study involved a small number of participants and had not been carried out extensively, further extensive research is needed in the actual fieldwork in order to intensify the applicability of the research mechanism to generate more reliable significant results and findings.

Before going to the field, certain areas of focus have been emphasised in locating communities residing at the World Heritage City of Melaka. This researcher met three groups of different ethnicities residing within the World Heritage City for the pilot study, namely the Malay communities who reside within Kampung Morten, the Indian Chitty communities who reside within Kampung Chitty and the Portuguese communities who reside within the Kampung Portuguese community. The pilot study was conducted during the celebration of Malaysia's Independence Day on 31st August

2014. The second was conducted on 16th September during the celebration of Malaysia Day, which was celebrated near the tower of Taming Sari, located at the centre of the World Heritage City of Melaka. The researcher had also made a pre-visit to the city to capture photographic views of various heritage places listed within the heritage register as well as to attend a few social events within Melaka Heritage City.

The findings of this (pilot) study have suggested that communities have striven to participate in cultural heritage management. They have also demonstrated that it is worthwhile discussing all aspects of their engagement and attachment towards the place. This kind of in-depth research unearths the deeply rooted problems and potential threats restraining a community from being engaged towards the place. It will eventually help the communities to be more participatory and engaged. In addition, by fully utilising the potential of community participation, its strengths and weaknesses, it will remedy the situation by taking into consideration what kinds of bargains are needed to balance the sometimes contradictory demands of both sides: community and authority. All in all, it is worthwhile highlighting what really happens within heritage cities regarding local community engagement. Hence, the pilot study seems to be successful, although a few limitations need to be addressed, such as comparing community engagement between younger and older people. Another issue worth investigating is the barrier to their engagement, which has been identified as threats (the fears the communities have over uncontrolled development) and bargains (the recognition and fair treatment people expect from the authority). Therefore, the limitation and potential issues highlighted in the pilot study were further expanded in actual research.

3.4.2 Actual data collection

This phase involved a major amendment of the sampling design and data collection techniques after a thorough overview of the pilot study has taken place. The researcher had made an established connection with the village headman of each ethnic group before her second visit for the actual fieldwork. A proper consent was asked from each village headman relating to their consent for the selection of participants from among their villages. The village headman will act as the key participant for each ethnic group in

each village. However, not all of the village headmen were contacted, such as in the case of Portuguese and Baba Nyonya communities due to the scattered housing areas. With regard to Portuguese communities, this researcher has already made prior contact with Mrs Melissa. The research will be centred on observation on the participants' activities as well as an in-depth interview session with the participants.

As mentioned earlier, although data analysis in the pilot study section used thematic analysis, computerised software analysis is proposed for the actual research framework. The pilot study did not involve too many participants, so it was easy for the researcher to analyse the data manually using thematic analysis. However, the actual research involved 24 participants; thus the use of computerised software analysis will make it easier for the researcher to manage and organise data systematically.

This main study data collection was conducted to validate the earlier pilot study. It provided extensive results from a wider sample representation as well as proving the effectiveness of the methodology used. In conclusion, this actual research was carried out to answer the research objective and research questions. The research was conducted from early March until the end of May in 2015, a period of three months.

a) Sampling

Before the earlier pilot study, a connection was made with the initial participants. The researcher managed to continue the snowballing technique and resume the interview sessions with other participants who responded to the researcher's invitation. Approximately 19 participants were interviewed during the actual fieldwork. This does not count the interviews conducted during the pilot study with four local communities and a member of the local authority as a reference. The interview sessions took between one to three hours and have been transcribed into the written language to make it easier for the researcher to reread, highlight and analyse the findings. Even though established connections were made earlier during the pilot study with the participants, there were times when the chain of participants stopped. This happened when some participant had no idea whom they could nominate because they were busy and lived outside Melaka, only returning home occasionally. Some had physical problems, such as being ill. This applied in particular to the older participants. The young participants

were always busy working outside Melaka, and usually, the research was carried out during weekdays. When the participants failed to show up, the researcher had to find another connection using the key participants or to find and select participants at random from their setting (village). Below (see Figure 3.1), is a diagram showing the chain of participants the researcher managed to interview.
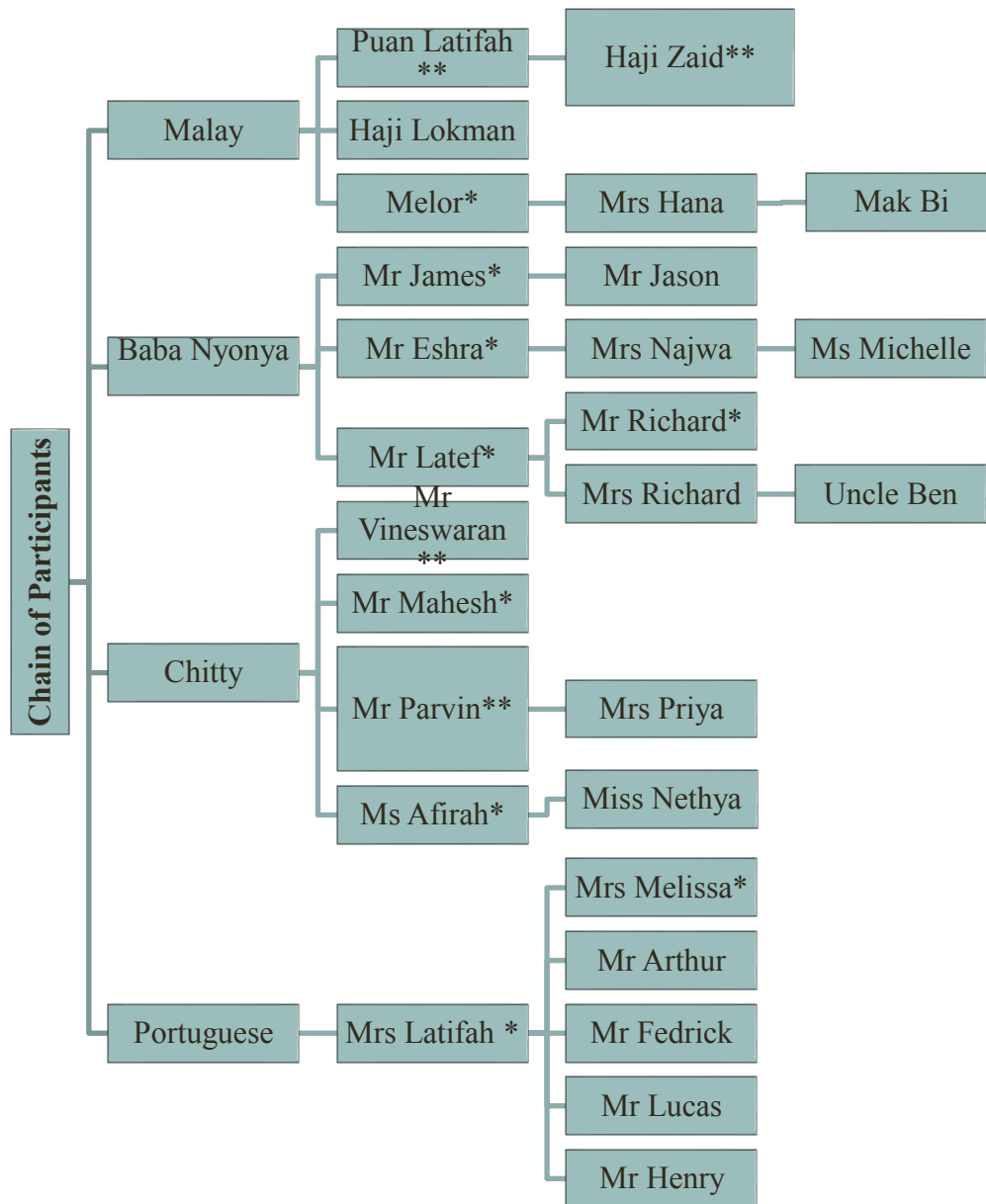

Figure 3.1: Chain of participants who have been interviewed since 2015
(Fieldwork 2015)

The symbol *shown in Figure 3.1 indicates a key participant and ** indicates a gatekeeper who suggested potential participants for this research.

The gatekeeper or key person in this research also plays as a participant for their extensive knowledge in the community and being part of the community. Such is the case with Haji Zaid who happens to be the village headman of the Morten community. The researcher at first contacted him for permission to enter the village and conduct the study. Each village headman should be regarded as a gatekeeper because they have the authority to permit access to the study area, but their resourceful knowledge about the history and background of the place can also be used for this study. Therefore, they will also become part of the researcher's participant and will be interviewed. However, different things happen to key participants because some of them are not part of the community, but they are either close to the community, knows the community well or "know who knows". For example, in this research, Ms Afirah n Mrs Latifah and Mr Eshra. They are among the local Malay, Indian or Chinese who live within the Melaka World Heritage City and are close friends or colleagues of the participants within study. Hence, in this research, some of the key persons and gatekeepers will be interviewed, and some will not be interviewed. By getting access through the gatekeepers (authority people such as the village headman) and key informants (close friends and relative who maintain a close relationship with the participants), it helps the researcher to get close to the participants, hence making it possible for them to be interviewed. This method seems to be effective in reaching the minority groups as an established close connection should be made before the interview sessions to encourage more participation from the participants. Participants would be less reluctant to share information if they feel they are close to the researcher, knowing that they are being introduced by someone they trust and know in person. Eventually, they began to trust the person whom they are about to share their information.

b) Data collection: interview and observation

With regards to the extensive research findings, a number of interview sessions, as well as observations, were conducted which can be seen as follows (see Table 3.2)

Malay	Baba and Nyonya	Chitty	Portuguese
Haji Nasir*	Mrs Najwa (33)**	Mr Vineswaran*	Mrs Melissa*
Haji Zaid* (age 67)	Mr James **(age 78)	Mr Mahesh**	Mr Lucas (age 25)**
Haji Lokman** (age 70)	Mr Jason** (age 70+)	Mrs Priya (age 48)**	Mr Fedrick (age 40+)**
Mrs Hana** (age 55)	Miss Michelle**	Miss Nethya (age 26)**	Mr Arthur**(age 40+) and Mr Henry**
Aunty Sarah**	Uncle Ben, Uncle Alex and his wife**	Mr Parvin**	
Tuan Haji Taufik*			
6	7	5	5
		Total	23

Table 3.2: Number of participants who were interviewed during 2014–2015
(Fieldwork 2014–2015)

*Participants interviewed during a pilot study in August–September
(2014)

**Participants interviewed during actual fieldwork in March–May
(2015)

Table 3.2 shows the number of participants who were interviewed during the pilot study and the actual research. Only six participants were interviewed and approached during the pilot study, namely Mrs Melissa, Mr Vineswaran, Haji Nasir and finally Haji Zaid, Mr Taufik and Mrs Latifah. They were contacted for an opinion on the best way to approach the community. The rest were interviewed during actual fieldwork. The researcher took almost six months to complete the data collection for both the pilot study and the actual research (see Appendix 4 for selected photographs taken during the interview sessions with the participants).

Apart from in-depth interview sessions, observations were also conducted as can be seen below (see Table 3.3).

Heritage Values Carnival in Regional Transformation Centre in Fort Supai**	- An observation of communities' engagement (Baba Nyonya, Malay, Chitty and Portuguese) in traditional food preparation.
Mr Mahesh's house**	- An observation on how to wear Chitty traditional clothes - Traditional Chitty food preparation as well as the chance to taste the food
Mr Parvin's house**	- An observation of tangible heritage collections ranging from jewellery, cookware, furniture, garments and so forth
Aunty Sarah's house**	- An observation of tangible heritage collections ranging from jewellery, cookware, furniture, garments and so forth
Peranakan **Baba Nyonya Museum****	- An observation of tangible heritage collections ranging from jewellery, cookware, furniture, garments and so forth
Chitty Museum*	- An observation of the community's history and origin, tangible heritage collections ranging from jewellery, cookware, furniture, garments and intangible heritage, which involves rituals and ceremony, and so forth.
Chinese Peranakan Associations*	- An observation of the clubhouse, housing many collections of Baba and Nyonya past tangible heritage such as furniture, old manuscripts, the architectural building of the house, artefacts and so forth
World Ethnic Music Festival *	- An observation of cultural performances by participants from around the world and performances by the four ethnic groups within the study, Baba and Nyonya, Chitty, Portuguese, and Malay
The Celebration of Malaysia's Independence Day *	- An observation of the celebration of Malaysian Independence Day in front of the Dataran Pahlawan, Melaka

Table 3.3: List of observation during fieldwork 2014–2015 (Fieldwork 2014–2015)

As can be seen from Table 3.3, the researcher was involved in a number of observations. Some were in the year 2014, and the rest were in 2015. This observation was important in validating and supporting the interview sessions, which were conducted separately. Observation works as non-verbal cues, giving an insight into the participants' practices and lifestyles, which might or might not be seen during interview sessions. In other words, observation works as a real-life phenomenon, which tells the stories of the participants' cultural practices. The observation conducted is vital to ascertain whether what people say and do in reality, tally. It has the benefit of capturing data in a natural setting because observations are consisting of people's behaviours. Fieldnote memos too, heavily relying on the values community place on their attitude during observation. Hence it is argued that observation of the community's attitude during certain events as listed above whether outside or inside their homes, becomes a clue to the researcher (Mulhall 2003, 308–311). Furthermore, interview and observation is a powerful mechanism in getting insights into interviewee's perceptions; it provides the researcher with in-depth information about participants' inner values and beliefs. For example, in this research, the listed observations provide supplements to interviews, which allows the researcher to investigate and reaffirm participant's external behaviours and beliefs (Alshenqeeti 2014, 43). With this case, suffice to say that using more than one data collection instrument would help the researcher obtain richer data and validating the research findings. One instance Mr Parvin and Aunty Sarah claimed during interview sessions that they both had allocated a few sections in their house to exhibit heritage objects which were passed from generation by family members of donated by neighbours. By visiting and doing observation only will ascertain the statement made by both participants as true.

3.4.3 Actual data analysis

The method of analysis used in the actual data collection was an extension of the preliminary research conducted earlier. The descriptive analysis involving in-depth interview sessions as well as observation continued to be

carried out more extensively in the actual research involving a larger number of participants than in the pilot study. The questions were devised to understand local community engagement at the WHS of Melaka by studying patterns based on the answers given by the local communities. Although the questions were based on three indicators of attachment namely physical, psychological and social, this research also tried to look at other important criteria in understanding community engagement from a wider perspective, such as demographic profiles, understanding of heritage concepts, community heritage management, their engagement level, place attachment and problem in their management. Finally, it sought to discuss the potential management plan to improve local community engagement. During the actual fieldwork data collection, the themes for interview sessions were guided by the research objectives (see Appendix 5). Therefore, the findings will be discussed according to the research objectives to show that the researcher managed to answer the research objectives. The organisation of each question will be described by theme within Chapter Four.

During the interview sessions, the researcher started the conversation with simple ice-breaking questions regarding the participant's socio-demographic background such as name, age, siblings, family members and their origins. The conversation continued with the researcher asking about the origin and history of their place as well as their understanding of heritage. Although there were no formal photo interview sessions, the researcher sometimes showed a picture that she felt was suitable and fitting to the words and ideas that had been brought up by the participants to stimulate the participants towards the intended questions and objectives. When this happened, the participants themselves were eager to show their own photos of places, events, groups and individual activities with which they identified. Illustration 3.1 is a sample of visual indicators used in the interview sessions. The researcher took these photos at the Melaka World Heritage city before the pilot study and the actual fieldwork as a tool to stimulate conversation to understand how members of the communities identified with the place.

Illustration 3.1: Photos sample of indicators of community attachment at the World Heritage Sites (Fieldwork 2014)

Illustration 3.1 shows some of the photos which were used to stimulate their identification towards indicators of attachment, which were classified as physical, social and psychological. Each photo may have a significant symbolism and meaning for different ethnic groups within the study. Therefore, the participants will respond to any individual photo according to their sense of identification. In recording data for the interview sessions, the researcher used a voice recorder to record the conversation and phone voice memo for emergency cases when the voice recorder was not functioning. A camera was also used to capture important moments. At times, video recording was also used to record certain important events such as the way the Chitty community wear the headgear and traditional attire as well as the

way the community at Fort Supai cooked their delicacies during Heritage Values Carnival.

Although the research used visual ethnography during the interview sessions, data collection mainly relied on in-depth ethnographic interviews. This is common in qualitative methodology for data collection because communication needs a verbal explanation from the participants. After collecting data, the researcher began to analyse the data. There are many ways to analyse data, explained by many scholars (Smith & Firth 2011; McLellan et al. 2003; Appleton 1995; Stirling 2001; McCormack 2000; McCormack 2004; Schutt 2009) However Burnard (1991) and Burnard et al. (2008) have explained a clear analysis process using thematic analysis which emphasises identifiable themes and patterns of text and behaviour. They classified the thematic analysis process into 14 stages. This study uses ATLAS.ti which helps the researcher to store interview scripts, fieldnote, audio and video data, forming and locating the code, annotate findings in raw data material which is an otherwise messy and unsystematic way of traditional methods of storing information in qualitative research. It works as eliciting the meaning of the data comprehensively and rigorously, it works best with grounded theory research specifically and qualitative research generally (Smit 2002). Not only that, it assists, supports the thinking processes, strengthens a classical methodological view of qualitative analysis and allows the researcher to see from various perspectives what happens in the minds of participants (Kokopasek 2007). Using this thematic analysis, a theme will be generated inductively from the raw interview data. Using an inductive approach, the themes identified in interview scripts also can be traced back to work done previously identified in the literature review. It involves a process of data coding without a predetermined coding scheme set by the researcher's preconception analysis of previous research. It is a data-driven thematic analysis (Clarke & Braun 2017, 8). From there, subthemes were formed, often represented as subgroup or subthemes in ATLAS. ti codes. Through this process, it was possible to identify precisely how themes were generated from the raw data to uncover meanings (Fereday & Muir-Cochrane 2017, 91) in relations to this study.

Figure 3.2 provides stages of analysis used in this research, adapted from Burnard's model.

Stages of Thematic Analysis

Stage 1 - Transcription

Stage 2 - Checking up with informants for appropriateness, correction of the information given

Stage 3 - Inserting the raw documents into ATLAS.ti and forming document groups

Stage 4 - Skimming and forming general themes

Stage 5 - Read, highlight and coding the general themes

Stage 6 - Form headings and category systems through highlighting and coding

Stage 7 - Higher-order heading groupings to identify repetitive themes

Stage 8 - New list of categories where similar headings are removed

Stage 9 - Checking up with the informants the appropriatenes of the category systems

Stage 10 - Filed up for writing up process (Microsoft Excel)

Stage 11 - Writing up process begins

Stage 12 - Linking data examples to literature reviews, compare and contrasts.

Figure 3.2: Stages of Thematic Analysis (Author from Burnard's model)

As can be seen from Figure 3.2, the researcher will do the transcription process manually. Although it can be done using ATLAS.ti, saving a copy to Word will enable the researcher to access the data anytime. Furthermore, it enables the researcher to share the copied version with the participants involved. The researcher must share the raw transcript sheet with the participants involved for them to check the appropriateness of the information given. Next, the researcher must insert the documents consisting of the transcriptions, field notes, photos and videos into ATLAS.ti and form documents groups. In this research, this researcher formed a unique code to assign in the ATLAS.ti software analysis to indicate intended meaning. An example can be seen from the Illustration 3.2, where there is a unique code used to represent each document such as INV1-IM-BN-F-30.

This code indicates:

INV1- Interview no 1

IM – The participant's original initials

BN – Ethnics (Baba Nyonya)

F – Sex (female)

30 – age 30

| Document Group		# ^	Name	Type	Quotations	
Baba Nyonya	5	**Baba Nyonya** (5)				
Chetty	5	1	INV1-IM-BN-F-30.docx	Text	133	
fieldnotes	9	2	INV2-MCKL-BN-M-70.docx	Text	87	
Fieldwork photo	225	3	INV3-RS-BN-M-70.docx	Text	73	
Fieldwork Video	2	4	INV4-LQ-BN-F-39.docx	Text	65	
Malay	6	5	INV5-J-BN-M-50.docx	Text	50	
Portugis	4	**Chetty** (5)				
7 Group(s)		6	INV1-R-CH-M-62.docx	Text	58	
		7	INV2-P-CH-M-40.docx	Text	29	
		8	INV3-D-CH-F-48.docx	Text	65	
		9	INV4-SP-CH-F-26.docx	Text	82	
		10	INV5-NR-CH-M-40.docx	Text	128	
		fieldnotes (9)				

Illustration 3.2: Forming document groups in ATLAS.ti (Fieldwork, 2015)

The researcher then begins to skim and form general themes within code groups (see illustration 3.3). The themes are formulated from the researcher's objectives and research questions, for example, demographic background, management, understanding, engagement and attachment.
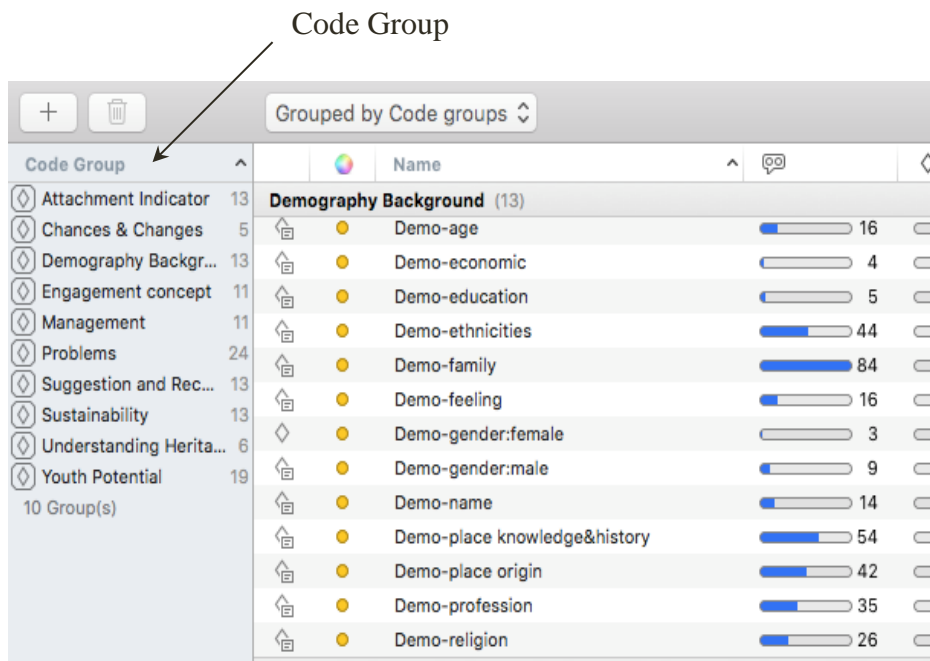
Illustration 3.3 Forming code groups in ATLAS.ti (Fieldwork, 2015)

The researcher then will read, highlight and code according to the assigned general coding, as shown below (illustration 3.4).
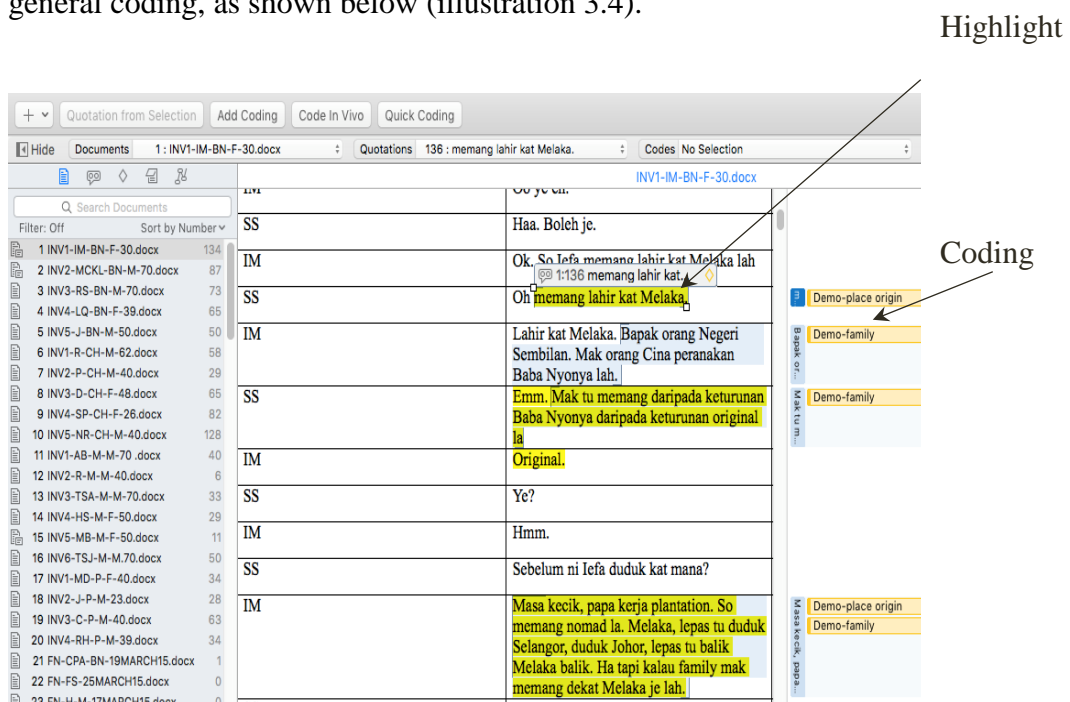

Illustration 3.4 Assigning coding in ATLAS.ti (Fieldwork, 2015)

As the researcher continues reading, new codes emerge. They can be new general themes or headings under the general themes which were not listed before. Therefore, the researcher continues to form headings and category systems through highlighting and coding. From the sample

(Illustration 3.5), the researcher began highlighting the transcription and coded as "Demo". The "demo" code refers to participants' demographic background, whereas the headings formed through the category systems in this analysis were "family" and "place origin". Hence, "family" and "place origin" are headings under the demographic background ("demo") of the participants. The process was further sorted into an order of groups to identify repetitive themes; as any repetitive themes will be removed.
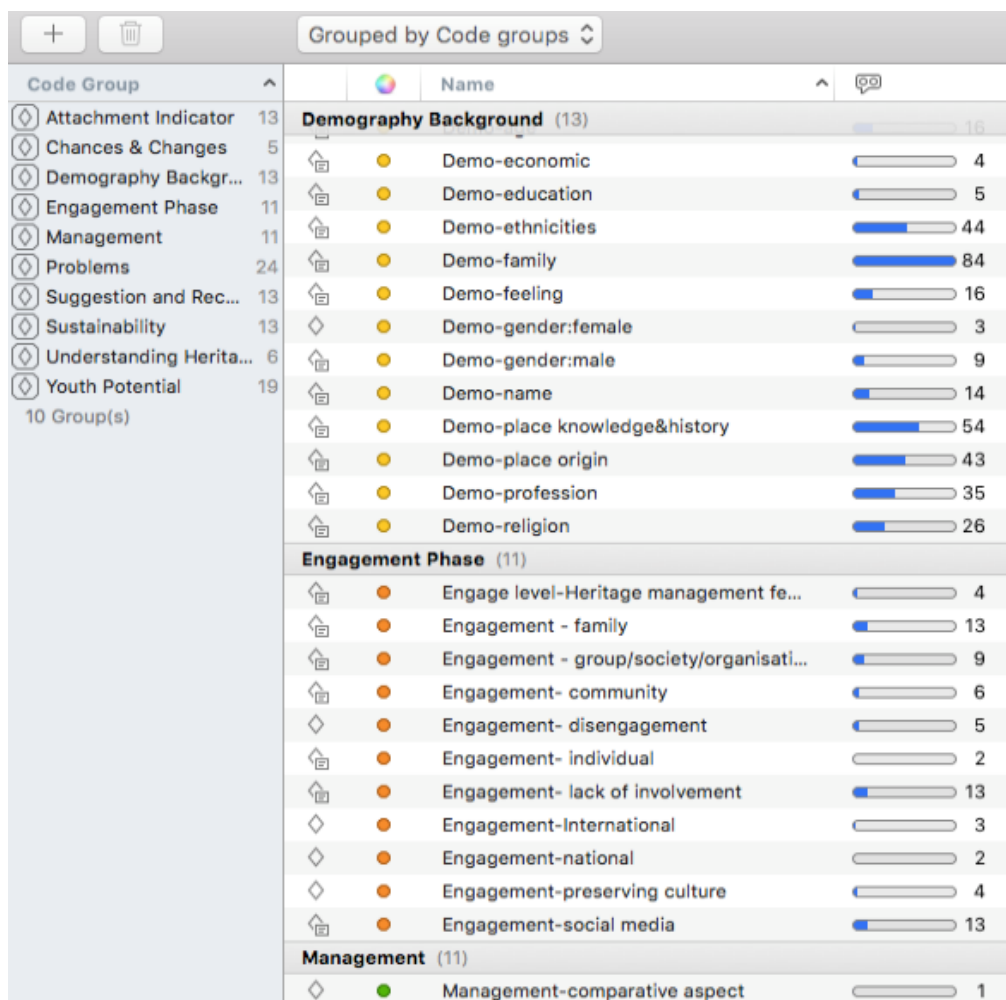

Illustration 3.5 Assigning code groups in identifying repetitive themes (Fieldwork, 2015)

Next, it is also important for the researcher to ask the participants to check the appropriateness of the category systems. Participants are able to disagree if they find inappropriateness in the themes created by the researcher. Once the participants and researcher agree on the themes, the researcher needs to file the categories for the writing up process. In this research, the researcher will export the ATLAS.ti stored data containing the assigned themes and categories into Microsoft Excel. The reason it needs to be transformed into Excel is, ATLAS.ti does not support direct data export

to Word from Apple computers. Furthermore, it is easier for readers who do not have ATLAS.ti software to get access to the extracted data. It also can be easily inserted in the accompanying materials for a wider academic reference. After this, the writing up process begins, and the researcher will link data examples from fieldwork to literature reviews in order to compare and contrast.

The final part of the research process involves writing up phase, which involves the triangulation methods of discerning all the fieldwork data. For example, field note memo, interview results gathered from ATLAS.ti software and observation. The data from fieldwork, for example, interview excerpts, will sometimes be quoted in a text as an elaborative explanation. However, there has been a concern over the issue of more than one language involved in the interview and transcription processes happened to cross English qualitative research (Temple & Young 2004). Nes et al. (2010, 315) proposed a few recommendations to avoid the loss of meaning during the translation processes by *"staying in the original language as long and much as possible"*. Therefore, in this research, the quotation will be preserved as it is, and if it is translated, it is directly translated from its own meaning and context to avoid misrepresentation of the original meaning from the participants. Due to that, the quotations in section 4 onwards are intentionally translated more or less verbatim to ensure the meaning, and the mode of expression remain as true to the original as possible.

The question of the reliability and validity of analysing qualitative data using thematic analysis may be dealt with by using a third party's validation of the theme selection from the text. Again, the participants can be asked to validate the data extraction that has been agreed by the researcher and the third party (Burnard 1991). Appleton (1995) proposed four important aspects in highlighting the rigour of qualitative work, which are truth value, applicability, consistency and neutrality.

Regardless of whether the data is analysed by manually or using software tools, the process involved is just the same through identifying themes and categories extracted from the text. In addition, computer analysis tools only act as instruments in managing, sorting, annotating, retrieving text, locating words, phrases and segments of data, preparing diagrams and extracting quotes (Burnard et al. 2008). Three popular

software analysis tools for analysing qualitative data are NVivo, ATLAS.ti and MAXQDA. For this research, ATLAS.ti will be used to analyse the data. One should be mindful that software programs do not interpret data, but they can be a tremendous aid in data management and the analysis process.

During the data collection and data analysis, participants have shown a tendency to identify and classify pictures shown by the researcher. This reveals that participants have their own ways of identifying with visual cues. Although the researcher showed some of her own pictures of Melaka World Heritage city and its surroundings, some of the participants showed their own pictures of places they identified with, some of which are not within the list of heritage register.

3.5 Ethical considerations

In collecting data from the participants, ethical considerations must be prioritised, and they should comply with the University's code under the Arts and Humanities Ethics Committees Compliance. This involves a clear and transparent methodology, which was proposed by the researcher being presented to the ethics committee under strict supervision and guidelines. For example, the participants' private details will be anonymised (see Appendix 6), and the data will not be shared publicly under the Data Protection Act 1998. The fieldwork research cannot be carried out before going through the ethic committee's approval. Once approved, this researcher can continue with the research and later on the participants will be given observation/information sheets which explain in detail the procedures (see Appendix 7a – 7e).

3.6 Limitations

This researcher has identified a number of limitations. First was time management. Although the researcher managed to plan an interview before interview sessions, there were always unexpected occurrences where the researcher had to make changes and adapt to the participant's convenience. Although schedules had been set, some participants failed to keep to the promised time, and the researcher was then left to cancel or postpone the interview sessions. This situation happened with the Chinese Baba Nyonya communities where appointments had been rescheduled to times that were

not convenient for the researcher. Some of the participants failed to show up at the promised time while some were unwilling to meet up and requested an email interview instead. Knowing that this was not acceptable under the research ethics, these participants were excluded from the interview lists.

The researcher had to think of a contingency plan for her research as well as organising her schedule with the selected participants. There were times when the researcher's chain of participants was cut, and she had to search again for other participants. When this happened, the researcher managed to walk around the village and ask random villagers from the Malay and Chinese communities for interview sessions. The process of planning interviews entails cooperation and negotiation which may require additional time as the researcher may need to email or contact the participants to negotiate a convenient date and time for the participant, which could take a few hours, days or weeks depending on their availability and responses. Such time-consuming activity may also affect the researcher's funds. Although the fieldwork required a certain budget, the researcher may need to stay in a nearby hotel as well as requiring transportation to travel from one place to another as the ethnic villages are typically distant from one another. Careful planning and management were needed in order to keep to the budget. At the time of the interviews, the researcher was in the 7th to 8th month of her pregnancy and had to use all of her energy to travel from one village to another. As a result, the researcher only managed to drive from Melaka to Bangi, which was a distance of approximately 120 km, every week. The researcher spent three to four days a week in a nearby hotel in Melaka and returned home at the end of the week and continue working on interview transcriptions, contemplating on the fieldwork observation through field note memos and working on setting up the next meeting schedule.

3.7 Summary

This chapter has presented a test for the project's research methodology, based on a case study which is considered representative of the challenges, social and economic conditions relevant to the wider study. This can be achieved by adopting a proper research approach in the research design, precise sampling techniques and data collection, and detailed data analysis, which has been covered and tested through a pilot study. This study

encouraged the researcher to consider the methodology used in the pilot study in order to enhance the research design and techniques. This research also uses visual ethnography with an emphasis on in-depth interview data collection as well as observation in data collection and data analysis using photo elicitation. Moreover, purposive sampling using the snowball technique has been chosen for the sampling technique with its unit of analysis consisting of a wide array of age groups ranging from adolescence to late adulthood. Melaka World Heritage site has become the main area of focus in this study, with an emphasis on four different ethnic groups residing within the Melaka World Heritage cities – the Malay community, Indian Chitty community, Baba and Nyonya community and the Portuguese community. Considering all the important points highlighted in the pilot study, fieldwork was successfully carried out to provide an extensive representation of the wider study. Community engagement was successfully examined with regards to people's attachment to the place, which has been further classified into three main indicators, which were physical, psychological and social. Further observation, as well as the secondary analysis, was used to triangulate with the raw interview data in order to achieve possible research findings, conclusions and recommendations.

CHAPTER FOUR

DEMOGRAPHICS OF THE COMMUNITIES WITHIN THE STUDY

4.0 Introduction

This chapter will use the results of ethnographic encounters to discuss the demographic structure of the communities within the study, including the place and the community itself in order to answer the research objective one and two. Additionally, it also discusses the communities' perception of the heritage concept. It further tries to explain the communities' heritage management, which denotes their approach in managing heritage within their community.

4.1 Understanding the meaning of heritage

4.1.1 Meaning

Although heritage concepts are vast and subjective, the researcher tried to look into the participants' cognitive ideas on the concept of heritage. This is important, as their understanding leads to the protection of heritage (Affleck & Kvan 2008, 269). As an example, Mr Jason, who is from the Baba Nyonya community, defined heritage as something that involves the consequential relationship of the past to the present that needs attention and effort for preservation. Another participant understood heritage as being related to something tangible, such as the physical landscape and cultural heritage. Ironically, this participant seems to not include the intangible aspects of heritage as part of what defines heritage in total.

> Heritage (by definition), I think, is more to the buildings and culture (tangible). I do not know whether food (intangible) is included in the heritage item. Maybe not so

much, but the food might be a different thing, the 'kueh mueh' (cakes and cookies) that heritage now they are preserving the Jonker Street… (Mr Jason, Chinese Peranakan Association, 16th April 2015).

This also suggests that the community are also confused with the term tangible heritage and intangible heritage, as was defined by the National Heritage Act 2015. Also, some participants define heritage as something that involves an action one must do in order to uphold the continuation of cultural heritage and the consequences of one's actions if it is left untreated.

Although almost all of the participants did not grasp the conceptual definition of the meaning of heritage, they grasped the contextual definition of it, that is the definition that depends on the context and surroundings by which the participants live. For example, one of the participants perceives heritage in terms of its preservation and conservation activities. This entails an effort of an individual to uphold tradition by keeping and managing the heritage on their own. Not only that, but it should also be passed down from generation to generation. Meanwhile, the younger group has a more predefined concept of heritage, not based on their own experience. Similarly, some of the older participants think of heritage as a process. This process involves a continuous commitment to maintain and pass down the legacy of the past: "Heritage is something that is passed down from generation to generation. This house was passed down from my grandfather to my mother, and to me" (Aunty Sarah, Morten Village, 18 March 2015).

Another participant understood heritage as something that belonged to their ancestors. Similarly, Mrs Hana believes that heritage is something that is practised by earlier people, usually her ancestors. Hence, the ancestors will pass down the tradition to their descendants as a symbol of continuation. On the other hand, there were also some participants who understood heritage as something that explains their existence, history, legacy and identity. Therefore, demolishing the old things will also demolish their identity and belongingness.

> For me, I think it is better to focus on the conservation of something that is old. So that it will be preserved. We can preserve it so that it will not be ruined. If possible, we should bring back all the things that we used previously… erm... we should not throw it away ... because that is where

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we were and who we are (Mrs Hana, Morten Village, 17
March 2015).

It is evident that the communities' understanding of heritage meaning covers the realms of broad heritage context which involves a continuous relationship from the past, present and future, mould by their daily experiences in dealing with heritage realms. It further discusses the connection between heritage understanding and their practices as below.

4.1.2 Understanding heritage knowledge and practice

Although some of the participants have strong views on the meaning of heritage, some understood its meaning in terms of its application and implication. These people understood the essential part of what makes heritage and its implication towards their future heritage and identities. An understanding of heritage meaning in this study plays an essential role in helping the community to preserve their identities. The understanding of the conceptual and contextual meaning will enable them to take extra measures to continue their heritage legacy. In continuing the heritage legacy, one must understand what to preserve and how to preserve it. In identifying what to preserve, Mrs Najwa from the Baba and Nyonya community understood the old cultural practices as part of her heritage tradition that is preserved from the past such as in the celebration of the Tea Ceremony. Similarly, Miss Michelle also supports the idea of the wedding ritual that was widely practised by the Baba Nyonya.

It is evident that most of the participants have a decent knowledge of heritage as well as practising their cultural heritage tradition at home. However, most of it involves intangible aspects of heritage such as the practice of their traditional language with family members, the practice of eating traditional foods, as well as celebrating their traditional festivals that mostly relate to their religious beliefs. For example, Uncle Ben practised the traditional Baba and Nyonya language at home because the language is known among his family. That being said, some heritage practices are easy to understand where the community continues practising the heritage tradition that was passed down from generation to generation. Miss Nethya, who still maintains her grandmother's tradition in celebrating Chitty festivals, stated:

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We still carry out whatever our great grandma has practised. I mean, for example. There is one aaa on top. We call it aaa is aaa sort of festival I can say our prayers. It is called Parchu. This one, only the Chitty do this. It is more like a prayer to the ancestors. It is like offerings. It was like in a year, twice. Once in January, once more somewhere in the middle of the year. June like that... and during fruits season (Miss Nethy, her house, 16 April 2015).

Meanwhile, Mr Parvin understood heritage as constituting a language, cultural tradition and belief. Therefore, once the criteria are not widely preserved and practised among the Chitties, it will soon come to an end. It is possible that when the community no longer uses the Chitty language or practises its ancestors' beliefs, and practices of mixed marriage become more common, they will result in fewer people to practise the Chitty cultural tradition. He stated that:

However, now there are numbers of Chitty who speak Tamil. Because they learn ... from their parents. That is one of the factors that it will sometimes disappear in this world. Another factor is through mixed marriage. People get influenced by another community and society. They married to the Chinese, and maybe they follow the Chinese lifestyle. A little longer, it will slowly disappear... (Mr Parvin, Chitty Settlement, 8th April 2015).

Communities have the potential to enrich both understanding and experience of heritage through participation and provide insight to others (Affleck & Kvan 2008, 270). It is because, heritage knowledge and practice cover all aspects of the community's life, such as cultural tradition, language and beliefs. They are the embodiments of the community's identity, which postulates from their heritage practices. Due to that, it is essential for the community to understand the potential and benefit of their own heritage practices.

Hence, it is clear that the community understands heritage as a process that involves the transmission of the past to the present, and that includes a convention of acceptable methods of managing the community culture. This will be discussed further below.

4.2 The communities' cultural heritage management

The community heritage in this study indicates communities' orientation towards managing their cultural heritage. Based on this study, their heritage management was centred on the influence towards their interest, knowledge and values in conservation *vs* tourism, funding and their autonomy in managing community heritage.

As mentioned previously, most of the communities within this study manage their heritage through appointed leadership as well as through their community bodies. For example, in the Chitty communities, heritage management was organised under the trust deed of the temple, which was governed by the president. The management of the temple was organised into a number of divisions, and one of them was responsible for the management of the community's cultural heritage, whereas the communities' museum is monitored by the president as mentioned by Mr Vineswaran:

> This community is governed under the temple. The president is the person who is responsible for holding the trust deed of the temple. We have a secretary, those who handle religious aspects, economic and social and anything related to Melaka Chitty. So any society will be governed under this society. So anything we want to do must go under the management first (Mr Vineswaran, Chitty Settlement, 30th August 2015).

Heritage management was organised into a number of events held by the community. They create meetings, seek to have unanimous agreements and plan for visitors. The management is well-organised and is under the control of the community's organisations. An example for the Portuguese people is that the Portuguese museum was originally run by the Community's Development Committee (JKK). It runs a mini-museum to cater to students who want to study the Portuguese community. Due to that, the JKK proposed that the museum should cater not only for students but also the public. There are some volunteers involved, and due to the tight budget, the communities applied to the PERZIM (Melaka Museum Corporation) for financial support. As a result, the community manages the museum based on the PERZIM requirements.

Each community's JKK has a strong connection to the authority as they have to report and manage the community's activities. It also seems that the community's heritage is strictly monitored and governed by the authority. At times, the decision-making process also entails a limited number of roles taken over by the community leader. Although previously there was no Community's Development Committee (JKK), the community decided to establish their own committee in a way to make it easier for them to interact with the community within the Portuguese settlement, to cater for the settlements' needs and to interact with the authority. The Portuguese JKKs look after the people and also their culture. While some of the communities left their respective leadership to form a unanimous decision for the communities, some felt they could conveniently operate through their own small groups consisting of family circles. For example, Mrs Melissa has been involved in her family's heritage management for the last eight years. She left the community group due to commitment problems and gradually began her own family group of a Portuguese cultural heritage dancing club.

> I joined dancing in 2012. We have a leader. So until I am 20 years old, I have three children so I cannot really be actively involved. After that, in 2007 or 2006 like that, I was asked to teach people dancing. That time Digi Telecommunication had that Amazing Malaysia event, and they need one Portuguese person. The project required them to manage one performance. So I was invited to be a dance teacher, language and crafts. From there, I started my own groups. Me with my husband. We made our own groups that consist of more or less eight people (Mrs Melissa, Portuguese Settlement, 8th April 2015).

From there, the Portuguese community operated independently and developed its own identity through the formation of its own groups. The decision-making processes centred on the family members who have the highest authority, namely Mrs Melissa and her husband, whereas their children do what is assigned to them. However, the situation does not indicate submissiveness to the management because the children were given the freedom to create their own identity and interests in the management of the cultural Portuguese dancing club. Not only that, but this group also

possesses additional values in presenting its own cultural heritage dance. The family groups promote the continuation of heritage identities without being too rigid to the past because the cultural heritage dance may also incorporate their current lives and situations, the current culture that they live for today. This idea has been propagated by Harvey (2010), where cultural heritage can change according to the contemporary societal context of transforming power relationships and emerging nascent identities.

This family's cultural heritage management works independently, and performers were usually paid to perform, whereas the community heritage management under the JKK works within the community's heritage management, supervised by the village headman and monitored by the authority. Both groups were paid to perform, with occasional performances for charity events. It is understood that the management requires funding to pay for clothes, transportation and food, while the remaining income will be shared between each of the members equally. For example, a member of the Portuguese community claimed that the money they charged for heritage activities and events was reasonable as it only covered the cost of services provided and a little pocket money.

Under their respective leadership, there is a link between community heritage management and the authority. Authority here refers to the Ministry of Tourism and Culture (MoTC) and the Melaka Museum Corporation (PERZIM). The authority, in some ways governs the community because the authority still manages the community museums in the Chitty and Portuguese communities. There seems to be a connection in terms of management between the community and heritage. Members of the two local communities sometimes volunteered to manage the heritage and were paid for taking care of the community museums as claimed by Mr Arthur from Portuguese settlement; "We are actually under JKK of this settlement. However, the JKK for this settlement is under another leader. Leader authorisation. By the government. They still have to report to them" (Mr Arthur, Portuguese Settlement, 9th April 2015).

4.2.1 Community's knowledge of conservation

As the management of cultural heritage was organised at the community level, conservation and preservation seem to rely upon local knowledge. Community members develop their own skill and technique in preserving

their own tangible heritage in their museum. For example, one of the participants explained how he curated the traditional clothes he kept in his own living museum from being attacked by insects using spices.

> Ok, let me teach you one secret, how you want to keep books, like most people they used some medication to scare away the insects… You can put cinnamon sticks, cloves; you just throw them on the items that you want to keep longer ... insects cannot go near that until forever ((Mr Parvin, Chitty Settlement, 8th April 2015).

> Even though most local people do not possess formal training in conservation, they develop their own understanding of indigenous knowledge on conversing heritage objects. They also know how development could affect or help their heritage identities. Furthermore, they also know certain clauses and rules about managing the heritage landscape as mentioned by Haji Nasir; "…there was like a certain 'clause' saying that any new building that is built within the heritage area should not overshadow the heritage buildings …" (Haji Nasir, Kampung Morten, 1st September 2014).

The realisation that heritage items may have been endangered and damaged due to certain conditions may help the community to take better care of the heritage objects they have kept as claimed by Mrs Hana on her antique copper collection which she kept for quite a long time;

> I wash it and let it dry. And my husband told me to buy a new closet to keep it in and let it sit in a higher place. Maybe we can put a rock under the closet. All of our belongings were ruined. We have lots of antique copper collections (Mrs Hana, Morten Village, 17 March 2015).

Although initiative to conserve the heritage among the community is there, however, proper training and knowledge exposure on the conservation aspect is needed. This requires cooperation from the experts, especially those from the archaeologists as improper handling will ruin the objects.

4.2.2 Community's heritage as a commodity

The community's heritage management also seems to stem from the values of conservation for tourism. For example, the Morten Malay community lives next to the bank of the Melaka River. The authority seems to target all

development in that area, such as developing the pathways not only for the community but also for tourists to wander around the village area. There is also a boat service which transports people along the river. Along the river canals, people will be able to see the wall paintings on the buildings lining the riverbanks. As the Morten community is among the closest of the communities living next to the World Heritage Sites, conservation practices seem to be observed more in their village area.

> So they make the river cruise. So when people get into the cruise, if both banks are not really attractive, people would not go. So now it is more comfortable. Both sides of the river have their own attraction, at night people can see the lights from the Morten Village throughout the river. That was done by the Melaka City Council, to attract those tourists who go on a river cruise at night. Other than that, the responsibility to maintain each house is the responsibility of an individual, especially the houses that face the river. Hence they are automatically motivated to present their house in a more presentable and attractive manner (Haji Nasir, Kampung Morten, 1st September 2014).

Conservation also seems to be motivated by people wanting to be seen and to be attractive in the eyes of outsiders. However, it seems that the community reaps the benefit from the authority's promotion of Melaka as a tourism area. Benefits to the community seem to follow.

One of the advantages of the Malays living in the Morten village is the privilege of being situated next to WHS such as A Famosa and St Paul Hill. Hence the area is subject to strictly observed conservation, which affects the community's villagers who live next to the area. They reap the benefits by accepting help from the tourism ministry to fund new roofs for their houses so that all village houses look the same from above. As there is a great deal of tourism in the centre of Melaka city, the authority observed that the rooftops of the villagers' houses did not seem to portray traditional Malay houses. Hence, funding was allocated to refurbish the rooftops of the houses to make them standardised. The authority used its powers to decide which houses represent Malay houses and which should be altered as mentioned by Haji Zaid:

They have seen the top view from this village area, and they realised that it did not fit a Malay traditional house. Because some of the houses have zinc rooftops while some use brick. That is because villagers do not have much money. So Tourism Ministry has allocated 4 million with the help of the Melaka city council to change the rooftop (Haji Zaid, 31 August 2014, Kampung Morten).

A process of negotiation also took place between the villagers and the authority. The authority contributed funds for the community to refurbish the traditional house and its landscape. In return, the community has to be bound by the authority's terms. There is also support from the authority in the community's heritage management, although it seems that it was centred on enhancing the tourism aspects of it since some communities were given promises for funding if they achieved a certain number of tourists visiting their museums. For example, one of the participants within this study explained that the Ministry of Tourism keeps records of the tourists' visits to his home, and he has to record and report the visits every month. As a result, he was promised financial aid to enhance his heritage management.

…meaning, there is support in terms of tourism in this village. So that is why we send a report to the Ministry of Tourism to get financial reports from them and also the report regarding the people's visits. Because this is for us to get a record to get funding. We wanted to get funding. We have yet to get that funding, but we did request a fund to manage our village's traditional play and traditional instruments (Haji Zaid, 31 August 2014, Kampung Morten).

Not only that, conservation and tourism values seem to overlap in terms of how they affect people's motivation to preserve and conserve as mentioned by one of the participants from Malay communities; "They only choose 10 houses, that time PERZIM chooses 10 houses only, and they give these stairs for free" (Haji Zaid, 31 August 2014, Kampung Morten).

It is evident, that heritage conservation is orientated on the concept of "visitor after community", which is centred around the authority plan to enhance its marketability in terms of the tourism aspect which portrays the biasness in the top management approach.

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4.2.3 Funding

The Communities' heritage management seems to work based on funding, donations, sponsorship, aid and paid performances. Funds usually come from the government, non-government organisations (NGOs), tourists' donations and charges imposed by the communities during their performances. For example, in managing and preserving the traditional Malay "ibu" house, the communities received aid from the Tourism Ministry to conserve, repair and change whatever was necessary. This was because, without financial assistance, they would not have been able to conserve and preserve the old house due to the high cost of maintenance as claimed by Haji Zaid;

> However, as usual wood is expensive here and we do not
> know how to do that. One house cost 300 thousand. That
> depends on the types of wood, either its 'cengal' or
> 'meranti'. That is why we only preserved the 'Ibu' House
> (Haji Zaid, 31 August 2014, Kampung Morten).

Not only the Malay, but the Portuguese community's cultural heritage preservation also relied on the authority. This is due to them not having the capacity to generate their own income. Despite all the hard work, the authority paid the community members who volunteer a minimum sum of MYR400 for taking care of the museum. It seems that the amounts are not sufficient for the volunteers as they have families to support. Moreover, most of them are heavily reliant on the money, as they have to look after the museum on a full-time basis. Although the community receives minimal funding from the authority, the maintenance of the museum rests on the shoulders of members of the community, as they have to manage the museum as well as looking for sponsors. The community hoped to receive substantial funding so that they could be fully committed to managing the cultural heritage; they also hoped to be given power by the authority to manage their own museum and other community heritage industries as they have to look for the fund. They are still hoping for a salary increase and to be given the full capacity to handle their own cottage industry. They also hoped to be given authority to manage their own heritage and receive the economic benefit yielded by the industry. In that case, the community might be able to prioritise its commitments to the community's heritage

management without being worried about their responsibility towards their families.

Although the authority grants minimum help to the community, members of the community seem obliged to rely on the authority to decide what is good for their heritage, leaving the community feeling forced to follow guidelines or feeling bad if they do not follow them or trust the authority. It portrays the community's hopes and uncertainty on the future of their own community heritage.

> No, it is just that we do not know what is happening because everybody has their own budget like our community here. We cannot say they are stingy. They do not want to spend. Because they also being controlled (by the higher bodies). The JKK is under a government body. Maybe the government that side is controlling them. We do not know — those who spent. So we need approval also. We do not know (Mr Arthur, Portuguese Settlement, 9th April 2015).

However, that does not negate the effort made by the community to improve their management in terms of infrastructure, facilities and organisation. For example, in the context of the Portuguese museum community, the person-in-charge took an effort to make a dummy of the Portuguese's ship and make their own mannequin to display the traditional Portuguese dress which does not look presentable due to budget constraints. Deprived of funding, the community's management could slow down, affecting the villagers who live within the settlement whose businesses are heavily reliant on tourists coming to the village. For example, this situation happened to the Malay community living close to the WHS, as mentioned by Haji Nasir:

> This is one of the reasons, it is not that the Malay refuse to take advantage of that, but if you take the initiative, but there is no response, it will waste your time and money. That is why lots of kiosks here are closed. Because of no buyers (Haji Nasir, Kampung Morten, 1st September 2014).

Some of them manage to get through the hardship and successfully run their businesses, and the community works together to form a cooperative business, namely the community homestay as commented by Haji Nasir;

"There is a positive development. Those who run homestay. It became homestay. Since Melaka has been promoted as one of the countries that needed to be visited" (Haji Nasir, Kampung Morten, 1st September 2014). The funding problem is highly connected to the less freedom given to the community to grow on their own, which is linked to our next discussions.

4.2.4 Local autonomy

The dichotomy between the community and authority values in managing heritage has led to the idea of local autonomy. Local autonomy indicates the community's power to manage their own heritage without being restricted by terms and conditions imposed by the authority. Community members themselves are full of ideas to regenerate their own community's heritage, so the community should be given freedom to exercise their own cultural heritage management according to what they think best for their own community. An example can be seen in the case of the Portuguese community who suggested to established their own cottage industries. This is mentioned by Mr Arthur:

> A cottage industr, for example, like we make our own pickles. 'Acar' and 'Belacan'. Also, we make homemade wine. However, then we sell to the one who drinks you know. The people make everything. It is not a cottage industry, we take from others, and we sell our homemade goods. Cottage industry is homemade. Portuguese homemade (Mr Arthur, Portuguese Settlement, 9th April 2015).

The idea of a cottage industry within the Portuguese settlement was suggested as it gave the community the ability to empower each community within the Portuguese settlement to take and sell their community's products within the cottage store. The idea is that the establishment of a community cottage industry will enable the community to maintain the museum better. He continued: "From there we can sell our cottage industry, and we can also introduce our museum, and we will not collect any entrance fee because we get a salary. So they come for free" (Mr Arthur, Portuguese Settlement, 9th April 2015).

Giving autonomy to the community is important as it helps both authority and community to a reciprocal relationship. The relationship

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should not only be seen from the perspectives for local community and authority, but also a relationship within communities and between other communities too. This will be discussed below.

4.2.5 Intra-community relationships in heritage management

In order to maintain successful community heritage management, good intra-community relationships are crucial in creating a shared objective in management. Intra-community relationships in this context apply to the situation where a good relationship is established between each member of the community. Conflict in management will only result in management disorientation that could lead to mismanagement of the community's heritage. For example, the intra-community conflict within the Chitty village due to unresolved misunderstanding seems to haunt the communities and leaves both sides separated from the heritage management as exemplified by Mrs Priya, "Ha! That is the thing going around now. Ha, they call my husband betrayer. They accuse my husband of betraying them by signing the project to rise here" (Mrs Priya, Chitty Settlement, 11 April 2015).

This malaise will, in turn, ruin the management of community heritage. Lack of cooperation, teamwork and trust will result in reduced community engagement with the community's management. This happened to one of the participants within the Chitty village who encountered the community's resentment due to his decision to stick to the authority's plan. He is the person who takes care of the museum. Since taking care of the museum requires him to open it from 9 am to 5 pm, he has to follow the rules and will not open earlier or later than the official hours. This leaves him open to criticism from among the community for prioritising the authority and not the views of his own community as claimed by Mr Parvin:

> I told them that I did not get any letter regarding that matter
> from PERZIM. So I cannot accept that letter they gave me
> because I have to be responsible. If items go missing in the
> gallery, I am the one who will be asked by the authority (Mr
> Parvin, Chitty Settlement, 8th April 2015).

It is clear that the authority governed the management of community heritage and the decision-making process was not in the hands of members of the community themselves, although at some point they were given a

chance to take on management posts. Although it was community members who gather the old items and display them in the museum, since the authority funded the construction of the museum, the decision-making power rests with the authority. Finance played an important role in determining the decision-making power in the cultural heritage management of the community.

This situation created issues of intra-community trust as there were people who would rather build their own community heritage management and establish their own rules, whereas other members of the community are willing to abide by the rules assigned by the authority. The dichotomy between community values and authority values, in turn, resulted in disunity between various members of the community, with some believing in the community's power and others believing in the authority's power.

> That is the conflict. To them I am wrong, but for me, I am right. Because I follow the rules, I cannot breach the rules. Many people were angry at me... They said I took the government money. I did not even get the money. Not even a single cent. Instead, I spent my own money on this. So now this museum belongs to the government because they saw there was too much dispute and misunderstanding, so they took it from the community (Mr Parvin, Chitty Settlement, 8th April 2015).

Due to the intra-community problems and misunderstandings, the authority took back the management of the museum from the community, leaving the community with no power to manage their own cultural heritage even though the community-owned almost all of the items in the museum. Due to such controversial issues within, for example, the Chitty community, problems remain unsolved, and there exists segregation in heritage management. Despite this, people who love their heritage instigated their own heritage management, built their own living museum and started a collection within their own homes. Others who love the intangible part of heritage management started their own cultural dancing clubs.

4.2.6 World Heritage Site/City and its contribution to community heritage management

As Melaka is known for its World Heritage city (WHC) and World Heritage Site (WHS), the inscription by UNESCO signifies its importance to the community within this study. UNESCO is seen as the saviour of the communities within the study area, providing security and privileges to the chosen ethnic groups which live next to the WHS as said by Haji Zaid from the Malay community:

> I think it is hard if we do not have the heritage sites. If there is no UNESCO inscription, this village will be gone. This village is very strategic. Because the river surrounds it and it is shaped like this (showed picture)..(Haji Zaid, 31 August 2014, Kampung Morten.

The efforts made by the authority to preserve the World Heritage Site's landscape, buildings and culture have positively affected the neighbouring areas and the associated ethnic groups, encouraging the affected ethnic groups to live calmly within the area. This is because Melaka is now known as a tourist centre, so the community's settlement is now secure. The authority wanted to associate the local community with the historical heritage landscape and culture of the WHS, and as a result, the four ethnic communities within this study were suggested. If it were not for the community's association with the WHS, all of them would have had to move out from the place where they lived as commented by Haji Lokman from the Malay community:

> It was three times we have to move out. The first time was to move to Padang Temur. However, we refused. The second time is to move to Ong Kim Wee. It was a sale company; they want to keep the oil store in this village. Because surrounding this village is a river and it was easier for them to keep their oil. However, again the Morten people refused. Now they have it at Negeri Sembilan, Port Dickson. This land is freehold. The third time was when my brother in law worked in the corporation, and they planned to bring and develop the Melaka city (Haji Lokman, Kampung Morten, 18 March 2015).

When the authority planned to make Melaka a historic city that promotes tourism, the community started to become involved because it hoped to secure the future of the place. The community also seems to value the UNESCO World Heritage Site inscription as recognising and appreciating the site as being different and unique. Although their village and culture are not represented within the WHS, the feeling of being associated with the place makes them feel their village and culture should be officially associated with the WHS. However, looking on the positive side, although the community realises that the prescription will bring recognition to their community, it does not change the fact of the unique nature of their ethnic group in Melaka. What matters to the community is to be known for who they are and not based on the inscription only.

> Looking at what is happening, we will still be the same you know. Tourists will increase, you know. Melaka will benefit more, the state will benefit more but I think we will be the same because why we still have got tourists coming here also, and people know about us. When they come, they talk about us, and they know. So they come. Whether it comes under UNESCO or not … even before UNESCO was formed, we already have and live in this place here (Mr Fedrick, Portuguese Museum, 10th April 2015).

The only reason they want their village to be gazetted is because of the security they would get from being inscribed. Having said that, the place was originally freehold and lacked documentation. Community members live in uncertainty about the ownership of the land as the authority require a document proving their land ownership.

> I would want to be gazetted under UNESCO because of another issue. Because why, you see when the priest bought this place, it was freehold. So that means we live here forever and ever. You know it is our place. A few years back it was not considered a freehold because that was an old document to show to say that it is a freehold under the eyes of the government (Mr Fedrick, Portuguese Museum, 10th April 2015).

This situation explains the reality of how the WHS/WHC differs from the eyes of the community and authority in terms of its importance. While authority took WHS/WHC as the contributor to the country's economic wellbeing, the community took it as a place where they have been brought up, their history-making and belongingness.

4.2.7 Heritage benefit

It is vital for each community to realise the importance of understanding heritage meaning and how it is incorporated in their daily life. This is because once they can make sense of the meaning and its practice, they will begin to understand the heritage benefit to themselves. One of the participants claimed that the inscription of the WHS by UNESCO entails a benefit to the communities because, under the rules, no one is allowed to abolish the building. This situation will benefit the community because the building that they identify with cannot be simply removed without a valid reason, as stated by Miss Michelle:

> I think it is good when we are being awarded as WHS so that whenever they want to abolish the building, they cannot do it anymore. Not like previously we can just demolish some part of the houses. Last time it is empty because they just demolish but now they cannot. When they do it, I think they will be fined (Miss Michelle, Simply Fish Restaurant, 15 April 2015).

On the other hand, Mr Mahesh contested that the preservation and continuation of the heritage tradition are important because development has been progressing rapidly whereas the preservation of heritage moves at a slow pace. Without checks and balances, modernity will slowly sink people's heritage tradition. However, according to him, the identity of the Chitty people will stay unique to their group, which can only be found in Melaka. Therefore, it needs to be passed down to the next generation for it to survive.

> I will tell you the bad part of this thing (modernisation). In a few years, do you think people will know about grass or not ... Don't you think in five years the development will be very fast or not. Do you think you will see all this land or not? This grass on the land ... because our identity cannot be

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found anywhere else around the globe ... it is only here ... there is only one group here ... not in another state or country ... As I said, it will always be passed down to the next generation (Mr Mahesh, Chitty Settlement, 22 March 2015).

Similarly, Miss Nethya also agrees on the importance of preserving cultural heritage practices because they incorporate her identity, which describes her sense of self, her roots and everything about her; "I think that would be my identity. Umm and that is the thing, I mean that is the thing that explains who I. am And aaa what am I. What are my roots and everything" (Miss Nethya, her house, 16 April 2015).

Realising its importance, she also stressed the importance for people to know the existence of the community. She also has yet to see any benefit to herself from the inscription of the village as the cultural heritage village. This is because not everyone, especially Malaysians, knows about the community's existence. In addition, Mr Parvin acknowledged the uniqueness of his community. He saw it as something that should be maintained. He also feels it is important for people to see the applicability of the community's heritage in the modern day so that it will no longer be regarded as something irrelevant to be practised today. Hence, he has made an effort to take the community's heritage to the outside world. He tried to preserve the heritage and commercialised heritage products for the people. However, his main aim was not for profit; he aimed to provide job opportunities and a source of income to the communities while publicising new heritage products and services.

This is for people to see our heritage so that it will not be left alone and dying. So we bring all of our heritage for people to see. Another thing is to preserve the heritage, and another is to sell our products to outsiders. They thought I gain the profits. It is only to generate the community's income, to create a job for the community (Mr Parvin, Chitty Settlement, 8th April 2015).

Other participants such as Mrs Melissa and her husband, appreciated and love heritage and their effort to promote cultural activities to the outside world was out of love and passion for preserving the cultural heritage of the Portuguese community. It was to ensure the cultural heritage is preserved,

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well-maintained and relevant to the public because they fear that when they stop practising their traditions, people will no longer call them Portuguese people. According to her, people associate Portuguese people with their language. Although other people can learn their language, they cannot live in the settlements which are historically exclusive for the Portuguese community. Not only that, they continue to practise traditional Portuguese dance, wear traditional Portuguese attire, eat traditional foods and practise beliefs that constitute their identity as a Portuguese community as a whole. To her, the most important thing associated with the Portuguese community was her language.

> Me and my husband, personally, we love our heritage. We did it just to make it stay long and preserved. Like language, if we forget our language, people will never call us Portuguese. What do you see in a Portuguese people if they do not speak Portuguese? Traditional cooking and all, people can learn. In fact, there are lots of people who learn the language. However, as for us, we live in this village, we bring out cultural dance, we have our language … so for me, language is important (Mrs Melissa, Portuguese Settlement, 8th April 2015).

Although the communities living near the World Heritage Sites, especially the Malays, the places where they live are not within the UNESCO inscription as a World Heritage Site, the area was prescribed as a cultural village. The communities, therefore, worked hard to make their villages presentable and on a par with the World Heritage attraction, to make the villages valuable and acknowledged, so that members of the communities could share the benefit of tourists coming to the area. As mentioned by Haji Nasir:

> Well actually, this village was not considered as a heritage village. Because it does not come under UNESCO. It is outside the buffer area. So to get the UNESCO recognition, each ethnic group comes with its own distinctive characters, like the Morten Malay village, Chitty Village, the Chinese, the Jonker Area. Besides that, the Morten Village development was not specifically for the commercial values of the Melaka River. So they make use of the Melaka River

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as the asset to attract the tourists (Haji Nasir, Kampung Morten, 1st September 2014).

In other words, the community which lives next to the World Heritage Site seems to reap the benefit of having the World Heritage attraction nearby. It is undoubtedly the Malay community, which seems to share the benefit by presenting their own ethnic identities in conjunction with the heritage landscape:

> So, if you refer back to the UNESCO plan, Morten village is not included within the buffer zone area. However, people say we got the benefit from that UNESCO. At least it is a traditional Malay village, so the core zone is only at the town area, but from here to the place is really close (Haji Nasir, Kampung Morten, 1st September 2014).

> The various communities, namely the Malay, Chitty, Baba and Nyonya, and Portuguese, acknowledge each other's distinctive characteristics that have made the WHS inscription of Melaka and Pinang possible. It is not the work of one community, but the ethnic groups as a whole which enable all the communities to benefit from the WHS inscription.

> That is because, without Pinang, Melaka would not be inscribed as Melaka World Heritage site and, without Melaka, Pinang would not be inscribed as WHS. There were a few attempts made so in the end, work was done by one entity, Melaka and Pinang together (Haji Nasir, Kampung Morten, 1st September 2014).

However, looking from the conservation practice at the WHS, it is strictly applied to WHS area. As for the communities which live nearby, there were no strict rules regarding the conservation of the buildings and landscape. However, the communities enjoy having to manage and preserve their traditional houses, cultural heritage and tradition, quoting Haji Nasir:

> Up to now, there is no law, like prohibiting us to demolish the traditional house. There is non-existence of the very strict law. However, everyone is enjoying the traditional house. So they still retain the house (Haji Nasir, Kampung Morten, 1st September 2014).

Along the process, few changes took place, which affects their sense of place, either positively or negatively. This will be discussed below.

4.2.8 Changes in community's heritage practices

Community heritage management may change as time passes. Based on this research, community heritage management has changed and developed over time. As well as changes, there are opportunities for the community to improve their lifestyle. The changes can be seen as positive as well as negative, and there are opportunities for the community to exercise their power in managing the heritage. Changes have taken place in terms of three important aspects, namely the heritage landscape, use of heritage products and cultural practices.

a*)* Heritage landscape

The European Landscape Convention (2009) defines landscape as an area, as perceived by people, whose character is the result of the action and interaction of natural and/or human factors. Changes take place in the local landscape through development over time and through the interaction of villagers with the area in which they live. Thus, the changing heritage landscape may remove the associated memory the people had during their childhood within the place. Some of it was changed and modernised, which affects the community's autonomy over their sense of place as confessed by Uncle Ben from Baba and Nyonya community:

> The building has changed a lot. A lot. Villages. Previously,
> the village we built here was the sea. However, they put a
> bank. The government had levelled the land and all. We, as
> kids previously, we play in the sea, the old times had gone
> (Mr Lucas, Portuguese Square, 14 April 2015).

Sometimes the changes to the landscape benefited the community and were seen as something positive, for example, on the reconstruction of new infrastructures as claimed by Mrs Najwa:

> It really had changed. It was different during the old times.
> Beautiful, they painted them all red and put all the lanterns.
> That is all now. Previously I do not think it has it. Even the
> river previously was cloudy and dirty. No one would want
> to go and see the river (Mrs Najwa, Infasha Maju
> Restaurant, Bukit Katil, 7th April 2016).

Not only that, as more buildings, especially ones owned by the Baba Nyonya community, are being sold, that does not signify that changes can be easily made within the Old Quarter area. This is because, within the Old Quarter, any changes must get authority approval. However, some Baba and Nyonya people are still trying to maintain their houses

In addition, as UNESCO granted the inscription of the World Heritage Site of Melaka, the consequence is Melaka is congested at weekends, and most local people would not want to spend their days within the area as explained by Mrs Najwa.

No. We work every day. We go out early in the morning, and we return in the evening, pick up the children. And during the weekend I do not dare to bring my kids as the traffic is heavily congested. Outside people outnumbered the Melakan community. They do not have the guts to walk inside the city, you know. Went there just to add up the traffic? Haha, because of so many tourists (Mrs Najwa, Infasha Maju Restaurant, Bukit Katil, 7th April 2016).

Due to many visitors flocking the WHS/WHC area, local people choose to stay away from the crowd and spend their time elsewhere. Besides, when new buildings are constructed side by side with the old buildings, only the local people can identify which ones are new and which ones are not. Not only that, but they are also able to identify the old buildings that have undergone changes and refurbishment. Changes also took place inside the old buildings to suit their new functions, usually as business lots. The exteriors were changed to beautify the landscape to look attractive to the tourists as claimed by Mrs Najwa:

New Hotel. Hotel building. All looks new. Like they did it. To beautify. People hop on to a boat ... and see old buildings only ... and there is nothing to see ... so they like make something look historical ... however, I think that is all something new they made (Mrs Najwa, Infasha Maju Restaurant, Bukit Katil, 7th April 2016).

The landscape changed in terms of buildings where the heritage buildings were changed to suit modern uses. For example, some old heritage

buildings were changed and set up to be museums, hotels and government offices as mentioned by Haji Nasir:

> Previously they trade here, and there were warehouses here. However, they are no longer in existence. What we have now is the Casa De Rio. That was previously a warehouse. There was one, Quay Side Hotel. That was part of the warehouse. Quay Side's structure looks like a warehouse, but they renovated it. And another one is a custom museum. It was a warehouse (Haji Nasir, Kampung Morten, 1st September 2014).

The landscape changes entail changes in terms of infrastructure and facilities that make the community's life easier. Meanwhile, the memory of the past remains within the hearts of the people who experienced the old heritage traditions of the place, said Mrs Hana:

> This village has changed a lot. Previously, all houses were made from wood. And waters from the rivers were flowing under the house. Now, most of our kids have grown up, and everyone's house is beautiful. We have new roads. Waters from the river are no longer here, and I can say that a lot of changes took place. All the skyscrapers surround our village. Well, it is beautiful. Previously it is not beautiful. If it is weekend, we can see people sit at the river edge, looking at those boats coming back and forth (Mrs Hana, Morten Village, 17 March 2015).

Other infrastructures have also been improved, particularly the road systems that will contribute to tourism. Even though the World Heritage Site remained without any changes, the surrounding landscape and infrastructure were improved to beautify the WHS as a whole. Such as upgrading the road system, the Melaka River and walkways. The changes in the heritage landscape also affected the community's indigenous beliefs about the place claimed Mr Mahesh: "So after the government changed the place to a tourist attraction, then people started going there. At that time, people were afraid of the old souls wandering around the place" (Mr Mahesh, Chitty Settlement, 22 March 2015).

All in all, people's understanding of the heritage landscape changes through time. Changes of the heritage landscape might also carry a positive

and negative connotation as they denote the development that took place in front of the community's eyes, which affects the community's sense of feeling towards the place. Different people view heritage changes differently. This changes mostly took place in terms of the infrastructure and landscape. This benefits the people, but it also affects people's emotions and the memories of activities they once did.

b) Use of heritage products

Not only was the heritage landscape affected by the changes in community heritage management, but also the use of past heritage products. People define their cultural heritage through time as it is defined by many scholars (UNESCO 2003; Vecco 2003) because it is a cultural process (Smith 2014; Dollah & Kob 2004). As they continue using it, the contextual use of the product may change too. The concept of recycling the heritage product emerged within this study, by which the community reuses the heritage product for a different function as portrayed by one of the Malay participants named Aunty Sarah: "I took all the old things. Some things that people no longer wanted to keep it. I recycle them" (Aunty Sarah, Morten Village, 18 March 2015).

As it was the community which originally used the heritage products, it was the community which defined the usage context, deciding how they wanted to alter the use from the past to the present as it suggested by (Harvey 2010). Today, the traditional heritage products which were once used daily are now used only for specific events and occasions, said Mr Ben:

> So now if we have the *kebaya* and *sarung*. They are only
> used for occasions. Like (Chinese) *New Year*, weddings and
> birthdays. When old ladies celebrate birthdays, they always
> wear this, you know. All family gatherings or weddings use
> them. I saw so many (Uncle Ben, Malacca Florist, 17th
> April 2015).

As most of the heritage buildings were sold off to outsiders, those which were located within the World Heritage Sites should remain as they are. Especially the exteriors of the buildings. Once it has been sold, a building loses its original meaning and purpose (previously a house or a

shop house), as the new owner will use it for their own purposes, mostly for business as mentioned by Miss Michelle:

> I think the building even though it is being sold off, the building still looks the same unless in the inside they do something else because we cannot simply change the house, but some of them still keep their ancestors' home (Miss Michelle, Simply Fish Restaurant, 15 April 2015).

Another thing is, as the heritage product undergoes changes in cultural practices, so do cultural products. For example, among members of the Baba and Nyonya community who were famous for their use of *bakul sia,* which is known as a basket made of rattan, woods, thick paper or leather adorned with different motives depend on the status of the owner. This basket too was used to fill in wedding gifts (Dollah & Kob 2004) as claimed by Mrs Najwa; "Previously, maybe they put foods in that, for dowry, but now it is modern. They do not use it" (Mrs Najwa, Infasha Maju Restaurant, Bukit Katil, 7th April 2016).

This suggests that humans create and recreate their heritage product through their daily cultural activities and practices which is closely connected to the intangible heritage, which will be discussed below.

c) Cultural practices

As well as changes taking place within the tangible aspect of community heritage management, the intangible aspects of community heritage management were also affected. One of the most significant changes that took place in cultural practices is mixed marriage. As a result of mixed marriages, language change, and little by little, without people noticing, it is gone as claimed by Mr Parvin:

> It was because of a mixed marriage. The language, it dies a little by little. They may not realise it. Because they are still using it like when they have an occasion like a marriage ceremony, dancing, or big event ... they wear kebaya and traditional clothes. However, other than that, they do not use it (Mr Parvin, Chitty Settlement, 8th April 2015).

The reason why people are no longer practising their cultural traditions is because of the death of the older generation who seem not to have passed on the old traditions to the younger generation, leaving the

younger people with only basic knowledge about their own culture. Another point is that the younger generation leaves their hometown for educational advancement, leaving the older generation in the communities. As a result, the younger people no longer learn cultural practices from the older people as confessed by Mr James; "He is a graduate from Washington. My other son. He also graduated from England. The other one in Australia. They are not around here. Only old people like me stay behind" (Mr James, Chinese Peranakan Association, 20th March 2015).

Another thing is, living in the globalised world, traditional communities try their best to compete with the fast-developing countries, trying to improve themselves and sometimes abandoning their own heritage identities. In other words, globalisation has wiped away the ethnic sense of identity in the community as he further added:

> We spoke the Chinese language. Now, our children need to speak Mandarin because China is progressing. They are going to be second in the world. Maybe top. You learn Mandarin; you get the project. They got the company where they want it. Whoever can speak Mandarin, can speak English. The world is like that. We have to look to the challenging world out there (Mr James, Chinese Peranakan Association, 20th March 2015).

In addition, some of the old traditions no longer seem relevant in the modern world and in changing situations. The main change that has wiped away tradition is the development of technology. Participants spoke of the loss of traditional practices with the coming of technologies in such a way that it affected the cultural practices from the past as confirmed by Mr Mahesh from Chitty community: "There are quite a lot changes that took place. No more our ways of the past. Like the wedding. Now everything is fast and easy. They want it to be fast, simple and easy, the accessories used have also changed" (Mr Mahesh, Chitty Settlement, 22 March 2015).

The reason people refuse to follow traditional cultural practices is that they involve long and tedious processes, and lifestyle has changed through the ages. What people can do is to preserve the most important practices and leave behind is the less important ones. Therefore only a small fraction of traditional practices have been preserved, based on their level of importance to humanity, told by one of the Baba Nyonya community; "Ha,

our *peranakan* has changed. Most people would no longer want to follow this. Tedious. Previous life was definitely different from now. All we could do is to preserve the important heritage aspects that we could think of" (Uncle Ben, Malacca Florist, 17th April 2015).

As much as the tangible aspect (landscape and building) of heritage changes, so does the intangible aspect of it (values and meaning) which it tries to accommodate in the globalised world.

4.3 Summary

Based on the research, although community members do not know the exact conceptual and contextual principles of heritage, they understand the meaning of heritage through their encounters and experiences, emotion and feeling that they have for it. This study suggests that young people comprehend the meaning of heritage through reading about it rather than through their own experience, in contrast to older people. As young people tried to grasp the conceptual meaning of heritage, the older people tried to understand the meaning of heritage contextually. They understood heritage based on their own experiences and meaning of heritage as it relates to their own lives. They do not speculate on its conceptual meaning.

As most of the participants understood the meaning of heritage either conceptually or contextually, they began to apply their knowledge differently depending on what they understood as the definition of heritage. A person who understands heritage based on context will behave in a way which enables them to understand its meaning. For instance, Mr Parvin believes that heritage entails the preservation of his culture. Hence, he works to preserve the heritage by continuing to promote his cultural tradition as well as helping the community's economic wellbeing. This kind of heritage practice will, later on, benefit the community in general. For example, Mr Parvin created jobs for the community. He informs people about the community, making sure the traditions never die. This will motivate the community to engage more, and as a result, there will be more benefits for the community as can be visualised from figure 4.1:
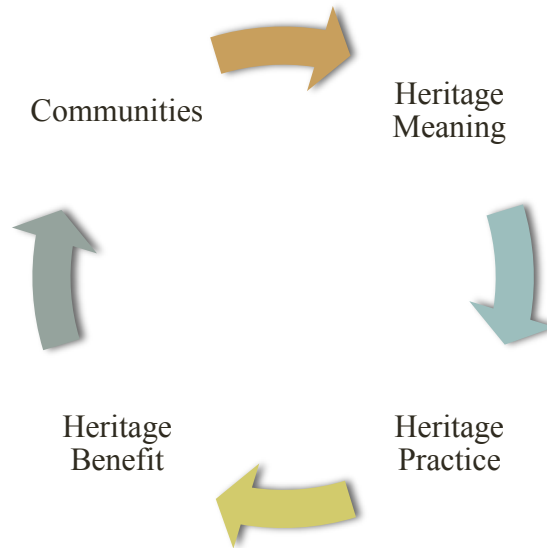
Figure 4.1: The making of heritage meaning (fieldwork 2015)

The study also suggests that, although the benefit may seem to be money oriented, that is not how it looks to the community. This is because their aim was not only for economic gain but to let other people know about their existence and their cultural traditions as well as to make them relevant to today's practices. Although they make money out of it, this is only for their maintenance as well as empowering the local community.

Furthermore, the communities' cultural heritage is managed under their respective leadership, which is usually governed by the village headman. Under the village headman, committee members are then appointed through a meeting. Hence, the committee and society were formed under the approval of the village headman. In some communities, cultural heritage management is controlled by a single society which specifically addresses the issues related to cultural heritage management. This is true of the Chitty and Portuguese communities, whereas the Malay community is governed under the village headman. As for the Baba Nyonya community, there are separate organisations that deal with heritage management, by which each community shares the same interests. The leaders play a more active role in communicating with the government. Individuals will raise the issues through their respective society, JKK (Village Welfare Committee) and organisations, whereas during meetings, representatives of the committees, organisations and societies will bring the issue to the village headman. Finally, it is the village headman who will be responsible for sending the messages from each villager to the authority; the

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outcome of the discussion at a local level will be passed on to the authority. Once the process of discussion and negotiation took place between the village headman and the authority, the information will now be passed down from the village headman to the organisation, society and JKK. The message will then be passed down to the people or the community as visualised below (see Figure 4.2)

Figure 4.2: Delegation of work in the Morten village (Fieldwork 2015)

Community heritage management is oriented towards inclusivity by which management is shared among their people only. However, they share the meaning of their own ethnic existence with people within the communities and outside by sharing their cultural events. Community members also possess their own local conservation knowledge of preserving the cultural heritage, sometimes creating a community museum in their own home. No professionals are involved in the preservation of their cultural heritage. It seems that cultural heritage management is in their own hands. In addition, there is a widespread dichotomy between the conflicting values of conservation and tourism as understood by the community within this study. It seems that conservation is concentrated within the area that is close to the WHS, that will contribute more to the development of Melaka's tourism industry. Thus, the community's motivation toward conservation is influenced by the authority's plans.

Community heritage management also works based on the funding, charity and paid performances from organisers. Some communities were heavily dependent on authority funding to conserve and manage their heritage, for example, in the preservation of the community's museum. As

the funds are not adequate to maintain and develop the museum, the community also tried hard to improve the situation by using their own funds. In certain communities, economic activities are very reliant on the community's heritage. Such communities seek for a chance to have their own local autonomy in managing their own heritage, without being overshadowed by the authority's management plan.

As there have been strains on intra-community relationships in managing their heritage, this has led to misunderstandings over the management of their cultural heritage. This has resulted in power conflicts and the loss of trust among communities. As a consequence, some of them began to manage their own heritage by building their own living museums. However, one thing is certain – their passion for preserving their cultural heritage is still there despite the conflict and misunderstanding. This is true based on a past study on the residents' satisfaction on the conservation practises at Malay Morten village. The Malay Morten community positively accepted the concept of the living museum because it could prevent threat over the originality of the Malay traditional village and their traditional houses (Rahman et al. 2015, 422)

Furthermore, the inscription of the WHS of Melaka has impacted on how the communities manage their heritage. It has provided security to the affected communities which have been associated with the WHS buildings, landscape, history and culture. So long as the WHS exists and is preserved, the same goes to their identity and ethnicity. It has also influenced and motivated the nearby communities to preserve the city, their settlement and culture as it has increased their appreciation of their heritage values.

There are also trends and changes that have taken place in community heritage management. The changes took place within the heritage landscape, the use of heritage products and cultural practices. These changes took place due to development, progress and modernisation. Most of the old shop houses were sold and bought by outside people and will, later on, be developed into new shops. Moreover, local people are not happy with the heavy traffic and congestion caused by tourists flocking to the place at weekends. New and old buildings sit side by side, though the locals can only identify these changes. Despite these changes, there is a positive acceptance within the communities because the condition of their village area has improved in terms of both facilities and landscape, beautifying the

appearance of the WHS as a whole. However, the changes can also have a negative impact as they affect people's sacred beliefs towards the place, and the communities lose autonomy over their sense of place as they have no control over how and what they want to be associated with the place.

In addition, the overall changes took place in terms of community perception of what constitutes good and bad development, as well as the routines and memories they have of the landscape as it changes over time. Finally, changes also occur in the usage of heritage products to make them fit the current situation, demands and conditions. Daily traditions have become occasional traditions, and the selling of buildings has also changed their meaning.

This chapter has presented the trends in community engagement and how it has changed through time. This poses a few critical points, particularly community engagement, which has many phases, as will be discussed in the next chapter.

CHAPTER FIVE

ANALYSING LEVELS OF ENGAGEMENT

5.0 Introduction

This chapter discusses the level of engagement among the community within the study, which was presented in objective three. The level of engagement started from the lowest kinds of engagement, which is lack of engagement, individual engagement, group engagement, social media, community and national/international engagement. It also discusses the youth patterns of engagements in the aspects of cultural activities, managing organisation, training and education, part-time engagement, commitments and moving out, conflict of interest and lack of engagement. Further details will be discussed below.

5.1 Phases of engagement

Based on the study, there are several phases of engagement among the communities being investigated. The lowest form of engagement is almost no engagement at all, while the highest form of engagement is at an international level. The highest level of engagement also entails a commitment to cultural heritage management. The management is more organised and usually involves a larger number of participants. On the other hand, the lowest rank of engagement, which is disengagement, entails minimal interest in heritage management.

5.1.1 Lack of engagement

Lack of engagement may entail a minimum level of engagement where participants are not fully committed to involvement in heritage

management. It entails community unawareness of the cultural events happening within their surroundings since they are not actively involved in cultural heritage management. The cause of disengagement is that they are not exposed to their cultural surroundings, have no family members who are concerned about preserving their heritage, and so on.   One of the participants confirms that she no longer practised cultural traditions:

> I have not heard anything, we are the youngest generation, we have not heard of my cousin saying about it. I think everyone is busy with his or her work. I never asked my aunt at Gajah Berang about it. I do not know whether they joined or not. No one told me about this. I have never gone deeper about my heritage, I never asked. I am not even involved in the *Peranakan* Association, and I personally think the Baba Nyonya tradition is dying. Fewer people to follow the tradition. Even my uncle who lives near my house does not practise the Baba and Nyonya tradition (Mrs Najwa, Infasha Maju Restaurant, Bukit Katil, 7th April 2016).

This might be because she was the product of a mixed marriage of two different cultural backgrounds, which are Malay and Chinese. The diffusion of the two different cultural backgrounds caused both parents to choose which background to follow. Since Malaysians adopt the patriarchal family system, the father leads the family. Hence, this participant had to follow her father, who is a Malay.

The underlying reason contributing to lack of involvement was structural conflict within the management. This situation happened to Mrs Priya from Chitty community, who was alienated by the group members. She used to be involved in traditional dancing society under the temple management.

> Actually, we don't really get involved. No, we no longer go there dancing ... because we do not have anyone left. Previously we used to have groups. However, one left because there was no teamwork. How can I dance when people refuse to talk to me? How do you feel? That is why I came out of the group. Now they have a new team (Mrs Priya, Chitty Settlement, 11 April 2015).

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However, the lack of engagement can potentially bring the community farther if the conflicts are not resolved as portrayed by Mrs Priya's incident. It was due to intra-community conflict. The feeling of being outcast and out of the group makes people less likely to become involved and at times to disengage from the community at times. This idea is supported by Abela et al. (2009) as a negative feeling will lead to the loss of attachment. One of the participants, Mrs Priya, claimed that being outcast by community members make her feel sad and out of place, and therefore disengaged.

> Actually, I am sad, and I have to tell you all the bad side of this. I do not want to be in this community. They make four false police reports about my husband, accusing my husband took a chair in the meeting and hit people, they even stopped the temple chariot ritual … It has been two years already (Mrs Priya, Chitty Settlement, 11 April 2015).

The conflict revolved around the misunderstanding between past leadership under her husband, who used to be a village headman. Her husband was accused of fraud, stealing the temple's money and much more. This resulted in the community's action in isolating her family from the community.

5.1.2 Individual engagement

The study found that some people practise their cultural heritage individually. Such people usually practise and continue living their tradition because of their passion for their heritage. One of the participants named Miss Michelle always practises what she remembers from her grandparents and parents, "Normally you wear it during the wedding ceremony. Yup. Ermmm normally wedding ceremony, dinner, all that, otherwise you do not simply wear because it is not easy to walk with the *sarung* (skirt)" (Miss Michelle, Simply Fish Restaurant, 15 April 2015). Miss Michelle lives with her parents, who practise their heritage tradition. This individual pattern of involvement is closely connected to the social context. An individual's practice will be shared within small groups, namely their family members.

5.1.3 Family engagement

Closely connected to individual practice, familial patterns of involvement entail the whole family's commitment to cultural heritage management. As the socialisation process starts at home, engagement patterns show that exposure to the practice of family members will encourage other members

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of the family to get involved in cultural heritage management. This type of engagement is prominent within communities with strong familial connection as well as practising the patriarchal system, as is the case with all the communities within the study. For example, Mr Mahesh explained that during the early days he used to be actively involved in cultural heritage management, which was organised by his family members, "That time my group consisted of 20 people. That was dancing performance. That was among my family members. My brothers, my sisters and my aunts. We did once at Melaka during 1974/75" (Mr Mahesh, Chitty Settlement, 22 March 2015).

Besides the socialisation processes that play important roles in the family structure, it also supports mutual understanding of the same groups with common interests, thus avoiding conflicts among different interest groups. Family connections are close, as members have been exposed to each other for a long time; this makes them understand each other. On the other hand, they are inviting other people from outside the family will likely to expose family members to conflicts of interest. This situation happened to Mrs Priya, who was alienated by the group she had joined previously. This was due to the incident of her husband, who was accused of fraud. As mentioned previously, due to that, she left the groups and formed her own cultural dance group: "After I was no longer involved in the post, so 'we' … by 'we' here I mean families, and two or three people whom their mentality is open, started up a new team" (Mrs Priya, Chitty Settlement, 11 April 2015). Since the dance practise was among their family members, cultural activities were also practised within the family group. Although almost all family were involved, the activity was not done to promote their family but to promote their culture through their family, "From that way, we are being promoted. My family. We did not promote our family. However, we promote our culture through our family" (Mrs Priya, Chitty Settlement, 11 April 2015).

Another point is that peer influence within family groups can also play a crucial role in supporting their involvement. This phenomenon was seen particularly among younger adults. For example, Miss Nethya started to get involved in cultural heritage management when she was quite young. Her cousin, who had joined the cultural activities, influenced her: "Because when we are young. Aaa people around us like cousins and all these ... so

who wanted to join this. Everyone wants to join. Everyone wants to join the dance and all. So once we started, we continued" (Miss Nethya, her house, 16 April 2015).

Above all, it is clear that family members play an important role in influencing the rest of the immediate family as well as other close relatives to get involved in cultural heritage management. After all, a family is the starting point for every involvement in its broader sense. This is proven by Mr Parvin's statement where he admitted that if it were not for his family who started the tradition, no one would follow; "That is why we became like this if we do not have family members who do it, no one does. If that family preserves it, then that family only" (Mr Parvin, Chitty Settlement, 8th April 2015).

Another good reason to become involved at the family level is that heritage management is all about preserving the family legacy in founding the heritage of the place as well as being an exemplary representative of the whole community's heritage. This is shown in one of the Malay participants, Haji Nasir, who continues his family legacy in preserving the traditional house, the history of the place, as well as everything in it (tangible and intangible aspects of heritage). Haji Nasir has lived in the Sentosa Villa for quite some time since he was born there. The house was the first residence built in Morten village and is a testament to the effort made by his forefathers in establishing the village. The house also contained so many tangible cultural heritage that his grandfather started to preserve everything in it and converted it into a living museum (see Illustration 5.1).

Illustration 5.1: Living museum (Villa Sentosa) housed the tangible and intangible heritage in it, which is preserved by Haji Nasir and his family (Fieldwork, 2014)

Haji Nasir continues to manage the house with his sisters until present as he commented, "This house is private property. Some have retired. My sisters and wife also had retired. She formerly is a teacher. The only one left here is the old" (Haji Nasir, Kampung Morten, 1st September 2014).

Additionally, a member of the Portuguese community, Mrs Melissa, used her family to promote engagement in cultural heritage management. She taught all her children to get involved. Although this did not involve coercion, almost all of them became involved. Since Mrs Melissa is a Portuguese cultural dancer, her children applied all the skills they possessed to support their mother's effort in traditional Portuguese dancing.

> The first one, he knows how to play music, many kinds of music without the need to learn … he is self-taught, but he cannot read notes ... he can play the guitar ... a little bit of keyboard ... but not like the professionals. The second ... he is a chef. The third he can play guitar and dance. The fourth ... my girl ... can play guitar and dance, whereas the fifth … he can dance with me. He did not play the music ... and then the sixth ... he can dance, sing, and play musical instruments (Mrs Melissa, Portuguese Settlement, 8th April 2015).

This is proved by her son, Mr Lucas, who has been involved in Portuguese dancing for the past seven years in Portuguese dancing. Not only that, but he also helps his mother to teach new learners, helping his mother:

> We have been seven years, so now about the dance part. Usually, my mum does not come. See, one of my friends and I train the new students to dance and then every time we practise we are the one who trains them. I also play music for the group (Mr Lucas, Portuguese Square, 14 April 2015).

Although his first involvement was due to his mother's encouragement, he then invited some friends to join the activity made him very happy. He, later on, gave his full commitment to cultural heritage management.

5.1.4 Group, society and organisations engagement

As family patterns of involvement grow, they involve groups outside the family circle. As more interest develops outside the family, people come together to form a group, a society or an organisation to support each other's common interest. This happened among the Baba and Nyonya community, which established an organisation, namely the Chinese peranakan Association. This association is mostly supported by the same group of Baba Nyonya communities, organising events among themselves, while trying their best to preserve and protect their heritage. The organisation expanded rapidly and gained attention from the wider group of Baba Nyonya in Melaka. The organisation was formed using a participant's traditional Baba and Nyonya house, which was slightly renovated to function as a clubhouse for the association as disclosed by Mr James, "By right this house should be heritage. This house is like a clubhouse for Baba Nyonya. Once a week, we gather together. We have activities, singing, dancing ... just to be happy" (Mr James, Chinese Peranakan Association, 20th March 2015).

The Baba Nyonya society also serves to unite groups of the same community through events and functions as mentioned by Uncle Ben, "Yes, we have it. If they organise a function, we just go. The Baba and Nyonya club. They have their own club; we have one in this area" (Uncle Ben, Malacca Florist, 17th April 2015). The group was formed out of their desire to unite the community and to revive their cultural traditions, such as organising Baba Nyonya games, dancing the "Dondang Sayang" song and so on. Although this may seem to be a leisure activity, meeting friends and having fun, it was filled with heritage aspects in the sense of inculcating the spirit of community heritage.

While Mrs Melissa's involvement in Portuguese cultural dancing revolves around her family members, Mr Arthur, on the other hand, formed a group with the same interests outside his family. Mr Arthur is also involved with Portuguese cultural dancing within the Portuguese settlement. His family and relatives do not have the same interests, so he found other people with the same interest in dancing from aside from his family, as suggested by Mr Arthur, "Actually I am involved in the Portuguese dancing. So we have a group of ourselves. Normally we used to dance with another

group (Mrs Melissa's group)." (Mr Arthur, Portuguese Settlement, 9th April 2015).

5.1.5 Social media engagement

The fastest emerging form of involvement that is prevalent among younger adults is social media. Although they are less likely to get involved physically in activities, they get notified, informed and updated about current heritage activities happening around them through social media. The World Wide Web (www) provides easy access to the Facebook pages of the cultural heritage organisations, societies and associations as stated by Mrs Najwa:

> I have come across that one peranakan page. I only found it on Facebook. That is the only thing I know. I also read a few from the internet. From Facebook. I am a Melakan. I must know about it. I also happened to share it on Facebook. From there I know Melaka World Heritage Sites, historical city, murals and all. I saw they promoted the World Heritage, but I never cared to know in detail (Mrs Najwa, Infasha Maju Restaurant, Bukit Katil, 7th April 2016).

Social media seems to play a crucial role in exposing the younger adults to the community's cultural heritage despite the fact that they are not involved in the relevant group or social organisation. Furthermore, it also provides wider exposure about the cultural heritage and activities of each community within Melaka to the people who live outside Melaka or Malaysia, at the same time promoting the community's cultural heritage. This new pattern of involvement encourages younger adults to receive notification about the current events organised by the cultural groups, societies and organisations. At some time this may encourage the younger adults to become aware of the heritage activities and actively involved in the cultural heritage activities as interpreted by Mr Jason from Baba Nyonya community, "So my friend who stay overseas, when she returned, she knows me. She said you were on the internet. She says 'simply peranakan' you know" (Mr Jason, Chinese Peranakan Association, 16th April 2015).

Most importantly, social media plays an essential role in uniting the communities of the same ethnic group who live scattered around the globe.

For example, one of the participants among the Baba and Nyonya happened to know about the existence of Baba and Nyonya communities in Terengganu, the eastern part of Malaysia which was mentioned by Miss Michelle, "Terengganu also has Baba Nyonya you know … moreover, even in Kelantan, Kelantan and Terengganu. I saw that all in Facebook" (Miss Michelle, Simply Fish Restaurant, 15 April 2015). Interestingly, social media encourages people to learn about community heritage, not only younger adults but also older adults through the medium of YouTube. Social media teaches people about the community and its underlying heritage traditions. This was experienced by Uncle Ben, "If you really want to see it, you can go to YouTube. You type Little Nyonya; they have their videos showing who is Baba and Nyonya" (Uncle Ben, Malacca Florist, 17th April 2015). Essentially, social media not only encourages participation but also acts as a medium to inform people. Some people curate the web page, which lists other people who can be contacted for further information and cooperation as told by Mr Vineswaran, "We already have Facebook. Where it is named as Chitty Melaka, and we already listed a few officers people can get in touch with. So if you have something you do not understand, you can go to the Facebook page" (Mr Vineswaran, Chitty Settlement, 30th August 2015).

5.1.6 Community engagement

Community engagement should range from those who are passively receiving a benefit to those who actively make a decision in heritage management. Practising cultural heritage in a community is seen as important since everyone in the community work as one larger entity to protect their cultural heritage. Some communities within this study are actively involved in representing the whole community. The community works together to manage their community heritage. For instance, Miss Nethya, who represents the Chitty community in performing cultural dancing for the Chitty village stated:

> I think from last time right I join it. I join the team just for
> my ethnic group, my community; that is all. Persatuan
> Kebajikan dan Kebudayaan Chitty Melaka (The Chitty
> Welfare and Culture Society). It is under the temple
> management (Miss Nethya, her house, 16 April 2015).

The society, which is governed under the trust deed of the temple, is sub-divided into many sections and one of these looks after the community's engagement in cultural activities. Thus, any cultural activities must go through the society as the community as a whole authorises it; most importantly, the organisation is not profit making. This is supposed to encourage community participation and contribute to the development of the community's cultural preservation, as mentioned by one of the participants from the Chitty community:

> However, every time JKK (Village Development Committee) or any other NGO or government group invited you to join; it will go under The Chitty Welfare and Culture Society. Because that is the authorised one. Because it was established under the main body of the Chitty community. Because of this Chitty, they do not go for profit (Miss Nethya, her house, 16 April 2015).

Similarly, the Malay community also works in the community as a whole. They organise a meeting, and every cultural activity that needs to be carried out must go through the village headman, called *Tok Sidang*. The *Tok Sidang* will organise a meeting, and any villager appointed to be part of the committee will join the meeting. Tasks will be allocated for different people to carry out as claimed by Mrs Hana: "It is quite active here. They make performances, events and activities, traditional costumes; the villagers here did that. I am the one who prepares it" (Mrs Hana, Morten Village, 17 March 2015).

Not only that, but Mrs Hana elaborated more on about the concept of community heritage whereby the management was taken care of by the community members themselves. Each villager offers their speciality, which adds to the uniqueness of their community to the tourists and visitors. Management took place in a simple organisation such as if visitors or tourists would like to experience the life of the traditional Malay Melaka community, one representative should ask the village headman, the Tok Sidang. There will be a process of discussion and negotiation with the Tok Sidang. Right after that, the Tok Sidang will arrange a meeting with the villagers, and they begin planning the events. Uniquely, the community also has a homestay, a traditional house owned by the community, which is run by community members themselves. The money received will be divided

among all the villagers who participate. This kind of profit-making community heritage is empowering the community, as each villager who contributes will get something in return. It is about giving the community back to its members as revealed by Mrs Hana:

> When the outsiders would like to have an event here, they must see Tok Sidang. Tok Sidang will arrange a meeting with the women's leader, the youth leader, the mosque leader and any society under the village establishment meaning ... the societies already exist … moreover, they should be informed about the activities. So each society will inform their fellow members. So we together arrange and manage the activities, programmes like adopted parents, we find one for them, and they can stay with their adopted parents. Experience how to live in a village like us (Mrs Hana, Morten Village, 17 March 2015).

Engagement at the community level also entails community support and participation in contributing to the establishment of cultural heritage management. In this case, especially in the formation of the community cultural heritage preservation, the community works hand in hand to collect and manage their old antique collections and place them in the community museum or private museum. For example, the Portuguese community manages the community museum, which displays artefacts that came from community members themselves.

> I would say 70 per cent of the stuff here belongs to the community. They used all this stuff in the past and instead of keeping it and holding it and it being spoilt, so the museum has asked the people to donate it to the museum (Mr Fedrick, Portuguese Museum, 10th April 2015).

However, sometimes contributing to the community museum might not result from an interest in the preservation of community heritage; the individual concerned might just want to clear out their junk and might not really be committed to the preservation of the cultural heritage. It is difficult to measure people's motives in contributing to the artefacts collection. The fact that they give away their heritage items for free to the museum indicates a commitment to the preservation of tangible cultural heritage as claimed by Mr Fedrick:

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Ermmmm…. (long pause) I have not seen the participation in the museum. I have to be very truthful. Maybe…They are too close, too near you know. Anytime they can come so they do not come. You know what I mean? Maybe they have just come to see and go. That is all. Because the museum is like another friend of theirs. When they want to come, they can come. However, I believe whenever the call, they will come. You know. Because when we request, they give. When we call, they come. If you do not call, they do not come. Maybe they want to contribute to the museum; second is to clear the store (Mr Fedrick, Portuguese Museum, 10th April 2015)

Mr Fedrick is making the point that he was not aware of the community participation because he took their involvement for granted, whereby the museum was filled with their collections. They were so close to the items and did not realise how important they were. Meanwhile, it is presumed in this research that the involvement is still at the community level because each individual is contributing to the establishment of the museum based at the community level.

5.1.7 National and international engagement

At this level, heritage management is perceived as the "shared heritage", widely shared among people of the same identity from all over the globe. For example, as the Baba and Nyonya people were the *peranakan* people who live scattered around the globe, there was a commitment to those who lived outside Melaka. The Baba Nyonya community, especially those who were registered under the Chinese *Peranakan* Association, once each year manages a convention for the Baba Nyonya community. That involves national participation from each of the states within Malaysia. For example, Mr James explained that:

We have once a year convention. We have almost 11 associations within this. We have in our latest book. That one … Yeah ... even Phuket has Baba and Nyonya, Kelantan, Terengganu, Pinang, Kuala Lumpur, Melaka, Singapore. Here let me show you (showing pictures) the Baba Nyonya convention. See, this is me giving the

message right … then from all these Baba President from KL, Pinang, and this is from Singapore (Mr James, Chinese Peranakan Association, 20th March 2015).

The Baba and Nyonya community association also arrange international conventions as he added, "Australia, Kuala Lumpur, Perth, Sydney, Melbourne, Indonesia. That is important, Jakarta, this year we will be having another convention at Singapore" (Mr James, Chinese Peranakan Association, 20th March 2015).

Not only people of the same identity come together at this level, but also outside people who would like to experience the life of certain ethnic groups. For example, in the case of the Chitty community, international visitors come to the Chitty village to get involved and be exposed to the cultural lifestyle of the Chitty, as explained by Mr Vineswaran, "Laos, Indonesia, Myanmar, Singapore, Brunei and another six or seven more countries. They spent days here last week. They were with us, learning and experiencing our cooking, cultural traditions, our folklore" (Mr Vineswaran, Chitty Settlement, 30th August 2015).

All in all, the engagement levels of the four communities studied revealed a pattern which signifies a trend and variations that includes all kinds of ethnic groups and all age groups. On the other hand, youth engagement seems to show patterns which are motivated by different elements as compared to the communities as a whole, which will be discussed below.

5.2 Youth engagement patterns

Throughout the study, there has been a cause and effect relationship in youth engagement in cultural heritage management. As two extreme dichotomies exist between being engaged and not engaged, the pattern seems to have a causal relationship, which in this context means that there are underlying causes that affect youth engagement or disengagement with cultural heritage management.

5.2.1 Engagement trends among the youth

In this study, youth engagement starts when they were young. For example, Miss Nethya has been involved since she was ten years old, "Since I was young. Probably, about ten years old" (Miss Nethya, her house, 16 April

2015). Most of the time, it involves voluntary actions from the participants who are willing to perform with or without payment. However, as they started young, the motivation centred on their desire to play and engage with friends and families. In a way, it is peer-influenced engagement. Their parents trained some of the young people at an early age. Being exposed early makes them understand the importance of cultural heritage preservation. Mrs Melissa has all her daughters involved in cultural heritage preservation, and they have been exposed to it from their earliest years. "The youngest participant in my group now is twelve years old. However, she has been involved with me since she was 8 years old" (Mrs Melissa, Portuguese Settlement, 8th April 2015).

Young people's interest in cultural heritage preservation centred on their interest in social networking with others in the same group. Young children, in particular, want to play with their peers. Mrs Melissa took this opportunity to encourage her students to engage with each other and invite more friends to join the group. She, later on, brought more participants through the same methods as she clarified, "I got them from my neighbours and friends. They have children. When their children are involved, they bring their friends who share the same interest. Kids, they usually follow each other. So now I have twelve girls and five boys" (Mrs Melissa, Portuguese Settlement, 8th April 2015). The effort made by older people to attract the young to join cultural heritage activities also seems to be very important in encouraging more youth to participate. As portrayed in Mrs Melissa's group, the youth mostly consist of teenagers and school children who live within the Portuguese village. With their parents' consent, they are allowed to join Mrs Melissa's dancing group. This effort inculcates in the young a love for their cultural heritage. In return, Mrs Melissa provides the students with certificates, proving their achievements in co-curricular activities. Not only that, but Mrs Melissa also provides the students with pocket money if the organiser has given her money.

> That time we had just came back from Timor Leste, and
> that certificate could help them in their co-curricular points.
> Because co-curricular exams are important in school,
> especially if they want to enter Government University or if
> they want to be a teacher. Like if they want to be a sports
> teacher, they need more co-curricular points. They also got

pocket money (Mrs Melissa, Portuguese Settlement, 8th April 2015).

However, for now, there are no younger children involved with Mrs Melissa as they are all teenagers or older. Their average age is around 15 to 17, while some of them are already out for work. Mrs Melissa's son, who is 23 years old confirmed this. He admitted that most of the dancers in his group are younger than him, "Actually in my group now. Not to say the youngest one but let us say the oldest, so they got few older than me but also mostly younger than me" (Mrs Melissa, Portuguese Settlement, 8th April 2015). While encouraging more participation among the youth, one of the participants felt that heritage and tradition only make sense for people when they reach a certain age. Recognition of the past is only relevant when people get older. This is because, as they grow older, a realisation about the importance of heritage preservation occurs. The environment in which people live also encourages them to preserve things, especially living with other people who are really keen on preservation and people who value traditional heritage.

> The tradition only makes sense after 40 years. It does not make sense before. Because you only begin to see things from the back. When you are 40 or after, I began very young to see old things, but that was because I lived with my grandfather. And I was looking at them. So they lived for such a long time. What they think. What they have. And I began to have this question. I began to think this is interesting. How were their lives when they were young. And I began to have an interest in that (Mr Arthur, Portuguese Settlement, 9th April 2015).

Motivation to preserve their own cultural heritage starts at a certain age, for example, in this research, in their early forties. This can be seen from Mr Fedrick, who confessed that he is the youngest person who works to preserve his community's cultural heritage. He is one of the people in the community who works to manage the community museum. Meanwhile, there are younger people involved with Mrs Melissa's group. Mr Fedrick's early motivation was to be with his peers, so he joined the Portuguese cultural heritage dance. As he grew older, he began to care about his heritage.

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5.2.2 Cultural activities

As the older generation is more inclined towards the management of cultural heritage, the young are more inclined towards involvement in cultural heritage activities. Thus, the old invited the young to become involved with the cultural activities they manage. The young were given tasks and roles as pointed by one of the informants from the Chitty community, "Another thing is like the festival to pray for the ancestors. There must be children involved, so we give them duties to do" (Mrs Priya, Chitty Settlement, 11 April 2015). The reason some young people get involved in cultural activities is to learn more about their culture. By getting involved with the community's cultural activities, they will get closer to the old people and learn from them, added by another Chitty informants: "That is why I am getting involved, to learn more. Also, I will sometimes ask the older generation about certain things" (Miss Nethya, her house, 16 April 2015). Mr Henry and Mr Arthur affirm that the younger generation's involvement is more related to cultural activities and that managing the Portuguese square was the task of the old. In a way, this suggests that management posts should be held by the old, and the cultural activities should engage the younger people.

5.2.3 Managing organisations

Although young people did not generally hold posts in cultural heritage management, they were given a chance to be involved especially within their own group, and to be monitored by the older age group. This is proved by the Baba Nyonya Peranakan Association. The young people were given a chance to manage their own activities, funded and monitored by the older people and managed by the main organisation under the Peranakan Association as described by Mr James, "If they want the money it would be no problem. You sign the voucher. In Malaysia, we want to know what are your activities. You organise. We fund them" (Mr James, Chinese Peranakan Association, 20th March 2015). There seems to be a good relationship between the old and the young in terms of the meetings and discussions handled by both age groups wisely. Each party tries to reach a consensus in discussions, and all new information is directly passed to the old people, especially the village headman. This good relationship is fostered through regular meetings between the young and the old within the

Morten village. There is also encouragement from older people to arrange programmes that encourage activities among the youth from all over the world who share the same origin. These are people who migrated outside Melaka and Malaysia. This kind of medium encourages participation from people of the same ethnicity scattered all around the world. In some cases, taking an example from the Baba Nyonya community, funding was allocated for activities organised by the youth society under the association as agreed by Mr Jason, "Previously, our club has allocated 5 thousand for activities. What you need to do is to plan activities, and we want reports" (Mr Jason, Chinese Peranakan Association, 16th April 2015).

This kind of task prepares the youth to take responsibility in other ways and enables them to show their skill and experience in managing the community and its cultural heritage. The importance of cultural heritage preservation should be embedded within the mind of the young through their engagement with the community's agenda. This is because the older generation wants more participation from their successors, especially the young who live within the community as claimed by one of the youngest participants from the Portuguese community, Mr Lucas:

> Actually, we got to be responsible for this. I am the one to
> choose to take over or not. If I do not want to, I can tell my
> mom I do not want to but if I do not take over then sooner
> or later it will close (Mr Lucas, Portuguese Square, 14 April
> 2015).

While among the Malay Morten community, the older generation wants more participation from their successors, especially the young who live within the community which denotes the transmission of their legacy to the young as suggested by Mrs Hana:

> When we get older, we asked the young to do it. The kids
> who did not go anywhere and stay in the village. We asked
> them to hold posts in the community. Because we are all
> old. It is ok if they do not know how because we can teach
> them. As the last few days, I was the secretary for the
> welfare society. I took the post temporarily, and there
> comes one kid. She just came back to Melaka. Previously
> she worked at Kuala Lumpur. So we asked her to take the
> post (Mrs Hana, Morten Village, 17 March 2015).

The succession of the task was given to the young. Due to that, proper training and education at an early stage are vital as will be discussed below.

5.2.4 Training and education

As more exposure is given to the youth to take responsibility to handle and manage cultural heritage, they are also being exposed to any cultural-related events. For example, Mrs Priya always brought her children to the cultural-related events to expose them to knowledge about their heritage. As she claimed, "we try our best during our cultural activities ... I will encourage my daughter to take part in. I will encourage my children, the boys to wear *sarong"* (Mrs Priya, Chitty Settlement, 11 April 2015).

Not only that, but the young are also given opportunities to become involved in managing the family cultural heritage. As for Haji Nasir who preserves a living museum, most of his children are also informed and taking part in heritage preservation. He intended to expose his children to the family tradition and heritage as a way to prepare future successors.

> Because all my children and grandchildren know about it,
> they take part in, and when we were having discussions
> (with the tourists and family members), they came and
> listened. It was well handed down indirectly to them (Haji
> Nasir, Kampung Morten, 1st September 2014).

Moreover, the young are also being entrusted with educating and training their peers about their cultural heritage. This is an example from Mrs Melissa's family from the Portuguese community.

> Well, one of my friends and I are the oldest in the groups.
> We have been 7 years so now about the dance part; usually
> my mom does not come. See, one of my friends and I train
> the new students to dance and then every time we practise
> we are the ones who train them (Mr Lucas, Portuguese
> Square, 14 April 2015).

While some of the young ones who can commit to the CHM, some have other commitment and working in CHM on a part-time basis as will be discussed below.

5.2.5 Part-time engagement

As the young progress through their careers, being school and university students or working outside Melaka, their involvement with cultural

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heritage management tends to be on a part-time basis. This is illustrated by Miss Nethya's explanation of how some of her friends are still involved with the cultural dancing even though they work outside Melaka, "Occasionally when they come back from any holidays, and it so happens that we will have a show. They will get involved. However, I think previously we were more active because we have this Pongal Festival" (Miss Nethya, her house, 16 April 2015). Rather than becoming involved in cultural heritage management as a full-time responsibility, the young were more likely to engage with managing cultural heritage on a part-time basis. She added, "…and doing the cultural dancing is well your part-time job, or it's more like just umm it's my hobby" (Miss Nethya, her house, 16 April 2015).

Surprisingly, admitting that you are doing a part-time job managing the cultural heritage does not diminish a young person's status as it is regarded by the young as something important for the future. Although priority will be given to their career because of the necessity to earn a living, young people still believe that heritage preservation should be upheld as well. Thus, they do their best to balance both career and heritage.

> …and this job, which is important for your future. Yeah, of course, my priority will go to my job. Organising this thing is just when I am free. And so far. JKK, all their shows will be after working hours. At night. Or during the weekends. So it is quite convenient for me to join (Miss Nethya, her house, 16 April 2015).

5.2.6 Commitments

As this discussion is centred on youth engagement within cultural heritage management on a part-time basis, there are other commitments they are responsible for which need to be considered. Their paid jobs demand them to commit to specified working hours and hence, their participation in cultural heritage management is restricted. This is depicted by Mr Vineswaran's explanation, representing the Chitty community, "…but, erm my kids, not that they are not interested, but he has a job to do. He returned home late at night at 9 pm or 10 pm. So he has no time left to stay active like me" (Mr Vineswaran, Chitty Settlement, 30th August 2015).

Although some of the youth were originally involved with cultural heritage activities, as they become older and enter the job market to make a living, they have to choose a way for their life. From that point, they started to withdraw from cultural heritage activities and focus on their personal career growth as confessed by Miss Nethya: "But in terms of the involvement of the youngsters here. When I started dancing, I started dancing with the youngsters. The young ones. They are about my age. My brother's age. However, as they grow up, they stop" (Miss Nethya, her house, 16 April 2015).

Meanwhile, some responsible communities had to train more youngsters to be involved in cultural heritage activities. For example, an effort was made by Mr Lucas from Portuguese community and his mother in training and hiring youngsters to be involved in the traditional Portuguese dancing group, realising that working adults would find it harder to commit to the group, as Mr Lucas said; "Like some of them they went to Singapore and work so they can't carry on. That is why my mom keeps on recruiting more youngsters because when they all started working sometimes, it is very hard for them" (Mr Lucas, Portuguese Square, 14 April 2015).

However, according to Mr Lucas, not all are affected by their careers because cultural activities are usually held at night and sometimes workers involved in the activities can ask their employers for leave to participate in a special event. This dichotomy between career and passion for cultural heritage management is an ongoing dilemma faced by the youth. As people grow older and attain financial independence, they tend to choose to return to their community. Moreover, their realisation of the importance of their origins, identity and unique cultural heritage tradition make them passionate to be involved and to contribute to the community. Mr Fedrick says:

> However, when they grow older even though they are in another part of the world, they are not in the Portuguese settlement; their cultural identity becomes important in their life... It tells you who you are, your identity. It gives you a sense of… (Mr Fedrick, Portuguese Museum, 10th April 2015).

Suffice to say that it is a matter of time before the young start to switch their interest to the cultural preservation of their community's heritage. On another note, a dilemma between mouth to be fed and passion for managing

their heritage is what restrains the young from doing what they like. This leads to another problem which will further discussed below.

5.2.7 Moving

The trend of moving outside the community has become more prevalent for two reasons. The first is when there is no more space for the community to live within the specified area, and therefore, some have to move out. Sometimes when a family grows, and it can no longer house everyone in the family's home, some family members relocate out of the community area and live in neighbouring areas within Melaka. The second reason is to move outside Melaka for better life opportunities. This has changed how the community engages with their group. Mr James from Baba Nyonya community reveals this, "…they are not here. Mostly they go out. Most in Singapore. They are paid very well. Hope to come back. He cannot afford to pay that type of salary. But that is beside the point. We are talking about culture" (Mr James, Chinese Peranakan Association, 20th March 2015).

Moving outside Melaka for a better life may indicate the person's desire for better education, income and lifestyle. As for Mr James's sons, they moved outside Melaka for better economic opportunities; "Although we are a small minority in Melaka now. Provide for all our kids, we give them the best education. Then they went looking for a job anywhere. New York, Australia, New Zealand, Singapore" (Mr James, Chinese Peranakan Association, 20th March 2015). This has resulted in a dilemma for young people in deciding whether or not to get involved. Some of these youngsters are really interested in engagement with the community cultural heritage but are not able to because they live outside Melaka. Moreover, they have to prioritise their jobs over cultural heritage management. Living outside the community may weaken young people's desire to engage with community heritage. This seems true based on Mr Parvin's statement about his relative who stays outside Melaka, "I have siblings, one of them is not really into this. He just follows what he can follow. Maybe he lives outside in Kuala Lumpur. So for me, that depends on individual preferences. I cannot ask him to follow me" (Mr Parvin, Chitty Settlement, 8th April 2015).

Therefore, the trend of moving out of the community when you are younger and move back later on in older age has resulted in the situation where the only people left in a community are the older people. As

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commented by one of the youngest participants from Chitty community, Mr Lucas, "Before about two or three years ago there were a lot, but since then my friends move to Singapore, KL, so most of them stop, so we gather the younger ones. Yeah, all due to work" (Mr Lucas, Portuguese Square, 14 April 2015).

As more youth moving out of the Melaka WHC, this also resulted in lesser participation from the youth in CHM generally, and less commitment as a heritage successor specifically.

5.2.8 The conflict of interest

Ironically, despite the enthusiasm that some of the young people showed to be involved in cultural heritage preservation, a conflict exists between them and the older in terms of objectives and mission. For example, the old are inclining towards government's side, whereas the young, on the other hand, are more independent and show more initiative as portrayed by one of the Chitty community, Mr Mahesh among his community, "Well the young have their own agendas. They are not the same as us. We did what the authority wants" (Mr Mahesh, Chitty Settlement, 22 March 2015). There are also conflicts in terms of being productive in managing cultural heritage preservation. The young are eager with new ideas and activities, but the old just cannot cope with too many activities as mentioned by Miss Nethya from Chitty community, "I think. This one is my personal opinion. Because for the older generation, they do not do activities. So you do not expect anyone to join (from the old). Very few. Those under the Persatuan [Pinang Peranakan Association]" (Miss Nethya, her house, 16 April 2015). This has resulted in tension between the two groups as the expectations of young people concerning the community's activities are different from those of the old. Therefore, the young hope that the old will be more active and accept changes and improvements in how community heritage should be managed; "Because they have been practising, they listen and follow the concept. To what JKKN might have to keep us and the game on" (Miss Nethya, her house, 16 April 2015).

As for the old, they only yearn for respect, recognition and to be acknowledged as senior citizens and experienced people who have contributed a lot to the development of the community in general terms and

specifically to the cultural heritage as visualised by Haji Lokman, who is the former village headman for the Morten village before Haji Zaid:

> So I told one of the young groups that they have forgotten me. They have totally forgotten everything I did for the village. I used to present their certificates. I signed their applications to study further, but now they are clever, they totally forget me. Don't they think that hurts me? (Haji Zaid, 31 August 2014, Kampung Morten).

However, as for the young, they do not think the old should be respected just because of their age and experience while rejecting constructive ideas the young people might have for improvements as justified by Mr Fedrick from Portuguese community:

> The old people are a bit tough. Because they always say 'who was born first. They have got their style you know what I mean? However, if we have the power we do the project, we show them it benefits them. We benefit them, and they keep quiet already. However, when we throw in the idea they say cannot! Cannot! (Mr Fedrick, Portuguese Museum, 10th April 2015).

Suffice to say the problems between the two different age groups are a result of misunderstanding and lack of clear discussion and mutual agreement. Both groups need to sit and discuss the detail of each other's interests and aims and to find a way to meet both sets of needs in managing their cultural heritage.

5.2.9 Lack of engagement

Other commitments in their lives cause lack of engagement among the youth. Mostly, young people have their own careers and desire to further their education to meet job requirements motivated them to move outside Melaka. Leaving behind the old in the city. However, this does not mean that the young are disengaged. They still participate as the old people fund their activities, making it possible for them to organise events even outside Melaka as claimed by one of the Baba and Nyonya community, "Now, most youth already move to KL. Furthering their education. So there's not much left here. Because we fund them. One year we gave them five thousand, and

they have to run activities. What we want is a monthly report" (Mr Jason, Chinese Peranakan Association, 16th April 2015).

In the same way that the young do not engage due to external constraints, the old do not engage due to internal constraints. That is because as the old get older, they tend to become physically disabled due to the ageing process. This may prevent them from being actively involved with the community's activities as Mr James explained:

> Some are old. But the old ones do not come any more. Because of what. They need someone to bring them here. Their feet are no longer strong, and they cannot walk. Their eyes are not clear, either. They cannot drive. That is hard. So participants are like middle-aged people like 30 or over. Maybe forty. Sometimes fifty. And very rarely people in their sixties. The older they are, the less likely they are to join us. The young ones are also rare (Mr James, Chinese Peranakan Association, 20th March 2015).

However, that does not mean that young people lose the feeling of belonging to their home place, and some of them choose to return to their community when a job is available for them in Melaka. Said Mr Jason, "Some have come back. They work in Melaka. Maybe less than a hundred (registered and join the society)" (Mr Jason, Chinese Peranakan Association, 16th April 2015). The youth were also given opportunities to hold posts in organising and managing their heritage management as he further added, "Actually. Now one only (involved in the Peranakan Association). He is around 30 to 40" (Mr Jason, Chinese Peranakan Association, 16th April 2015).

Furthermore, the community has positive expectations over youth engagement, realising that their heritage is in danger, and more effort will be needed to preserve the cultural heritage. Even so, there is also worry over the generation gap between the old and the young as the old might hold a different vision from the young in terms of cultural heritage practice. For example, in terms of the ethnic language that is unique to the communities, the young prefer not to use it and let it die. The language will soon die if no one uses it. As discussed in Chapter Four, there are unique words which are only known to members of the ethnic communities and not known by

outside people. Hence, the old people in the community regard their language as something sacred.

In this research, the engagement of the youth is somewhat ambiguous; it might be defined as a new kind of engagement which could also include virtual participation as clarified by Mrs Priya, "…but the youngsters I know like my children, my nephew did. They posted a few things on Facebook regarding heritage issues" (Mrs Priya, Chitty Settlement, 11 April 2015). Indeed, when it comes to working alongside the authorities, the old perform better because of all the knowledge and experience they have in dealing with people.

> Some of them refuse to get involved in terms of heritage
> things. For example, the government said we have this
> Chitty cooking style. To show in an event. I think the
> youngsters' involvement is not so much la. Mostly comes
> from the older generation (Miss Nethya, her house, 16 April
> 2015).

It is evident that issues in youth engagement patterns are influenced by many factors such as economic (career opportunity and living expenses), social (family influence) and political (conflict of interest and different perspectives among the old).

5.3 Summary

The involvement of the community is explained by the engagement variations ranging from the lowest level of commitment to engagement up to the highest level of commitment to engagement. Essentially, the important criteria for what determines involvement from the lowest to the highest level are people's unity, understanding and ability to work in a bigger group. The greater a person's sense of unity, understanding of heritage meaning and values as well as his ability to work in a group, the higher is his involvement level. Similarly, the lower his sense of unity, understanding of heritage meaning and values as well as his ability to work in a group, the lower his involvement level is.
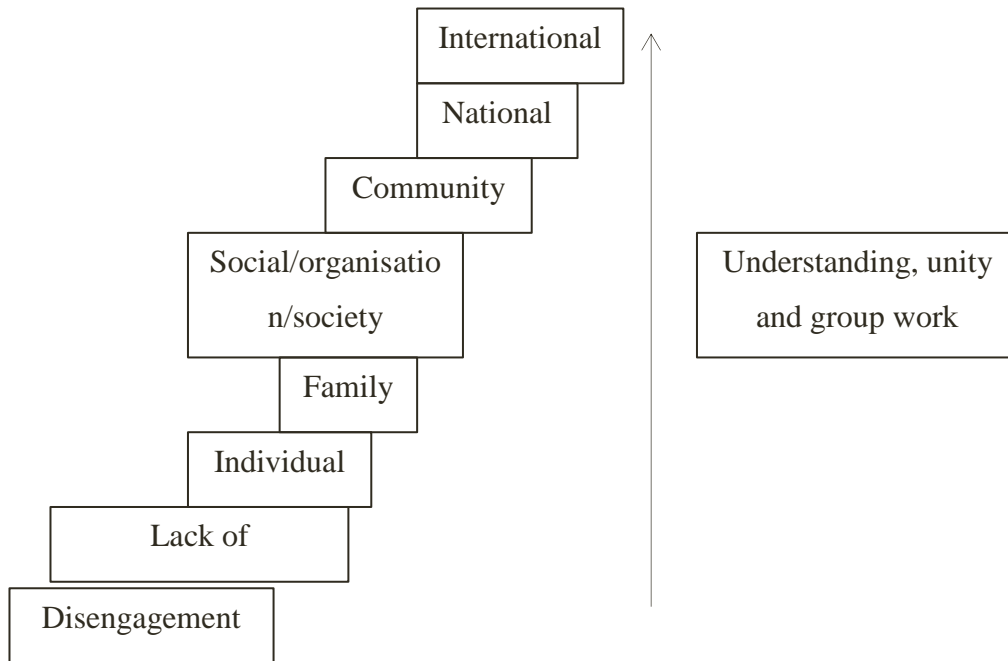
Figure 5.1: Levels of engagement (Fieldwork 2015)

Based on this study, lack of engagement was caused by the community's experience of living in a different cultural background. It may result from the mixed marriage of two distinct cultural backgrounds. As Malaysian society is highly patriarchal, it must follow the lifestyle of a father who may be a member of the ethnic group or other ethnic groups. Intra-community conflict is also one of the contributing factors to community disengagement. If people no longer feel part of the community, they withdraw from it. This concept is similar to the discussion in chapter two regarding the 'taken for granted involvement' which denotes the community feels less likely to become involved in its cultural heritage management. Based on this study, a conflict of interest that happens within the managerial ranks of heritage management has resulted in a lack of unity and understanding, leaving the community less likely to commit to the management. As for the family level, this was influenced by the fact that most family members grow up in the same environment and social background. As education, training and socialisation start at home, the community feels a sense of belonging and connection from sharing the same interests. If one family member is involved, other siblings would likely become involved as well, indicating the powerful influence of the family members. Sometimes, people also try to continue the legacy of the family

members who are actively preserving their family identity through cultural heritage.

As the community begins to form a bigger group of people who share a common interest in cultural heritage management, societies, organisations and associations are formed. They may consist of families as well as people outside families. They share a common interest, usually having shared heritage identities. These groups, societies and organisations were formed based on their mutual interest in preserving their cultural heritage identities. Such societies use social media as part of their engagement, whereby the same group of people who share the same interest in preserving their cultural heritage recognise the importance of information sharing and getting known by the outside world. People involved at the social media level of engagement are usually young people who use social media to learn about their cultural heritage traditions and have more contact with their people, community and heritage. At the same time, as compared to engagement groups, the social media group target people outside the community to inform them about the community and its culture. It is also a way to promote the community's cultural heritage, uniting members of the community wherever they live, as well as giving coverage of the events that take place.

Based on this study, the community level of engagement involves the work of the community as a whole. It entails the people who work for the community, represent the community and give back to the community. In this study, there are three types of community commitment: the "selective community", the "whole community" and the "chosen community". The "selective community" entails the person who represents the community as a whole, performing the cultural heritage tradition. This applied to the Chitty community which managed their own cultural heritage under the trust deed of the temple. A few people were selected to perform and represent the community in any events associated with cultural heritage activities. The second is the "whole community" that leads to each member of the community being given the same opportunity to be involved in cultural heritage management. This could also be applied to the Chitty community, which managed to collect heritage objects from each of the villagers to be kept in the museum. Everyone was given a chance to contribute. The establishment of the Chitty museum should be seen as the

collective work of the "whole community". Finally, the "chosen community" applies to the chosen individual because of their individual interest in preserving the cultural heritage or because of their unique identity in inheriting the traditions of their ancestor through a legacy. This applied to one of the Chitty men, who manages his living museum out of his interest in preserving his cultural heritage identity. Similarly, one of the Malay men also has a living museum. He managed the family museum because of his unique family lineage and his knowledge of the history of the village.

Finally, the highest level of community commitment is the national and international level, where people living outside the community came to the place to see and experience its unique cultural heritage tradition. This may involve national as well as international visitors. This entails the engagement of the same community which lives outside the setting (the community's settlement) and comes from all over the globe.

All in all, the study seeks to observe the level of involvement that took place within the community in this research. This identification of involvement, as well as the underlying reason causing the various levels of involvement, will help the community in particular as well as the policy makers and planners to understand the deeply rooted phenomena and issues of the specific community within the study.

The old are always regarded as the people who have the most knowledge and experience in heritage management as they have been around longer and better perceiving their heritage as compared to the young ones. However, it cannot be denied that the younger people's contribution to heritage management, especially in thinking of new and progressive ideas, might throw some light on the development of the community's cultural heritage management. As one person possesses in-depth knowledge and experience about the place, another person possesses enthusiasm, energy and new ideas that will trigger new ways of dealing with the community's heritage management.

In this chapter, therefore, we have seen how the community's understanding of heritage meaning and their response to changes have shaped the community's heritage management, which further brings out the community's variation in engagements. As the variations in engagements are identified, this poses questions to the community's attachment, which

will be identified through few indicators which will be discussed further in the following chapter.

CHAPTER SIX

ANALYSING PLACE ATTACHMENT

6.0 Introduction

The previous chapter discussed how the community's understanding and knowledge about heritage, levels and patterns of engagement shapes their heritage management. It is argued that community engagement is determined by how they attach themselves to heritage objects. This chapter seeks to answer objective four, which seek to understand the community's indicators of attachment, which are identified from an ethnographic study carried out by this researcher at the World Heritage City of Melaka. The discussion is centred around three indicators, which are physical, psychological and social. These three indicators determine how much the heritage object means to a person or community and how this influences them to get engaged in heritage management.

In this research, three indicators (physical, psychological and social) were used in identifying patterns of attachment among the local communities living within the World Heritage city of Melaka. The results showed different kinds of attachment which were identified by the participants, as shown in the following table (see Table 6.1).

Attachment Indicators	
Physical	history and origin, group affiliation, sense of place and economical attachment
Psychological	Belonging, identity, differences and pride
Social	Cultural, language and spiritual

Table 6.1 Attachment indicators (Fieldwork 2015)

6.1 Physical attachment

Physicality is one of the elements that make a place, in addition to geographic location, meaning and values. According to Gieryn (2000), attachment depends on the geography and architecture of the place, which suggests that the tangible aspects of heritage contribute to the various kinds of attachment people have. Physical attachment in this context refers to tangible aspects of heritage that people are attached to, such as buildings, landscape and heritage objects. Therefore, in this research, the various kind of attachment communities have with physical indicators is connected to the community's history and origin, sense of place, group affiliation and economic aspects.

6.1.1 History and origin

The study shows that most of the participants associate their physical indicators of attachment with their history and origin as can be seen from the Baba Nyonya community; which signify their attachment to the history of the place and how they perceive the buildings, landscape and the place as parts of their history and origin. Cross (2001) introduced the term biographical relationship, which means a relationship that is bonded through historical and familial relationships. It involves the process of the community being born in and living in the place. It is a kind of attachment that develops over time. Clearly, this attachment is built through a long relationship process. The longer people have lived in a particular environment, the stronger the attachment they have to it. The Baba Nyonya and Chitty groups place attachment through their history and origin as the most significant type of physical attachment, whereas it is less significant for the Malay and the Portuguese communities. From this research, history and origin indicators of attachment are portrayed in many forms. For example, according to Mr James, the Peranakan Association portrays a historical building which captured the sense of English colonial times, with strong elements of Baba and Nyonya heritage as he said, "This is a quiet place. We are reminiscent of English colonial time you know" (Mr James, Chinese Peranakan Association, 20th March 2015). This is because the Baba and Nyonya community lived through the colonialisation period of Dutch, Portuguese and British rule. The idea of being associated with the physical

indicators through historical records also signifies how the participants feel towards their ancestors' heritage objects, not only buildings but also the cultural practices of the past. These physical indicators, such as buildings represented all the artistic and aesthetic values that they learnt from the past and developed and interpreted in their everyday lives. At the Chinese Peranakan Association house, there were two walls within the house where it was originally two separate houses. The dividing wall was taken down, and the houses were merged into one long house.

> This is the second hall [house]. It should be placed in front. First hall. This is the second hall where they practised ancestor worship. The dead ancestors. This hall is for them. You have never seen it. Let me show you. This is the well. We have fresh water. You know. Water means life (Mr James, Chinese Peranakan Association, 20th March 2015).

Illustration 6.1: Ancestor worship (left side) and a well (right side), which was closed (Fieldwork 2015)

Not only does the building speak about history, but also of the origin of the place. It describes how the place looked during the early days. For example, Mr Jason affirmed that the house of the Baba and Nyonya was big, with a large garden, and facing the sea. The visualisation of history and origin indicated the richness of the old Baba and Nyonya ancestors living in Melaka; "There was a big house. Bungalow, big area, one house … facing the sea" (Mr Jason, Chinese Peranakan Association, 16th April 2015).

The indicators of attachment are clearly seen in the connection the participants have with past events that they tried to relate to themselves. Mr Jason claimed that his ancestors were making headlines in history books about Melaka in the past (see Illustration 6.2). This kind of attachment to history involves villagers' pride in their ancestors; "Actually, all my ancestors were written in this book. The Malacca story, if you read this." (Mr Jason, Chinese Peranakan Association, 16th April 2015).

Illustration 6.2: The Book of Malacca that talks about the proud history and origin of the Baba and Nyonya (Fieldwork 2015).

Through tracing their history back to its origins, people feel more attached to their heritage. Some of the communities have looked into their past, for example, the Baba and Nyonya and the Chitty community through archival research. The more they know of their ancestors, the greater their feeling of attachment to their ancestors' heritage. For example, Mr Jason disclosed that he had researched his ancestors' origin to confirm stories about the past.

So I went to the National Archive Library. I went there, you know. I researched this club (*Peranakan* Association). It was during the 100th year anniversary. Now it is already 115 years since its establishment. I could trace until to the descendent from China. I even went there. This is the cultural basket *Bakul Sia* that was used in that village in

China province. My cousin went there and wrote about it (Mr Jason, Chinese Peranakan Association, 16th April 2015).

That kind of attachment through history allows the community within the study to connect with their ancestors. It also connects them with the cultural heritage that the ancestors entrusted to them. They can trace the origin of their cultural practices that were mostly as a result of the mixture of two regions, namely Malaysia and China. It creates a sense of awareness of who they are, the reason for their cultural practices, and finally inculcates a love for their heritage tradition. This idea is in line with Cross (2001), who coined the term narrative relationship. This is a relationship that is learnt by a person about the place through stories, including myths, family histories, political accounts and fictional accounts. Hence, when the community knows why they are doing things in a particular way, they will be more likely to become attached to their heritage. For example, Uncle Ben acknowledges the traits the Baba and Nyonya community inherited from the mixed marriage between local Melakan and Chinese ancestors:

That is why you can see my grandmother, not pure Malay. You can see she is also not pure Chinese. You know, mixed. A little bit of Malay. I think because of dark features and bigger eyes (Uncle Ben, Malacca Florist, 17th April 2015).

Similarly, a member of the Chitty community also researched their history in order to understand their own origin better. The Chitty community had the second highest number of quotations, which mentioned physical indicators of attachment in terms of history and origin after the Baba and Nyonya. Mr Parvin, who is of Chitty origin, spoke of the efforts he made to research his community's origin, "…to check back my origin, I bought a book. Documents of Portuguese 1505–1511. To know what happened during that time. Because it was difficult to trust what people said. Then I also read the document of the Dutch, 1511" (Mr Parvin, Chitty Settlement, 8th April 2015).

Not only that, attachment through history and origin also defines the community's identity embedded within the landscape and culture that was left by past civilisations. For example, Mrs Melissa, who is from the Portuguese community, confirms how the history about the coming of the

Portuguese to Melaka has left a mark on the Portuguese people. "…two priests bought the land and located all the Portuguese people here because most of them are fishermen. So they bought the land here because it is closer to the sea" (Mrs Melissa, Portuguese Settlement, 8th April 2015).

It is worth noting that the communities in this study live within the settlement and learn about their heritage through history, and they learn about culture and heritage indirectly from their families. They live with it; they grow as the culture and heritage change over time. As time has moved on, the place where they live has been granted the status of the cultural heritage village. This situation affects what the place means to its residents now and then. For example, Mr Mahesh who is from the Chitty community describes the connection people had with the place in the past and have with it in the present and what the historical places meant to them; "There were no tourists here previously. No tourism. The people who went there (WHS) were among us all. We went there leisurely, and when it's time to go home, then we go home" (Mr Mahesh, Chitty Settlement, 22 March 2015). In those days, the place was for the community, it was not shared publicly with a larger audience. It was the community who went there, doing their daily business, and so on. Such memories are also connected to their sense of place. However, based on a previous study (Zakariya et al. 2015), the historical attachment was ascribed by the community within the study, but as time passed by, a new group of people emerge, and new meaning will be ascribed to the place through personal experience rather than history that shape the place. Thus it was suggested that an effort is needed to instil conservation awareness on the values of the place to accommodate the needs of locals specifically.

6.1.2 Sense of place

Another important aspect of physical indicators of attachment is the sense of place. As what has been defined in Chapter Two, the sense of place can be understood in broad terms as comprising a mixture of three components: emotion, behaviour and geographic locations (Mooney 2009; Gieryn 2000; Altman & Low 1992). In fact, Smith & Campbell (2016, 446), suggested that sense of place facilitates emotional authenticity due to its realness to the people which posed their reflection of connection of engagement or disengagement to the heritage sites. Meanwhile, Walsh (1992, 150) defined

place is a space which has always undergone a process that occur through time, which is, and never happens in static. Based on the study, the participants identified themselves with the physical indicators of attachment that signify their sense of place. In this research, the sense of place is shown through their acknowledgement of knowing about the place and their detailed description about the place, having resided in there a long time, and identifying the place as special and one to which they are attached which similar to Shamai (1991) and Orange (2011).

Their sense of place is demonstrated through the ability to map the area in their mind. It is a capacity to memorise and map the area as a result of having lived there for a long time. This virtual map in their minds survives even when the place changes over time. This is shown in the case of Mr James, who knows each house located around the Chinese Peranakan Association.

> Who stays in no 1, no 3 or no 5. Even numbers or those odd numbers. I know who the original owners are. I a did survey you know. Other houses, people bought them. Singapore people came and bought them all. We too keep lots of records. They remake the house, and it is owned by non-Baba Nyonya (Mr James, Chinese Peranakan Association, 20th March 2015).

This finding is consistent with those of Shamai (1991) who clarified that to see the result of a sense of place, and there is the need for long and deep experience of a place and preferably an involvement with the place. As put by Mooney (2009) and Altman & Low (1992), there exists an emotional and affective characterisation that defines a sense of place. This study further suggests that the traits of sensing the place are essentially influenced by the location where people were brought up as opposed to a place where they work and so on. Although historically the famous Jonker Walk and Heeren Street are always associated with the coming of the Baba and Nyonya and are where the rich Baba and Nonya live, other people, especially those who do not live in the area, do not feel this. This is true from Miss Michelle's comments about her feeling in sensing the place of her origin, "Bandar Hilir (Jonker Street and Heeren Street) also got a little bit, but for me, I am from Batu Berendam area" (Miss Michelle, Simply Fish Restaurant, 15 April 2015). Miss Michelle, who is from the Baba and

Nyonya community, admitted that she is attached to the place where she was born. Although some communities associate most strongly with the place where they were born, most of the communities within the study trace their sense of place to the area of their familial origin as a whole, not to where they live or where they were born.

It is interesting to note that changes and developments in the community's place as well as around the heritage city of Melaka affect the community's sense of place. These changes make the community confused, and they cannot keep pace with the new developments that change between past and present. It changes the community's memory and mental map of the old landscape as visualised by Miss Michelle, "I think it is going very fast. Sometimes if you don't go to the town for a while. Suddenly you go there, and you feel you are lost. Suddenly you come out 'Eh, and there is something here" (Miss Michelle, Simply Fish Restaurant, 15 April 2015). In their minds and memories, people see the old landscape as it used to be. Their ability to map the place was based on their memories so the community is unable to cope with the fast development that took place in front of their eyes. However, this ability to remember the past does not reflect the experience of the younger age group. This is because younger people do not live in the past where the older people live, though they are able to follow the historical record which was told by the older group.

As mentioned previously, when new development takes place, it changes how the community senses the place. They either cope well with the development and create a new map in their minds or keep on imagining the old landscape. Surprisingly, the community feels that changing the old landscape may change how they feel about the place and how visitors perceive the place as compared to how it was in the past. Mr Parvin said that when visitors came and visited the WHS which was changed from its original context and functions, the tourists saw it in a different light.

> I saw visitors come to see our heritage. What is the heritage that they wanted to see? They changed the river. Previously next to the river was a warehouse, Casa Del Rio. It was originally a place for storing timber, but now they destroy it. Nothing left. Empty. What do we see? Nothing (Mr Parvin, Chitty Settlement, 8th April 2015).

Past literature has suggested that as changes take place, external events or developments make it necessary for people to adapt their sense of place. Since place is a process, the community gives meaning to the changed place (Gustafson 2001, 13). Although particular communities within study feel a connection with specific places, for example, the Portuguese with the A Famosa; the Baba and Nyonya with Heeren Street and Jonker Walk; and the Morten villagers with Melaka city and the original Morten village; the Chitty don't feel this for any of the heritage attractions, and this reduces their sense of place. Moreover, there is a false or forced sense of place being imposed by the authority because the changes planned by the authority remove the memory that the community had towards the place. As Mr Parvin commented:

> The now Dataran Pahlawan is a memorial for the independence of Malaysia. Tunku Abdul Rahman came with the motor and the car. People came to see him celebrate the independence day of Malaysia and then finish. I remember at Coronation Park, Queen Elizabeth came. We all stand-up. Well, Queen Elizabeth. Everyone had to go there. Previously it was Coronation Park, not a garden (Mr Parvin, Chitty Settlement, 8th April 2015).

As for the Malays who live close to the WHS attraction and next to the river, the advantages of this location are clear. Haji Nasir metaphorically signifies his attachment toward the place in his claims regarding the Melaka River, which sits next to the Morten village:

> So first of all, we have Melaka River as it is a form of just like you're staying in the castle. Surrounded by soldiers. So, you feel more secure. No modern development can take place. And one more thing, it has been gazetted as part of Melaka heritage (Haji Nasir, Kampung Morten, 1st September 2014).

It is well known that development changes people's sense of place and eventually their attachment to the place. Most of the participants associate their sense of place by recalling all the memories they had of the place. The less the place changed from how they remembered it, the stronger their sense of place and attachment remained. This is proven by Mrs Hana's claims over her lost sense of place towards the current

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landscape context, "The one at the Bandar Hilir I feel it better during the old days. No shopping mall. We can see all the fields. We can see people were with each other on weekends on the field" (Mrs Hana, Morten Village, 17 March 2015).

This is true as supported by Said & Harun (n.d.) on the concept of field or locally known as *padang,* which has undergone many changes which led to the expulsion of the original field. As a consequence, it leads to the loss of identity and coherence. It also weakened place identity and bereaved the place meaning and place making. Ironically, the study shows that heritage items do not always represent the sense of place for one ethnic group alone. For example, A Famosa does not only represent the Portuguese community's sense of place due to its history and close association with the origin of the Portuguese in Melaka, but it also represents another community's sense of place, because members of that community grew up there and played with their friends there. Haji Lokman, who is from the Malay community, described his experience playing around St Paul Hill and the A Famosa during his childhood; "Up there were big stones. As big as my calf. Here (point to the researcher's picture). There was a graveyard there. So it has become *Keramat* (sacred). The Christians, they throw money, 10 or 20 cents. I saw it" (Haji Lokman, Kampung Morten, 18 March 2015).

Interestingly, the sense of place is strongly connected with the community's cultural values. This is supported by Mr Henry, who is a Portuguese man from Portugal who volunteered at the Portuguese Museum of Melaka. He disclosed that although he is far away from Portugal, hearing Portuguese people speaking his language and practise the same culture, he suddenly felt as though he was at home in Portugal; "If you are there, if you speak Portuguese, you feel like you are at home, and that's why it is so important to see from this village (Portuguese village)" (Mr Henry, Portuguese Settlement, 9th April 2015). In the same way, Mr Arthur claimed that having to converse in Portuguese language and dance the Portuguese way in Malaysia makes him feel as though he is in Portugal, "So when you are talking about the mix, talk about dances. It is to feel like you are in Portugal" (Mr Henry, Portuguese Settlement, 9th April 2015).

This finding supports the idea of Shamai (1991) that a sense of place necessitates a long and deep experience of the place and probably

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involvement. The longer the community has lived in the place, the deeper the experience they have of the place and eventually, the better they are attached to the place. What is surprising is that this does not apply to the place that forms the community's group identity. Taking one example from the Baba and Nyonya community, one does not need to have been born and lived in Jonker Walk to feel the sense of place because the community still feels their sense of place through the formation of "group identity" which they trace from their ethnic origins. This raises questions about the formation of group affiliation, which is the subject of the next section.

6.1.3 Group affiliation

It is worth examining the communities associated with their physical attachment to group affiliation. Among all of the communities within the study, none of the Malays mentioned the physical indicator of group affiliation. This can be explained by the fact that the majority of the post-colonial heritage at the WHS of Melaka is not significantly affiliated with the Malays as compared with the other ethnic groups as stated by Jusoh & Hamid (2015, 300) due to the destruction of the Malay heritage during Portuguese, Dutch and British. As far as group affiliation is concerned, it means the participants connect themselves with something as part of their group. Hence, "something" in this context of physical indicators is related to tangible objects such as landscape and buildings. From this study, the participants connect with the landscapes and buildings and these form part of the community's identity. For example, Mrs Najwa claimed that everyone in her community relates closely to the Baba Nyonya house and the shop houses in Melaka which were originally owned by the Baba Nyonyas. This view sets the community apart from the other ethnic groups, "Things like that, the building. That is the only thing left for us. The rest looks like the Chinese and Malay heritage" (Mrs Najwa, Infasha Maju Restaurant, Bukit Katil, 7th April 2016).

Other than buildings, the participants also connect with the heritage landscape that forms part of their identities. For example, Mr Jason claimed that the name of the road Tun Tan Cheng Lock is more than just a road name because it was named after his cousin's grandfather who contributed to the promotion of Chinese rights and social welfare in Malaya, "Heeren Street. Tun Tan Cheng Lock is my grandfather. My cousin's grandfather."

(Mr Jason, Chinese Peranakan Association, 16th April 2015). Ironically, there are two divisions of the Baba and Nyonya community, one which traces their origin back to famous and rich business people and one which originated from the common people. Miss Michelle regarded herself as someone who is a typical Baba Nyonya, who did not inhabit the famous heritage places such as the Heeren Street or Jonker Walk areas. Both places were inhabited only by the wealthy and famous Baba during that time, whereas, the less wealthy Baba Nyonya community populated the Bukit Rambai and Batu Berendam.

> Baba Nyonya family are from the Jonker Street area and Heeren Street. It is where all the rich people reside, and Bukit Rambai is just like we all normal Batu Berendam. It is all in Melaka place that we can find Baba Nyonya community (Miss Michelle, Simply Fish Restaurant, 15 April 2015).

This suggests a division of people's social life. This situation indicates that the landscape and buildings which were prescribed under the WHS favour the "rich heritage". However, it does not deny the fact that the middle-class Baba and Nyonya community also have a sense of connection towards the place as it represents the identity of the Baba Nyonya a whole. This is proved by Miss Michelle, who sees the rich Baba and Nyonya heritage that is mostly represented in the Bandar Hilir as a good thing. This division shows suppression of the middle-class identity of the community within the study, suggesting that heritage management and conservation only target the heritage of the rich rather than the heritage of the middle and lower classes. She further added, "That is very good to see the rich Baba Nyonya. Last time when I went there when I was like university time, I was so impressed with the building and all inside" (Miss Michelle, Simply Fish Restaurant, 15 April 2015).

Similarly, Mrs Najwa and Uncle Ben also think buildings played a major role in connecting them to their community's identities, with no regard to its social class. Uncle Ben affirmed that the unique Baba and Nyonya heritage is located at Heeren Street and Tun Tan Cheng Lock road because it was where their history began and where the Baba Nyonya community feels a sense of group affiliation.

> We, the peranakan, are known by our house. Have you seen the peranakan house? Have you been to the museum? If you want to see the house, you go there. Herren Street. Harren Street we call it Harren Street. Tun Tan Cheng Lock. They have got a lot of Nyonya houses (Mrs Najwa, Infasha Maju Restaurant, Bukit Katil, 7th April 2016).

Other than buildings and landscape, cultural values also seem to be something that the community connects with their identity. For example, the Portuguese community assumes that the Portuguese who live in Portugal are members of their family as they speak the same language and celebrate the same cultural events such as the Intrudu festival. Hence, having a similar festival and the same cultural traits give the community a sense of group affiliation. This is proved by Mr Fedrick's comments, "Like in Melaka we always celebrate Wednesday. This is part of the Intrudu festival because it is the same in Portugal" (Mr Fedrick, Portuguese Museum, 10th April 2015).

Finally, the most important part of group affiliation is connecting oneself with other members of the community. Once the connection is made, each person in the community will be regarded as family members, and this lessens the gap between each member of the group, resulting in less dispute and conflict. Quoting Miss Nethya, "Yeah. It is more like a family. So we do not usually talk about family to others. We call it the family thing. Because it is within the community. We are all family, right" (Miss Nethya, her house, 16 April 2015). This concept leads each member of the community to have relationships with other members, which are as intimate as within a family group, even though not all members of the community think the same way. These findings suggest the formation of the group identity through group affiliation. This is made possible through conformity and identification of group values that are shared by the various ethnic groups within the study. Moreover, most of the communities within the study live in their allocated settlements, making it easier for daily communication that brings them together. This finding is consistent with that of Gieryn (2000) who claimed that when the community lives in a compact area, in this case, a settlement which has been specifically allocated to them, daily interactions become easier and the community comes together and becomes engaged with the community heritage management.

6.1.4 Economic attachment

It is worth noting the economic aspect of the physical indicators of attachment. This is explained by Cross (2001) as a commodified relationship. The heritage place is regarded as an economic opportunity. The unique nature of the community's village, landscape and heritage values make the community a tourist attraction. For instance, the Malays mentioned economic aspects most often, and there was a significant gap between the Malays and the other ethnic groups. It is interesting to note that despite the strong attachment, the Baba and Nyonya community felt through their group affiliation and sense of place, history and origin, they felt no economic attachment to the place. Thus, it can be concluded that economic attachment had a lesser influence in this community's physical attachment as compared to other indicators of attachment.

Nonetheless, it is interesting to examine the features the community members associate with economic indicators of attachment. For example, Mr Mahesh from the Chitty community said he believes that when people recognise their community's unique features, outsiders will visit in order to learn about their place and culture. Eventually, the situation will promote the community's economic system; "To know the uniqueness of our people. The more we can stay here, we can make money here. They (the authority) can make money, so do we" (Mr Mahesh, Chitty Settlement, 22 March 2015).

Living near to the WHS allows them to improve their standard of living. For example, Tuan Haji Nasir claimed that as the development of the Malay Morten village is being carried out by the authorities to enhance the elements of heritage attraction, it encourages the villagers to do the same. As a result, the community which lives near the WHS took the opportunity to enhance their standard of living by getting involved in business activities.

> Indirectly, when the villagers took the opportunity to do small business, open up a stall and all, it improves their income. We have here at the corner of the village one stall selling noodles, coconut rice, baked tauhu and much more. There are quite famous nasi lemak here. Steamed coconut rice (Haji Nasir, Kampung Morten, 1st September 2014).

Young people too took the chance to improve their lives. This can be seen within the Malay communities. For example, according to Haji

Lokman, the young people who previously stayed in the village and did nothing started to offer services to visitors, such as providing transportation services as trishaw pullers. Other young people interviewed chose to get involved in the cultural heritage dancing club. This helps the younger members of the community who are not well-educated to improve their standard of living by generating an income which is enough to support themselves and their families.

> Praise to God, everyone has their success. Previously the young people are too shy to be a trishaw puller. Because of the income they generated was not so much, it was like 10 to 20 cents. However, nowadays, the most popular trishaw puller can get 300 MYR in a day. That young person, he has two (Haji Lokman, Kampung Morten, 18 March 2015).

It is not only foreign tourists who contribute to the community's economic well-being but also people from the surrounding areas. For example, members of nearby communities might want to experience a traditional heritage wedding, in which case the Malay Morten will arrange it according to the Malay Melaka traditions. Mrs Hana stated that the community's homestays organise all kinds of events. Not only that, but older members of the community are also able to enhance their standard of living. For example, Aunty Sarah, who is around her 60s, managed to maintain the house and arranged it into a living museum which people can come and visit. They can see all the artefacts preserved in her house. She has kept her old wedding dress, her grandparents' antique collections and collects heritage objects from other people's junk. Interestingly, she also made a small craft from cement which she moulded to look like old miniatures of Malay heritage objects). Aunty Sarah commented, "Last time when Najib came (Prime Minister) I gave him these souvenirs (miniatures). I made them from moulded cement. Each I sold for 10 MYR. Lots of people bought them. Almost sold out" (Aunty Sarah, Morten Village, 18 March 2015). (see Illustration 6.3).

Illustration 6.3: Some of the crafts made by Aunty Sarah which portrays the
traditional Malay cuisines prepared in a traditional case called bakul sia
(Fieldwork 2015-2016)

Aunty Sarah also donated some of her belongings to be kept on
public view in the Melaka Museum, as a way to educate people about the
culture of the Malays in Melaka. Aunty Sarah's is not the only house which
offers a living museum experience. According to the late village headman,
Haji Nasir earns income by opening Villa Sentosa to the public. Each day,
visitors from all over the world come to his house to understand life in a
traditional house, see the heritage objects within the house and most
importantly to experience traditional Malay culture: "He (the owner of the
Villa Sentosa) can even get more than 10 thousand a year due to visitors
coming here from all over the world" (Haji Nasir, Kampung Morten, 1st
September 2014).

Interestingly, when it comes to intangible cultural heritage, it is only
cultural dance performances which have allowed the community to improve
their lives. Despite the many lists of intangible heritage elements stated in
the convention for intangible cultural heritage such as oral traditions,
performing arts, rituals and festive events (UNESCO 2013). Other than their
interest in cultural dancing and their willingness to volunteer to perform, the
community also benefited from donations and sponsors, although the
dancing groups charged no fee. The money gained does not only help the
community members who volunteered to manage the cultural heritage

tradition, but also the children who volunteered. Mrs Melissa, who is a Portuguese, clarified the situation: "…because when we go to the show, they invited us. If I do one performance, the kids can get around 50 RM for doing the dancing" (Mrs Melissa, Portuguese Settlement, 8th April 2015).

It seems that the money given to the young is an encouragement to the children who are at the stage of learning to play instruments and dance, although they also follow the example set by the old. Traditional dancing is not only a way to generate income to help the poor villagers, but at the same time, it promotes the cultural aspects of the communities within the study.

This study shows that the greatest sense of economic attachment from the Malays because their community is located close to the riverside where tourists pass by. This allowed the villagers to offer services to the tourists passing through the village while visiting the community museums. The same is true for the Portuguese and the Chitty who manage their cultural dancing clubs and community museums in their settlements. Participation helps to improve the community's standard of living while at the same time helping the authority to manage the WHS attraction. Although this seems to be a win-win situation for both sets of people, it benefits the authority most as the heritage development planned by the authority sometimes violates the community's memory, heritage and sense of identity. This will be discussed further in the next chapter. All in all, in this study, it is evident that the physical indicators of attachment are signified through the community's history and origin, sense of place, group affiliation and economic benefits. Psychological aspects (rather than physical ones) also play a big role in enhancing the community's attachment to a place and these will be discussed in the next section.

6.2 Psychological attachment

It is important to consider the community's psychological attachment indicators. Physical aspects relate to the surface level of the community's association with their history and origin, sensing the place, their affiliation with members of the same ethnic group and economic contributions to their wellbeing. This section, however, discusses the emotional and sentimental connection that the community feels towards the heritage place (Mooney 2009). Individual experiences occur during childhood, adult life and at significant moments in a person's life (Altman & Low 1992). This study

seeks to find a link between the participants' perceptions and their behaviour. The results demonstrate that most of the participants associated indicators of psychological attachment with their pride, identity, belongingness and the feeling of being different.

6.2.1 Belongingness

A sense of belonging is a psychological element involving the feelings, beliefs and expectations that fit the group and has a place there, the feeling of group acceptance and the willingness to sacrifice for the group and is regarded as the energy for engagement (McMillan & Chavis 1986, 10). The highest comments relating to the sense of belongingness were significantly high among the Baba and Nyonya community, followed by the Portuguese, Chitty and the Malays. In this research, the concept of belongingness is a memory association centred around the person and the place. It is a form of acceptance towards certain things that form part of themselves. For example, Mr James from the Baba and Nyonya community associates his sense of belongingness with the people he has encountered since he was young, the individuals who share the same identity, culture and norms with him. Talking about such people who share the same origin as he makes him feel he belongs in the same group, especially when they speak to him about cultural experiences with which he can relate. In short, talking about a person who came from the same roots invokes his sense of belongingness as he visualised; "This is the book. Lee Kuan Yew's mother wrote this book. It is about the Baba and Nyonya's cooking… See, it is written by Mrs Lee Chin Kun and her daughter. She is a Nyonya. You know what I mean" (Mr James, Chinese Peranakan Association, 20th March 2015). From the excerpt, it is evident Mr James was trying to emphasise the shared cultural practices he had with the author of the book as most of the Baba and Nyonya community eat using their hands and enjoy shrimp paste, in contrast to the Chinese community who prefer to eat using chopsticks and detest shrimp paste. This feeling of belongingness will create emotional sentiments.

It is not only people and the culture that make individuals feel they belong, but also the particular feelings and memory that they have of the place. For example, Mr James from Baba and Nyonya community stressed that the house where he lived was originally flooded by the sea. Levelling the bank has meant that people can see Mahkota Parade which is a shopping

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mall. The frame of his house and the housing area where it was located was originally in the sea. The changing landscape of the Mahkota Parade makes himself feel a sense of belonging because he is part of the historical landscape that has changed in the past.

> That was previously a sea. But they levelled the bank towards that Straits of Melaka sea. The sea is just behind my house. If you see the location of Mahkota Parade now, you should know it was previously a sea. That is why we belong in Melaka (Mr James, Chinese Peranakan Association, 20th March 2015).

The aspect of belongingness also makes the community remember and ponder upon their memories which are associated with specific historical events as described by Mr James; "In the evening there were people playing football. When the ship stops, we always saw people playing football. We saw the football at the Taman Pahlawan" (Mr James, Chinese Peranakan Association, 20th March 2015).

Not only the Baba Nyonya but also the Chitty community feel psychologically attached through their sense of belongingness. The feeling is portrayed in their firm belief in the trust deed. The trust deed holds the community together and gives a sense of belonging as long as they are Chitties. This is clearly expressed by Miss Nethya who is a Chitty and told that only the community knows how the trust deed should be implemented in daily life; "…So what holds us together. For Chitty, we have a constitution. It is called the trust deed" (Miss Nethya, her house, 16 April 2015). Each community member regards other members as part of themselves and treats them as one family. Having a community which is connected by similar traits makes them feel they belong. This is shown by Miss Nethya who claimed that bad things spoken about her community would make her feel bad.

As the sense of belongingness indicates a feeling of being in a group, it also indicates the privileges that are enjoyed by a person who belongs to that group. The same is true for the Portuguese, for example, Mr Lucas who feels special about being born and living within the Portuguese community.

> Actually to be a Portuguese in Malaysia is like something special although maybe there exists only one type of community here. Because if you were to find in Pinang, in

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other countries in Malaysia, other states in Malaysia, I do not think you can (Mr Lucas, Portuguese Square, 14 April 2015).

The roots of the original descendants of the Portuguese in Malaysia were in Melaka, as understood by Mr Lucas. However, although some of them have moved from the original Portuguese settlement to other places in Melaka, the identification with the community continues, as affirmed by Mr Arthur; "Then we shifted. We went to the other side. Coming closer to this side, you know. But there are still some of us left somewhere in Melaka Raya. There is a village there also" (Mr Arthur, Portuguese Settlement, 9th April 2015).

The sense of having a similar culture shared by the members only makes them feel they belonged. These shared traits include cultural activities, language and the genetic inheritance of being born as a member of the Portuguese community. This is shown by Mr Arthur who speaks of his feelings when he performs the Portuguese cultural dance and talks in the Portuguese language; "…When I speak Portuguese and dance Portuguese and people wonder. They ask me you know. Sometimes I feel that I am from Portugal" (Mr Arthur, Portuguese Settlement, 9th April 2015). Once the community talks in Portuguese, dances the Portuguese cultural dance and mixes with similar groups, that invokes their feeling of being at home. By home, Mr Arthur means the original homeland of his ancestors which is Portugal. Although he lives in Melaka, his sense of living in Portugal is aroused by being surrounded by people of the same ethnic group who share the same worldview and perspectives. He further added, "If you dance or if you speak. There are no words. So it is as if I am near. I feel at home even when I am not. Even when I am in another place where the people are from the same roots" (Mr Arthur, Portuguese Settlement, 9th April 2015).

However, the essential elements of attachment through belongingness are not associated with the Portuguese in Portugal, but through being a Melakan Portuguese. The Melakan Portuguese are the people who have assimilated elements from the Malays and other ethnic groups in Melaka. Hence, the feeling of belonging is most significantly associated with the Portuguese of Melaka rather than the Portuguese of Portugal because the participants were brought up in Melaka.

They want to be the Portuguese from Melaka. That is what I am saying. They were born here. They have links here.

> They have the family, they have all the family, the kids.
> You know they want that way. To belong to this place. We
> want that way. We are not Portuguese from Portugal. We
> are Portuguese from Melaka (Mr Fedrick, Portuguese
> Museum, 10th April 2015).

Their feeling of belongingness invokes their desire to maintain and safeguard the heritage place as if they are protecting the continuity of their race. Suffice to say, they do it for themselves. This links with the next point which relates to the pride an individual have in their community's heritage that has had an impact on Malaysia as a nation and Melaka as a state, recognised internationally through its listing as a World Heritage Site.

6.2.2 Pride

The psychological attachment indicators are further signified through the community's sense of pride. Pride is an emotion that has been linked to behaviour that benefits itself because it maintains an increased sense of worth. It also provides social benefits that trigger action that benefits the organisation (Bagozzi et al. 2018, 274). In this context, it is the feeling of pleasure the community has when it has achieved something great for Melaka specifically and Malaysia in general. This pleasure and satisfaction come through their feeling of pride that many people know their community's heritage. This is exemplified by the Baba Nyonya community who feel pride in being known historically as the traders who populated the Melaka River streets. For example, Mr James takes pride in the origins of the Baba Nyonya, who are rich in culture.

> This is Lee Kuan Yew's mother (author of Baba Nyonya
> cooking book). He (Lee Kuan Yew) is number one in
> Singapore. He is now 91 years old. So one of 'us'. 'We' are,
> I mean, 'we' are proud of our culture, you know (Mr James,
> Chinese Peranakan Association, 20th March 2015).

> Although the Baba Nyonya no longer live in the place, their feelings

associated with the site and how it marked the birth of their ethnic group are what makes them proud. Eventually, these feelings prompt them to learn more about their culture. This cultural exploration entails a kind of attachment, either directly (group activities) or indirectly (individual

practice). This is exposed by Miss Nethya who is from the Chitty community.

> Actually, nobody inspires me to get involved but the uniqueness of my culture that makes me proud of it and makes me want to learn more. I believe there is a lot more for me to learn from my culture. A lot more that I do not know (Miss Nethya, her house, 16 April 2015).

Clearly, the psychological attachment indicator that signifies the sense of pride comes from the community's intention to learn about their culture through their involvement with cultural heritage activities. From there, they develop pride in their heritage identity. Miss Nethya realised she is special after she joined the Chitty Cultural dance, "Probably because what we are doing now in dance and everything. It makes me like 'Come on, I am very special. I should be proud of myself'" (Miss Nethya, her house, 16 April 2015).

The sense of pride often arose after they joined the cultural heritage activities organised by the community or groups within the community. The feeling of pride encourages people to share their feelings. For example, Mr Parvin confessed that he felt a sense of satisfaction when he shared his knowledge about his community to the public. "For me, that is the purest satisfaction. I present to the public who is the Chitty community, and my explanation was based on current Chitty practices. Who we are. That is my satisfaction" (Mr Parvin, Chitty Settlement, 8th April 2015). The sense of pride develops from the sense that although there are a lot of places to be visited within Malaysia, most of the tourists from all around the world come to see their cultural heritage at Melaka. This is shown by Tuan Haji Nasir from the Malay community who has a living museum which is open for public visits. "Sometimes we feel a bit proud too, in the sense that when they have the option to travel in any part of Malaysia, they choose to come to Melaka as the last state to visit" (Haji Nasir, Kampung Morten, 1st September 2014).

The sense of pride is often triggered by their feeling of being different from the rest of the communities, the feeling of being a special community which enjoys the privilege of a past which can never be replaced. This will be further discussed in the next section.

6.2.3 Difference

The highest sense of being different was shown among the Baba Nyonya, followed by the Portuguese, Chitty and finally the Malays with no such comments. It is worth noting that the Malays are among the majority population in Malaysia (Clark 2013). The Malay language is widely spoken by all ethnic groups and has become the national language of Malaysia. This explains why there are no comments from the Malays regarding their feeling of being different as they do not have this feeling. This attachment indicator is the feeling people have towards themselves as a unique community with unique characteristics. These groups can easily identify a person who has lied about his identity as being one of the ethnic groups within the study. For example, Mr James stated that many other people tried to fake their identity as being Baba Nyonya just to sell their products.

> They want to claim they are Nyonya. Nyonya's desserts here and there. However, it is not even authentic. One Chinese lady is wearing 'sarong', and immediately they call her Nyonya. However, us, we are used to eating Nyonya traditional cuisine and we knew the difference" (Mr James, Chinese Peranakan Association, 20th March 2015).

Community members themselves can only identify the authentic traditional community's cuisine. However, it is difficult to explain to other people the difference between the real Baba Nyonya communities as compared to others who try to adopt this identity. The community can only detect the deceit through an investigation of their lifestyle. Mr James explains how hard it is for him to differentiate the real Baba Nyonya categorically.

> You claim to be a Nyonya. However, you are not. Your grandmother wears a sarong. Does not mean she is Nyonya. We narrate the spicy foods. From Indonesia. The Chinese do not eat spicy foods. However, we are a mixture of Chinese, eventually became Nyonya. Baba eats chillies more than the Malays. In my school, during the old days, I challenged all the Malay teachers to eat chillies. I eat three at once (Mr James, Chinese Peranakan Association, 20th March 2015).

The need to define the uniqueness of their community is fostered by the current trend of heritage commodification which has led greedy heritage

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entreprneurs to duplicate the original heritage of the community within the study. According to Mr James claims, it is hard to identify the differences between real Baba Nyonya communities based on physical (and especially facial) appearance, but Miss Michelle feels she can differentiate based on language used, and the name used as they retain most of the old Baba Nyonya names from the past: "Alternatively, we can identify them based on their names. Because like for the ladies, the name behind is Miss Michelle is a typical Nyonya. However, some Chinese also have this Kim. It is all the typical Nyonya name" (Miss Michelle, Simply Fish Restaurant, 15 April 2015).

According to Miss Michelle, other real Baba Nyonya enthusiasts love to share their authentic cultural heritage and try to transform it into a good business, although heritage tourism commodification can lead to bad consequences (Geismar 2015, 77). It is understood that, rather than allowing the greedy entrepreneur to exploit cultural business of the community, it is worth to allow the community who belong to the culture itself reap the benefit from WHS designation.

The differences are sometimes very subtle. Therefore it is suggested that only the community members who live within their communities will understand the "code" which has been established for years. Although it is not widely discussed publicly by many, the code is silently read and acknowledged by people who live in their community. This is proved by Mr Fedrick from the Portuguese community, "Because only the Portuguese will know the Portuguese culture. You know. So the member must be a Portuguese community in Melaka knows the culture who lives here" (Mr Fedrick, Portuguese Museum, 10th April 2015). This idea is supported by Nagel (2016, 154) who confirmed that the formation of ethnic identity is closely associated with the issue of boundaries whereby it determines the members of the ethnic groups. It also defines which ethnic groups are available for individual identification at a particular time and place. Although it creates integration among group members, it also provides a clear barrier and boundary from people of other ethnicities outside the group. The communities have a strong sense of their differences which separate them from other similar ethnic groups which share some of their traits. According to Phinney (1990, 504), this is associated with the feeling of exclusion, contrast and separateness from other group members in the

country. This kind of feeling gives a strong sense of identity, which will be explored further in the next section.

6.2.4 Identity

Identity is referred by Deaux (1993, 4) as social categories in which individual claims membership as well as the personal meaning associated with those categories. In this context, it is a sense of self that makes a person a unique individual who differs from other individuals. As discussed previously, the feeling of difference sets the community apart from others and makes them unique as supported by Phinney (1997,165) that ethnic identity is an important predictor for self-esteem. For example, Miss Nethya who comes from the Chitty community believes her identity is what makes her different from other people: "I think that would be my identity" (Miss Nethya, her house, 16 April 2015). The psychological indicators of attachment are signified in the community's identity when they recognise and value the unique features that set them apart from other ethnic groups. This feeling is exemplified by Miss Nethya, "…the uniqueness of my culture that makes me proud and makes me want to learn more. I believe there is a lot more for me to learn from my culture. There is a lot that I do not know" (Miss Nethya, her house, 16 April 2015).

The feeling of having to defend the unique identity of her community makes her stay in the community dancing group while most of her friends left the group after pursuing careers. However, young people often face an identity crisis and feel confused as to which identity they should associate with and which groups they fit into. For example, Miss Nethya who is from Chitty community, explained that when she was younger, she was confused about her identity as her mother is a Baba Nyonya, while her father is a Chitty.

> Because at home, we speak Malay. However, Malay is
> different. So when I go to school, I do not feel I belong
> there. Probably Indians, you know. I do not speak Tamil.
> However, I have an Indian name. So they sort of isolate me
> (Miss Nethya, her house, 16 April 2015).

This is a form of identity confusion, which prevented her from feeling a sense of attachment. Her two different identities set her apart from her friends who are mostly either Malays, Chinese or Indian. People always

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confused Miss Nethya with Indian groups although she does not know how to speak Indian due to her Chitty origin. Since the Indians refused to befriend her due to the language barrier, she associated with the Nyonyas instead who understood her better as they face a similar dilemma. The Nyonyas too were considered part of the Chinese family but cannot speak the Chinese language, and therefore face discrimination by the Chinese themselves; "So my friends in high school are Nyonyas. My close friends, Nyonyas. Others are Chinese and Malay also. However, the close ones. I am more comfortable with the Nyonyas" (Miss Nethya, her house, 16 April 2015).

This excerpt demonstrates discrimination faced by the communities within the study which leads them to mingle among their own group only. However, Roberts et al. (1999, 301) contested that once a person is connected to their ethnic identity, they are negatively connected to loneliness and depression. Instead, it helps their coping ability, mastery, self-esteem and optimism which are portrayed among adolescent. Indeed, this is true as suggested by Miss Nethya as when she was mature enough to acknowledge her identities, she started to realise the importance of identity in forming one's individuality. Even though they are of mixed race and are associated with one ethnic group or another, they always choose something that they are attached to. For example, although the Melakan Portuguese people are closely associated with the Portuguese in Portugal, they refuse to take on that identity as they regard themselves as being more Melaka Portuguese than Portugal Portuguese. They choose to define their identities and refuse to let others define them. These kinds of feeling indicate that the communities are attached to their identities and are more ready to get involved in any cultural heritage activities to promote their culture as they no longer feel confused.

Having said that, the psychological indicators of attachment have interconnected elements that form the community's attachment, which was expressed through their sense of belongingness. It is felt through the community's affirmation, identification and association of their identity and belongingness towards people and place. The elements of pride entail the community's feeling of pleasure from having someone or something to which they are attached achieved something great. This is exemplified through the community's identification of the heritage sites, people and

culture that glorifies their sense of pride. Having this sense of pride leads the community to feel different, linking the formation of their own identities with their community's lifestyle, cultural practices and identities. Their sense of uniqueness makes them feel special and helps with their identity formation. Almost all of the communities within the study assumed they are unique entities and set apart from others. This will be discussed in relation to the barriers and challenges the community needs to face in order to engage effectively with other communities. However, for the individual, it is important in inculcating the feeling of love for one's identity, place and culture, although it can also be associated with exclusionism and separatism between each ethnic group residing in Melaka. An individual's strong sense of identity will prompt a strong attachment and finally, an engagement within the community.

However, there is the need for a greater form of attachment by which the four communities under study are able to acknowledge differences and uniqueness in other communities and encourage engagement at both an intra- and inter-community level. This can be defined as the community's social attachment and will be discussed below.

6.3 Social attachment

As far as social attachment is concerned, this study considers socio-cultural origin where social norms and ideologies influence people's attachment to the place (Altman & Low 1992). It is suggested by Hidalgo & Hernández (2001) that social attachment is greater than physical attachment and other demographic backgrounds related to attachment in bringing the community together. However, it does not explain the elements of social attachment that bring together the community or how the community feels towards the elements of social attachment. Therefore, this research further extends the concept by classifying the three elements identified by the participants. They are language, cultural and spiritual aspects.

6.3.1 Language

Language forms part of a human's social growth. It is developed through social interaction, whereby people talk and share meaningful information about each other. As for heritage language, it is important for strengthening ethnic and cultural identity to enhance the positive sense of self, especially for the younger generation (Borland 2005, 6). In this research, the

community can easily associate their identities with the cultural heritage practices among them because they speak every day as they socialise with each other. Not only can they identify themselves through their language, but the people of Melaka can also recognise ethnic traits through their language. This kind of identification through language makes them attached to the language aspect of their community. This can be shown by Mr Jason, who is a Baba and speaks the Baba and Nyonya language, the most important characteristic of the Baba and Nyonya identity; "Haa the way we talk. That is already our identity. Baba Nyonya says *Lu* (you) *Gua* (I/me). *Pasar* (market), we call *Paser*" (Mr Jason, Chinese Peranakan Association, 16th April 2015). The language attachment is rooted in the history of the community itself which came from two different nations. In the case of the Baba and Nyonya communities, one came from Indonesia/Melaka, and one came from China. As the two groups could not communicate with each other, they developed their code of language that was transferred to the first generation of Baba and Nyonya children. Mr Jason added, "In the beginning, when Chinese men met locals. They do not know what to say. However, in the end, the Baba eat more chilli than the Malay you know" (Mr Jason, Chinese Peranakan Association, 16th April 2015).

Ancient literature and poetry written by the Baba Nyonya community of the past is technically in a Malay language but with a Baba Nyonya twist and new words not used by the Malays. The poems were centred around themes such as praise or cynical advice. For example, Mr Jason who is from the Baba and Nyonya community, explains about the compilation of old poems composed by his grandparents (see Illustration 6.4).

> Actually, you know. Poets have many types, it can praise people, it can aim to tease people and so on. It has structures and themes. Hence if the other person cannot answer the poet, he is lost. You can look at the handwriting and the language used. This is an old spelling (Mr Jason, Chinese Peranakan Association, 16th April 2015).
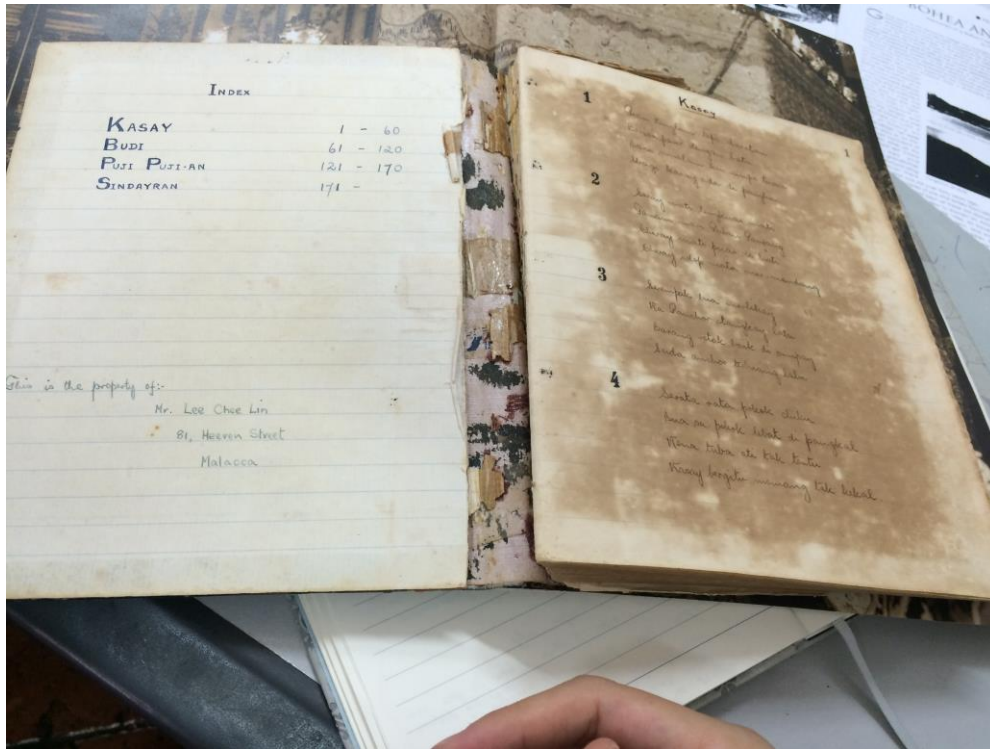
Illustration 6.4: Old literature written by Mr James's grandparents
(Fieldwork 2015)

However, the language does not look old as the community within the study widely practises it. This idea was confirmed by Mrs Priya, who is from the Chitty community. Although the community is progressing towards modernity and is well educated, the Baba Nyonya language is still practised by some of the older people but rarely practised among the youngsters, as mentioned by one of the participants, namely Mr James from the Baba Nyonya community, "We still practise though we are educated, but we still practise our language" (Mr James, Chinese Peranakan Association, 20th March 2015). As attachment implies, it invokes the community's desire to protect their language. Although the use of the language has been seen as irrelevant to the wider community, it is useful and meaningful to the communities within the study. For example, Mr Parvin explains how confusion can arise over language between different communities, "It is not the same with current Malay language. Like the word 'piring' (saucer), we say 'pinggan' (plates)" (Mr Parvin, Chitty Settlement, 8th April 2015).

That language was originally learnt from their first ancestors and has been preserved until today. The language could be ancient and not the same as the current language used by the Portuguese people in Portugal. Mrs Melissa from the Portuguese community says: "Haa this is hereditary, we

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learnt from our ancestors. So it was handed down from generation to generation. Now it is already over 500 years old. It is preserved" (Mrs Melissa, Portuguese Settlement, 8th April 2015). The community associates their social attachment indicators with their language, and this seems justified as Mrs Melissa explains that culture and language are important as they form part of their identity as exemplified by Mrs Melissa, "Our culture and our language are important. If Jawa people does not speak Jawa, then it is finished. For me, language is important. My grandfather and my husband, they both spoke the Portuguese language at home" (Mrs Melissa, Portuguese Settlement, 8th April 2015).

Despite all the significance of language indicators in the community's attachment, it cannot deny the threat of language shift problems due to the demographic declination, interlingua distance, dialect diversity, writing system, mass media and universal cultures. Although Ethnic language should encourage community's attachment, with less young people to practice ethnic language due to pursuing education and job, less commitment was given to preserving the community's ethnic language. As a result, ethnic language practice does not support the ICH practices among the communities, which further affect their attachments (Bakar, Osman, Bachok & Ibrahim 2014a). All in all, language is a criterion that forms part of the social indicator of attachment. It defines people, gives meaning and provides an identity for the communities within the study. Not only that, but it also contributes to the formation of the community's culture, which will be further discussed below.

6.3.2 Cultural aspects

Language is one of the elements that define culture. In fact, it also acts as instruments of culture (Yatim 2009, 8). However, its definition is pervasive and not limited to a specific time or place. It changes, it is borrowed, blended, rediscovered and reinterpreted through the construction of culture, people reinventing the past and inventing the future (Nagel 2016, 162). Based on the research, participants associated their attachment with their culture, which is bound by the enculturation of their identities from the past to present. This is because, as people build social relationships through daily interaction and shared cultural processes with other people, resulting in the making of emotional meaning, where shared cultural activities increase

attachment to one's community. The highest association to cultural aspects were among the Baba Nyonya, followed by the Chitty, Portuguese and Malays. In this study, the community learns from their ancestors about their past and continues to uphold the culture and tradition. The continuation of the culture from the past indicates their sense of attachment to their ancestors' culture and tradition and their desire to treasure it.

The attachment towards their cultural aspects explains their involvement with cultural activities, whether they are traditionally practised by the communities or are organised by the communities. The incorporation of the old and traditional Baba and Nyonya cultural heritage in their daily lives and events indicates how they have attached their heritage. For example, one member of the Baba and Nyonya community implemented the adoption of Baba and Nyonya traditions at wedding ceremonies. "This is Clarence, my youngest sister (showing photo in her phone). I have four sisters, and this is her wedding ceremony. This is a lantern and she is donning a crossover bun on her head as the Malays did" (Mr Jason, Chinese *Peranakan* Association, 16th April 2015). The attachment is further signified by the implementation of activities to promote and celebrate their ethnic culture. An example of this is the Baba and Nyonya communities which actively promote their culture through the Baba Nyonya theatre entitled *Secupak tak Boleh Jadi segantang*. The title explains people's fate which is predetermined and cannot be changed. The Baba and Nyonya lifestyle provide the basis for all the stories.

Attachment to cultural heritage is further shown in their knowledge about intangible cultural heritage such as the old and traditional cooking ingredients that were used. For example, Mr Jason mentioned about the *keluak* fruits that were used in the Baba Nyonya cooking.

 This is the *keluak* fruit (Showing picture). It has a thick outer skin. It looks like a nutmeg. This one has dried out. It has been around for too long. Empty inside and cannot be used. I just keep it here so that when people ask what the *keluak* fruit looks like I will show them. It was used for Baba Nyonya's cooking. Previously it was soaked with ashes and water in it. We still have it nowadays, still, have it in the markets. It originally came from Indonesia. If you wanted to eat it, you slashed it with billhook but be careful

not to crush it all. Enough for you to scoop it out with a spoon and it looks like this (Mr Jason, Chinese *Peranakan* Association, 16th April 2015)..

Most importantly, the community signifies their attachment to the intangible aspects of cultural heritage. For example, for Uncle Ben, people are very attached to the traditional songs of the Baba Nyonya and these songs and dances can be recognised by Malaysians in general as something that represents Melakan culture as a whole and this makes him very proud: "Our heritage is, first of all, the 'dondang sayang' song (now inscribed by UNESCO under intangible heritage list on 2018 to belong to the four communities within studies). The sound of the song, people can easily identify that with Melaka" (Uncle Ben, Malacca Florist, 17th April 2015). Once the participants feel a sense of attachment to the cultural aspects of their heritage, they will eventually get involved with it. For example, Miss Nethya is involved with the cultural dance of the Chitty communities: "I mean Yeah. Because I love it. So I am involved" (Miss Nethya, her house, 16 April 2015). It is safe to say that this kind of cultural attachment encourages the communities' desire to become involved in cultural heritage management through shared cultural and heritage identities. Their involvement is a kind of manifestation of their attachment towards the cultural aspects of their heritage. The involvement in cultural heritage management includes museum exhibitions and cultural dancing. "For me, I get satisfaction, I show to people who are the Chitty people. I explained based on what is happening nowadays. That is where my satisfaction came from" (Miss Nethya, her house, 16 April 2015).

Their attachment is based on their knowledge of their roots. The intangible aspects of cultural heritage seem more subtle than the tangible aspects and therefore require more attention. Tangible heritage can be easily held, seen and touched, so people can easily recognise it. However, people cannot easily touch, see or physically feel the presence of intangible aspects of heritage unless they are delivered, practised and communicated by the community. Thus, it is community members who need to practise, feel and demonstrate the presence of intangible heritage in their daily lives. This is beautifully explained by one of the Chitty community, Mr Parvin:

We have to take care of our cultural tradition (intangible) because when we die, we will leave aside our tradition.

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However, the temple (tangible), it stays even when we die. There will be other people who will use and take care of it. However, that tradition (intangible), it is something within us, something that we do every day (Mr Parvin, Chitty Settlement, 8th April 2015).

The excerpt clearly shows that communities are more connected to the things they do every day rather than the objects and buildings they own and use. This phenomenon has been explained by Howard (2003, 9), who stated that in heritage concepts, the built environment or material culture does not echo with the community's concern because they feel more for the things they do every day rather than what they own. Howe & Logan (2002) stressed that most Asian cultural heritage is moulded by philosophies and religious systems which emphasise intangible aspects rather than tangible aspects and the built environment is usually not integral to their memories of the past. This is true of communities which associate the heritage place with the myths and legends which are seen as significant to local people only. This makes them realise how close their cultural heritage is to themselves. This kind of feeling invokes their sense of wanting to do more for their own community's heritage. This is shown by Mr Arthur who confessed that he loves dancing the Portuguese cultural dance. That was the starting point which made him want to be involved and to do more for his cultural heritage, suggesting his attachment: "We love dancing. We used to organise an event during a festival. The Fest of St. Peter, St. John and all that stuff. We will have a dancing scene. However, it is like we want to do more" (Mr Arthur, Portuguese Settlement, 9th April 2015).

This kind of attachment towards cultural aspects brings people of the same community together as they can easily identify themselves with the culture of the performers. In this case, Mr Arthur. It also indicates Mr Arthur's success in bringing people together by their united feeling of attachment towards their culture. They feel that if other people from different communities adopt their culture, they will lose their identity. Past research was concerned over the intangible cultural heritage of the local is of less significance to the locals which indicates local do not notice what is actually happening to their culture due to the commodification and cultural appropriation and how the local were exploited for financial gains (Rodzi et al. 2013). However, this research identified how the locals draw closer

examples from the elements of intangible cultural heritage such as cultural dances, performance, literature and so on. "But we will be happy if they are Portuguese. You know why? Because it is our culture. If anybody dances our culture. That is it; we will not have a culture anymore" (Mr Arthur, Portuguese Settlement, 9th April 2015).

Hence it is evident that the enculturation process developed the communities' identities from past to present. It entails a shared socio-cultural process by which they learn from their ancestors. The feeling was expressed through the communities' cultural practices, where they identify with the tangible and intangible aspects of heritage.

6.3.3 Spiritual aspects

As the cultural aspects of attachment are significant for people's shared values, customs and beliefs, spiritual attachment is focused on the community's inner sense of attachment that is guided by their beliefs. (Relph 1983) supported the idea that ritual, myths and symbols help in strengthening the attachment to place and bind people to a place. In a broader context, it links people to religion and culture through shared symbols associated with the place, values and beliefs (Altman & Low 1992). It is not necessarily understood as merely a representation of an object but also an experience that is felt through the sense that is embodied through the socio-cultural process of a human. In addition, Cross (2001) made clear the differences between the religious and the spiritual. He described spiritual relationships as founded on the emotional and intangible bond that is intuitive as it is simply felt rather than created. Not only that, but it is also described as a profound sense of belongingness, which is less tangible. On the other hand, religion is based on the ideological relationship bonded through moral ethics. It is a conscious value and beliefs about how a human should relate to physical things. Thus, an ideological relationship is something that is chosen. It develops through religious or spiritual teaching. An example of spiritual attachment in this research is that Mr Jason claimed that his ancestors' house had given meaning to him and his family members since it has become a memorial stop for them to come and pray for their ancestors' spirits. The place has become intrinsically valuable to himself and his family members only. The belief on the place is not only populated by the visible entity but also invisible and unknown entity is common

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among the Malaysians (Wiryomartono 2013, 259) as contested by one of the participants:

> This is my old ancestors' house. It was passed from earlier
> generations. All lives here. They have a memorial here. So
> when the day for praying for the ancestors' spirits came,
> they all came to offer prayers. They organise a prayer for
> the dead here (Mr Jason, Chinese *Peranakan* Association,
> 16th April 2015).

Mr Jason explains how he attached his spiritual belief to the physical aspects of the old traditional house of the Peranakan Association.

The feeling of attachment to one's spiritual journey and places has led the community to respect and care for other spiritual places and traditions too. For example, the Chitty community is essentially Hinduism. What binds them together is their treaty, called the trust deed of the temple. Through that treaty, people are to live their life according to the trust deed's regulation. The obligation that binds the Chitty community to uphold the trust deed possibly explains the relatively large number of comments concerning religious attachment. Miss Nethya explained that the treaty binds the community together, "So what holds us together? For the Chitty, we have our constitution. It is called trust deed" (Miss Nethya, her house, 16 April 2015). There are also rites and rituals that are important to Chitty community practices.

The example shown by Miss Nethya rejected Bakar et al. (2012) on the idea that religious ritual clubs in Melaka are usually occupied by the older age group. This is an exemption on the case of Chitty cultural community who are bound by the trust deed. One is regarded as Hinduism as long as they are connected to the trust deed disregard of their age groups as mentioned by Miss Nethya; "That is the ritual for that. Which only the Chitty practise. 'Other Indian' by here I mean, Chinese married to other Indians. They do not practise this. This is from what I see" (Miss Nethya, her house, 16 April 2015).

The Chitty community's strong attachment towards their beliefs means one can only be regarded as a member of the Chitty community if one adopts Chitty beliefs. The community holds strong beliefs, and every individual has to abide by the rituals prescribed by the community. When asked, Mr Parvin from the Chitty community also stressed that the only

place that he is attached to is the community temple. This indicates how the community values their beliefs that are associated with the representation of the Chitty temple.

> Yes, there is one left. It is the temple. If you see at the Tukang Emas Road which is now Harmony Road. Do you know the Kampung Keling Mosque? It is next to that mosque. An Indian temple. The one painted white. It is a one-way road…" (Mr Parvin, Chitty Settlement, 8th April 2015).

> All in all, the spiritual aspects of social attachment are concerned with people's conscious values and beliefs, sometimes related to physical things and places. It is about how the heritage place; heritage objects and heritage buildings affect the spiritual beliefs that individuals learn from respecting and appreciating their ancestors' spirits. It should also be noted that spiritual beliefs are passed down through the socialisation and enculturation processes. Other communities of different faiths often respect the heritage places, objects and buildings of the past, viewing them as sacred places. This feeling of respect for sacred places further encourages the community to protect these places.

6.4 Summary

This study extends the work of other scholars (Gieryn 2000; Shamai 1991; Cross 2001; Hidalgo & Hernandez 2001) regarding how the community is attached to a place through physical, psychological and social factors, which further encourages an engagement towards the place. Most of the earlier literature has discussed the surface level of conceptual aspects of place attachment, but this research has further researched the elements by which the community associates with physical, social and psychological aspects. A summary of attachment across all ethnic groups shows that the highest was among the Baba community across all three indicators of attachment, namely physical, psychological and social attachment. Over all the groups, there are significantly more mentions of physical attachment as compared to the psychological or social attachment. Physical attachment may include the types of attachment a community feels towards buildings and landscapes, in other words, an attachment towards the tangible aspects of heritage. On the other hand, psychological and social types of attachment relate to intangible

aspects of heritage such as cultural heritage performances, old literature, and so on.

In this research context, it is argued that people feel a sense of attachment to heritage places, influenced by the geography and architectural aspects of the place. These are embedded within an individual's experience of the place during childhood, adult life and at significant moments or events during their life as well as their historical experiences through socio-cultural processes. This sense of attachment will further secure one's cultural norm, identities and willingness to protect the place. As the sense of place triggers one's emotional and behavioural response, one feels willing to engage with the place. It is important for the researcher to identify people's sense of place and understand the level of their sense of place in order to comprehend their level of engagement towards the place. Understanding these three indicators of attachment is crucial in identifying how the community can commit to engage in heritage management. If the elements of the indicators of attachment are not carefully examined, it will prevent the community from getting engaged with heritage management. Chapter Seven will highlight problems that may hinder the community from getting engaged with heritage management. Despite the elements of attachment discussed above, there are a number of bigger threats that make attachment somewhat questionable. Group divisions and separation, different worldviews, developmental problems, maintenance problems, generation gap, minority issues, conflicting tourism values, power struggles, social problems, political issues and also support problems all complicate the issue. These factors will be discussed thoroughly in the next chapter.

CHAPTER SEVEN

ANALYSING PROBLEMS IN COMMUNITY-LED MANAGEMENT

7.0 Introduction

Having established the forms of attachment the community has in Chapter Six; we can now move on to consider how elements such as group divisions, structural conflict, maintenance, power struggles and so on could pose a risk to their attachment and engagement as presented in research objective five. This chapter attempts to explain the need for close inspection of problems within community management. It inspects the underlying problems and challenges the communities to have within their management systems.

7.1 The problems

Based on this research, the study demonstrates a number of elements that challenge the smooth running of community heritage. Among the problems identified are; development, followed by different worldviews, group divisions, structural conflict, maintenance, political values, generation gap, minority issues, tourism values, equality, support and power struggles.. These problems will all be considered individually.

7.1.1 Development

Development is part of modernisation. As a place is modernised, it entails development. The interrelation between these two parameters haunts the communities within the study, as one cannot be achieved without the other. Although the community yearns for modernisation, it does not necessarily yearn for development. It is feared that the modern trend of development will lead the community to forget its roots as it does not recognise and respect the importance of cultural aspects (Mohammad et al. 2013),

eventually eroded one's sense of place (Walsh 1992, 148). A study on Malay cultural heritage practitioners in Melaka found that modernisation has impacted the local economy, environment and social cohesiveness (Jusoh et al. 2015). As for this study, the changes that have been made in the landscape and buildings have had an impact on the communities within the study in many ways.

Result shows, development is of the highest concern to all the communities living there. Regarding development that has taken place at the community's village and the WHS of Melaka, Miss Michelle from Baba Nyonya community regarded the development taking place at the WHS as moving too fast and going too far. She refers to St Paul Hill which is located at the Bandar Hilir next to the A Famosa which was previously on the riverside, but the authority widened the land through an embankment and built Dataran Pahlawan which is a shopping mall.

> Last time it is a sea. If you see the St Paul Hill from there is all sea. So it is very different from now. For me, I do not like the Dataran Pahlawan thing. Because it is too commercialised. They should just leave it as it was. They do too much on the development from there but other than that it should be ok (Miss Michelle, Simply Fish Restaurant, 15 April 2015).

She also mentioned the construction of the Hard Rock Café in the middle of the WHS of Melaka. The development is perceived as something carried out by the highest power of authority, that is beyond the control of individuals and that involved no consultation with the community. This is supported by previous research on the challenges of public participation in heritage site conservation which identified weak participation of the locals as they had little opportunity to share their views and little right to object to what was proposed by the authority (Dian & Abdullah 2013). In addition, the changes carried out by the development alter the place to a more commercialised area and this makes local people reluctant to visit the heritage sites.

Mr Parvin commented a lot on the physical development surrounding their settlement and how these developments affect the community. Furthermore, the Chitty community is highly attached to the place where their temple stands, their lives being regulated by the trust deed

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of the temple. Nobody could move the community to another settlement due to development as the Chitties are so attached to the temple in their village (Relph 1983; Altman & Low 1992). Mr Parvin's interview scripts prove this; "Before the buildings rise, they ask if they can move this settlement. However, we cannot. Why? Because of the temple. We want to be close to the temple. Meaning, this village will stay here" (Mr Parvin, Chitty Settlement, 8th April 2015).

Although strong conservation practice is observed within the core zone area, for example, within the UNESCO WHS site, no building could be constructed which was more than five storeys high in order to maintain the heritage landscape and not to overshadow the heritage buildings. Unfortunately, the community's settlement was not given any specific protection, leaving the developers free to construct buildings as high as possible thereby disrupting the cultural villages. Mr Parvin highlighted a number of results of development that affected the community's landscape, for example, noise and flooding. However, he seems to take a neutral stand on the issue and asked the villagers to try to accommodate the situation.

> However, for me, I think it was because of other factors. We cannot blame the contractors. I told them (the villagers) we should blame ourselves. We should see what we did wrong. They should see our reservoir; the pump did not work and how can we manage to pump the flood waters? We have to investigate why it happened then we can say something about it (Mr Parvin, Chitty Settlement, 8th April 2015).

Mr Parvin is determined in questioning the inscription of the community's settlement as cultural heritage village as part of the authority agenda to be listed by UNESCO, even though protective measures for the communities were not being carried out properly. This can be seen from the uncontrolled development that took place near the village areas. With the construction of Hard Rock café within the core zone, it became obvious that the authority would not take effective measures to protect the local community. Mr Parvin described:

> They put us (four ethnics villages) in just to get that (UNESCO inscription). However, it was not Melaka who got the most. We got the Inscription because of

Georgetown. If you go to Georgetown, you can see a lot of
(heritage places). However, there was not much in Melaka.
You can see the Hard Rock Café. Even in the Core Zone,
you can build a Hard Rock Café. How? That was wrong
(Mr Parvin, Chitty Settlement, 8th April 2015).

As a consequence, continuous development without strong protective measures will ruin the old buildings. Removing historical buildings from the historic city will threaten the status of Melaka as a UNESCO WHS and also reduce the significance of the city for the communities. This phenomenon is expressed by Mohamed et al. (2008) as the ruin of the authenticity of heritage items due to the new design of townships. As development dictates modernisation, it should dictate a continuation from the past to the present. Although some old buildings have been demolished, for example, The Mansion, which was first owned by the *peranaka*n Chinese at the Tay Boon Seng in Klebang, Melaka (Koh 2016), conserving and maintaining them to fit the current context is more appropriate, as recommended by Mr Parvin.

If we proceed with development, with the modern
landscape, what will happen to the old buildings? What will
happen to us? What will happen to our heritage? Gone.
Eventually, there is nothing left. All that is left is the
heritage that we learnt and heard from mouth to mouth and
experienced people (experts), nothing else. They should
maintain what can be maintained and if they cannot and
change it into something (make use of it) (Mr Parvin, Chitty
Settlement, 8th April 2015).

It is argued that the problems create a disconnection between members of the community and their own heritage, which will later on affect their identity and engagement. As can be seen from the interview session, Mr Parvin also stressed the concept of expert knowledge (second-hand knowledge) and local knowledge (first-hand knowledge) about heritage. First-hand knowledge is the privilege of the local people, whereas second-hand knowledge is gathered from archaeological work. Due to that, he suggested that the modern landscape should not define heritage preservation. In fact, modernisation has to be shaped by the heritage landscape that has been part of the environment for hundreds of years. This

context, therefore, enables the community and others to trace back the continuation of the past to present with no missing links. Although it was also suggested in the past literature regarding proper adaptive reuse on the old residential quarter of Melaka City which emphasise on the conservation needs to accommodate the historicity, flexibility of the host community's social and economic needs (Chua & Deguchi 2010), however, as the current development trend dictates, there will be a missing link and a sense of detachment from the value of local community heritage. This trend is seen from the culture of giving contracts to foreign developers who have no or little knowledge about the values of the local heritage held by the community. Said Mr Parvin, "You go to Jonker Street. What happened? You see at Heeren Street. Who bought the buildings? All are Singaporean" (Mr Parvin, Chitty Settlement, 8th April 2015).

This situation means there is a potential for the heritage centre to become a highly commercialised business area as a result of progression from UNESCO inscription values to heritage tourism. The values of the heritage buildings rise, and this encourages the locals to sell shop houses and town houses off to the highest bidder (Kaur 2017). Although it was reported up to 600 shophouses and townhouses at the core zone of Historic city of Melaka during 2008 (Melaka Historical City Council 2008), the numbers will be increasingly sold off to the bidder if there is no proper regulation imposed. This is also supported by Mr Parvin's statement:

> However, they sell it off. Because people want to buy it.
> Now for them, it is not that the house is important. Money
> is important. One house they can sell it off for up to 3
> million. How could they refuse? Even if they die, they will
> never get that amount of money. Lots of Singaporeans built
> hotels there. You can see how many hotels are there (Mr
> Parvin, Chitty Settlement, 8th April 2015).

Mr Parvin also commented that development would ruin the community heritage landscape. Although technically the owner has a right over their land, it is argued that proper management laws should be enacted to protect the neighbouring villages near the WHS especially relating to the culture of selling off property to foreign bidder for commercial purposes which later on detach their attachment towards the place. Again, the connection the Chitty community has with the trust deed of the temple and

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their feeling of being attached to their religious sites makes the preservation of the religious heritage site vital for that ethnic group. This is clarified in Chapter Six which revealed that the strongest social indicators of spiritual attachment are among the Chitty community based on the frequency of relevant quotations. This questions the community's values over the prescription of the WHS. The village is located outside the core zone in an area which is called the buffer zone. This makes the locals think there is a standard of values imposed by the authority. In other words, the presence of the local community heritage does not seem to have much impact on the authorities, which do not see from the same perspective as the local people. This idea is expressed by Mydland & Grahn (2012) as the criteria for value assessment as defined by national authorities that do not seem to play a vital role in the local heritage field. Cultural heritage should be developed, managed and conserved based on community values, not the authority's values. It is clear that emphasis should be placed on the importance of local values rather than authority values as the community's sense of self and identity is felt most at the local level. This is as important as aiming at the national and international levels (Smith et al. 2003).

> Meaning, the red building and the Jonker Walk, those are all within the core zone but after that area is this village. It is called a buffer zone. It means the values are less significant than those at the core zone. However, in the core zone area, they can't do anything towards the buildings here. They have enactments that protect the buildings there. Unfortunately, although this is also a historical building, the surrounding location is not in that zone and did not bring any impact to certain people (Mr Vineswaran, Chitty Settlement, 30th August 2015.

When a modern landscape shapes the heritage landscape without consulting the local people who live in the nearby areas, the local community will eventually become detached from the management plan as it changes rather than maintains the heritage landscape. The community cannot cope with these changes as the development is too rapid.

Again, as with almost all the participants across the various ethnicities, development is associated with physical changes. Historically, the establishment of the Malay Morten village is a consequence of

development that took place in Jawa village, since the community needed to move out of the area and founded Morten village. The community had to move out of the area to allow development and modernisation. However, this is not surprising as the rapid development that took place within the city was not targeted at the community but for the benefit of rich visitors who can afford luxury spending which local villagers cannot, as explained by Haji Nasir:

> It is good and bad for development. Like the bad, now the high-rise building such as the Swiss Garden Hotel. It has two blocks made for luxury apartments. But when it comes to the luxury apartments, how many of us Bumiputera can afford that? (Haji Nasir, Kampung Morten, 1ˢᵗ September 2014).

The development that took place provides benefit to non-Malays rather than Malays. As a result, the Malays are afraid that they will lose their privileged status as Bumiputera. The Malay village is located next to the tallest buildings constructed by the developer (see Illustration 7.1 below).

Illustration 7.1: Tall buildings sit next to Morten village, which is only separated by the Melaka river (Fieldwork 2016)

> …because previously, there was a complaint when development takes place in the case of pollution. The sound of construction workers knocking the pillars. The wind blows all the dust, and that makes pollution. Maybe this one is the last project after this (Haji Nasir, Kampung Morten, 1ˢᵗ September 2014).

Some of the developers are being greedy in developing the area without considering the rights of the local people who live nearby. However, what is more, important is the authority's role in anticipating the development that took place within Melaka WHC. With that, it is suggested that the authority and developers should make use of the old buildings rather than knocking them down and constructing new ones. Uncontrolled development allowed foreign developers and buyers to gradually take charge of Melaka's identity.

> So they are busy developing and utilising. So now it is still going on the high rise. What was the apartment, The Wave? That is all coming up. So, mostly, the highest (bidders) are Singaporean. Because what they pay here is about less than half Singaporean currency. For example, one house is about 500 thousand MYR. To Singapore, it is only about 200 thousand in SGD. Still cheaper than their place, right? (Haji Nasir, Kampung Morten, 1st September 2014).

Although some development is good, there should have been more measures in place to control development. This is because as bigger developers alter the place, it affects the livelihood of the locals who relied on the local economy, for example, local markets and local shops. Past research also has highlighted on the danger of overdevelopment towards the community as a study has been conducted on the Kampung Jawa community, which is a neighbour to Morten village. Results show that tourism development neglect the existence of the residents, which resulted in the loss of hope to protect and defend their properties and , communal activities and economic activities (Othman & Said 2010). Therefore, the authority should learn from the past to avoid the same things happen to Morten villagers. It is also supported by one of the Malay participants:

> So this is only my opinion, development is so fast, and at the same time, it affects the livelihood of the locals. Because there is always competition… Those shop houses and hotels have come to the point of saturation too. Because of too many shop houses and hotels. Room occupancy, which is normally on average 60–70 per cent has fallen to 55 per cent due to too many hotels to choose from (Haji Nasir, Kampung Morten, 1st September 2014).

There should have been careful examination and observation on the part of the authority to regulate the development that took place within the WHC. Development does not seem to be the main reason for foreign visitors coming to the WHC of Melaka. Rapid development has resulted in another problem, as portrayed by the Baba Nyonya community who moved out of the WHS due to its overpopulation and congestion especially after being inscribed under UNESCO WHS list as explained by Haji Nasir: "When development took place, they leave it. For example, the Chinese. …they go somewhere else. …they do not feel comfortable. So that leaves a negative perception towards the government activities. The community is disparaged" (Haji Nasir, Kampung Morten, 1st September 2014).

As village headman, Haji Zaid also monitors the building that is in progress in front of the Malay village. However, as he had no absolute power, the developers only paid compensation for their actions rather than halting development. This resulted in difficult conditions for the Malay community, including security problems. Some of the construction equipment fell from the constructed buildings and hit the villagers' properties. Upon negotiation, the only solution found was compensation and development continued.

Mrs Hana also agreed that the congested area of Melaka city affected the local people because they have to deal with it every day as they live in the area. This makes them uncomfortable, and the function of the place has changed through time. It had once been a place for them to unwind but had turned into a shopping place. However, according to her, the memories of the past remained exclusive to the older communities which had lived in the area before development. Shamai (1991) argued that the young would not feel the same way as the older people since the sense of attachment to a place requires a long and deep experience of that place and preferably involvement in the place. That is the privilege of older members of the community. It also suggests that development requires sacrifices, by letting go of some of the values close to the community within the study. Almost all of the Malay ethnic group disapproved of the uncontrolled physical development that was allowed by the authority. Despite local unwillingness, the buildings continued to rise ever higher.

Aunty Sarah said, "I told you I do not like it. A little bit of scared inside me. Because it looks like the Highland Tower, I told Dato' Ali to

make it half. It is 40 floors. Recently a rock fell off here" (Aunty Sarah, Morten Village, 18 March 2015). Meanwhile, Haji Zaid, the current leader of the Malay village, is still fighting for the community's rights and dealing with the never-ending negotiations between the authority and the community also. In addition, the However, Mr Arthur's description of the situation summarises the entire problem of development, "Because normally the leaders, they are more interested in the development of the country. And they do not think of minorities" (Mr Arthur, Portuguese Settlement, 9th April 2015).

This section has revealed a dangerous eco-political effect of development on the communities within the study as well as the status of the WHS, which is less likely to follow the guidelines prescribed by UNESCO. Moreover, it is clear that development should be highly based on the context of the host community, because one size does not fit all. Building reuse and any kinds of development should be based on the concerns and expectations of the historic area users according to how the users want it to be (Chua & Degushi 2011).

7.1.2 Different worldview

Worldview problems are those encountered when people view their cultural variances differently. Taking from Freud concept of worldview to indicate "view of the world" or "the philosophy of life which answers all of the most fundamental question of human existence" (Jr 2004, 4). This study understands worldview as a perspective from which participants view every issue in life. It is a personal vision of the issues that affect how a person addresses problems. Most past literature emphasises the problems and challenges in tangible heritage preservation (Dian & Abdullah 2013; Azlan & Bagul 2010; Mohamed et al. 2008), but this section extends to the intangible aspects of socio-psychological problems that complicate community heritage management and is generally less discussed. In this research, the community's worldview on cultural heritage management, largely dependent on age groups. Worldview varies between the older and the younger generation. In this research, problems arising from different worldviews are the most remarked upon after development problems.

The Chitty community made the most mention of different worldviews, often based on the age group. The older people uphold the

traditional methods of managing the heritage while the young opt for aggressive and proactive management that does not favour the old tradition of listening and being a passive follower. Mr Mahesh spoke of his concept of managing cultural heritage activities, "We do everything the government wants. We have a protocol. What we did is unique. But what about the young who did that? It is not the same! Their style is completely not the same as ours" (Mr Mahesh, Chitty Settlement, 22 March 2015).

The different worldviews of the future of heritage community management are what divides the young and old. Older people see the younger generation as being out of focus in abandoning the original heritage that they have inherited from the past. The older generation believes that the past heritage tradition should remain and be preserved as it is with no changes. While the old fight to retain the uniqueness of their cultural identity and practices, the young view the old as being too passive.

Meanwhile, the young believe it is more important to take measures to present their cultural heritage identity to outsiders, the old believe in maintaining the status quo. This leaves the younger people to get involved in cultural activities while the old continue to individually practise the traditions in their everyday life within their ethnic community. These different worldviews make it difficult for the two age groups to work harmoniously. This is proved by Miss Nethya who believes the tension between the two groups has made communication and action inefficient. The younger groups believe a rigorous effort should be made to promote the community's cultural heritage for it to be known by the outside world, which should involve liaison with the older people. However, the research indicates that a 'saturation point' is reached in community heritage management when the older people are no longer actively involved in heritage management due to their age, leaving the younger generation to maintain the heritage.

There seems to be less commitment from the younger people as well. This is shown by Mr Parvin who stressed that, due to different worldviews, there are different opinions on managing the heritage. To make a collective action, the same worldview is needed to allow successful heritage management. The community needs to choose which worldview should be followed in managing the heritage. However, holding a worldview without a strong passion or commitment is meaningless. Hence,

Mr Parvin who used to hold the post of chairperson of the Chitty Museum believes it was hard for him to make get a collective view about heritage management because people hold different views, thus conflicting with one another. He admits it is hard to change peoples' worldview, making them believe in collective action and accepting the implementation of the majority decision. "The most challenging ... most challenging part. That is hard to change for me, is their mind. Mentality" (Mr Parvin, Chitty Settlement, 8th April 2015).

Different worldviews were based on different perceptions of how collective action should operate within the management, there were also differences regarding financial gain. While some people work to manage heritage for the sake of the sustainability of the community heritage, others are more concerned with money-making. Although cultural heritage management could involve money-making, living the heritage for financial gain is out of the question for the community as a whole, because sustaining their heritage identity is their priority. Mr Parvin stressed that there are groups who try to direct the management towards economic gain, thus conflicting with the beliefs of Mr Parvin who was chairperson at that time.

> They are more concerned with financial gain. Well, for me, in my opinion, because I saw and heard lots of stories from government officials, it is hard for me to name them. It is confidential. However, for me, I do not look at that perspective. I do not care how much people want to pay me for my efforts (performing cultural performance and art), I will just do my work. If people wanted to pay me five thousand then so be it (Mr Parvin, Chitty Settlement, 8th April 2015)..

Hence, the different worldviews in managing community heritage could lead to less participation from the communities. Although each community was given the freedom to participate and make comments and suggestions on managing their heritage, transparency and honesty are valued by the management. They wanted decisions to be made by mutual agreement. As a result, those who cannot accept different opinions will be likely to face problems in managing the heritage. It is hard for the community leader to represent the voice of everyone within the community.

However, to be a good leader, he should be able to make a decision and stick to it in the belief that it is right for the whole community.

The conflict of different worldviews also extends to the structural administration of the community, for example within the Portuguese community which blames its leader for the development of the Portuguese square which was originally intended to become a sports field. Instead, the promise to create the sports field was never fulfilled, leaving the community feeling frustrated. Mr Arthur from the Portuguese community explained the dilemma:

> Actually, if you ask me. I think it is our leader's fault. By agreeing on this place already. You know this place used to be a football field. A place where we have the sport. Everyone was brought up in this place. However, suddenly you agreed with the project, you know. I think we are better off with the football field (Mr Arthur, Portuguese Settlement, 9th April 2015).

These problems resulted due to changes in leadership. Different agendas were planned under the new leadership, and issues from the past remained unresolved. Hence, it is suggested that there should be continuous communication from past leadership So that the new administration may learn from the past administration, and new and fresh ideas from the new administration can be adapted and assimilated. Mr Arthur stressed that some problems were the result of the community being afraid of new changes. When changes are proposed, the best thing to do is to work in close collaboration with the past leaders and carefully finish past projects. Successful management requires considerable social skills in dealing with other leaders, authorities and the communities.

7.1.3 Group divisions

Different worldviews often lead to group divisions, not only in the management of tangible and intangible cultural heritage but also in the management of the communities within the study..

As the communities within the study hold different worldviews of heritage management, they chose to spread their wings and establish a new management system. For example, Mr James from the Baba Nyonya community believed his group should have a broad mission to unite Baba

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Nyonya communities all over the world, whereas another group from the Baba and Nyonya community aimed simply to manage their cultural heritage performance club. The division of objectives leads to group separation. The separation resulted from different aims and missions as well as orientations. Some groups are orientated through different socio-economic backgrounds although Mr James claimed this should not separate the Baba Nyonya community even though different groups have different agendas in managing cultural heritage.

> I just remembered Mr Koh. The old man is it. He is in Bukit Rambai. Koh Kim Bok. Previously he is the president in Bukit Rambai ... because previously he wanted to open another group (other than the Chinese Peranakan Association). There is not much Baba Nyonya here, but we are (the Chinese Peranakan Association) comprises of rich people, living in the city of Melaka. However, I am not that rich. He is more on cultural dancing. We do not fight with each other. When his group has a function, we went there too (Mr Jason, Chinese Peranakan Association, 16th April 2015).

It is clear that the Baba Nyonya community in this research is divided into two main social classes, namely the middle class who live in the vicinity of Melaka city and a richer group which lives at the heart of Melaka city. Even though the two groups seem to be separated through mission and function, communication between them seems worthwhile. Although historically the rich Baba and Nyonya communities live at the heart of the city of Melaka, most of the participants interviewed came from the middle-class Baba Nyonya who live outside Melaka city, namely in the Bukit Rambai area, explained by Miss Michelle; "Oh I am not from there, I am not as rich as those. We are just a normal Baba Nyonya family" (Miss Michelle, Simply Fish Restaurant, 15 April 2015). The participants identified two different areas where the rich people live and where the middle-class Baba Nyonya community lives. This is a historical division, since only the rich Baba and Nyonya traders lived in the city of Melaka, near the trading port and the Melaka River. This indicates a separation in defining the heritage of the rich and poor. Most of the WHS attractions are located within the rich Baba Nyonya heritage areas at Heeren Street and

Jonker Walk. Uncle Ben explained the situation by describing the village and the city of the Baba Nyonya communities.

> The rich and famous places. That is the rich people (Baba Nyonya). That is a place for Singapore (bought by Singaporean or Baba Nyonya who moved to Singapore). Getting that house is hard. The long house. That is the rich Baba Nyonya house. If you want to see the Baba Nyonya who live in a village, you go to Bukit Rambai (Uncle Ben, Malacca Florist, 17th April 2015).

While the Baba Nyonya exhibit a social division within heritage management, which divides them into two groups, the Chitty's division has a more critical and personal cause. Mr Mahesh tried to explain how separation exists within the community itself, especially between the old and the new cultural groups in managing the cultural heritage. The group divisions are rooted in the community's inability to trust their leaders, and this affects the Chitty heritage management. Mr Parvin explained that the community is sceptical of how their leader represented them in public. It is a question of whether the leader represents himself or the communities. On one occasion, the communities were suspicious regarding financial management within the community's heritage management. As visitors were coming to see all the heritage items within the Chitty Museum, the community expected some money would be generated, and the leader was in charge of it. For example, Mr Parvin who used to be the leader for the Chitty community claimed that he did not keep all the money collected from the Museum funds or from any talk invitations he received: "I do not get anything. Now I am being interviewed by you. If you do not believe me, you go and see one of the villagers here, and ask how much I charged you for this interview session" (Mr Parvin, Chitty Settlement, 8th April 2015).

Although the leader was doing his job the right way, there was a lack of communication with the villagers and a lack of transparency over management and finance. This division not only created a lack of trust towards the leader, but it also resulted in the separation into two groups of community members to manage the cultural activities. Mr Parvin clearly explains this idea.

> Another group that I referred to is under the Welfare and Art Society. One family manages it. I do not want to

mention their names. I am not arrogant, but in my opinion, they do not really know a lot. They just do what they practise. For example, the Pongal festival, I do research, I do my way. What are the items we used for the Pongal Festival? Why do we use the ingredients, then I dare to talk and tell people about it, and I am more known by people because I am the chair leader for the museum itself. I do what the Chitty do. I know the history, and I can tell them about it, but they cannot (Mr Parvin, Chitty Settlement, 8th April 2015).

Another factor that leads to group divisions is the hope of making a bigger profit from heritage management. Some community members make a profit through cultural heritage events and some even refuse to participate in cultural heritage events organised by the authorities if they do not generate a reasonable amount of money. One of the interviewees from the Chitty community said, "I will just go with it. If they wanted to pay me 5 thousand, then five thousand it is. I will accept it" (Mr Parvin, Chitty Settlement, 8th April 2015). He does not participate based on how much the authorities or event organisers pay, but just because the cultural events reach out to a wider audience.

This situation worries some of the Portuguese community who fear it may be the trigger to divide the community. Mr Arthur identified two types of groups within the community, one which will stand up against the authority and the other which works with the authority. Working with the authority fits the community situation best, as the authority possesses all the resources. This suggests a submissive relationship towards the authority where the community has to wait and see whether anything good will be offered to them by the authority.

Hence, although it is good to see many communities engaging in community heritage through an involvement in cultural heritage management, both intangible (preserving the cultural dancing) and tangible (artefacts collection), this also seems to trigger deeper problems and divides communities through separation of different social classes and prejudice between members of different groups.

7.1.4 Structural conflict

Structural conflict suggests a deeper problem than group divisions. The highest number of comments about structural conflict is among the Chitty, followed by the Portuguese, with only a single quotation from the Malay community.

Structural conflict hinders the efficiency of the heritage management system and makes implementation more difficult when the voice of the leader is questioned. The mission and vision will be questioned and consequently ignored by communities who doubt their leaders. Bideau & Kilani's (2012) research on Melaka and Pinang historic city suggest that there were disputes between people of different ethnic backgrounds. In particular, this study suggests the problems were prevalent within individual ethnic communities rather than between different ethnic communities. Each ethnic group faces problems and conflicts within their community within their settlement only. For example, there were problems of structural conflict within the Chitty and the Portuguese communities. Mrs Priya from the Chitty community spoke of her husband who used to be one of the temple trustees and has now been alienated by his community, "But, since he was expelled four to five years ago. His mission for the community has stopped" (Mrs Priya, Chitty Settlement, 11 April 2015). Such situations occur due to lack of clear communication that leads to mistrust and the refusal of both sides to work together. This kind of behaviour was triggered by the community's inability to trust their leader.

> However, people refuse to agree on his decision. It is because of their mentality. When someone can give a good idea, or he has the potential to move further, they will feel jealous. They will think like, why? People will never know me; they will only know him (Mrs Priya, Chitty Settlement, 11 April 2015).

The situation worsened as the villagers refused to cooperate with their appointed leader and went behind his back. The problems seem to be rooted in the lack of trust, communication and understanding between the villagers and the leaders of the community, as illustrated by Mrs Priya's husband. As mentioned previously, the Chitty community is governed by the trust deed of the temple. Three people are appointed to take care of the temple and are entrusted to hold the key to the temple which houses all the

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temple possessions. However, due to a misunderstanding, her husband was expelled as a trustee. The key to the temple needed to be handed down to the committee, but the committee failed to follow the correct bureaucratic procedures, due to her husband refused to hand over the key. Mrs Priya's description shows how the community misunderstood the situation, which needed further discussion between the management and community. Although the problems do not seem to be insurmountable, poor communication led to the failure of the management system as a whole. This tension created a bad environment not only for the management, but also for the community.

Indeed, it should be noted that leaders within the community sometimes manage to establish a good rapport with the authority and government but fail to reach the heart of the community itself. It is interesting to look further into the underlying factors that stir community conflict with the management. There seems to be no adequate trust embedded within the delegation of power by the leaders as a result of lack of communication as to how the heritage management is managed within the community. Hence, it is suggested that transparency and the ability of the leaders to deal with every problem honestly on behalf of the community will lead to mutual understanding. The community needs to be regularly and clearly updated on how heritage is being managed. Being a leader in a management system can only be meaningful if that person is followed and supported by the rest of the community. Once a leader is expelled from his post, the administration is no longer efficient as the community can no longer rely on its non-existent leader. Although it is the community which has trouble trusting its leaders, it is the leaders themselves who need to work hard to establish trust with the community to create a healthy working environment for them both.

Conflicts also make leaders step away from their commitments because they are volunteers and received no incentives from their work, Mr Parvin explained, "Due to lots of pressures. Previously I made an art association. Also, I was pressured. So I said to myself, no more. I do not want to burden myself. It's not as though it benefits me" (Mr Parvin, Chitty Settlement, 8th April 2015). The continuous conflicts wear down the leaders, and this situation causes them to step away from the job and resign. The continuous rejection by the community forces the community leader to

surrender. Although on one occasion, the leader was originally appointed through democratic voting by the community, changes in heritage management can make it seem that the authority had appointed the leader. As one interviewee said:

> The government took over the museum. However, the government still wants me to be the chairman here, but the community would not allow it. They did not support that. Half support and half did not (Mr Parvin, Chitty Settlement, 8th April 2015).

This sheds some light on the dilemma of the authorities meddling in the appointment of leaders in the community. It is suggested that the designation of the leaders and chairperson in managing the community heritage should be carried out by someone within the community. Involvement by the authorities can lead to a division into two separate groups within the community, possibly with different objectives. As the leader is the person who takes responsibility for holding the community together, if anything goes wrong with the management system, the community will be quick to judge that it is the responsibility of the leader to fix the situation because the community realises that it has no power to change the laws. Only the leader has that power.

The decisions made by the community leaders should represent the community not the authority. Although it is impossible to satisfy each group within the settlement, some leadership and management control should be applied where applicable although this might frustrate the community as a whole. Due to that frustration, the community feels insecure and this can develop into a lack of trust in how the community heritage is managed. Lake (2011, 41) suggested that the ethnic conflicts happened mostly due to the collective fears of the future, which specifically targets their security. Along the process, the between the group and within group interaction started to brew distrust and suspicion, which leads to conflicts. Ultimately, it leads to a lack of engagement from the community as a whole. As one of the interviewees from the Portuguese community said:

> Today we have got some problems in the Portuguese settlement because of err ... Some decision which was made which was not err ... Some people were not happy with it. Some leaders were kicked out you know and so now, from

being in the government they now become the opposition.

So because of this thing, it destroys the community… (Mr

Fedrick, Portuguese Museum, 10th April 2015).

It was a result of changes made in the administration that led the community to question the efficiency of the heritage community management. However, it is not only about the community, but also communication between old and new leaders. As old leaders meddle with the new leader's administration, things become worse, as the old leader may still have his followers. Past leaders should help new leaders to build trust within the community. It is also important that the leader should maintain his relationship with the authorities for the benefit of the community. This relationship should not be submissive, but the leader should take charge of his community without being constrained by one political party.

7.1.5 Maintenance

Based on the study, the highest number of maintenance problems is faced by the Baba and Nyonya while none of the Malays mentioned maintenance problems. This is because the Malays are the community who are entitled to most of the privileges such as funding (Clark 2013), which emphasises the Bumiputera culture in all facets of society (Cartier 1998). It is worth noting that maintenance of the cultural heritage in this research involves many aspects that include knowledge, power, time and money.

The highest number of comments mentioning problems in maintenance were among the Baba and Nyonya community. This is because most of the buildings within the Core Zone area belong to the Baba Nyonya community. The community's inability to maintain the buildings leads them to sell them to other parties who will be able to maintain the houses according to the authority guidelines. This, however, removes the community's attachment towards the place. A member of the Baba and Nyonya community expressed:

Now this place has become a business place. You can find

fewer than ten Baba and Nyonya houses. The rest they sell

them off. They live outside. I know who lives from number

one to number five houses from here. Even numbers or odd

numbers. I know who are the original owners. I did a survey

> you know. Singaporean bought it (Mr James, Chinese
> Peranakan Association, 20th March 2015).

A culture of selling the traditional houses (Kaur 2017) to outsiders will result in inappropriate conservation that will detach the community from the place. This situation is made worse by changes in how members of the community live. For example, Chinese houses in the past were large because many residents of different generations lived in them. However, as the current trend changes how families are raised, smaller houses are more suitable for smaller family groups. Mr Jason was quoted:

> All families live in a house. Because they have lots of
> rooms. However, nowadays, all are small families. They
> cannot afford to live in such a big house. This house is
> about 200 years now. It was made from timber. Now we do
> not have that, to repair (Mr Jason, Chinese Peranakan
> Association, 16th April 2015).

This raises another issue. Since the community's heritage maintenance is subjected to the authority's regulation which stated in the National Heritage Act (2006), that the individual who owns the heritage object participates in the conservation process, they are obliged to take good care of the heritage property and to report any loss or damage. Hence, failure to do so will entail fines.

The findings of this research supported the previous literature which showed that changes in the lifestyle and pattern of consumption of city dwellers affect the historic city in Malaysia (Mohamed et al. 2008). This research suggests that the changes took place not because of community ignorance of maintaining buildings but because they cannot maintain the houses in accordance with authority guidelines that require them to change how the buildings look from time to time. There are conflicts with the authority over managing the heritage buildings. The ethnic groups view the houses as their homes, but the authority views them simply as significant heritage buildings which meets the criteria as National Heritage or OUV in WHS context..

One important factor to consider is that the community is losing the values associated with the place where they live, especially their connection with their ancestors' values and traditions. This is seen from the practice of selling off the ancestors' house.. This raises the question of whether the

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right to conserve and maintain a house should belong solely to the rich who can gain access to funds. It is apparent that the tradition of conservation is exercised based on a community's socio-economic background. Community members sell the old buildings which are their homes because of limited funds to maintain them. The authority cannot prevent the house owner from selling off his house but once it has been sold to outsiders the value and meaning attached to the place is lessened, reducing the community's attachment to the place. Consequently, there is no reason for the community to get involved with cultural heritage management.

It is important to note that one member of the community described the community values as not being governed by group values towards heritage preservation because values in managing heritage are individual, not collective. Some people are looking for profit, while others want to preserve their heritage identities. Furthermore, the community values heritage differently as compared to the authority, as individual community members have an emotional and psychological response to their heritage. Mr Nada felt there is very little of his heritage which has survived.

> I have to say it is finished. What we have left. It is a good thing that at least I mentioned the fort and the fountain. If possible, they wanted to dig them too. Making another Hard Rock Café there (Mr Parvin, Chitty Settlement, 8th April 2015).

Hence, clashes arise between the community and the government as they have different priorities and points of view. It is argued there is a need to emphasise local values in heritage community management. This idea was supported by Smith et al. (2003) because the self of sense and identity is felt most acutely at the local level. This leads on to the next point since an understanding of heritage, as well as its implementation, is founded on political motives.

7.1.6 Political values

In Malaysia, certain political parties govern the country and are chosen through a general election that takes place every four years. The ruling party has to win two-thirds of the seats in the parliament to lead the government (Arakaki 2009). The changes in political parties and their parliamentary seats affect how cultural heritage is managed. The communities within the

study have mentioned politics as part of the underlying problem in community heritage management especially members of the Chitty community

With regards to the Baba Nyonya community, only Miss Michelle made two comments on heritage and politics. She mentioned the tension which arose over giving WHS status to Melaka because of the negotiating process to gain status and rewards. She also felt that the preservation of heritage was now in the hands of the political parties and should be carried out properly. This situation is true in the application of NHA 2015 in the nomination of National Heritage object whereby minister opinion is prioritised. If the administration of a particular region is implemented properly, the heritage of each of the communities will be well taken care of. However, most of the valuable heritage buildings have been demolished because of the lack of proper heritage conservation measures. In the end, it becomes too late and the buildings cannot be saved.

> If you can see from the newspaper a few of the buildings
> very nice in KL like running down and nobody wants to
> preserve them. So once they demolished them, only then
> they thought a lot. So it is already too late. I think a few are
> being demolished like that in Johor Bharu (Miss Michelle,
> Simply Fish Restaurant, 15 April 2015).

The Chitty community, on the other hand, believes unbalanced political administration leaves the community unprotected. Changes of political leaders in the area have affected how community heritage is treated. One of the interviewees from the Chitty community claimed that once the political leader from another party took over, the aid for community heritage also stopped.

> We are tired already. The response from the government
> should go through exco [the executive council], and it
> would be a political thing this village is divided into two
> political parties.   This place was usually under
> "Barisan"(UMNO), but it was taken over by the opposition
> party. So maybe regarding help and funding, there is some,
> but we do not want all this, we just do not want the
> development to ruin our place. It makes our life hard (Mr
> Vineswaran, Chitty Settlement, 30th August 2015).

As mentioned previously in Chapter Four, the village of the Chitty ethnic group within the study was inscribed as a heritage village by the authority. However, research shows that the community within the place seems to have been neglected as there seems to be a missing link in the political administration which left the community to deal with the consequences of inscription. This is clearly described by Mr Vineswaran.

> This development, there aren't there any specific policies like, why outside people came and did the construction around here. The last leader was against it. See that picture; he goes against it. However, he failed in the election, and now the new leader approves it. That is why when we asked, he said it was not him; it was the past leader. So it goes around and around (Mr Vineswaran, Chitty Settlement, 30th August 2015).

The situation worsened when the leader gave authority to foreign investors. Through that, foreigners managed to get the contract and build a tall building for commercialisation. As the community said, "Melaka is disappearing" because the heritage landscape and buildings were being bought by foreign investors, potentially undermining their meaning for local people.

Mydland & Grahn (2012) contested that when the power of decision-making by the local authority rested in the wrong hands, it would lead to a subservient role being played by the community towards their heritage. Due to political strength, the community seems to have limited power over their settlements and heritage. When the Chitty community voiced its opposition, it was suggested that they should move out of the settlement, as Mr Parvin described: "So we told them and they said if we cannot accept it, we should just move out from the place" (Mr Parvin, Chitty Settlement, 8th April 2015).

Two members of the Malay community, on the other hand, mentioned political problems four times. Haji Zaid has lived in the place for a long time and owns a living museum, but Haji Nasir stated that even though the Malays are receptive to change and development, there are still boundaries. Investors tried to buy this museum, which would have undermined the community's heritage, but their attempts failed as the

Malays are the majority group in Malaysia and have the privileges as the Bumiputera group, so their views are listened to by the authorities.

> The community sense is there. Because sometimes, the Malay communities, when they wanted to do development, land acquisition, when offered a good price, they will go towards that. However, we are the Malays; we have to be careful with this. Because we are the Malays, they are scared to provoke us (Haji Nasir, Kampung Morten, 1ˢᵗ September 2014).

However, there is one Malay participant, Haji Lokman, who commented about heritage and politics, claiming that the communities are divided by different political worldviews held by the new and the old groups living in the village which affect their thinking on how heritage should be managed. One of the real problems of politics in heritage is that politicians are powerful enough to buy people, even an entire community. Although the Malay community lives on the riverside, the river separates the two contrasting building elements (traditional Malay village houses and modern tall buildings) which affect the community, not only physically but also mentally. Despite the community's negotiation, very little money was offered in compensation for damage, and finally, the community was forced to accept it, as discussed in section 7.1.1.

Two participants from the Portuguese community also mentioned political problems. For example, Mr Arthur and Mr Henry understood that although the WHS continues to progress, if it is going in the wrong political direction, it is seen as something that divides people. Hence, it is clear that Melaka's political administration greatly influenced the community's heritage management. For example, due to the change of political leader, the community's leader will also be changed. Constant changes affect how the heritage is managed which causes a missing link in the community's administration system. This is mentioned by Mr Fedrick who is from the Portuguese community.

> …today the state government has changed. The same government but a different boss. Moreover, because of that, there are also other changes in the Portuguese settlement where I was also stripped from my secretariat post to just

religious duties only (Mr Fedrick, Portuguese Museum, 10th April 2015).

In summary, the problems faced by the community are influenced by the 'lag' in the politics of change that affect how the heritage is managed, leaving the community in a fragile state as the power of decision-making is vested in the political parties who win the election to rule the government. This pose question on the WHS branding as something political, which later on affect local communities as policies and development plans of the WHS change due to the changing visions and needs of national or state governments. This condition provides opportunity for involved parties to shape the heritage stories for political and economic reasons (Lai & Ooi 2015a). Hence, bridging heritage management and development for the benefit of local communities is recommended.

7.1.7 Generation gap

Badaruddin et al. (2001) emphasised the importance of the involvement of the younger generation in cultural heritage management, but this study shows that the most salient feature that caused problems between the young and the old is the generation gap. One interviewee suggested that the engagement of younger people in cultural heritage preservation is slowly dying. Young people's disengagement shows it from practising the ethnic languages, not only the Chitty's but also the Babas and Nyonya community. Members of the Baba Nyonya community made the most comments regarding the generation gap, influenced by the trend for young people to leave Melaka to pursue higher education and work abroad, leaving the older people in the village.

As the old have no one to attend to them, they opt to join the community association, in this case, the Chinese *Peranakan* Association. It is hard to inspire young people to follow the ancestors' tradition, which was practised by the older generation, as one of the Baba Nyonya community said: "Erm, I do practice (the old cultural heritage tradition), but at times, our children are not that attentive to it. They do not care" (Uncle Ben, Malacca Florist, 17th April 2015). One of the older interviewees felt this was as a consequence of globalisation that requires everything to be fast. Practising and managing the old traditions requires careful, time-consuming and thorough management as commented by Uncle Ben, "Now everyone

wants everything to be fast. If we want to follow customs, following the tradition involves meticulous processes that needed to be followed." (Uncle Ben, Malacca Florist, 17th April 2015). Another factor is all the changes that take place in the lives of the younger generation as they have to adapt to new environments, sometimes require them to compromise their cultural heritage tradition.

Hence, it is observed that the older people seem to focus more on the authenticity of the old heritage tradition without the influence of advancements in knowledge. One interviewee suggests it is important to preserve the essential elements of heritage without the need to adapt to new changes as proposed by Uncle Ben:

> INV5-J-BN-M-50: Our *peranakan* (Baba Nyonya) has changed. Most people refuse to follow the old times of *peranakan* times. SS [Suraya Sukri]: Don't you think that we need to adapt to new changes while at the same time try to maintain the heritage aspect of it? UC [Uncle Ben]: We want to preserve the most important aspect of heritage. How many people want to do the most important aspect of it (Uncle Ben, Malacca Florist, 17th April 2015).

This, however, is contrary to the youth perspective on managing the heritage, as according to them, there is the need to adapt to new changes. New changes bring new ideas. As one interviewee from the Chitty community said:

> SS: So do you mean (regarding the previous statement) that senior citizens are lacking methodology in improving the community because they do not know how to promote the community is not it? SP [Miss Nethya]: Probably because. Ok, I will not refer to them as a whole. Because there are a few of them that are. You know, 'Yeah. You should do that'. I have something that I actually, and they say we do not need that. However, the young have initiative and are eager (Miss Nethya, her house, 16 April 2015).

The cause of the dilemma between the two generations is miscommunication originating from the different understanding of how heritage should be managed. While the young are looking for fresh new ideas and applying changes to the old administration, the old refuse to

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accept the changes. This is because new changes introduced by the young may affect the authenticity of the old cultural tradition of the community. In order to encourage the participation of younger community members, it is necessary for younger people to be involved in the management and to be given in the opportunity to make decisions over managing the heritage. This will attract not only new ideas but also youth participation. However, the current trend is that the majority of people involved in managing cultural heritage are the older generation.

Another factor that needs to be considered is the migration of young people outside Melaka, leaving only the older generation in the community villages. This situation has resulted in even greater challenges in encouraging the youth to engage with heritage. As one interviewee from the Morten village said: "So there are quite a number of youngsters here. However, some do not live here. They live outside. We did a poll previously, and it was about 600 young people who have stayed in the village" (Haji Zaid, 31 August 2014, Kampung Morten). Although the village should ideally be populated by the younger age group, due to migration, it is only populated by the older age group due to migration.

In summary, it is suggested that to encourage youth participation, an opportunity should be given for the young to voice their opinions. However, they must accept that they are followers and able to receive training, flexible, self-motivated and able to convey their needs without ruckus (Wood 2005, 88). The older people should also be more receptive to new ideas at the same time being a mentor to the young through advice and counsel. Finally, there should be an attempt to limit of the migration of the younger generation outside of Melaka through more job opportunities and training within Melaka, as well as funding for young people to pursue an education in heritage management.

7.1.8 Tourism values

The reality of WHS tourism has always been associated with tourists flocking the place, souvenir shops, stalls and busses, but it also has a more subtle effect which has become the main highlight in this study; community displacement (Bourdeau et al. 2015, 1). As for this study, conflicting values adopted by the communities and the authorities lead to different interpretations of what constitutes good development and bad development

and conflicting perceptions of development for tourism and for heritage values. The highest frequency is among the Chitty regarding tourism values followed by the Malay, the Portuguese and the Baba Nyonya.

The Baba and Nyonya understand that tourism brings development to the community since people visit Melaka to see the remains of Malaysia's post-colonial heritage. The Chitty on the other hand, perceive development in terms of heritage and tourism values that enlighten the cultural aspects of the community where they can reveal the richness of their distinct cultural heritage and activities. Some members of the Chitty community perceive that tourism development also poses a threat in terms of the pressures imposed by the authorities on the communities which live near and within the WHS. Mr Parvin spoke of his time dealing with the paperwork to open the Chitty Museum.

> Well, lots of pressure here. Not so much from the government but there was quite a lot during the opening. I tell the truth. I sometimes came home at 2 am in the morning, sitting at home and thinking why I took on this big responsibility. And during the opening ceremony, there was pressure as well. You need to get people to come here, tourists and buses. Because we are new. No one came. Sometimes, only one person came and sometimes none in three months. In terms of museum collections, security, everything had to be secured and it is me who had to take care of them all. Too much pressure (Mr Parvin, Chitty Settlement, 8th April 2015).

When pressures are imposed on the leaders of each community to attract visitors and tourists, this encourages the leader to put pressure on his own community and this brings further problems within the communities when some members refuse to help the leader in promoting the new Chitty community museum. The community museum was managed by the community, which suggests an empowerment towards the community heritage. This improved the living standards of the community, but tourism in general spoilt their heritage landscape due to the construction of high-rise buildings which surrounded the community villages.

The heritage landscape was ruined by the congested new-build landscape that stands side by side with the heritage landscape. This has

posed a question over the real objectives of the inscription of the WHS. Past research suggests that there is a positive relationship between modernisation in heritage sites and its effects on tourists coming to Malaysia (Azlan & Bagul 2010). However, this study found that it does not benefit the local people as much as it benefits the tourists.

Four members of the Malay community made comments about the values of tourism that might pose a problem to the community within the study. Past research concern over tourism has changed the community's traditional culture (Marzuki 2011) However, it also helps to improve their quality of lives (Rodzi et al. 2013) which is also supported by Haji Nasir who viewed heritage tourism as a positive thing within the Morten village because it supports the community's living standard. It also encourages the community's power to control their heritage as compared to a museum which is essentially run by the authority. There exists a real engagement between visitors and the community when they discuss their own heritage legacy.

> Those who are interested will come here. But not for a bigger scale. It is only mentioned in travel brochures. Some are written from overseas, especially those travelling alone, some travel from France. Can see lots of French and European people coming here to travel. So, that was the chance to visit a traditional Malay house. That is why they feel more at home. Because the museum is highly commercialised (Haji Nasir, Kampung Morten, 1st September 2014).

The values of the community's heritage and their village seem to be centred around the benefit of beautifying the landscape for tourism values. This finding is not new as past research has mostly related to heritage tourism study such as improving the country's economic base through tourism (Amir et al. 2015), landscape and infrastructure improvements for the ease of tourists and tourist satisfaction (Jusoh et al. 2013; Chua & Deguchi 2011). As the authority funds the Malay community houses, the Malay community is willing to abide by the terms and conditions posed by the authority. For example, any building that is too old and cannot easily be restored will be removed from the authority list and only the houses which sit on the riverfront in full view of the visitors will be funded for renovation. The Malay community within the study accepts this because they realise

that the prosperity of Melaka city is largely dependent on tourism. This is clearly described by Haji Zaid, "Melaka city will be dead without the tourists. They do not cultivate paddy plants, rubber plants. Melaka only survives because of tourism activities. It is true. Tourism; they got hundreds of thousands and millions out of it" (Haji Lokman, Kampung Morten, 18 March 2015).

In summary, the problems relating to tourism are rooted in the concept of who owns heritage, the authorities or the local people. While the community members themselves are fighting for their existence, for example, a decent place to live, they are also still fighting for the continuation of their heritage and effective conservation practices. In conclusion, it is evident that the role of tourism in Malacca is mutually supported by private and government interest, with a lack of local inclusion, as emphasised by Cartier (1998).

7.1.9 Minority problems

It is important to note that the communities within this study represent the unique post-colonial heritage that is widely seen throughout the landscape of the WHS of Melaka such as the A Famosa, Jonker Street and Heeren Street. The communities within the study are made up of four ethnic groups, which uniquely represent the rich post-colonial heritage of the past and in some way, represent the minority groups residing within the heritage site of Melaka. It is pertinent to note that, except the Malays, all the ethnic groups within the study are considered minority groups. The challenges they faced were in the decision-making process regarding heritage management at the WHS that might affect the nearby ethnic villages within the study and also the post-colonial heritage that is closely associated with the communities within the study. One interviewee from the Chitty community commented that the different ethnic groups were treated differently about the management process depending on their background. In this case, the Malays enjoy greater privilege as being Bumiputera.

The communities within the study all disliked overdevelopment that would affect the village surroundings. Almost all the communities within the study faced the same problems: due to the feeling of being from a minority group, they remained silent and accepted things as they are. This is confirmed by one of the participants:

> I did not complain. I am done (my part). I cannot win. If
> they want to make it, then let them make it. We do not have
> funds. How can we fight with them? What did we get?
> Feasting our eyes looking at another 20-storey building (Mr
> Parvin, Chitty Settlement, 8th April 2015).

The community members seem to lose hope in fighting to protect their settlement from the development plans managed by the authority. This is because of the underrepresentation of the minority groups within the study. However, it was not only the ethnic villagers living near the WHS who were affected by the planning but also the WHS itself.

Although the Malays belong to the Bumiputera ethnic group which was favoured by heritage conservation above other ethnic groups, the relationship between the authority and the Malay Morten villagers was dominated by a top-down approach. This is seen in the submissive relationship of the villagers towards the developer who provides sustenance for the Malay villagers. One of the interviewees explains this in terms of the effect of having to sell land and property to foreign investors.

> Malays are subordinates. For example, let me tell you, the
> development of skyscrapers in Melaka, all the tall building
> here, who do they belong to? All belong to the Chinese
> people. They all belong to foreign people. What did we get?
> We got jobs. Cleaner, driver and chef. However, who owns
> the buildings? Them. When the city is developing, we sell
> everything we have. Like this land, we sold it (Haji
> Lokman, Kampung Morten, 18 March 2015).

This marginalisation is not only seen from the submissive relationship between the community and the authority but also from how local people were treated in heritage management. For example, one of the interviewees from the Portuguese community who manages the Portuguese cultural heritage dancing club was treated differently as compared with members of majority groups. This is clearly explained by one of the participants who claimed that working with the authority was sometimes hard because of the different treatment and payment they received. The authority also has its own cultural dancers, and so there is competition between the community dance groups and the one owned by the authority. This seems to be one of the main reasons why the ethnic groups disengage

from working with the authority. One of the greatest threats to community engagement in managing cultural heritage is the concept of Bumiputera which has been explained by many scholars in the past. Cartier (1998) for example, stressed that the emphasis on the Bumiputera culture has impacted on the implementation of the country's national heritage, as it should represent the national identities of all the communities. The confusion over the Bumiputera title is shown by one of the interviewees from the Portuguese community during an interview session known as Mr Arthur, "Like, for example, the house. Under Bumiputera house. We cannot buy. We need the origin. The original Bumiputera only can buy that house. My wife can buy that house because she is the original Bumiputera" (Mr Arthur, Portuguese Settlement, 9th April 2015). Mr Arthur understood that although he is a non-Malay Bumiputera, there are certain privileges that he does not have as compared to the Malay Bumiputera. Another important point to note is that the community in the study concluded that their leaders usually emphasise the development of the country as a whole without considering the point of view of minority groups.

This suggests the overwhelming emphasise on the Malay culture, which dominates the national culture while the non-Malays culture are marginalised (Ahmad 2010). As a consequence, it demands full representation of all the historical records which all people are included (Harrison 2005). That being said, it is important to include minority perspectives in heritage management as their voice can help to create a truly national heritage identity. Also, all ethnic groups should receive equal treatment regardless of their ethnicities or Bumiputera status.

 7.1.10 Inequality

Past literature has discussed the emphasis on the Bumiputera culture which promoted the preservation of the Malay community above other ethnic groups (Cartier 1998). This has posed problems for the minority groups within this study, namely the Baba Nyonya, the Chitty and the Portuguese. This study supports this idea. Result shows that all the ethnic groups within the study mentioned minority problems.

It is worth noting that it is vitally important for a multi-racial country to treat each ethnic group equally. However, equality is subjective and depends on the context by which the community lives. As Malaysia is a

Muslim dominated country, it does not mean that the Chinese and Portuguese communities have to practise Islamic teaching. Equality, in this sense means an equality in the right for each group to practise its own faith. The Chinese may follow Buddhism, and the Chitty may follow Hinduism. The various groups are not the same, but they are equal. As Malay communities comprise the majority ethnic group living in Malaysia, they are given more priority in terms of the Bumiputera context. This is evidenced from the government plans to empower Bumiputra's economic sectors through empowering its human capital, strengthening its non-financial assets, intensifying the entrepreneurship and Bumiputera business and strengthening the service delivery ecosystem. Although allocation were also given to the non-Bumiputera, it seems more focus are given to the Bumiputera (Head Director Department of Information Malaysia 2014, p48–54). The important thing to highlight here is that the aid given by the government to help the community's heritage is unequally allocated between the various communities. More aid is given to the Malays, the only community within this study that is regarded as Bumiputera. This is evidenced by one of the Malay participants from the Morten village. Haji Nasir commented, "Actually, there is some sort of aid given by the government agency like MARA (rural, regional development). What you see here, kiosks. It is meant to encourage the Bumiputera to sell souvenirs" (Haji Nasir, Kampung Morten, 1st September 2014).

This government funding was meant to help to improve the Bumiputera socio-economic standard. Other communities within the study, namely the Portuguese community, agreed with the statement made by Haji Nasir above. This inequality of funding is apparent from the landscape and structure of the Malay Morten village, which was subsidised by the authority to enhance the WHS attraction along the Melaka riverside. In this sense, it is seen as providing an opportunity for other races, will undermine the Malays. The dilemma on the politic of fear was discussed by Collins (1998, 274) in his study when the government imposed the power-sharing concept where Chinese can acquire stakes in Bumiputera firms. The Malays were scared that the government were abandoning their Bumiputera policy. Suffice to say, as a multiracial country, the government should be careful in providing equal economic opportunity to all races. A member of the

Portuguese community commented on this, being fully aware of the imbalance in heritage development within the four ethnic villages.

> Now, everything is beautiful. They just ask, the authority gives them. Because they sit next to the river, so it is beautiful with paintings, they have everything. Spotlights at night. Even the road next to the red building (Stadhuys) was also enhanced by the authority (Mrs Melissa, Portuguese Settlement, 8th April 2015).

Due to the concept of Bumiputera status which is a status for the Malays and the indigenous people of Malaysia, the rest of the communities within the study suffer from unequal treatment from the authorities, which affects how the community and their heritage are managed. This is supported by Mrs Melissa, who is from the Portuguese community, complained that she and her groups received a different payment as compared to the local Malay dancing groups under the authority management.

All in all, such inequality at the authority management level has an impact on the communities within the study. This has led to the community's feeling of disengagement and has caused a reluctance to work with the authority or to volunteer with the authorities for cultural events. These problems of inequality highlight the existence of power control in managing the heritage and how power is used in managing the communities within the study.

7.1.11 Support

Another problem faced by the community within the study that hinders them from getting involved with heritage management is support. In this section, support is taken to include both financial and emotional support. About finance, one interviewee from the Baba community said:

> Because we are not given a single cent from the government. Everything on outfit you know. Even the fees are not enough. RM 3 for a month. To maintain the house, that is not enough. We have to pay the bills as well. Pay the clerk's salary (Mr Jason, Chinese Peranakan Association, 16th April 2015).

The Baba Nyonya community described how the cultural activities were restricted due to insufficient financial support received by the association. Although fees were charged to each member as much as RM3, this isn't enough to support the maintenance of the association's house. Not being supported by the government has made the community work on its own to look for funding. Cultural activities that involve performances are particularly expensive and require the community to look for financial support, in this case from the audience. For example, in the Portuguese community, it is incumbent for the dancing groups led by Mrs Melissa and her family to charge fees for their performances in order to maintain their traditional clothes. The same happens in relation to managing the community's museum. An example drawn from the Portuguese community's museum shows that the community has to ask for entrance fees from visitors to enable them to maintain the museum as illustrated by Mr Arthur, "You have to pay. We have to upgrade this museum. For example, change the carpet. We need to change certain items. You look at my mannequins. We do not have that financial support" (Mr Arthur, Portuguese Settlement, 9th April 2015).

Financial support is important in managing heritage, particularly managing the private museums and community museums. However, the management does not always impose a fee as the community within study sometimes puts on activities and asks for donations. These kinds of activities seem to empower the community within study financially. The authorities do give financial support to the Morten village, which is the closest to the WHS in Melaka. Government funding was given to beautify the nearby WHS area and the Malay community which lives the closest received help to preserve their tangible heritage rather than their intangible heritage.

7.2 Summary

Past research has discussed the general issues and challenges to the future of Malaysia's historic cities, including the rapid growth of townships, depopulation of inner cities, intensive development pressures, the changing lifestyle and consumption of a city's inhabitants and tourists. It has focused on visitor management and the involvement of local communities (Mohamed et al. 2008) with little emphasis on the economies, and social and

political context of the historical cities and their connection to the wider communities who live within the WHC.

This chapter, on the other hand, has examined and discussed the barriers and challenges to the sustainability of community heritage management, which are development, different worldviews, group divisions, structural conflicts, maintenance, politics, the generation gap, minority issues, tourism values, support and power struggles. These results shed light on the community's greatest concerns when managing their heritage. It reveals that different ethnic groups face different problems and concerns concerning where they live. The different problems faced by the community affect how they finally attach themselves to the place. Hence, it is important to tackle the problems differently based on the different needs of each community. For example, two of the ethnic groups (Chitty and Malay) within the study raised their highest level of concern over the development. The Portuguese community, however, suggested that their greatest concern was internal conflicts resulting from different worldviews. The Baba Nyonya community, on the other hand, revealed their highest concern over maintenance problems, development and the generation gap. Past research has shown that although the buildings are well sustained, local residents still react negatively (Ismail 2012a; Ismail 2012b). Meanwhile, Said et al. (2013) argued that it is therefore important to study the social characteristics of the local populations to avoid poor cooperation. It may be that the different meanings are given and understood by the communities within the study and all the challenges discussed above hinder their positive reaction towards heritage management.

CHAPTER EIGHT

CONCLUSIONS AND RECOMMENDATIONS

8.0 Introduction

This study was undertaken to investigate the local minority community's involvement in cultural heritage management in Malaysia using the WHC of Melaka and focusing on four communities namely the Chitty, Baba Nyonya, Malays and the Portuguese communities. A comprehensive literature search has shown that there has been limited research on the social and psychological aspects of the local community's attachment in assessing their involvement with cultural heritage management. Therefore, this research aimed to triangulate the cultural heritage management system between the heritage resources and the local community in Malaysia through the following objectives:

1. Identifying the community profiles residing at the WHC with regards to four communities, namely the Chitty, Portuguese, Baba Nyonya and the Malay communities.

2. Determining the local community understanding of the heritage concept.

3. Determining the local communities' level of engagement towards heritage.

4. Uncovering the sustainability of the world heritage site (WHS) with regards to local community engagement.

5. Evaluating the opportunities, challenges and threats to the community's engagement and involvement in heritage asset management.

6. Exploring the current community involvement with the authority.

In order to answer the research questions, an ethnographic study was carried out on the selected four communities at the WHC of Melaka. A pilot study was undertaken in advance, followed by performing a comprehensive

research study involving a large number of participants. The data were collected through in-depth interview sessions with participants within the community.

The following sections of this chapter summarise the research findings by triangulating the research questions and objectives. The research further recommends a possible approach to overcoming the limitations and problems of this study that were identified. The contribution of this research adds to the existing body of knowledge in this field and the limitations, and suggestions for further research are discussed at the end of the chapter.

8.1 Summary of findings

The community within this study represents the 'melting pot' of cultures via its demographic composition, with a variety of ethnic groups represented in voicing their rights to be represented within the landscape, culture and history of Malaysia, which is embodied in the WHC of Melaka.

8.1.1 Heritage as knowledge

There is a concerted understanding of the meaning of heritage adopted through the collective memory of a community. However, the understanding varies according to experiences and encounters which depend on the period of time members of the community have lived in the place. This can be evidenced by comparing the views of the young and old, as the young understand heritage as more of a definitive concept in contrast to the contextual understanding adopted by older groups. This will affect how various members of the community react to heritage assets.

Moreover, it suggests that the community's involvement is significantly influenced by its place identity and place dependence, which is related to its emotional connection towards the local culture and traditions. The findings of this study also suggest the duality aspect of heritage management; cultural values vs cultural capital play a significant role. While cultural heritage represents the community's identity and collective memories, in contrast, the community also seeks to continue living and sustaining their lives through working and supporting themselves financially. The WHS designation provides an opportunity for the community to find the right balance between these two elements and work collaboratively within both an intracommunity and intercommunity as well

as with other stakeholders who can help to empower the local community. Hence cooperation from many sides is highly suggested.

8.1.2 Heritage as a system of process

It is also seen that the community is governed by their respective leadership, called, the village headman, which portrays a bureaucratic process in the administration of the village. However, there is an internal conflict that stems from the lack of trust from the community in this regard. Here, there should be a clear and transparent message delivered by the village headman to the villagers on any appointment made where villagers are elected from within the community. Although, the management process remains a top-down approach, and the engagement of the community is still minimal, allowing very little freedom to decide on their heritage.

Community heritage management is oriented towards both tangible heritage as in the case of Villa Sentosa, the Chitty Museum and the Portuguese Museum with greater emphasis on intangible heritage such as cultural dance performances, rituals and social/religious events among the Chitty, Portuguese, Baba Nyonya and the Malay communities. This reflected a bias effort carried out by the authorities, which emphasised more on the preservation and conservation of tangible aspects of heritage as compared to intangible heritage. Nowadays, there are hundreds of heritage sites and objects designated in the National Heritage Listing and Heritage Register Listing. The dichotomy between the conflicting values of conservation and tourism as understood by the community within this study, which focused within the WHS core zone will inevitably contribute more towards the development of Melaka's tourism industry. Thus, the community's motivation for conservation is influenced by the authority's plans. Although, any effort to maintain what the community regarded as 'heritage' was subjected to no funding, which explains the poor management system of the community's museums and living museum. Besides, the designation of the Melaka as a WHS, this has impacted on how the communities manage their heritage and have provided security to the affected communities which have been associated with the WHS buildings, landscape, history and culture. Therefore, so long as the WHS exists and is preserved, so will their identity and ethnicity. It has also influenced and motivated nearby communities to preserve the city, their settlement and

culture given it has increased their appreciation towards their heritage values.

8.1.3 Community Attachment

The local community's attachment to their culture and heritage is significantly higher concerning intangible heritage as compared to the tangible aspects of heritage. In particular, through their historical experiences, emotions, and feelings that prevail from their physical attachment, which is embedded in their identification of social and psychological attachment to the place. Further, it highlights the dependency of tangible heritage on intangible heritage concepts, as one cannot exist without the other.

Essentially, the important criteria that determine involvement are the people's unity, understanding and ability to work in a larger group. Whereas, lack of engagement due to living in a different cultural context suggests the need for the community to live inside the WHS to ensure their participation in the WHS of Melaka. Likewise, internal conflict within the community also affected their engagement. For instance, if people no longer felt part of the community, they would withdraw from it. It is also suggested that the community level of engagement involves the work of the entire community as a whole. The identification of involvement, as well as the underlying reasons causing the varying levels of involvement, will help the community and policymakers and planners to understand the deeply rooted phenomena and issues of the specific community within the study.

The community's attachment is observed through several indicators such as physical, psychological and social factors. Similarly, people's attachment to heritage places is influenced by the geography and architectural aspects of the place which is embedded within an individual's experience of the place during their childhood, adult life and at significant moments or events during their life as well as their historical experiences through socio-cultural processes. This sense of attachment will further secure one's cultural norm, identities and willingness to protect the place. Also, as the sense of place triggers one's emotional and behavioural responses, one feels a willingness to engage with the place.

In the context of the WHS, the community signify their attachment to the history of the place and how they perceive the buildings, landscape

and the place as parts of their history and origin. From there, they define their identity embedded within the landscape and culture that was left by previous civilisations. Accordingly, it changes developments in the community's place as well as around the heritage city of Melaka by affecting the community's sense of place. Moreover, it changes the community's memory and mental layout of the old landscape because they wanted to see the real past. However, there is a false or forced sense of place imposed by the authority because the changes planned by the authority associate their sense of place by recalling all the memories they had of the place. Therefore, the less the place changed from how they remembered and perceived it, the stronger their sense of place and attachment remained.

8.1.4 Challenges of heritage management

There were issues and challenges observed in the study which restrained community engagement taking the form of group divisions and separation, different worldviews, developmental problems, maintenance problems, generation gap, minority issues, conflicting tourism values, power struggles, social problems, political issues and also problems relating to support problems which all, complicate the issue.

Furthermore, it was revealed that different ethnic groups faced different problems and concerns regarding where they lived. Similarly, the different problems faced by the community affected how they finally attached themselves to the place. Consequently, it is important to manage the problems differently based on the different needs of each community. For instance, modernisation resulted in overcrowded spaces in the WHS, making local people reluctant to visit the heritage sites. Indeed, physical development surrounding their settlement and how these developments affected the community. This study also found a disconnection between members of the community and their heritage, which will later affect their identity and level of engagement. Notably, selling off an old building to the highest bidder, building a new commercial building within the sore zone in the case of a Starbuck's Coffee outlet was also a severe call for revision and development of a new policy given the only latest policy Malaysia was developed in 2005 (NHA 2005).

8.2 Contribution of the study

The researcher believes that they have expanded the existing body of knowledge on community involvement in managing cultural heritage assets, particularly in developing countries, while providing insights into the practicality of this approach in Malaysia. The study has also investigated the concepts of sense of place and attachment and how this helps in understanding the community's participation in heritage management at the Melaka WHS. Although to instil involvement of the community in heritage management regarding the success of preserving Malaysian WHSs, it requires three major improvements in legislation, understanding and cooperation. First, to overcome the limitation of local community participation in the decision-making process. Secondly, to develop community attachment towards cultural heritage elements, and lastly, to resolve internal conflicts within the community itself to promote and encourage collective awareness.

Accordingly, further research can use the data collected from this study as a foundation to develop a theory and model in the context of Malaysia in particular, and in developing countries or South-east Asian studies. This study is an example of applied research, and thus has a direct practical application for heritage conservation policy and practice in the context of Malaysia. Therefore, policymakers and planners alike could benefit from this research through an evaluation of its claims. Moreover, by employing its findings to develop a more effective community participation plan and review the country's legislation and policy on heritage management periodically.

8.3 Limitations of this study

The findings of this study have been exploratory in nature because there has been limited research previously on the subject at an academic level. Also, no extensive research has been undertaken to investigate local community involvement in managing heritage assets in historical cities in Malaysia regarding specific ethnicities residing in Melaka. As mentioned earlier, this research is specific to the Malaysian context. In the broader perspective, there is also a lack of theory, and no extensive body of knowledge regarding community participation in developing the community's heritage

management nor as a mechanism for practising sustainable management in developing countries.

One major limitation of this study is related to the restricted time given by the sponsoring university to the researcher in completing the fieldwork. As such, the researcher needed to outlay their own finances to extend the research stay by conducting a pre-planned fieldwork study to ensure the practicality of the research. In-depth ethnographic interviews and observation were viewed as the best approach to get closer to the community within the study in order to understand the community at a local level. However, these methods required more time to be spent with the participants in order to achieve the desired saturation of information and equal representation of all participants. This is because there was inconsistency in the number of participants of the different ethnic groups involved in the interviews given the process relied on the availability of respondents as well as their willingness to participate (one member of the Baba Nyonya community had to withdraw because of their age and ill health).

A further limitation was that both the time and financial budget limited the researcher's ability to represent the views of the younger participants given they were scattered living throughout Melaka due to work commitments, thus requiring the researcher to travel widely to interview them. Given this research was initially based in the community's settlements, most of the younger participants were busy working outside the settlement. Accordingly, this situation limited the researcher's ability to interview younger participants and resulted in an inconsistency in the level of representation between the young and older participants within the research. A further issue also arose concerning interviewing younger participants as they often refused to be interviewed face to face, but instead, preferring to answer questions via email. This made it impossible to include them in the research as it was against the ethical guidelines of the university, which placed an age-related limitation on the study.

8.4 Recommendations for future research

The results of this study could help to stimulate future research in this area. Accordingly, the researcher recommends the following areas for future research:

1. A refinement of the methodology and instruments to cope with the different demographic backgrounds of the community and the refusal of some participants to be recorded in interviews.

2. Triangulation of different quantitative and qualitative methods.

3. Replication of this study in other historical cities in Malaysia.

4. A comparative study of similar or different heritage settings to further investigate the involvement of local communities in the development of heritage management.

5. An extension of the analysis of community involvement and place attachment in regards to the younger generation's involvement to a prediction of the nature of the future relationship with the WHC.

8.5 Recommendations for practical applications

Concerning the significance of community attachment values portrayed in the social, psychological and physical aspects of fostering local community involvement, this study recommends:

1. The local community should be encouraged to be involved as early as possible, ideally before developing a new tourist attraction in community neighbourhoods.

2. The younger community should be provided with awareness and encouragement to learn about their history and their place, the WHS and its implication to the designated area.

3. Each local community should be involved at the local level, with better communication to improve both inter- and intra-community relationships.

4. The Village Headman should be given the authority to organise and manage his own community heritage to encourage their management with minimal interference from the authority. Communication between the community and leaders, as well as the authority, should be clear and transparent.

5. To maintain and enhance the cultural capital of the Melaka WHC, it will be necessary to invest in the social capital of the area (reinforcing local institutions, structures, culture) in the short to medium term. This will be possible through the first step in a developing programme to revitalise and enhance the functioning of local representation, most likely through the existence of a system of

community councils/welfare which provides not only supports but a practical approach with local interests being adequately represented, so that communities do not feel they are simply bystanders.

8.6 Final remarks

To judge from the case study presented in this research, it seems that community engagement in the decision-making process remains at a very fragile state in managing cultural heritage, particularly in Melaka. Clearly, this is due to the limitation in the community's ability to voice their opinion to the government administration. Not only that, but there is also a lack of unity within and between the various communities. Additionally, the changing demographics denote a generation gap between the young and older groups, suggesting a disparity in the cultural transmission for future sustainable heritage management. The government also seems to be lacking knowledge of the socio-demographic background of the community, limiting their understanding of the nature of community attachment towards heritage resources. This results in inefficient communication and poor relationships between the authorities and the local communities.

Therefore, this research suggests that the relationship between the government and the local community is not yet at the stage of "readiness", although, it is positively understood that the community has raised collective awareness in the importance of their cultural heritage despite the internal conflict, political and power struggle. Notwithstanding, it requires the government to be both prepared to anticipate the community's needs and is able to deliver them at the community level, and eventually at the national level. However, this requires agreed consent from both the local community and the government to mobilise community participation for the benefit of both parties.

Appendices

Appendix 1 Current and existing effective laws relating to cultural heritage management in Malaysia

Appendix 2 Heritage Register

Appendix 3 Management flow of cultural heritage in Malaysia

Appendix 4 Selected list of participants

Appendix 5 Sets of questions (based on objectives)

Appendix 6 Name anonymity

Appendix 7 (a) Arts and Humanities Ethics Committee Compliance (AHEC) Declaration

Appendix 7 (b) Arts and Humanities Ethics Committee Submission form LITE

Appendix 7 (c) Application for authorised absence for fieldwork data collection

Appendix 7 (d) Information sheet (English language)

Appendix 7 (e) Information sheet (Malay language)

Appendix 1: Current and existing effective laws relating to cultural heritage management in Malaysia

Laws	Act	Responsible Bodies	Description	Section
Existing Law	Local Government Act 1976 (171 Act)	Local Government	- Act that only applies to Peninsular Malaysia, not Sabah and Sarawak - Consists of 16 divisions which contain 166 sections that cover several aspects relating to functions and roles of government - Contains some clauses on treasure trove - Additional power by the local government to execute any activities within its territories - Additional power to maintain and fund the preservation and conservation heritage sites, lands, buildings, etc., in cooperating to maintain historic places	102, 102 (f) 101 (1) (c) (iv) 101 (1) (c) (iv)
	Town and Country Planning Act 1976 (172 Act)	Local Government	Local Government held responsible for some aspects such as: - Service - Protection - Preservation and Conservation plan - Prohibition of trespassing - Penalty for trespassing	
Laws Regarding Heritage	Treasure Trove Act 1976 (Act 168)	Local Government	Replacing the Relics and Antiquities Act 1952 (Act 542), relating to the management of historical and cultural heritage objects, such as: - Licensing - Prohibition of trespassing - Protection, preservation and conservation of old monuments and historical sites	Section 9 Section 16 Section 17 (a) (b) (c)
Current Laws	National Heritage Act 2005 (Act 645)	Local Government with Federal Government	Replacing the Relics and Antiquities Act 1952 (Act 542) and Treasure Trove Act 1976 (Act 168) which will no longer usable Any laws relating to heritage are still usable such as the Town and Country Planning Act 1976 (172 Act) and Local Government Act 1976 (171 Act) National Heritage Act 2005 covers:	

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				1) Redefining the concept of tangible heritage, intangible heritage, living heritage and underwater cultural heritage	
				2) Power recognition	23 (1) (2), 41 (1) (2) (3) (4)
				- High Commission: to register heritage object/value and anything related to power to manage and control the heritage administration	
				- Ministry: to register any heritage site, object, underwater cultural heritage or any living people as national heritage	67(1) (2)
				3) Prohibition of trespassing on the heritage site without approval	45 (1) (2) (3)
				4) Protection of the intangible cultural heritage and the responsibility of local people to be involved and conform to high commission prescription regarding the preservation and conservation of intangible cultural heritage assets	47 (1) 60 (1) (2)
				5) The power granted to the High Commission to declare heritage assets as the heritage object. The process will undergo through several processes such as:	60 (1) (2), 67 (5)
				- Negotiation of the declaration with local people (the owner)	
				- The declaration of the heritage object under the heritage register	
				- The consultation pertaining to conservation and preservation	
				6) Treasure Trove: Certain rules should be applied to those who have found treasure trove, such as:	74(1) (2) (3), 86 (1)
				- Reporting	
				- Licensing	
				- Penalty	
				7) Intensive licensing and penalty relating to heritage sites, heritage object, and national heritage	112(1) (2), 113, 114(1) (2)

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Appendix 2 Heritage register

CATEGORY	TYPES	TOTAL
OBJECTS	TANGIBLE	67
	INTANGIBLE	241
TOTAL		**308**

Table 1 National heritage object (objects) [http://www.heritage.gov.my/en/]

CATEGORY	TOTAL
LIVING PERSON	15

Table 2 National heritage object (living

person)[http://www.heritage.gov.my/en/]

CATEGORY	TYPES	TOTAL
SITES	BUILDING/MONUMENT	176
	ARCHAEOLOGY	2
	NATURAL	**2**
TOTAL		**180**

Table 3 Heritage object (sites)[http://www.heritage.gov.my/en/]

CATEGORY	TYPES	TOTAL
OBJECTS	TANGIBLE	3
	INTANGIBLE	33
TOTAL		**36**

Table 4 Heritage object (objects)[http://www.heritage.gov.my/en/

Appendix 3: Management flow of cultural heritage in Malaysia (Author, 2015)
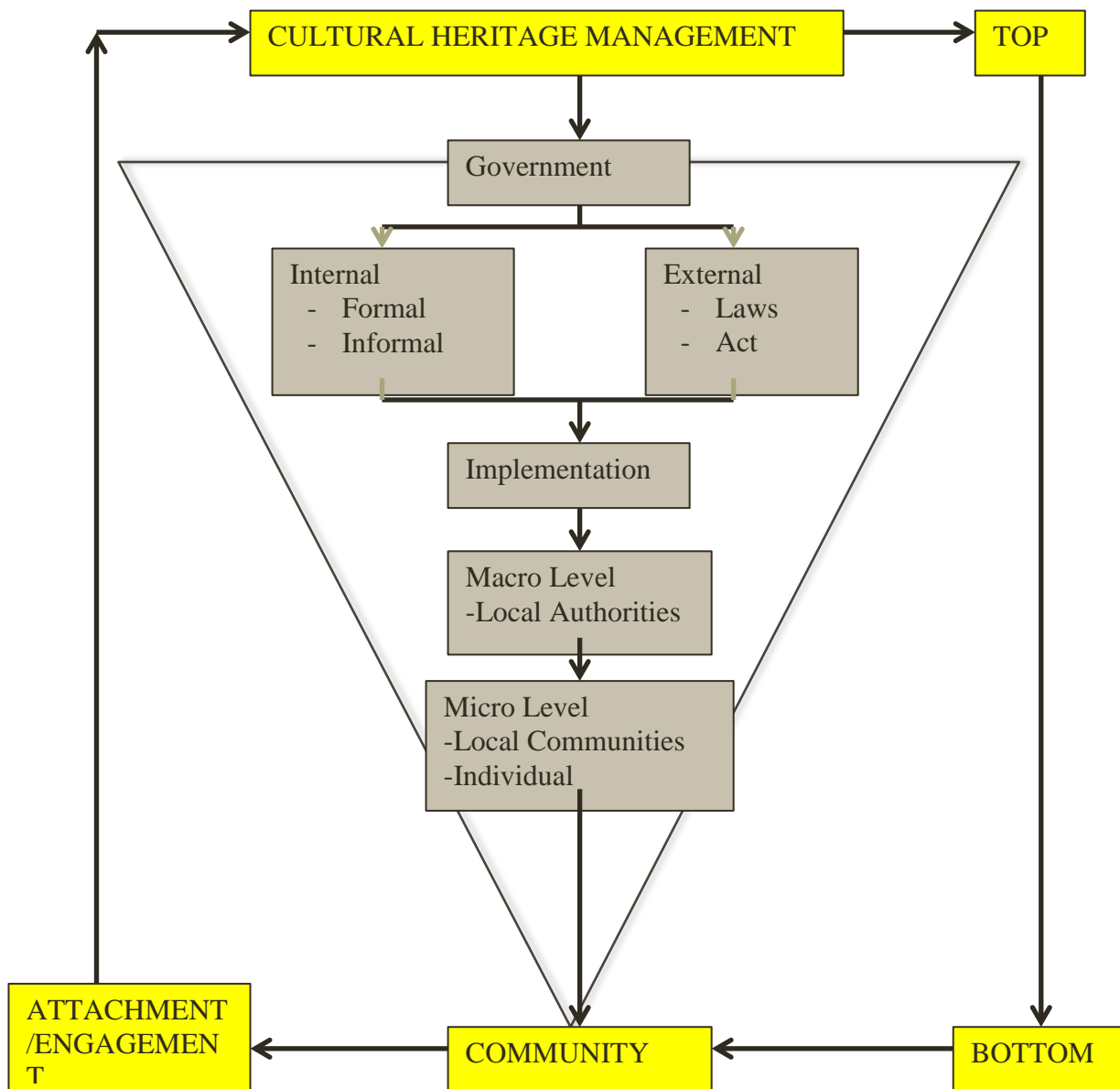
Appendix 4: Selected list of participants

Illustration 1: Mr Nadarajan Raja is eagerly showing his collection of past tangible heritage, which he keeps in his house for public visits (Fieldwork 2015)

Illustration 2: Mr Rajah (from the Chitty community) during an interview session explaining his roots in his own house (Fieldwork 2015)

Illustration 3: Miss Sumi Pillay (Chitty community), one of the youngest informants, during an interview session in her parents' house (Fieldwork 2015)

Illustration 4: Mak Bi is explaining to her guests who came to see "living heritage" in her own house in Kampung Morten (Fieldwork 2015)

Illustration 5: Sidang Joret (Malay community) in his guesthouse during an interview session in Kampung Morten, describing what Malay village used to be like (Fieldwork 2015)

Illustration 6: Christopher and Jerry in the Portuguese Community's Museum during an interview session (Fieldwork 2015)

Illustration 7: Richard Hendricks in the Portuguese Community's Museum during an interview session (Fieldwork 2015)
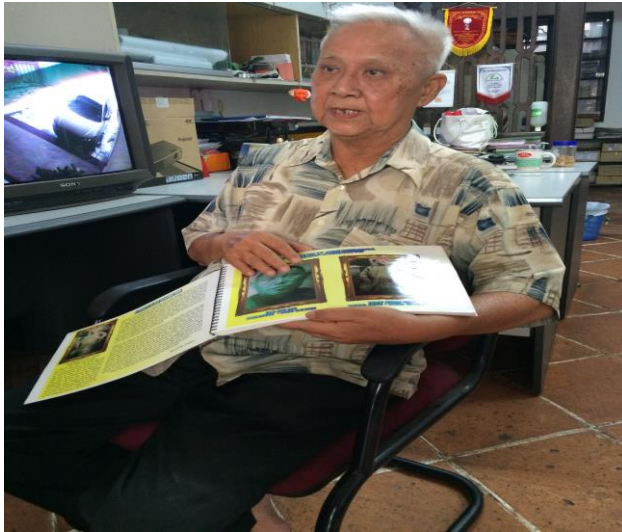
Illustration 8: Mr Chan Kim Leong during an interview session in his Pranakan Baba Nyonya office (Fieldwork 2015)

Illustration 9: Lilian Queck (Baba and Nyonya) during an interview session in the nearest restaurant in Melaka (Fieldwork 2015)

Illustration 10: Uncle Jerry, Uncle Richard and his wife having an intense debate over heritage meaning and identity as well as changes that took place before their eyes (Fieldwork 2015)

Appendix 5: Sets of questions (based on objectives)

No	Objectives	Themes	Broad questions related to the themes
1	To identify the community profiles residing the Old Quarter Area	Demographic Background	- Name - Age - Family background - Education - Occupation - Social status - Economic background - History of the place (their knowledge) - Example: - Tell me about yourself, your family and your village? - How long have you been here and how do you feel about it?
2	To determine the local community understanding towards the heritage management	Perception and understanding	- Meaning of heritage - Feeling living within heritage city (progress and changes that took place) - Benefit and the importance of cultural heritage
3	To determine the local community's level of engagement towards heritage management	Level of engagement	- How do they define their attachment to the place (physical, social, economic)? - How do they connect the place to their own identity?

			- What are their feelings towards existing heritage management?
			- How they contribute to the WHS?
			- What kind of involvement do they have?
			- Satisfaction
			- Contribution
			- Kind of involvement
			- Example:
			- Being in WHS, how do you feel about it?
			- In which way do you think this designation helps you in any way possible?
4	To uncover the sustainability of the world heritage site with regards to local community's engagement	Sustainability	- Communication within the community (support, helps and cooperation)
			- Communication with the authority (support, help, collaboration)
			- Efforts to maintain and sustain cultural heritage
			- Example:
			- How was your relationship with other communities/authorities living nearby?
			- What would you do for your heritage / WHS?
			-
5	To recommend possible management plan to improve the local community's	Suggestions and recommendations	- Problems and challenges faced
			- Hopes for the future

	engagement, while at the same time sustaining long-term cultural heritage management of the WHS Melaka		- Example: - Are there any problems that is related to CHM/WHS that you see prevalent? - Would you like to share your hope regarding this WHS in the present and future?

Appendix 6– Participants lists

 (Name, location of interview, date of interview)

Name anonymity will cite interviewees in the text of the thesis to accommodate the need for anonymity.

Interviewee Lists		
Ethnics	**Real names**	
Malays	Haji Joret	Kampung Morten, 18 March 2015
	Haji Ibrahim Hashim	Kampung Morten, 1st September 2014
	Mak Bi	Morten Village, 18 March 2015
	Puan Hasmah	Morten Village, 17 March 2015
	Haji Abdullah	31 August 2014, Kampung Morten
	Tuan Haji Rosli	30 August 2014, World Heritage Office
Baba Nyonya	Miss Lilian Queck	Simply Fish Restaurant, 15 April 2015
	Mr Michael	Chinese Peranakan Association, 20th March 2015
	Mr Robert Seet	Chinese Peranakan Association, 16th April 2015
	Mr Iefa Masro	Infasha Maju Restaurant, Bukit Katil, 7th April 2016
	Uncle Jefry	Malacca Florist, 17th April 2015
	Uncle Richard	
	Uncle Richard's wife	
Chitty	Mr Nadarajan Raja	Chitty Settlement, 8th April 2015
	Mr Rajah	Chitty Settlement, 22 March 2015
	Mrs Devi	Chitty Settlement, 11 April 2015
	Miss Sumi Pillay	Her house, 16 April 2015
	Mr Pillay	
Portuguese	Mr Richard Hendricks	Portuguese Museum, 10th April 2015
	Mr Christopher	Portuguese Settlement, 9th April 2015
	Mr Jose	
	Mrs Marina	Portuguese Settlement, 8th April 2015
	Mr Jeremiah	Portuguese Square, 14 April 2015

Ethnic	Anonymised Names	Details
Malays	Haji Lokman,	Kampung Morten, 18 March 2015
	Haji Nasir	Kampung Morten, 1st September 2014
	Aunty Sarah	Morten Village, 18 March 2015
	Mrs Hana	Morten Village, 17 March 2015
	Haji Zaid	31 August 2014, Kampung Morten
	Tuan Haji Taufik	30 August 2014, World Heritage Office
Baba and Nyonya	Miss Michelle	Simply Fish Restaurant, 15 April 2015
	Mr James	Chinese Peranakan Association, 20th March 2015
	Mr Jason	Chinese Peranakan Association, 16th April 2015
	Mrs Najwa	Infasha Maju Restaurant, Bukit Katil, 7th April 2016
	Uncle Ben	Malacca Florist, 17th April 2015
	Uncle Alex	
	Uncle Alex's wife	
Chitty	Mr Parvin	Chitty Settlement, 8th April 2015
	Mr Mahesh	Chitty Settlement, 22 March 2015
	Mrs Priya	Chitty Settlement, 11 April 2015
	Miss Nethya	Her house, 16 April 2015
	Mr Vineswaran	
Portuguese	Mr Fedrick	Portuguese Museum, 10th April 2015
	Mr Arthur	Portuguese Settlement, 9th April 2015
	Mr Henry	
	Mrs Melissa	Portuguese Settlement, 8th April 2015
	Mr Lucas	Portuguese Square, 14 April 2015

INTERVIEW QUESTIONS, FIELDNOTES, PHOTO COLLECTIONS, FULL AUDIO/VIDEO RECORDING AND TRANSCRIPTS, WHERE AVAILABLE, ARE INCLUDED ON THE CD ATTACHED WITH THIS THESIS.

Appendix 7 (a)

Arts and Humanities Ethics Committee

Compliance Declaration

This declaration must be returned, fully completed, along with each submission made to AHEC.

On completion, please return **two copies** of this form: one by email to ahec-group@york.ac.uk, and a second, hard-copy, **signed by the Applicant, the Applicant's Head of Department, and – if applicable – the Applicant's PhD Supervisor**.

Those making a resubmission **must also complete section 6, on page 3.**

Return Address: Helen Jacobs, Humanities Research Centre, Berrick Saul Building, University of York YO10 5DD .

1.   The Applicant:

Name: Suraya binti Sukri

Position: Full- time Postgraduate Student

Centre/Department: Department of Archaeology

Contact details: email address: ss1736@york.ac.uk

Telephone number: +(44)7455004826

2.   Supervisors:

Doctoral Supervisor: John Schofield

(if applicable)

Head of Research:

Head of Department: Department of Archaeology

3.   The Project:

Project Title: Communities Engagement in the World Heritage Sites

How is the project funded?:   ☑ Self-Funded   ☐

External funder

Funder (if applicable):

## 4.	Other Jurisdictions:

Please indicate whether your proposal has been considered by any other

bodies:

☐ External Sponsor

☐ Another University of York Ethics Committee

☐ NHS Research Ethics Committee

## 5.	Declaration:

I confirm that I have read and understood:

☑	the AHEC guidelines on consent; and

☑	the AHEC information sheets for researchers working with human subjects; and

☑	the University of York data protection guidelines.

These forms are available on the AHEC pages of the HRC website: www.york.ac.uk/hrc/ahec

Signature of applicant:
(Type name if submitting electronically)

Suraya binti Sukri

_____

*Date:	17 June 2014*

I confirm that the applicant and myself have read and understood the AHEC guidelines on Consent and Data Protection)

Signature of Research Supervisor (if appropriate):
(Type name if submitting electronically)

_____

Date:

Signature of Head of Research Centre or Head of Department:
(Type name if submitting electronically)

_____

Date:

6. Additional Declaration for Resubmissions:

I have read and understood the AHEC response to the initial application and consider that the attached response deals appropriately with its recommendations.
Signature of applicant:

_____

Date:

Please attach an additional sheet/file with a point-by-point response to the recommendations issued by AHEC.
I have read and understood the AHEC response to the initial application and consider that the attached response deals appropriately with its recommendations.

Signature of Research Supervisor (if appropriate):

_____

Date:
I have read and understood the AHEC response to the initial application and consider that the attached response deals appropriately with its recommendations.

Signature of Head of Research Centre or Head of Department:

_____

Date:

Appendix 7 (b)

THE UNIVERSITY *of York*

Arts and Humanities Ethics Committee

Submission form LITE

To be used for:

- Small scale evaluation & audit work

- Non-invasive research

- Not involving vulnerable groups e.g.

    o Children

    o Those with learning disabilities

    o People with mental impairment due to health or lifestyle

    o Those who are terminally ill

    o Recently bereaved

    o Those unable to consent to or understand the research

    o Where research concerns sensitive topics / illegal activities

    o Where deception is involved

    o Any research requiring a CRB check

- Following initial evaluation you may be required to submit a Full application to AHEC where ethical issues need more detailed consideration

- It is up to the researcher to determine which form to complete at the outset.

- NB If you are collecting data from NHS patients or staff, or Social Service users or staff, you will need to apply for approval through the Integrated Research Application System (IRAS) at https://www.myresearchproject.org.uk/Signin.aspx

    o If you are a staff member please fill in the IRAS form NOT this one and send your completed IRAS form to AHEC for health and social services research.

o Student applications for approval through IRAS should normally be pre-reviewed by department ethics committees or AHEC.

Completed forms should be sent to the Chair of the AHEC as follows:

1. **one signed <u>hard</u> copy** (to Judith Buchanan, Director, Humanities Research Centre, Berrick Saul Building, University of York, YO10 5DD), and
2. **one <u>electronic</u> copy** (email to hrc-ethics@york.ac.uk).

Initial decisions will normally be made and communicated within two weeks of the Committee meeting. Details of committee meeting dates can be found on the AHEC web pages at: http://www.york.ac.uk/hrc/ahec

FOR OFFICE USE ONLY		
Case Reference Number:		
1st AHEC Reviewer:	2nd AHEC Reviewer:	3rd AHEC Reviewer:
Date received:	Date considered:	Date approved:
Compliance form signed? Y/N		

SUBMISSION FORM LITE

1a. Please provide the following details about the principal investigator at York

Name of Applicant:	**<u>Suraya binti Sukri</u>**
email address:	**<u>ss1736@york.ac.uk</u>**
Telephone:	**+(44)07455004836**
Staff/Student Status:	**Full time Postgraduate student**
Dept/Centre or Unit:	**<u>Department of Archaeology</u>**
Head of Department:	**<u>John Schofield</u>**
HoD email address:	<u>john.schofield@york.ac.uk</u>
Head of Research: (if applicable)	<u>-</u>
HoR email address: (if applicable)	<u>-</u>

1b. Any other applicants (for collaborative research projects)

Name of Applicant:	
email address:	
Telephone:	
Staff/Student Status:	
Dept/Centre or Unit:	

Head of Department:	291
HoD email address:	
Head of Research: (if applicable)	
HoR email address: (if applicable)	

Name of Applicant:	
email address:	
Telephone:	
Staff/Student Status:	
Department/Centre or Unit:	
Head of Department:	
HoD email address:	
Head of Research: (if applicable)	
HoR email address: (if applicable)	

2. If you are a student please provide the following supervisory details for your

   project:

1st Supervisor	John Schofield
email address:	john.schofield@york.ac.uk
2nd Supervisor	Sara Perry
email address:	sara.perry@york.ac.uk

3. Please provide the following details about your project:

Title of Project:	Local Communities Engagement at the World Heritage Sites of Melaka
Date of Submission to AHEC:	
Project Start Date:	17 August 2014
Duration:	One and half month
Funded Yes/No:	No
Funding Source:	Self-sponsored

External Ethics Board Jurisdictions:	

4. Summary of research proposal

Aims and objectives of the research
Please outline the questions or hypotheses that will be examined in the research.

The purpose of this study is to investigate the role and the potential of the World Heritage Site of Melaka in delivering the local community engagement towards the cultural heritage management of Melaka. To achieve this study, the objectives are:

vi) **To identify the community profiles residing the World Heritage Sites**
- What is the socio demography background of the community residing within the heritage site?

vii) **To determine the local community understanding towards the heritage management**
- How does local community understanding of WHS inscription could benefited or disadvantaged them?

viii) **To determine the local communities level of engagement towards the heritage management**
- How do they define their attachment to the place?
- How do they connect the place to their own identity?
- Are they really satisfied with the existing heritage management?
- How they contribute to the WHS?
- What kind of involvement do they have?

ix) **To uncover the sustainability of the world heritage site with regards to local community's engagement**
- What are the typology of the communication between local community and local authority?
- What are the patterns of involvement between both local authority and local community have?

x) **To recommend possible management plan to improve the local community's engagement, while at the same time sustaining long term**

cultural heritage management of the WHS Melaka.

- To what extend the World Heritage Sites can possibly deliver/improve/signify the local community engagement towards the cultural heritage management at the World Heritage Site, Melaka?

Methods of data collection

Outline how the data will be collected from or about human subjects.

The photographs will be used as a methodological tool in conducting research in this study, where the interviews will be centred on the discussion of the photographs. Researcher will prepare and compile a set of photos representing the three main criteria which researcher has identified:

1) Physical environment/ surrounding (functional attachment/engagement)
- Specific location around the location of WHS
2) Social/cultural environment/ surrounding (social attachment/engagement)
- Specific events, community centre, rituals, public events or activities which happens at the sites,
- Social bonding, spirit of the people and community, sense of belonging to

        a group of people,

    3) Psychological environment/ surrounding (emotional attachment/engagement)

- Specific events, community centres, public events or activities which occur at the sites, rituals, the

- Emotional response, sense of pride, sense of belonging

Hence, it is expected that the researcher will come with a box of pictures and a tape recorder as the most prerequisite for a research to be authentically be recorded as well as taking field notes is also important. In this interview, it is seems like photo-sets function as the semi structured interviews where researcher will be able to manage and direct the order and sequence of question through planned and managed used of photo elicitation during each session that provide the researcher the ability to compare the data used in each interviews.

Recruitment of participants

How many participants will take part in the research? How will they be identified and invited to take part in the study? How will informed consent be obtained?

In this case, at least one gatekeeper from each main division within the management of Melaka State was contacted. They are, Melaka Muzium Corporation and Melaka Municipal Council. Melaka Muzium Corporation is only responsible for the collection of the history, activities and cultural tradition from different ethnic in Malaysia. Whereas within the Melaka Municipal Council, there is the Melaka World Heritage Office which responsible on the local communities planning under the Local Agenda

21. There is one representative committee within the organization responsible for each ethnic within the Melaka states namely, Malay, Chinese, Indian, Portuguese, Baba Nyonya and Chitty. These gatekeepers will inform researcher about the different communities residing within the World Heritage Sites and will lead researcher to key informant. This research will involve a different ethnic background in Malaysia, namely, the Malays, Portuguese, Chitty and the Baba Nyonya. In this study, key informant from each ethnic group will be selected and this will lead to another informant using the snowball sampling. As for ethnographic research, no exact amount will be validated until the information has achieved its saturation, then the research will end.

Participant information sheets and consent forms

Please attach (1) the project information sheet to be given to all participants and (2) the informed consent form. **(n.b. failure to submit these documents may delay the approval process.)**

i. Please confirm you have included the project information sheet to be given to all participants with your submission to AHEC. If this has not been attached, please explain why this is the case.

The Information sheet and the consent form attached are in English Language. However, it is expected that some of informant may not be able to comprehend English Language. Therefore, researcher will translate both consent form and

information sheet into Malay Language. Although some of the informant may come from different ethnic background, however Malay Language is widely used in Malaysia, as it is the national official language of Malaysia.

ii. Please confirm you have included all the relevant informed consent forms. If these have not been attached, please explain why this is the case.

Appropriate information sheet will be given to all participants except the consent letter regarding conducting a research on the young people. It is because, this research only involves informants aged 18 and above. Thus it is not necessary for researcher to provide any consent letter regarding a research on the young people and children nor does it require parents' consent letter.

iii. Are the results to be given as feedback or disseminated to your participants (if yes please specify when, in what form, and by what means)

The result will likely to be shared with the selected local community representatives within each community's ethnic background. It is because, each ethnic has their own representative committee who will keep the information regarding the research done on their communities. Thus this kind of research involves knowledge transfer programme where informant share the information and the researcher will in turn share the finding and recommendation of what should be done to improve the condition of the communities living the area.

Anonymity

In most instances the Committee expects that anonymity will be offered to research subjects. Please set out how you intend to ensure anonymity. If anonymity is not being offered please explain why this is the case.

Researcher will highly depend on the communities consent to be visible or invisible in the research findings. The researcher will alternatively provide an appropriate pseudo-name towards the informant during research discussion if it is necessary.

Data collection

All personal and sensitive data must be collected and stored in accordance with the Data Protection Act 1998. Please set out all the types of data you will be collecting (e.g. interviews, questionnaires, recordings)

i. Please detail type(s) of data.
This study will involve qualitative research; involving a series of in-depth interviews. The Interviews will use voice recording, photography and note taking.

ii. Where is the data to be collected and where will it be stored electronically? Please describe what protection there will be in relation to electronic storage?
The data will be collected within the Melaka World Heritage Sites, Malaysia. Any recoding will be recorded using voice recorder and will be saved using variant of electronic devices such internal hard disk (password protected laptop) and external hard disk (pen drive and hard drive). In order to prevent the possibility of losing data electronically, it will further be stored online, using multiple online storage such as Box, Dropbox and Google drive. Regarding the transmission of data from external drive to an online storage, researcher will use personal broadband and home Wi-Fi, which is password protected. The researcher is the only person who can assess to the online storage, as the access to it requires password known only to the researcher. This data is important to the researcher where it will be kept in safe condition for further transcription, analysis and discussion. The result of the finding will be discussed in researcher's thesis writing and will be electronically available for research sharing. However researcher will not likely to reveal any secret information without informant's consent as per promised within the consent form.

iii. Where is the data to be stored in paper form? Please describe how this will be protected.
Data will be discussed publicly and will likely to be available in electronic source as well as in paper form. However, any secret information about the informant that is requested to be kept in secret between researcher and informant will always be kept in secret and will not be revealed publicly without the informant's consent.
iv. At what point are you proposing to destroy the data, in relation to the duration of this project? And how?
- The data will be kept safe by the researcher and will only be disposed after 10 years.
v. If you are sharing data with others outside your department, what steps are you taking to ensure that it is protected?
The researcher will not share any data related to informant outside the department without the informant's consent.
vi. If the data is to be exported outside the European Union, what steps are you

taking to ensure that it is protected? **(Note: you must identify how you will comply with Data Protection Act 1998 requirements.)**

Perceived risks or ethical problems

Please outline any anticipated risks or ethical problems that may adversely affect any of the participants, the researchers and or the university, and the steps that will be taken to address them. **(Note: all research involving human participants can have adverse effects.)**

i. Risks to participants (e.g. emotional distress, financial disclosure, physical harm, transfer of personal data, sensitive organisational information…)

This research is dealing with the communities with a diverse range of cultural articulation. Hence it is expected that the communities will develop a sense of insecurity and sentiment towards the different cultural background and in some way, may refuse to cooperate with the researcher especially in sharing their personal data and feelings.

ii. Risks to researchers (e.g. personal safety, physical harm, emotional distress, risk of accusation of harm/impropriety, conflict of interest…)

It is expected that the researcher will receive mild effect of other's community's stigma as the researcher is coming from Malay community (the largest percentages of Malaysian population). The community is expected to at first creates a buffer zone and informants may refuse to talk in detail and only prompt to answer when asked. However it is expected that the researcher should create rapport and started the conservation with a proper introduction and ice breaking. It is important for researcher to try to fit in the community's shoe and avoid the gap.

iii. University/institutional risks (e.g. adverse publicity, financial loss, data protection…)

-

iv. Financial conflicts of interest (e.g. perceived or actual with respect to direct payments, research funding, indirect sponsorship, board or organisational memberships, past associations, future potential benefits, other…)

It is expected that this research will involve an amount of money to be spend on such as on the researchers transportation and accommodation, but it is expected that it is within researcher's control.

v. Please draw the committee's attention to any other specific ethical issues this study raises.

5. Ethics checklist

Please confirm that all of the steps indicated below have been taken, or will be taken, with regards to the above named project submitted for ethical approval. If there are any items that you cannot confirm, or are not relevant to your project, please use the space provided below to explain.

Please tick if true, otherwise leave blank:

/

Informed consent will be sought from all research participants where appropriate

/

All data will be treated anonymously and stored in a secure

place

/

All Relevant issues relating to Data Protection legislation have been considered (see

http://www.york.ac.uk/recordsmanagement/dpa/) & the Data

/

Protection office contacted (Dr Charles Fonge, Borthwick Institute, charles.fonge@york.ac.uk)

☐ All quotes and other material obtained from participants will be anonymised in all reports/publications arising from the study where appropriate

☑ All reasonable steps have been taken to minimise risk of physical/ psychological harm to project participants.

☑ All reasonable steps have been taken to minimise risk of physical/mental harm to researchers

☑ Participants have been made aware of and consent to all potential futures uses of the research and data

☐ With respect to indemnity Sue Final (University IP Manager, **Ext**# 4401

email: sue.final@york.ac.uk) has been made aware of the research

☑ There are no known conflicts of interest with respect to finance/funding

☐ The research is approved by the Head of Department, Unit, Centre or School

Please explain in the space below, why any of the above items have not yet been confirmed:

6. Other comments

Are there any issues that you wish to draw to the Committee's attention (it is your responsibility to draw any ethical issues to AHEC that may be of perceived or actual interest)?

7. Submission Checklist for Applicants

Finally, please **sign** the form and ensure that **all of the indicated documents** below are sent both **electronically** to hrc-ethics@york.ac.uk, and in **hard copy** to the AHEC Chair, Judith Buchanan, Director, Humanities Research Centre, Berrick Saul Building, University of York, YO10 5DD.

☐   AHEC Application form

☐

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Consent form for participants

☐

Information Sheet for participants

☐

AHEC Compliance form

8.   Signed undertaking

In submitting this application I hereby confirm that there are **no actual or perceived conflicts of interest** with respect to this application (and associated research) other than those already declared.

Furthermore, I hereby undertake to ensure that the above named research project will meet the commitments in the checklist above. In conducting the project, the research team will be guided by the Social Research Association's/AHRC's/ESRC's ethical guidelines for research.

…………………………………….. (Signed   Lead Researcher/Principal Investigator)

…………………………………….. (Date)

…………………………………….. (Signed Supervisor (where relevant))

…………………………………….. (Date)

Appendix C

THE UNIVERSITY *of York*

Department of Archaeology

Application for authorised absence

Student name: Suraya binti Sukri   Student reference number: 109052765 Programme of Study: PhD in Archaeology

Travel Details

Date of departure: 12th Feb 2015   Date of return: Mid-August 2015 (have yet to buy the ticket)

Destination: Malaysia

Reason for travel: Fieldwork (Data Collections)

Signed:

Date: 10 Feb 2015

For office useonly

Approval given: Yes/No

If no, please indicate reason:

Approved by: ……………………………………………………

Chair of Board of Studies/Chair of Graduate

School Board Date:

…………………………………………………………………..

THE UNIVERSITY *of York*

Local Communities Engagement at the World Heritage Sites

OBSERVATION/ INTERVIEW INFORMATION SHEET

Version: 1   16/06/14

You are being invited to take part in a research study looking at the local communities engagement at the Melaka World Heritage site. Before you decide whether to take part it is important for you to understand why the research is being done and what it will involve. Please take time to read the following information carefully. Talk to others about the study if you wish.   Ask us if there is anything that is not clear or if you would like more information. Take time to decide whether or not you wish to take part.

What is the purpose of the study?

Local communities engagement plays an important role to the development of the Melaka World Heritage site. We want to find out how well the local communities engaged and what does the Heritage sites means for local communities.

Why is the study being done?

Local communities play important roles in sustaining the management of the Melaka World Heritage sites. In fact, they are the closest agents and consumer of the heritage places as much as the heritage sites signify their

identities. The aim of this study is to find out whether this mutual dependency leads to a new and better ways of sustaining the heritage site in Melaka. For this reason, we want to know how Melaka World Heritage signifies their engagement, which will be seen from their attachment to the sites. The attachment will further be classified into three indicators, which is physical, social and psychological. (page 1 of 4)

The information we get from this study may help us to understand how and why local communities attached to the World heritage site of Melaka, and how can the level of engagement might be improved in the future.

Why have I been chosen?

You have been approached because you live within the Melaka World heritage sites, which is the focus of this study. We are collecting information through observation in which researcher conduct an in-depth interview while at the same time observe the non-verbal cues responded by the informant during the session. To gain a better understanding of local communities thoughts and perceptions toward the study, few informants will be needed as you may suggest any other potential informant whom you know are related towards this study.

Do I have to take part?

It is up to you to decide whether or not to take part. If you decide to take part you are still free to withdraw at any time and without giving a reason. *A decision to withdraw at any time, or a decision not to take part, will not affect your rights.*

What will happen to me if I take part?

We are hoping to observe the interactions during an in depth interview so as to better understand the nature of the issues. We are asking your permission to record our conversation verbally and visually. If you agree, the researcher will write down any points given by you during the conversation. Researcher may also ask to audio record or photo record the interview session to ensure a more accurate account.

The process will involve a long session of interviews. The aim of the interview is to better understand how you react to certain kind of question and responses toward the photosets given during interviews session as well as to know detail account about the issue being studied. The researcher will not intervene during the session other than prompting a question and encouraging informant to speak more on the issue.

The interview would last between one hour and more and would be at a time and place of your convenient. You do not have to answer any questions that you do not want to. If you want the interview to be stopped this is not a problem; but if you do not mind we are grateful to you. The interview will be audio recorded, fully transcribed and kept as computer files. You are welcome to have copies of these files. Researcher is responsible for the security and confidentiality of all observation and interview data. You will receive a copy of this information sheet and the signed consent form to keep.

Will the information the researchers collect be kept confidential?
All information collected about you during the course of the research will be kept strictly confidential. Data, transcripts and recordings will be kept in locked cabinets and password protected computer storage spaces. Anonymous audio recordings and transcripts will be kept as secure computer files for up to 10 years after the end of the study. Anonymised data from this study may also be used in conjunction with research data from other studies for academic purposes. While written extracts (verbatim quotations) may be used within publications relating to the study, care will be taken to ensure that individuals cannot be identified from the details presented. All data will be treated in accordance with the Data Protection Act 1998.

What if I change my mind after the interview?

If you change your mind about being part of the study, even after the interview, your data will be left out of the study and all related information about you will be erased. *A decision to withdraw at this, or any time, will not affect your rights.*

What will happen to the results of the study?

A report will be written for the rest of the supervisory committee members. The results will also be publicised using the Internet and national publications. Informants who take part in the study will be offered a transcription of the interviews. The results will be available in approximately 24 months. The data may also be combined with another informant so as to provide an analysis of the whole level of engagement within the World Heritage sites. *No specific names or other identifying information associated with informants' privacy concern will be published in any reports.*

Who can I talk to for more information or advice about the study?

The researcher is Suraya binti Sukri, a Postgraduate full-time researcher based at the Department of Archaeology, University of York. If you have any queries about this research please do not hesitate to contact her at:

Department of Archaeology, The King's Manor YORK Y01 7EP, UK. Tel: +44 7455004836 Email: ss1736@york.ac.uk

In the unlikely event of complaint, you should contact the researcher on the above number, or the supervisor; John Schofield Tel: (44) 1904 323968 Email: john.schofield@york.ac.uk and the head of ethics committee in Archaeology Department; Sara Perry Tel: (44) 1904 323907 Email: sara.perry@york.ac.uk

What do I do now?

If you would like to hear more about the study or think you might like to take part, just approach the researcher.

Thank you for your time

Appendix 7 (e)

THE UNIVERSITY *of York*

Penglibatan Komuniti Setempat di Tapak Warisan Dunia, Melaka

PEMERHATIAN IKUT SERTA / LEMBARAN MAKLUMAT TEMUDUGA

Versi: 1   16/06/14

Anda dijemput untuk mengambil bahagian dalam kajian penyelidikan yang bertujuan untuk melihat penglibatan masyarakat setempat dalam pengurusan warisan budaya di tapak Warisan Dunia, Melaka. Sebelum anda membuat keputusan untuk mengambil bahagian, penting bagi anda untuk memahami kenapa penyelidikan ini dijalankan dan apa yang akan berlaku. Sila luangkan masa untuk membaca maklumat berikut dengan teliti. Sila bertanyakan kepada orang lain mengenai kajian ini jika anda kurang pasti. Juga tanyakan kami untuk maklumat lanjut atau terdapat sebarang keragun. Luangkan masa untuk memutuskan sama ada ingin atau tidak untuk mengambil bahagian.

Apakah tujuan kajian ini?

Penglibatan komuniti setempat dalam pengurusan warisan budaya memainkan peranan yang penting bagi melestarikan pembangunan tapak Warisan Dunia, Melaka. Kami ingin mengetahui sejauhmana peglibatan dan makna tapak Warisan Dunia, Melaka bagi masyarakat setempat.

Mengapa kajian ini dijalankan?

Komuniti setempat memainkan peranan penting dalam melestarikan pengurusan warisan budaya di tapak Warisan Dunia, Melaka. Mereka merupakan agen dan pengguna yang paling rapat dengan tempat tersebut, Dengan itu, tapak warisan dunia ini melambangkan identiti mereka. Dengan itu, kami ingin mengetahui sejauhmana pergantungan bersama ini membawa kepada cara-cara baru yang lebih baik bagi melestarikan pengurusan warisan budaya tapak warisan dunia di Melaka. Atas sebab ini, kami ingin mengetahui bagaimana Melaka Warisan Dunia menjadi lambang kepada penglibatan mereka. Ianya akan dilihat dari aspek keterikatan mereka terhadap lokasi tersebut. Keterikatan ini akan dikelaskan berdasarkan kepada tiga ciri berikut, iaitu fizikal, sosial dan psikologi. (Mukasurat 1 daripada 4)

Maklumat yang kami akan dapati daripada kajian ini akan membantu kami untuk memahami bagaimana dan mengapa masyarakat tempatan terikat dengan tapak warisan Dunia Melaka, dan bagaimana tahap penglibatan tersebut boleh diperbaiki pada masa akan datang.

Mengapa saya dipilih?

Anda telah dihubungi kerana anda tinggal di dalam tapak warisan dunia, Melaka yang menjadi fokus kajian ini. Kami mengumpul maklumat melalui pemerhatian ikut serta di mana penyelidik menjalankan temu bual mendalam dan pada masa yang sama memerhati isyarat bukan lisan semasa sesi temubual. Untuk lebih memahami pemikiran

dan persepsi komuniti setempat, sejumlah informan sangat diperlukan. Oleh itu anda mungkin boleh mencadangkan mana-mana informan lain yang berpotensi dan sesuai dengan kajian ini.

Adakah saya perlu mengambil bahagian?

Ia terpulang kepada anda dalam memutuskan untuk terlibat atau tidak dalam kajian ini. Walaupun anda telah membuat keputusan untuk mengambil bahagian, anda masih bebas untuk menarik diri pada bila-bila masa tanpa sebarang sebab. Keputusan untuk menarik diri pada bila-bila masa, atau keputusan untuk tidak mengambil bahagian, tidak akan menjejaskan hak-hak anda.

Apa yang akan berlaku kepada saya jika saya mengambil bahagian?

Kami berharap untuk melihat interaksi semasa temu bual mendalam supaya dapat memahami isu-isu secara lebih mendalam. Kami meminta kebenaran anda untuk merakam perbualan secara lisan dan visual. Jika anda bersetuju, penyelidik akan menyalin intipati perbualan yang dikemukakan oleh anda semasa temubual. Penyelidik juga boleh meminta untuk merakam sebarang audio atau visual semasa sesi temuduga untuk memastikan pencerapan yang lebih tepat.

<div align="center">(Mukasurat 2 daripada 4)</div>

Proses ini akan melibatkan sesi temubual yang panjang. Tujuan temubual ini adalah untuk lebih memahami bagaimana anda bertindak balas terhadap jenis soalan tertentu dan maklum balas terhadap set- set gambar diberikan semasa sesi temubual. Kami juga ingin tahu mengenai perincian tentang isu isu yang dikaji. Penyelidik tidak akan campur tangan semasa sesi temubual selain mendorong soalan dan menggalakkan informan untuk bercakap dengan lanjut mengenai isu tersebut.

Temuduga akan berlangsung selama lebih satu jam, dan akan diadakan pada masa dan di tempat pilihan anda. Anda tidak perlu menjawab sebarang soalan yang anda tidak mahu. Tidak menjadi sebarang masalah sekiranya anda ingin temuduga dihentikan; tetapi jika anda tidak keberatan kami sangat berterima kasih di atas kerjasama tersebut. Temuduga akan dirakam secara audio, ditulis semula dan disimpan dalam fail komputer. Anda dialu-alukan untuk mempunyai salinan fail-fail ini. Penyelidik bertanggungjawab di atas keselamatan dan kerahsiaan terhadap semua hasil pemerhatian dan data temubual. Anda akan menerima satu salinan lembaran maklumat ini dan borang persetujuan yang ditandatangani untuk simpanan anda.

Adakah maklumat yang telah dikumpulkan dirahsiakan?

Semua maklumat tentang anda yang telah dikumpulkan semasa penyelidikan akan dirahsiakan. Data, transkrip dan rakaman akan disimpan di dalam kabinet berkunci dan ruang simpanan komputer yang mempunyai kata kunci rahsia. Rakaman audio tanpa nama dan transkrip akan disimpan dalam fail-fail komputer yang selamat untuk 10 tahun selepas tamat kajian. Data yang dirahsiakan nama daripada kajian ini juga boleh digunakan bersama dengan data penyelidikan kajian-kajian lain untuk tujuan akademik. Memandangkan ekstrak bertulis (petikan kata-kata) boleh digunakan dalam penerbitan yang berkaitan dengan kajian ini, langkah penjagaan akan diambil untuk memastikan bahawa individu tidak dapat dikenal pasti daripada maklumat yang dibentangkan. Semua data akan dijalankan mengikut Akta Perlindungan Data 1998.

(Mukasurat 3 daripada 4)

Bagaimana jika saya mengubah fikiran saya selepas temuduga?

Jika anda mengubah fikiran anda untuk tidak menjadi sebahagian daripada kajian, walaupun selepas temu bual dijalankan, data anda akan diabaikan dalam kajian dan semua maklumat yang berkaitan tentang anda akan dipadamkan. Keputusan untuk menarik diri pada bila-bila masa tidak akan menjejaskan hak-hak anda.

Apa yang akan berlaku kepada keputusan kajian?

Laporan akan ditulis kepada seluruh ahli jawatankuasa penyeliaan. Keputusan kajian juga akan dikeluarkan dalam Internet dan penerbitan dalam negara. Informan yang mengambil bahagian dalam kajian ini akan ditawarkan salinan transkripsi temu bual. Keputusan kajian boleh didapati sekuranya-kurangnya 24 bulan. Data kajian juga akan digabungkan dengan maklumat-maklumat daripada informan lain bagi membentuk satu analisis menyeluruh tentang penglibatan komuniti di tapak Warisan Dunia. Tiada nama-nama tertentu atau maklumat-malumat yang berkaitan dengan peribadi pemberi maklumat akan disiarkan dalam mana-mana laporan ini.

Siapakah yang boleh saya hubungi untuk maklumat lanjut dan nasihat mengenai kajian ini?

Penyelidik adalah Suraya binti Sukri, merupakan pelajar pasca- siswazah sepenuh masa di Jabatan Arkeologi, Universiti of York. Jika anda mempunyai sebarang pertanyaan mengenai penyelidikan ini, sila hubungi beliau di:

Department of Archaeology, The King's Manor YORK Y01 7EP, UK. Tel: +44 7455004836 Emel: ss1736@york.ac.uk

Sekiranya ada sebarang aduan, sila hubungi penyelidik pada nombor di atas, atau penyelia; John Schofield Tel: (44) 1904 323968 Emel: john.schofield@york.ac.uk dan ketua Jawatankuasa Etika di Jabatan Arkeologi; Sara Perry Tel: (44) 1904 323907 Emel: sara.perry@york.ac.uk

Apa yang perlu saya buat sekarang?

Jika anda ingin mendengar lebih lanjut mengenai kajian ini atau ingin mengambil bahagian, sila hubungi penyelidik.

TERIMA KASIH UNTUK MASA ANDA

Abbreviations

NHA	National Heritage Act
DNH	Department of National Heritage
WHS	World Heritage Site
WHC	World Heritage City
PERZIM	Perbadanan Muzium Melaka (Malaysia Museum Corporation)
MARA	Majlis Amanah Rakyat (Council of Trust for the Bumiputera)
JKK	Jawatankuasa Kemajuan Kampung (Community's Development Committee)
MoTC	Ministry of Tourism and Culture
WHL	World Heritage List
MWH	Melaka World Heritage
UNESCO	United Nations Educational, Scientific and Cultural Organization
MBMB	Majlis Bandaraya Melaka Bersejarah

Glossary

Acar	is a pickle usually containing main ingredients such as cucumbers
Bakul Sia	is known as a basket made of rattan, woods, thick paper or leather adorned with different motives depend on the status of the owner. This basket too, was used to filled in wedding gifts (Dollah & Kob 2004)
Belacan	is a shrimp paste
Ibu House	is a front row house in a residential area.
Keluak fruit	A plant, which has a poisonous seeds.
Ketua Kampung	is a village headman
Nyonya Kebaya	is a traditional blouse and or dress combination that is originated from Indonesia and were worn by the women in Brunei, Malaysia, Bruma, Indonesia, Southern Tahiland and Sinapore. Often it is made from sheer material such as the semi-transparent polyester or nylon, silk or thin cotton that is adorned with brocade or floral pattern embroidery. The kebaya is usually worn with a batik ian panjang or sarong with a color motive of ikat. Anonymous. (2013). What is Nyonya Kebaya?. Available: http://www.thegreenbook.com/what-is-nyonya-kebaya.htm. Last accessed 26 April 2017.
Sarong	A long straight skirt, usually with bright colours, which has a wide, flips in front and famous among the women and men of the South East Asian region.
Shophouse	is a building where the commercial activities are on the ground floor and residential purposes on the upper floor. Nowadays, the buildings are used as offices and cater for a variety of businesses such as light industry and cafe or restaurant. The original façade is still maintained although there are have small changes to

	suit to the building use
Tapai	is steamed glutinous rice fermented with yeast and wrapped with a rubber tree leaves or banana leaves for few days for it to be ready to be eaten. Traditionally considered as a traditional cuisine among some ethnics.

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