

CHAPTER FIVE

CULTURAL HERITAGE MANAGEMENT IN MALAYSIA

5.0 Introduction

This chapter is to explore and discuss the understanding of heritage as a term. The context of this understanding is incorporated with the notion of authenticity towards heritage resources and their management. Certainly, the authenticity of heritage resources is one of the main characters and a qualifying condition for inscription of UNESCO World Heritage Site. The authenticity is critically important for managing and improving conservation activity on the cultural heritage resources. Therefore, with regard to finding a strategy suitable to implementing cultural heritage management whilst retaining and highlighting the authenticity of heritage resources, the concept of the heritage trail development has been viewed as an appropriate management tool to conform with and implement both conservation and tourism requirements. Besides, with respect to local community involvement towards cultural heritage management, the Melaka heritage trail will be used as a preference to examine the current constitutional framework developed by the Malaysian government in order to understand how and whether the local community is engaged.

5.1 Conceptualising the Definitions of Heritage

According to the web dictionary of Oxford (2012), the word heritage means “a property that is or may be inherited”. This is further refined, based on three crucial characteristics. Firstly, this property may be inherited if the valued objects and qualities such as historic buildings and cultural traditions have been passed from the previous generation. Secondly, the property may have a “[...] special architectural, historical, or natural values that are preserved for the nation identity”. Finally, it is denoted as “a traditional brand or product regarded as emblematic of superior craftsmanship”.

Meanwhile, the word ‘heritage’ from the ‘Google Web Definitions’ revealed 1,290 results of definitions in various explanations. These definitions may be various due to a diverse range of ‘heritage resources’. Ahmad (2006) argued that there is no international standard to define heritage because the way a heritage resource is viewed depends on each society. For example, Dizdaroglu (2008) suggests the definition of heritage as “a material way of consuming the past, the living environment of the host community by turning into a ‘living museum’ and reconstruct the past image in order to be presentable for its various consumers”. She stated her views towards Jordan’s heritage resources as a ‘ready product’ to be utilised as a tourist attraction. Indeed, this illustrated that the definition of heritage can be politically manipulated in order to align with economic purposes. Moreover, Adam (2008) enlarged the concept of heritage as it encompasses “artistic and literary heritage; political and economic heritage; the civilizations that have a scientific and technical heritage; a heritage of institutions and practices; religious heritage of belief and worship; and nations function under a legal and administrative heritage”.

The above definitions illustrate the broad understanding of heritage that often links with the interactions of time, place and human society (Spendlove, 2003; Jokilehto, 2005). Therefore, it is unusual to find different countries sharing exactly the same cultural practices or cultural heritage in the form of assets with each other. In particular, a classic example from Lowenthal (1998) showed the differences between Korean and Japanese people in terms of their cultural heritage practice. Koreans cherish masked plays, musical genres and skills such as knot making and brass smelting. Meanwhile, the Japanese admire ancient skills, but ignore old buildings, with the exception of sacred shrines. This is to say that the understanding of heritage via the interactions of time, place and human society which have developed a collective memory of the community (Cheung, 2003). It suggests that the heritage is whatever a community decides it to be as long it highlights their core identity.

With respect to the growth of heritage definition in societies, at the early stage of understanding heritage, it was often referred to as all those aspects of the man-made environment – buildings and landscape – that have any historical significance (Adam, 2008). Hence, any work related to the preservation and conservation of cultural heritage resources has been focused on physical or tangible things. However, our understanding of heritage as a definition changed with the establishment of international organisations, such as, UNESCO and ICOMOS, who have received worldwide attention. The main role of these organisations is to promote such ‘activities’ that relate to the preservation and safeguarding of heritage resources. Taylor (2004) suggested these organisations are ‘powerful’ in terms of their ability to lay down international standards for professional practice – ‘world best practice’ – in the cultural heritage field. As a result, any written materials that are produced by these organisations provide an important document as a body of knowledge and a reference for all heritage professionals working in various fields. More importantly, these organisations have extended the preservation tasks

towards intangible, or non-physical cultural heritage resources. In general, intangible heritage includes the signs and symbols passed on by oral transmission, artistic and literary forms of expression, languages, ways of life, myths, beliefs and rituals, value systems and traditional knowledge.

Both UNESCO and ICOMOS are main organisations that often revise the definition of heritage according to current trends or concerns of heritage resources via International charters for conservation and preservation purposes (Birabi, 2007). For example, according to the UNESCO (2003) Convention for Safeguarding of the Intangible Cultural Heritage, the intangible cultural heritage means “the practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artefacts and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognize as part of their cultural heritage. This intangible cultural heritage, transmitted from generation to generation, is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history, and provides them with a sense of identity and continuity, thus promoting respect for cultural diversity and human creativity” (UNESCO, 2003: Article 2:1). Meanwhile, Bouchenaki (2003) simplified intangible heritage as “customs and oral traditions, music, languages, poetry, dance, festivities, religious ceremonies as well as systems of healing, traditional knowledge systems and skills connected with the material aspects of culture, such as tools and the habitat” (p.1). Certainly these two examples of definitions highlighted the heritage values that represent the sense of identity of individuals or communities towards the cultural heritage resources.

Retrospectively, both definitions of tangible and intangible cultural heritage presented above showed a strong relationship to each other. It is suggesting the interactions of the norms and values (i.e belief system) of people towards cultural heritage resources are symbiotically established if the authenticity is well recognised. Yet the element of authenticity is still ongoing and fervently discussed and debated among heritage scholars and practitioners. Again, a classic work from Lowenthal (1998) argues that the value of authenticity might possibly decrease when the 'history' (i.e events, places, people, objects, monuments) becomes heritage. However, Taylor (2004) reaffirmed that heritage is not solely to link the people with the past, what is significant is that heritage values connect people's memory to the past. In fact, heritage is a notion that absorbs the past (i.e event, place, etc.) and is interpreted in such a way as to aid people to know about their history.

In order to link the definition of heritage with cultural heritage management, the key issue and question behind this research is whose culture should be presented and why. Indeed, this is the fundamental issue in Asia due to multi culture and diversity of ethnic groups, when presenting a spiritual view of what is culturally valuable from the past and its connection with people's memory. Therefore, the development of a cultural heritage management framework that is strongly associated with the integrity of the authenticity of cultural heritage resources.

5.2 The Authenticity of Cultural Heritage

The understanding of heritage presented above identified the notion of authenticity as an important indicator to determine a quality of cultural heritage resources. Certainly the concept of authenticity becomes a universal concern in conservation work. Moreover, the UNESCO World Heritage Convention suggested the importance of authenticity for the integrity between

conservation and management of heritage. Hence, the element of authenticity has been taken as one of the qualifying conditions for World Heritage Site inscription (Stovel, 2007).

The early notion of authenticity was first conceptualised from the features or quality of Western heritage (Jamal and Hill, 2004; Taylor, 2004). However, at the early stage of this notion, the concept of authenticity was only specifically referred to as physical or tangible heritage. However, since the evolving of International charters or conventions over time, this notion is getting more complicated. For example, the concept of authenticity has been challenged as it is not fully devoted to encompass both tangible and intangible heritage from Asian countries (i.e. Malaysia, Thailand, Vietnam, India and Indonesia). Therefore, as suggested by Meurs (2007), the International charters should not be considered as the primary guidelines in planning and assessment for conservation, because sometimes the heritage requires a specific consideration and tailor-made solutions. Therefore, as a highly motivated by the quote from the Venice Charter, 1964: there is a “moral responsibility of the present generation to pass the cultural heritage in its authentic state for the future generations to learn about and to identify themselves”, The Nara Document (1994) and Hoi An Protocol (2009) were designed to assess the authenticity in the context of Asian heritage. In particular, a country such as India has made a more proactive effort by designing their own charter called INTACH 2005, that addresses a philosophy of conservation, the concept of living heritage, vernacular heritage and other categories within an Indian context.

As the intangible heritage encompasses matters relating to the non-physical elements of heritage and tangible heritage consist of physical objects, monuments, ruins or buildings, these characteristics are always referring back to human interaction. It is undeniable that people have tremendous values as they contain and pass down through ritual and beliefs the cultural

memory embodied in the heritage. As Ito suggests '[...] culture is the human product moulded and matured in an inspired or cultivated brain' (2005, p.3). This is to say, there is a strong emphasis on the relationship of the local community within the heritage setting. Therefore, as many International Charters have suggested, the involvement of the local community is an essential factor to maintain a conservation work for both tangible and intangible heritage. In addition, active involvement of the local community towards sustainable conservation is also an indicator of strengthening the element of authenticity (Tunprawat, 2009).

5.3 Cultural Heritage Management in Malaysia

The area of Cultural Heritage Management (CHM) is responsible for conservation and management of cultural heritage resources. The best evidence for claims of maturity of heritage conservation is when CHM has acquired its own past. It is also expected to deliver the value of heritage into several benefits to the place and people through shared cultural, economic and the nature of heritage (US National Park Service, 2007).

Briefly to the historical context of CHM, the application of the term 'management' to 'cultural resources' or 'cultural heritage' has a history of its own (Lee, du Cros, DiStefano and Logan, 2007). The term 'Cultural Resources Management' (CRM) was first used by the United State National Park Service (NPS) in 1976 (Olsen, 1985). Since then, this term has spread and applied to other countries through the exchange of visits and conferences on a variety of themes and geographical context. Presently, the concept of CRM has evolved, incorporated and been re-interpreted as 'Cultural Heritage Management' (CHM) in an effort to highlight the inclusive process of heritage conservation and management.

Nowadays, a very common understanding of how the framework of CHM has evolved is in its provision of a guideline for the government in making a right decision, formalising partnerships and fulfilling legislative requirements and providing appropriate local legislation. Furthermore, NPS (2007) highlighted the development of CHM as a “[...] mechanism to build understanding, involvement and consensus among community members, stakeholders, existing and potential partners, and the general public”. Apparently, the general framework of CHM highlighted the importance to incorporate action from the local community towards cultural heritage conservation and management. Besides, the CHM can be illustrated as a mechanism to bring all the key stakeholders abroad to work together with the government in order to meet the heritage area’s requirement in terms of purpose, vision, mission, goals and strategies. In addition, Birabi (2007) suggested if all key stakeholders (i.e. community groups, heritage groups, minority groups, local residents, organisations for heritage, professional historians, groups/religious leaders) are brought together to devote their roles or expertises to the implementation of CHM, it would in turn unlock community capacity and participation power, utmost involvement, innovation and sense of ownership of conservation activities. However, in reality, this rarely occurs because of several factors or impediments, such as, the current government administration system that in Malaysia implements a ‘top-down’ approach, or due to personal interest of stakeholders, and lack of knowledge and awareness among the local community to protect their cultural heritage resources.

In order to review the Cultural Heritage Management (CHM) framework in Malaysia, the study discusses development and practice, and any obstacle to CHM. In general, CHM in Malaysia is adopting the Western-based framework that encompassed five phases, namely, inventory, initial legislation, increased professionalism, stakeholder consultation and review as elucidated in Table 5.1.

Table 5.1: Cultural Heritage Management's Evolving Framework

Phases	Key indicators
Inventory	<ul style="list-style-type: none"> • Growing community interest • Documentation • Evolution from amateurs to professionals conducting work
Initial legislation	<ul style="list-style-type: none"> • First-generation legislation to guide identification and protection of heritage assets • Focus on tangible but not intangible heritage • Creation of government heritage agencies • Little integration with other government agencies or laws
Increased Professionalism	<ul style="list-style-type: none"> • Formation of heritage NGOs • Formalized codes of ethics, conservation principles in charters, etc. (and UNESCO's declarations and conventions) • Development of heritage-related professions (public and private) • Basic computerization of heritage data • Recognition of the linkage between urban planning and land use management by heritage managers
Stakeholder Consultation	<ul style="list-style-type: none"> • Wide array of stakeholders emerge • Areas of conflict identified • More attention paid to community interests • Focus on gaining community support for adaptive reuse • Cultural heritage assessment included in Environmental Impact Assessment (EIA) process
Review	<ul style="list-style-type: none"> • New understanding of responsibilities of stakeholders to cultural heritage assets • New or revised legislation • More integrated planning and practice • Rise of the concept of cultural landscapes • Greater awareness of intangible heritage • Recognition of other users of assets • New framework in place • Maturity

Source: Adopted from Lee, du Cros, DiStefano and Logan (2007)

Having reviewed the government's work done in CHM framework via preliminary literatures and observation (i.e. government reports, academic journals, newspapers, correspond with other researchers), it suggests that Malaysia has complied with all five phases. However, in reality, it can be argued that it has not reached a complete maturity. Each of these phases has been implemented by the government but in a cursory manner. One of the reasons is perhaps to speed-up the bidding for UNESCO World Heritage Site nomination.

Therefore, it can be argued that the actual CHM framework in Malaysia is working its way through the 'stakeholder consultation' phase. In fact, Lee *et al.* (2007) and McKercher and du Cros (2002) claimed it is common to find that only three phases are currently being practiced consecutively in many countries in Asia, including Malaysia. This is because since Malaysia achieved the status of UNESCO World Heritage Site (for the urban site in Melaka and Georgetown, Penang), the government paid more attention to community interests and the emergence of a wide array of stakeholders at the heritage sites (stakeholder consultation phase). Indeed, local people are only now starting to realise the importance of their involvement in heritage conservation and management towards enhancing their quality of life (either economically or socially) through tourism development (Mannarini and Fedi, 2009; Jamieson, 2000).

This effort has shown the government to be more proactive in engaging with the cultural heritage stakeholders, however, there is no indication to lead the Malaysian CHM framework into the 'review' stage/phase. This is because the government is still widely implementing the top-down approach in the nature of the administration system in Malaysia. In fact, there are other major obstacles that hamper the development of CHM in Malaysia.

5.4 Obstacles to the development of a Cultural Heritage Management System

Major obstacles to the development of a CHM system in Malaysia include four aspects, namely: political, economic, cultural and social. These factors are discussed with respect to the connection of the issues between the past and present that hamper the way of developing or strengthening the CHM system in Malaysia.

5.4.1 Political Factors

The political factors are mainly related to the establishment of legislations towards cultural heritage resources. During the British colonisation (1795 - 1957), the British had seen the importance of local cultural heritage and that it deserves to be protected. Therefore, ordinance legislation known as Treasure Trove Act 1951 (renamed into Treasure Trove Act 1957 (Act 542) – after Malaya achieved Independence in 1957 and known as Malaysia) has been formulated by the British (Yuszaidy, Hanapi and Ab Samad, 2011). Certainly, this Act was only referring to tangible heritage (treasure) that was mainly buried underground and beneficial to the British. However, this Act was not comprehensive enough to be used after Malaya achieved her Independence in 1957. It was not until the early 1960s, that the Federal government put more effort into establishing the National Museum which collected and managed Malaysia's cultural heritage resources. After several transitions of government policies towards cultural heritage, the future of Malaysian cultural heritage is now laid down under the Ministry of Arts, Culture and Heritage (Norliza and Eddin, 2009). Besides, the National Heritage Department was specifically established to mobilise the effort in protecting the cultural heritage resources in Malaysia.

In consequence of the establishment of a government ministry and department in Malaysia, there was a new revision of legislation for cultural heritage resources, namely the National Heritage Act 2005 used in Malaysia (Department of National Heritage, 2011). Certainly, this new Act encompassed comprehensive legislations and in scope included cultural heritage and natural heritage. For the cultural heritage, it consists of both tangible and intangible heritage and the natural heritage includes natural features of any area in Malaysia.

However, despite the enactment of the National Heritage Act (NHA) and establishment of the National Heritage Department in Malaysia, several Malaysian scholars claimed that many heritage buildings are in poor conditions with signs of serious building defects (Arazi, Faris and Mahmoud, 2010; Akasah and Alias, 2009; Kamarul, Wahab and Ahmad, 2008). This suggests that current legislations relating to heritage buildings in Malaysia are not sufficient to address the conservation management of heritage buildings. Currently the legislation Acts that relate to conservation in Malaysia are as follows:

- i. Urban Development Corporation Act 1971 (Act 46)
- ii. Antiquities Act 1976 (Act 168) (Replaced by National Heritage Act 2005)
- iii. Local Government Act 1976 (Act 171)
- iv. Town and Country Planning Act 1976 (Act 172)
- v. Federal Territory Planning Act 1982 (Act 267)
- vi. Town and Country Planning Act 1995 (Revised) (Act A933)
- vii. Melaka Enactment No.6 1988
- viii. Johore Enactment No.7 1988
- ix. National Heritage Act 2005 (Act 645)

In general, there is no specific Conservation Act drafted in Malaysia. In fact, none or little clause or provision of legislative Acts above has specifically mentioned conservation matters (Arazi *et al.*, 2010; Wan Hashimah and Suhana, 2005). Hence, it can be argued that the commitment of Malaysian government towards conservation is still considered at a low rank of importance. This suggests that the central government has put efforts into protecting the cultural heritage to be in line with current global trends of utilising the cultural heritage resources for tourism. Indeed, the impact of tourism could stimulate revenues for the government via foreign money exchange, the influx of foreign investors, developing infrastructures, improvement on public transportation networks, to name but a few. However, if too much attention is diverted from genuine conservation to fulfilling the requirements and the purposes of tourism development, it could potentially lead to a risk of losing cultural authenticity (both tangible and intangible) especially when the resources are closely related to the local community.

Also, the desire of the Malaysian government to establish comprehensive legislation (i.e. National Heritage Act 2005) can be argued as a legitimate solution to protect Malaysia's cultural heritage resources from being 'claimed' by neighbourhood countries such as Indonesia. Certainly, the cultural heritage between Malaysia and Indonesia are similar in terms of 'overlapping' tangible or intangible heritage. Yuszaidy *et al.*, (2011) claimed that Malaysia could lose its cultural heritage resources if 'protection' efforts are not taken seriously at official levels. This is because a country such as Indonesia might want to claim the 'unprotected' cultural heritage resources belong to them and in consequence turn them into tourist products or attractions in Indonesia. Thus, by developing such a comprehensive legislation, the Malaysian government should be able to resolve and mitigate the phenomenon of transference of the cultural heritage resources to new ownership.

Meanwhile, other political factors that deal with obstacles to the development of CHM and the implication of political decisions to bring capital and development into formerly controlled urban areas throughout Malaysia are due to legislation 'modification'. The event of enormous significance for Malaysian heritage buildings and living cultural heritage was the Repeal of the Control of Rent Act which came into force on 1st January 2000 (Wan Hashimah and Suhana, 2005; Jenkins and King, 2003). The aim was to respect the private property rights by allowing the owners to have full 'control' of their own property such as deciding on appropriate rental rates for their houses or shops (Rosniza Aznie, Asmah, Abdul Rahim and Rosmiza, 2011). In return, the government believed it would earn more tax income due to the competitive 'open market' of rental properties. However, there is deep concern that the elimination of rent control will add to existing pressures on working class tenants and small retail entrepreneurs resulting in the people moving into low-cost property and shops being left vacant or shifting the major retail centres into other areas (Lik Meng, Yoke Mui and Yusuf, 2008). In addition, it has made the government spend more time in negotiating with owners of heritage sites to obtain their consent for preservation and conservation of heritage properties. Yet, many of these heritage sites end in demolition (see Appendix 5.1).

5.4.2 Economic Factors – pro development culture

As a developing country, major cities in Malaysia are growing rapidly in terms of improvement and development of physical infrastructures, skyscraper buildings, and transportation networks. Therefore, with high population density demanding more development such as new housing areas and commercial centres, the heritage properties are now under threat. Property owners of heritage buildings are now re-developing their properties in order to meet the greatest extent for maximum possible economic returns. In fact, the government also adopts a pro-development culture, as it relies heavily on land premium as a major source of national revenue

(see Appendix 5.2 and 5.3). However, a desire to develop or re-develop certain conservation areas (i.e. involves groundbreaking construction) may sometimes unearth unexpected findings. For example, in late May 2007, human skeletal remains were found during excavation undertaken to trace the walls of the ancient 'Malacca Fort' known as Bastion Courassa (Portuguese) and Fredrick Hendrick (Dutch) by the Department of National Heritage; and the Ministry of Unity, Culture, Arts and Heritage, in the compound of a Tourist Police Station in Bandar Hilir, Melaka. Further excavations up until early September 2007 uncovered at least 10 human skeletons and hundreds of broken pieces of human bones (see Appendix 3.6). Certainly the excavation has added value to the place in terms of heritage and tourism as it led to a more instructive development that incorporated both signage and monument to enrich tourist knowledge and experience. As a result, the site has become mutually beneficial, economically profitable and socially acceptable to local inhabitant and other stakeholders, while the heritage landscape remains intact.

5.4.3 Cultural Factors – the culture of administration

It has become evident in the slow response from the government to review and opening-up channels for communities to participate in the decision making process that the government is comfortable with their current top-down administrative system in Malaysia (Aas *et al.*, 2005). It is not unusual to experience a lack and overlap communication among government departments and agencies towards implementing the tasks or responsibility on heritage conservation (see Section 4.2). This happens when departments or agency structures 're-brand' or 'upgrade' the core task of the government department or agency and when they are not synthesised with each other. Hence the ground staff find it difficult to control the heritage conservation activities in their area due to a disconnectivity between government departments and a subsequent loss in faith in their decision by the local community.

5.4.4 Social Factors – low level of community involvement

In general, the level of community involvement in Malaysia is relatively low. In fact, the government is still struggling to find the best approach to engage with the local community towards heritage conservation and management. The main factor is mainly because the government is lacking on 'scientific' data to identify the core identity of each community that can be utilised by the government to engage and encourage local participation. For example, the government's first attempt to nominate the Melaka Historic City as a UNESCO World Heritage Site started in the 1980s (Worden, 2003), however, it was rejected because too much of the original city centre of Melaka had been destroyed. The second attempt for the WHS nomination was in late 1990s but this time UNESCO's criticism was that the local community notably the Chinese residents were being neglected. This is to say that the government has struggling with the issues of local community engagement. Indeed, the issue of community involvement dates back a long time and is associated with creating and maintaining trust between the government and local people in order to gain the confidence and support of the community towards the importance of cultural heritage conservation.

Despite the obstacles that influence the development of cultural heritage management in Malaysia there is little research to suggest a new concept or solution, strategy or programme that can be formulated by the government to move the CHM framework in Malaysia to the 'review' stage. Therefore, the following sections emphasise an alternative strategy that could mobilise the framework of CHM into action. It is hoped that this model can be used to enable the management of cultural heritage resources especially to incorporate engagement with local communities.

5.5 Strategy for Promoting Cultural Heritage Management

The aim of cultural heritage management is to organise and implement the best strategy of preservation and conservation of cultural heritage resources. However, there is always a tendency from heritage managers to neglect the interaction between the management process and local people such as, local residents and visitors (Grimwade and Carter, 2000). For example, a crucial element of presentation and interpretation of the cultural heritage resources to both local residents and tourists is often ignored (see Section 3.4.2).

Although the government has included partnership programmes to enhance the participation of local communities, little attempt has been made to increase the understanding and knowledge of the local community towards the 'value' of cultural heritage resources. Therefore, a promotion programme should be included as a strategy to unify the implementation of CHM in parallel with managing the tourists and local community (Keitumetse, 2009).

A concept of heritage trail development in urban areas is often referred to as a tourism product that implies the interactions between tourists, local communities and the heritage sites. The main role of heritage trail development in tourism settings is to engage and organise the visitors' experience towards the cultural heritage resources along a designated route in the heritage site. The experience gained by visitors is based on the effectiveness of information panels (for self-guided trail), or interpreters, or trail guides in highlighted the elements of tangible heritage (e.g. architectural buildings, monuments, ruins) and intangible heritage (e.g. local history). Certainly, the concept of the heritage trail is often conceived of as a low cost tourism product, and recently, it has received a lot of interests from a whole range of organisations, such as, local authorities, local development agencies, and tourism organisations. It is easy to understand why such organisations have been keen to develop

heritage trails as it is often seen as a tool for 'packaging' a series of linked sites with each package telling a distinctive story to the visitors. Hence, visitors' experience of place is much enhanced by the linking of formal tourist products (i.e. museums, historical monuments, visitor centres) with informal products, such as, restaurants and local markets, which convey a vivid sense of local culture.

However, there is little attempt from academic scholars or heritage practitioners especially in Malaysia to extend the concept of heritage trail into a flexible product (i.e. one that can be used between self-guided or guided), multi-faceted products with many benefits ranging from social, physical, environment and cultural, and economic (Hayes and MacLeod, 2007). For example, Al-Hagla (2010) has utilised the development of heritage trail as a 'tool' to stimulate the interactions of conservation and rehabilitations, interpretation and microeconomic development in the historical site of Old Saida, Lebanon. This suggests that the concept of a heritage trail could play a key role as a 'problem solving mechanism' in order to coordinate the balance of tourism developments and their sustainability. Furthermore, Cheung (1999) emphasis the development of Ping Shan Heritage Trail in Hong Kong which has internalised at least four different parties in relation to their own interest and interpretation in terms of highlighting the cultural heritage resources in New Territories in Hong Kong. It suggests that the development of heritage trails could encourage different stakeholders to work together in order to maximise the benefits ranging from social or economic perspectives.

Also, Fronteddu (2001) suggested that the development of a heritage trail serves to enhance the identity of a place that connects the local communities to their local history, and raises awareness of day to day landscape. This suggests that the development of a heritage trail could through acknowledging the 'identity' of a local community based on their culture and

traditions make them feel proud of their cultural heritage elements. However, more importantly, a well designed and conceptualised heritage trail development should be able to meet the main desire of cultural heritage management in promoting the authenticity of cultural heritage resources especially to the public. The following sections will further discuss the concept of heritage trails in a wide array of aspects, such as, background, concept of heritage trail development, benefits of developing heritage trails and the difference between a cultural route and a heritage trail development.

5.6 The Background and Concept of Heritage Trail Development

The broad definition of trail is as a route that can be followed by foot, by automobiles, bicycle or horseback to connect user to other destinations or points of interest (MacLeod, Hayes and Slater, 2009; Hayes and MacLeod, 2008; Hayes and MacLeod, 2007). The trails were developed according to predominant activities, such as hiking trails, nature trails, recreation trails, bushwalking trails, greenway trails and many more. Moreover, the development of a trail depends on the facilities planned along the route, its length, accessibility, nearness to population centres, modes of transportation and the trail surface itself (Johnson, 1998). The trails are not only commuting routes but they have several functions that could create numerous opportunities for recreation, conservation, education and health.

The concept of heritage trail evolved from pilgrimages through religious journeys and within a spiritual context. In contrast, heritage trails these days comprise a trail network within heritage attractions and are managed as a heritage tourism product. The earliest examples of heritage trails can be seen in European countries, dating back to the 10th century or during the medieval period. The first form of heritage trails were born out of pilgrimage journeys when they started to become a global phenomenon (Fairer-Wessels, 2005; Graham, 2002). A pilgrimage is a

devoted pilgrim whose journey starts from the participant's home (the starting point) to another place considered as a holy place and ancestral home. The anthropologist Turnbull (1981a, p. 18), views pilgrimages as "a temporary migration for almost all religious devotees to another place to seek for forgiveness and to encourage moral development". Well-known pilgrim trails include Rome, Fatima, Lourdes, Santiago de Compostela, Mecca and Jerusalem as the usual final targets for devotees. These pilgrim trails are still significant in their popularity and pilgrimages continue until this very day. Indeed, such routes have been used repeatedly by pilgrims and the trails have become so popular that many devoted pilgrims have documented their journey for future pilgrims' reference and for guidebooks.

However, during the 13th century, religious journeys began to become secularized (Fleischer, 2000). The documented pilgrimage was not only written up within a religious context, but had started to provide a realistic description of the landscape, the flora and fauna, and even more so, the human settlements on the way (Poria, Butler and Airey, 2003). During this period, the journey was not only limited to religious devotees but it also involved non-pilgrims for the purpose of enjoying the scenery and for recuperation (Kerstetter, Confer, and Bricker, 1998).

5.6.1 The Grand Tour

During the 14th to 16th century, also known as the Renaissance period, many Western scholars, artists, scientists and poets started to travel to other European regions to gain more knowledge, especially on art and culture (Holden, 2005). These scholars obviously had their own initiative to travel beyond their home countries to other continents, but also adopted experiences from previous scholars. From the Renaissance period, the concept of an exploration journey expanded from a religious context to one of knowledge, adventure and enrichment journey. The extension of such exploration journeys continued during the Age of Enlightenment (or 'Age

of Reason') approximately between the 17th to the 18th century (Hibbert, 1987). The philosophy during the Age of Enlightenment made a major transformation of social and political ideas on the intellectual and cultural movement of society (Deng, King, Bauer, 2002; Trease, 1967). It was natural, therefore, for the sake of curiosity, freedom from superstition and the belief in religious tolerance, The Grand Tour emerged as a new initiative for individuals or groups to achieve the ultimate goal of knowledge and learning.

The concept of the Grand Tour had started earlier from a classical guide book written by Richard Lassels in 1679 entitled *An Italian Voyage* (Borley, 2008; Bleie, 2003). The Grand Tour encouraged young men to travel to mainland Europe to study classical culture (Holden, 2005). Indeed, in its early period, the Grand Tour introduced this new dimension of themed travel in the form of educational touring (Inglis, 2000; Leed, 1991).

For example, in England, the Grand Tour became a new phenomenon among young English gentlemen who wished to participate in this journey. Despite that, the Grand Tour was also widely spread in other European countries, however, the Grand Tour among British travellers were more accessible (via books and journals), because the journey was more exciting and challenging and also involved a variety of travel modes such as walking, sailing or horse riding (Black, 2003). An early establishment of the Grand Tour in England involved many British aristocrats and the gentry and the tour was supported by Royal funds. This was evident during King Henry VIII's reign and was continued by the King's daughter, Queen Elizabeth I. Royal expenses were allocated to many of the young Englishmen to participate in the Grand Tour, mainly "to learn foreign languages, to broaden their minds, to help to acquire self-reliance and self-possession, and to study fortification of the towns and fertility of the countryside through which they had passed" (Hibbert, 1987, p. 15). During the journey, the English young men were

led by experienced, trustworthy and professional tutors (also known as tour guides) to lead them to the final destination. The itinerary was often designed to include stops in several countries for the gentlemen to take lessons on law, science, military studies, art, archaeology and architecture (Borley, 2008; Trease, 1967). The tutor's role was not only to lead the journey, but also became a financial adviser and solved personal problems among the English young men. When the gentlemen returned from their journey, they were placed as 'government servants' to administer and contribute their newly gained knowledge and skills to many aspects of government, such as law, art, architectural, social & cultural, military, town fortification and science (Digance, 2003; Coleman, 2002).

5.6.2 The Evolution of Grand Tour into Mass Tourism

By the late 17th century, the Grand Tour was no longer synonymous with the English people nor the upper class (Fyall and Rakic, 2006). This is because the arrangements for the Grand Tour journey, such as modes of transportation, selection of routes and temporary accommodations during the journey, were relatively easy. The French Revolution in 1789 marked the end of the Grand Tour (Borley, 2008; Mazumdar and Mazumdar, 2004). The riot, chaos and threat during the French Revolution caused other European countries to cancel the Grand Tour (Rosenberg, 2009). When the French Revolution ended in the early 18th century, the Grand Tour resumed from 1815 to 1820s because of the rising demands from travellers to travel to foreign countries. However, it never regained its full momentum and died with the age of rail, losing its appeal to the wider social classes (Borley, 2008).

The beginning of the Industrial Revolution and the introduction of steam vessels and trains, which boomed during the early 18th century, allowed people to travel around without any particular concerns such as safety and accommodation. Therefore, since the pilgrimage

journey became secularized and the Grand Tour had started to lose its momentum and popularity, the need to change the mode of travel had subsequently changed tourism and travel patterns (Trease, 1967). To date, the name Thomas Cook suddenly became well known among European countries as the pioneer of organized mass-travel. It started when he was inspired and successfully experimented in a low fare scheme 'to engage a special train to carry the friends of temperance from Leicester to Loughborough and return' (Hibbert, 1987). Moreover, Thomas Cook was also known as the first person to organise a tour to the holy land (Thompson, 1988). Apart from chronological history of travel and leisure, Trease (1967) stated that the age of the Grand Tour was over, and the age of 'tourism' had arrived.

Since then, the development of heritage trail has been conceptualised from the concept of the pilgrimage journey and the Grand Tour as cultural routes. Nowadays, the concept of cultural routes draws on three main aspects – exchange, interaction in space and time, and identity – and all of these involve social, economical, cultural and spiritual issues (Sayamol Chairatudomkul, 2008). For example, the International Committee on Cultural Routes (ICOMOS-CIIC) defines cultural routes as:

"Taking into account the cultural richness and variety of both the relationship and cultural properties which may exist in a cultural route, cultural routes are a suitable instrument for highlighting the fact that cultural reality is a multi-faceted evidence, which requires a multi-disciplinary approach. They also renew scientific hypotheses and allow technical, artistic and cultural knowledge to increase. Being the historic result of peaceful encounters or dispute, cultural routes currently present a number of shared dimension which transcend their primitive function, offering an exceptional setting for a plural approach to history and a culture of peace and mutual understanding based on cooperation among nations" (ICOMOS-CIIC, 2004:3).

The definition above notes the international organisation ICOMOS-CIIC and UNESCO are the main actors in developing and organising matters related to cultural routes, such as developing a specific charter for cultural routes. Besides, these organisations are responsible for the inscription of cultural routes in the World Heritage List (Suárez-Inclán Ducassi, 2005). This is to say that the concept of cultural routes offers new perspective and a tool for preserving the tangible and intangible cultural heritage. The following sections enlarge on the relationship between cultural route and heritage trail.

5.7 Cultural Routes and Heritage Trails

The development of cultural routes has received a great deal of attention from powerful organisations, such as, UNESCO, ICOMOS, UNWTO, EU, COE and UNDP in terms of scientific research, project funding, and political support on such issues as cultural heritage policy. Meanwhile, the concept of heritage trail has often received a lot of interests from local organisations, such as local authorities, local development agencies, and tourism organisations. The development of a cultural route is a trail that connects a wide array of culture and heritage from different countries with respects and utilises the purpose of conservation, cultural preservation, and tourism, as well as socio-economic development (Moulin and Boniface, 2001). However, the heritage trail is smaller than a cultural route in terms of its geographical scale and networking, where the heritage trail is developed in a compact area, such as a historic city or National Park. There is often a misunderstanding of the development concept between cultural route and heritage trail (Sayamol Chairatudomkul, 2008). Table 5.2 summaries the similarities and differences between cultural routes and heritage trails with regard to several factors.

Table 5.2: Conceptual Differences between Cultural Routes and Heritage Trails

Key Factors	Cultural Routes	Heritage Trails
Characteristics	Actual routes for travelling between two points; physical routes that have functioned through a period of history with main purpose of history being the interchange of religious ideas and practices, trade, and migration.	Heritage trails are created for tourism purposes only with nodal tourist attractions, suitable distance of trails, and tailor made facilities. There was no necessary link between these nodes in history.
Network	The work of network is cooperation in scientific research.	The aims are to cooperate with tourism authorities for tourism promotion, which lacks scientific basis.
Purpose	The purposes are for cultural, economic and social aspects and also to seek to foster interests and solidarity regarding the heritage shared by different peoples and cultural communities.	The primarily purpose for economic benefits are related to tourism impacts; and social, community, cultural benefits are the secondary purpose.
Authenticity	Cultural routes are a collection of similar and even contemporary heritage items, and linked historically directly derived from a route that has been the common thread for these items and which has implied a continual back-and-forth cultural exchange along it.	Heritage trails have not generated a heritage item resulting from cultural exchanges maintained over a considerably long period.
Importance	Cultural routes are important to understand the relationships, exchanges and inter-influences between two or more cultural groups linked by an established cultural route. From the point of view of the understanding of cultural heritage that has shared roots and influences, it is a key term.	Heritage trails highlights the shared experience of visitors and they enjoy themselves whilst following a trail. Trails can increase a sense of local pride when visitors are attracted to come through trails.

Source: Adapted from Sayamol Chairatudomkul (2008, p. 28)

Based on the comparisons drawn in Figure 5.2 (below), it shows that the concept of a heritage trail plays a smaller role in highlighting the cultural heritage resources of a site than a cultural route. This is because the heritage trail is a 'single unit' of tourism that reflects on a specific area and its primary role is to facilitate the movement of tourists along specific heritage tourism attractions. However, the obvious similarity of the conceptual development between both cultural routes and heritage trails are towards engagement with the local community in terms of offering them benefits of tourism in terms of development and income.

Therefore, this research challenges whether the concept of heritage trails is able to be stretched from the very trail's role (tourism purpose) towards creating a strong sense of identity among the local community. This finding may perhaps help to encourage a strong sense of support from the local community towards preservation and conservation activities. For example, the concept of heritage trails in Hong Kong have proven their success by extending the role of heritage trail to create and encompass a positive attitude towards heritage conservation, especially from the local community (Li, 2003; Cheung, 1999).

Besides, if similar improvement as shown in Hong Kong and Lebanon can be learned and achieved in a Malaysian setting, the concept of heritage trail development can be further extended or upgraded into creating a complex trail system, which means its intention might be able to be broadened to include a greater sense and understanding of identity and conservation awareness, improve locally the quality of life, and increase economic income to the local community. For example, Amran (2004) suggested the current concept of urban heritage trail can be extended into a trans-border trail (within Malaysia) based on common themes. For example, the *Tun Teja* Trail (female warrior during Melaka Sultanate) that stretches from Melaka to Johore and *Mat Kilau* Trail (nationalist during British occupation) that

cross the border between the State of Terengganu and the State of Pahang. Meanwhile, on the regional level, the *Parameswara* Trail extends from Melaka and ends at Palembang, Indonesia, whilst the *Bunga Mas* (tribute) Trail travels from Thailand to Perak. Therefore, it is possible to suggest that in order to attain a greater understanding and increase success of developing a cultural route, each stakeholder from adjacent heritage sites should start to learn or experience from the development of heritage trails at a small scale in order to link potential sites to develop a 'cultural route' to generate increase revenue and knowledge.

5.8 Benefits from the Creation of Heritage Trail

In general, both cultural routes and heritage trails are developed to bring several benefits to the people (visitors and communities), heritage sites (heritage assets or resources) and stakeholders (partnerships). For example, the routes or trails can assist: in increasing access to remote or unknown sites, in diverting or minimising the level of crowdedness in popular sites and in allowing partnerships. In addition, despite the fact the cultural route programme received more international attention towards promoting cultural heritage resources from a wide array of geographical setting, the development of heritage trails can also contribute an amount in terms of opportunities, or benefits, to the local site through political engagement, open administration, as well as social and economic benefits.

Firstly, a study from Hayes and MacLeod (2008) found that the development of a heritage trail, for example in the UK, was a useful tool in aiding local authorities and partners in satisfying the policy objectives and demonstrating strong levels of local interest, often articulated through civic societies and historical groups. Moreover, the development of a heritage trail were strongly associated with partnership initiatives, as issues of funding and how to deal with it was a common feature for the development of heritage trails. For example, the development of

heritage trails in Malaysia was funded by the American Express Company via the American Express Foundation (Community Service) that involved the private sector in heritage conservation activities. This world leading financial services cooperation has shown their support (sponsorship) to other heritage trails developments, in the United State of America, Canada, Mexico and other Asian countries (American Express, 2000).

Secondly, the heritage trail serves as a medium of direct interaction between local people, the heritage sites and tourists, therefore, from a perspective of local people, it can create a sense of pride especially when visitors are attracted to communities as well as cultural heritage assets. In consequence to the establishment of a sense of pride among the local people, the trail can highlight the sense of shared experience, and strengthen cultural identity (Hayes and MacLeod, 2008; Cheung, 2003). For example, according to Mohamed, Ahmad, and Ismail (2001), the development of a heritage trail is not only to present the classic beauty of the built structures, but also to highlight the 'living' and 'moving' culture of local people in the heritage sites. As a result, by enhancing visitor experience, it can spark the growth of heritage tourism at local or national levels.

Thirdly, the economic benefit is strongly related to the second aspect as above, where a positive interaction between local people and heritage sites can enhance the experience of visitors while following a trail. Therefore, the increasing number of visitors to the heritage site via the heritage trail will not only contribute to the improvement of economic income to the local community along the trail, but also encourage the visitors to spend more time at the heritage sites. For instance, Sedai (2006) suggested that when visitors spend more time at the heritage site it encourages the establishment of community organisations that relate to the tourism sector, such as hotel/lodge committee, home-stay committee, craft production, etc., to ensure

the sustainability of tourism in heritage sites. These organisations offer more opportunities to the local people and create indirect income to local businesses in supplying the skills or materials for tourism purposes, such as, craft production, fresh vegetable production, tourist guides, etc.

Fourthly, in order to satisfy conservation objectives, the heritage trail design can divert the visitors away from congested or fragile areas. In addition, it can also be used for effective visitor management in heritage site. Therefore, by walking through the heritage trail, the visitors will be connected to public transportation which also promotes less environmental impacts associated with car usage. For example, in many developed countries such as in the UK, the 'Park and Ride Scheme' (see Appendix 5.4) has been introduced to encourage the visitors to minimise the congestion in the compact city whilst reducing carbon emissions.

Finally, the development of heritage trails can be viewed as educational tools where the visitor will be engaged to enhance their knowledge towards the field of archaeology, history, and architecture via interpretation techniques, such as, storytelling, interpretive signages and hands-on activities. This will help local people understand the relationship between the past and the present in order to create awareness of their own cultural heritage. In addition, it also creates a sense of unity among local people living in the same community and provides a better quality of life, regardless of economic development (Sayamol Chairatudomkul, 2008).

5.9 Heritage Tourism and Heritage Trails in Malaysia

Most countries have a tremendous vibrant history and cultural elements, such as, post-colonial buildings, diversity of religions, multi-cultural ethnics and religions architecture which have the potential to become tourist attractions around the globe (Ho and McKercher, 2004).

There is a great global demand for the tourism industry, and most countries are engaged in encouraging tourism through cultural attractions. In the case of Malaysia, tourism is a Federal affair and the Ministry of Tourism carries out the overall policy planning. Almost all revenues from the tourist industry, such as the 10% sales tax and 5% service tax, are collected by the Federal Government for redistribution to the 13 states in Malaysia (Amran, 2004). In order to organise all the funding allocation by the central government, Tourism Malaysia was established [as an agency that was responsible for matters relating to tourism and its development in Malaysia]. However, during the Asian financial crisis in 1997-98, the government took a precautionary action by slowing down the vibrancy of the tourism sector in Malaysia by not overspending the funding available, especially on mega development projects for tourism. Besides, the government is inclined to utilise the available resources, such as its natural environment and cultural heritage resources. Therefore, in consequence to the limited budget, Tourism Malaysia only marketed and promoted 13 major tourism destinations in Malaysia during the government sponsored travel marts abroad in support of global tourist development. Indeed, this has caused frustration amongst the States government because they are not receiving equal attention from Tourism Malaysia (central government) in order to promote and market their multi-various tourist attractions to a global market. Therefore, some States governments, such as Melaka and Penang, have taken further action by carrying out their own promotion and have participated directly into travel marts (Malaysia, 2009). For example, since the late 1990s, both Melaka and Penang have been working to nominate their states for UNESCO World Heritage Site status (Worden, 2003; Cartier, 1998). Eventually, both Melaka and Penang were awarded this status, as UNESCO World Heritage Sites in 2008.

In Malaysia, the State government is legitimately the 'owner' of natural and cultural heritage resources, therefore, a State Economic Planning Unit (SEPU) has been established as an entrusted agency to formulate such strategies and policies related to tourism development at State level. However, while many State governments in Malaysia are doing similar strategic plans (i.e develop SEPU) to boost their own tourism industry, it has consequently contributed to the overlapping of implementation in terms of activities or events that relate to tourism. For example, the success of 'Visit Malaysia' campaign in 1990, which was initiated by the Central government, has become a trendy marketing strategy for every State government to promote their tourism attractions (Worden, 2003; Malaysian Business, 1990). Therefore, most States in Malaysia are adopting this model and launching similar campaigns at State level. However, in the year 2003, three States in Malaysia (Sarawak, Johor and Perlis) launched the same event simultaneously (Amran, 2004). According to Oppermann, (1999), the majority of tourists to Malaysia only stay at two different locations during their visit. This suggests a lack of 'communication' among State governments to coordinate the implementation of their campaigns which highlight a major failure in the Malaysian tourism industry, where Tourism Malaysia has not properly monitored or overseen a holistic marketing campaign. Therefore, in 2002, the central government setup the State Tourism Action Council (STAC) for every State government in Malaysia in order to form a link between Federal government and the various State governments on tourism related matters, such as carrying out product development and organisation of events.

In parallel to the growth of alternative tourism destinations, the recent tourism trends that commercialised cultural heritage resources, such as landscape, buildings, relics, religious rituals, museums, historic sites, architecture, archaeology, social and cultural performances has emerged as a subgroup of tourism known as heritage tourism (Ho and McKercher, 2004).

In addition, Poria, Butler and Airey (2001) argued that the phenomenon of heritage tourism does not particularly refer to specific site attributes, but should be considered as a phenomenon of tourists' motivation and perceptions towards site attributes. Therefore, it suggests that an understanding over the scope of definition is essential in order to define a 'best strategy' to maintain and manage heritage sites and their resources. In this case, tourist attitudinal characteristics become the main indicator to formulate the direction of tourism development and management (Betz, Bergstorm and Bowker, 2003; Bichis-Lupas and Moisey, 2001).

Meanwhile, in relation to the growth of heritage tourism in Malaysia, the major role of STAC in preparing and implementing the strategic action plan for the tourism industry is losing its intensity. This is especially at the development of tourism products that relate to cultural heritage. For example, the development of heritage trails in every State in Malaysia has not received 'good' feedback from the visitors in terms of satisfaction (Johari, 2010) and knowledge (Lee, 2009; Yee, 2009). This is evidently when Kamarul (2009), Nurulhalim (2006), Badaruddin and Rahmat, (2005), and Ong Puay and Ong Puay, (2003) argue that the majority of heritage trails in Malaysia are defunct. This is probably because the STAC has failed to promote and maintain the trails in terms of facilities and development, such as interpretation signage, brochures and an interactive map (Orbasli, 2000). In fact, the basic facility for the trail itself, such as trail makings and trail surfaces, has not met the 'standard' guideline for the heritage trail development, as suggested by Keene, Keene and Kelly, (2000) and Galt, (1995). Furthermore, the development of heritage trails looked similar to each other across various States in Malaysia in terms of trail themes. This suggests a lack of 'understanding' of the authorities (i.e. STAC) towards the importance of developing heritage trails in historic cities (see Section 5.7).

Furthermore, according to Kamarul (2009), at the World Heritage Sites in Malaysia (Melaka and Penang), the George Town Heritage Trail is the only trail that is still 'active' in Malaysia. The 'active' trail refers to the 'availability' of this trail and its usage by tourists. This specifically refers to the availability of recent brochures or books about the trail and all the attractions that can be easily found in any bookstore or tourist information centre. Moreover, the on-site information, such as, interpretation signages along the trail should be well maintained.

In the case of the heritage trail in the State of Melaka, there are some contradicting arguments among the Malaysian scholars in relation to the current status of the Melaka Heritage Trail (MHT). For example, Kamarul (2009) claimed that the MHT no longer served the needs of visitors due to a lack of information (i.e. brochures, leaflets, interactive map) about the trail, especially at tourist information centres. In addition, a study from Nurulhalim (2006) revealed that there have been a lot of controversies along the trail since the development of MHT, and most of them are due to a lack of partnership involvement with local residents. For instance, one of the interpretation signs at the trail's attraction site has been removed by the property owner (Sri Poyyata Vinayagar Morthi Temple). This is because of the incorrect information (i.e. history, religious matters, cultural) about their property.

Meanwhile, Johari (2010) argued that the reason for the lack of available printed information about MHT was because of the changing trend from self-guided trails to tour guided trails. He found that the tour guide service was now easily available around the inner city of Melaka. Therefore, he argues that the lack of printed information about MHT maybe because the authority decided to encourage the tourist to engage with local people via using tour guided services to enhance economic income to the local community. Besides, the tour service has

usually been conducted by the trishaw driver and the fare rate is relatively acceptable for domestic or foreign visitors (Figure 5.1).

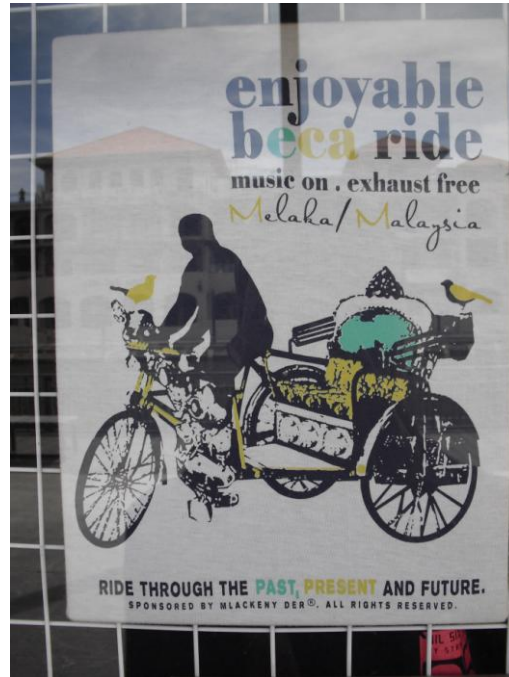


Figure 5.1: Publicity of Beca (trishaw) to the visitors in Melaka WHS

Source: Author's fieldwork, (2011)

In addition, Yee (2009) found that majority of trishaw drivers are aware of the existence of MHT. However, this awareness and knowledge is limited to the senior trishaw drivers. This suggests the trishaw drivers (tour guides) are not particularly using the Melaka Heritage Trail (MHT) as a main route in their tour itinerary. In addition, Ong Puay and Ong Puay (2003) suggest that the MHT is in the stage transition upgrade. The following argument is supported by recent developments of tourist attractions which is motivated by State government to generate local economic income. This is referring to the development of a business oriented street called Jonker Walk. Jonker Walk combines historical, economic and touristic characteristics and it is a venue where locals can transform their ethnic and cultural practices into economically productive activities such as handcraft as Jonker Walk has become a centre

for multi-cultural and multi-ethnic people of Melaka to gather and 'sell' something from their culture to the tourists.

There are different views over the current status of MHT which has developed an interest among Malaysian scholar to discover and discuss the configuration of heritage trail development in Malaysia. However, there is a lot more needed to be done in order to fill the knowledge gap in relation to research disciplines, such as, tourism development, sustainable development, heritage and tourism management, etc. Therefore, this research uses the Melaka Heritage Trail, as a domain in which 'place', 'local community' and 'tourists' are continuously interacting, in order to investigate the local community involvement in cultural heritage management in Malaysia.

5.10 Overview of Major Research Discipline towards Heritage Trail Development

Despite the fact many Malaysian scholars have conducted a wide array of investigations on the role of heritage trail development towards tourism studies, there is little attempt to investigate the relationship between the role of heritage trail and its implication towards local community involvement, either in cultural heritage management or tourism development. Moreover, due to the lack of understanding of the implicit role of the heritage trail, some of researchers overlook the concept of heritage trail development beyond the immediate context of tourism purposes.

For example, as Poria *et al.* (2001) suggested, the growth of heritage tourism is always related to the tourists profiles in terms of motivation and perception to the site attributes. Therefore, the role of heritage trail development has been used as a marketing strategy (Lupas and Moisey, 2001; Bergstrom and Bowker, 2003) in order to enhance tourist experience and satisfaction (Johari, 2010) via appropriate techniques, such as interpretation principles (Al-Hagla, 2010;

Galt, 1995). The success of a heritage trail to meet the tourist expectations has further encouraged the researcher to expand the role of heritage trail, as a 'destination brand' for 'place regeneration' purpose (Ratz, Smith and Michalko, 2008; Morgan, Pritchard and Piggott, 2003; Selin and Chavez, 1995).

Whereas it is evident the concept of heritage trail has changed the direction of research to further research areas. Authors such as Al-Hagla (2010) Hayes and MacLeod (2008) Indrianto (2008) Plummer, Telfer, Hashimoto and Summers (2005) Reed, Ainsworth, Wilson, Mixon and Cook (2004) and Cheung (2003) have shown interest in investigating the relationship between heritage trail development and sustainability, especially on urban development and cultural heritage management. Certainly the research disciplines for this topic are multi various, ranging from tourism development, conservation, and the management of both tourism and conservation. However, the majority of authors above agree that the key component for the success of sustainability via heritage trail development is through a partnership model. This model has become a popular strategy to engage with key stakeholders along the heritage trail in order to meet the desire of tourism and management purposes.

Such a reason for partnership strategy is to encourage the involvement of local community (Keitumetse, 2009; Cheung, 1999). Despite the fact that engagement of local community can create awareness among the local resident about their culture and heritage, Cheung (2003), suggests that it could also help the local people to create their own sense of belonging to the place and cultural heritage assets. However, there is little attempt by previous research to integrate the interaction between the community 'belonging to the place' and their involvement in cultural heritage management, especially in a Malaysia settings. Therefore, this research will explore the phenomenon of community involvement towards cultural heritage management in

Malaysia by assessing the sense of community attachment to place and heritage. Moreover, the heritage trail development will be used as a domain for this investigation as it has been highlighted by previous researchers as a flexible tool to suit with any purpose of research interests or dimensions (Yee, 2009; Sayamol Chairatudomkul, 2008; Briedenhann and Wickens, 2004; Obasli, 2000).

5.11 Conclusion

A sustainable cultural heritage management aspires to ensure the protection and conservation of authenticity of cultural heritage resources. However, there are several obstacles in terms of political, economic (pro development culture), cultural (administration culture) and social (low level of community involvement) that often hamper the success and sustainability of CHM in Malaysia. Therefore, the concept of heritage trail development has been viewed as an alternative strategy or mechanism to make possible the success and sustainability of cultural heritage management in Malaysia. It is evident that the heritage trail development is 'competent' to highlight the authenticity of cultural heritage resources and regarded as a multi functional tool to meet the purpose for conservation, tourism and management.