

George Town Heritage Interpretation Masterplan

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EXECUTIVE SUMMARY

George Town is an outstanding World Heritage site. Together with Melaka, George Town was inscribed on the UNESCO World Heritage Register in 2008 because of its ‘unique architectural and cultural townscape unparalleled in East and Southeast Asia’. The World Heritage listing describes the two towns as exceptional examples of architecture and the multi-cultural heritage and traditions of Southeast Asia, expressed through both tangible heritage and intangible heritage—living cultural practices.

This Heritage Interpretation Masterplan (HIM) arose from work undertaken by Think City and its stakeholders following George Town’s inscription on the World Heritage Register. Its recommendations recognise the huge achievements of the many people and organisations in Malaysia who achieved World Heritage listing for Melaka and George Town and who have worked extensively with the communities in these two towns since.

The Masterplan is designed as an iterative, living document that establishes guidelines for interpretation that will also evolve as its recommendations are implemented. It is divided into several interdependent sections, which can either be viewed as a whole or separated for various purposes.

At the outset, the Masterplan demonstrates how interpretation at George Town aligns with national and international heritage

policies and international best practice. As part of this, it establishes a model for interpretation that respects George Town’s living cultural practices and outlines protocols and procedures to ensure that the site is not commodified by tourism. Next, the Masterplan defines the meaning and value of interpretation for people in George Town by proposing a new methodology for interpretation. This model adapts UNESCO’s conservation-based model of capacity building to show how interpretation can be used to build social, economic and cultural capital.

After the framework and protocols have been established, the Masterplan then positions interpretation across the World Heritage site and its core and buffer zones by creating a series of tour routes and itineraries based on the key interpretive ‘hook’ of food and involving local businesses in interpretation. The next section of the Masterplan outlines interpretive products and experiences for the wider site and for various levels of sites within George Town. These products and experiences draw from the idea of introducing interpretation naturally to areas of tourist activity in vernacular forms such as menus, coasters, teacups and brochures (‘incidental interpretation’). This is in counterposition to the standard ways of delivering interpretation through built infrastructure such as signage, although the HIM still recommends a small number of

signs. The premise of the whole Masterplan is that visitors discover interpretation as part of their visit to George Town rather than experiencing the town being as a museum site effectively frozen in time. This fits with the international best practice model of ‘The Experience Economy’, which positions interpretation as a key element of all parts of a visitor experience.

Another key feature of the Masterplan is that all interpretation has been developed based on the Outstanding Universal Values of the site, which means that it respects the authenticity of the site and draws deeply from historical research for its inspiration. At the centre of this thinking is the idea that the site’s built heritage and living cultural practices should form the focus of the interpretation and that members of the George Town community should be involved in delivering interpretation wherever possible. The Masterplan then outlines a number of ways in which local people can become involved in interpretation through businesses, training and education as well as higher-level initiatives such as ‘train the trainer’ and schools education programs.

The Interpretive Style Guide that accompanies the written plan shows how interpretive and graphic design is closely related to George Town’s Outstanding Universal Values and provides a series of interpretive templates for local business

people. The accompanying ‘Interpretation Recipe Book’ provides simple guidelines for site managers and owners to help them activate interpretation at their sites.

The guiding premise of this Masterplan is that it is a living document that can be added to and expanded over many years. The implementation of its recommendations will position George Town not only as a leader in international heritage interpretation but also as a place where interpretation delivers genuine, meaningful and lasting social, economic and cultural outcomes to workers and residents of the town.



ACKNOWLEDGEMENTS

ACKNOWLEDGEMENTS

Haji Anuar Hamid—Yayasan Islam Pulau Pinang
Mohd Fitri Ibrahim - Yayasan Islam Pulau Pinang
Lee Khai – Penang State Museum
Ooi Geok Ling - Penang Global Tourism
Haryany Mohamad - Penang State Museum
Lim Chooi Ping - George Town World Heritage Incorporated
Joe Sidek - George Town Festival

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for Think City 2013



BRIEF AND METHODOLOGY

THE BRIEF

In 2012 SHP was invited to George Town to assess the current state of interpretation and make recommendations for future interpretation. This visit was kindly supported by Think City. On the basis of this work, SHP worked closely with Think City to develop a baseline methodology for a Heritage Interpretation Masterplan for George Town. This Methodology constituted a Reverse Brief to Think City that subsequently formed SHP's Terms of Engagement for the project.

METHODOLOGY

MILESTONE 1 DELIVERABLE: LIAISON, PLANNING, SITE VISIT AND REVERSE BRIEF FOR INTERPRETATION

Work for Milestone Deliverables 1 & 2 was undertaken by Sue Hodges, Kate Spencer, Nicola McColl and Anthony Dann, prior to contract signing and following discussions with Think City. This has now formed part of the deliverables for the Master Plan. Site visits and liaison with Think City and other key stakeholders formed the basis of the Reverse Brief for Think City. This ensured that the Master Plan was closely aligned with Think City's strategic objectives.

This work comprised three site visits as follows:

Sue Hodges 3-10/9/2012

(Initial site visit, kindly supported in kind by Think City).

Sue Hodges 22-25/10/2012

Kate Spencer/Anthony Dann 11-15/11/2012

The methodology created for this deliverable is new in the interpretive field, since it uses interpretation to build economic, social, cultural and environmental capacity in order to create meaningful outcomes for the George Town community. The project as a whole represents an exciting and visionary attempt to create socially meaningful interpretation outside the confines of interpretation's traditional settings of parks, aquaria, zoos, museums and commercial heritage sites. Successful delivery of the Master Plan and implementation of its recommendations will position Think City as a world leader in creating social and economic outcomes through cultural heritage interpretation.

Liaison, planning and consultation

SHP understood the need to consult closely with those Think City personnel and stakeholders who had a long-standing involvement and interest in George Town

as a basis for assessing the current state of interpretation. For this reason SHP embedded extensive liaison in the project management framework. Sue Hodges began this consultation on her first site visit and continued it on her second, while Kate Spencer and Anthony Dann conducted stakeholder liaison and community consultation on their visit in November 2012. Sue also presented a workshop on interpretation to Think City stakeholders on 10 September 2012.

Consultation was ongoing throughout the project. The following organisations and persons were consulted as part of the Masterplanning process:

- Think City staff and stakeholders
- The Penang Heritage Trust
- George Town World Heritage Incorporated
- Penang Municipal Council
- Arts Ed
- MKK Mosque
- Cheah Kongs
- Khoo Kongs
- Penang Hill
- State Museum
- Star Building
- Penang Global Tourism (Fort Cornwallis)
- India House
- Bok Kim
- Carpenters Guild
- Sri Mahamariamman Temple

Site visits and progress meetings

Site visits were integral to the methodology of the Master Plan, not only because close liaison with key stakeholders, residents and tradespersons of George Town was essential, but also in order to map the built and living heritage of the precinct.

As mentioned earlier, SHP conducted three site visits prior to the contract signing. Three further site visits were part of the Masterplanning process:

- Sue Hodges 10-14/12/2012
- Kate Spencer/Nicola McColl 7-12/1/2013
- Kate Spencer/Sue Hodges 21-28/4/2013
- Sue Hodges - Final Presentation 21/6/2013

Consultation took place in person wherever possible, but the telephone and email were also used. SHP follows 'best practice' principles for consultation in all its projects, which emphasise the importance of consultation in creating lasting, meaningful and ongoing project outcomes 'owned' by both the client and community.

Reverse Brief

The outcome of the liaison and site visits between September and November was to develop a Reverse Brief for interpretation, which was in turn used to develop the 'Terms of Engagement' / Scope of Works.



BRIEF AND METHODOLOGY

MILESTONE 2 DELIVERABLE: OVERALL VISION, POLICY AND REVERSE BRIEF FOR INTERPRETATION

Overall vision, Policy

Theoretical underpinnings

The following premises formed the theoretical underpinnings of the HIM methodology and components of the Vision and Policy:

1. The UNESCO values of the site and Think City's strategic objectives have driven the Masterplanning process.
2. Interpretation has been developed not only for tourists, but also for George Town residents and workers.
3. The Masterplan has embodied 'best practice' in interpretation as follows:
 - a) Interpretation is used for capacity building and place making at George Town
 - b) The World Heritage values of the site are used to create meaningful interpretive experiences.
 - c) Interpretation is based on the methodology of the '*The Experience Economy*'. This methodology has influenced international interpretation since the early 2000s. It extends the traditional

role of interpreters from being site-based to influencing all aspects of a job, from marketing and branding to capacity building, place making, tourism, architecture, landscaping, design and staff training. The holistic framework of the 'Experience Economy' states that the interpreter's role is to create a set of meaningful experiences based on the values of a site for local people and tourists attached to a site. In George Town's case, these values are its Outstanding Universal Values (OUVs), which are explained later in this document. The Masterplan uses these values to shape interpretive themes and stories and help define the kinds of interpretive media chosen to communicate the messages and stories of the site. Each site is considered on its own merits and also linked to overall themes and stories within the wider precinct. The end result is a map of all sites in George Town outlining their links to the town's overarching values.

4. Interpretive media encompasses built form (such as signage, exhibitions, sculpture, physical interactives and installations) and digital media (such as apps, websites, social media, films and audio).
5. Interpretive media has been chosen based on its appropriateness to the kind of site being interpreted; for instance, digital media is often used to represent intangible heritage
6. Interpretation is designed to be interactive wherever possible.

7. The Masterplan creates a series of interlinked visitor experiences and tourist trails derived from the Outstanding Universal Values of the wider George Town World Heritage site, but also of values of the individual sites within it.

8. Interpretation incorporates 'living cultural practices.'

Review of current state of interpretation

Sue Hodges reviewed the current state of interpretation in a Report to Think City on 4 October 2102. The results of Sue's two site visits, and Kate Spencer/Anthony Dann's site visit to George Town, have been folded into this document.

MILESTONE 3 DELIVERABLE: 'BEST PRACTICE', AUDIENCE ANALYSIS AND THEMATIC FRAMEWORK

'Best practice'

SHP has been a driver of best practice in Australia and internationally and Sue Hodges is regarded as a leader in the field of heritage interpretation. SHP has worked on interpretation at three World Heritage sites (Malaysia and Australia) and many other major heritage sites in Australia. Sue is currently researching a PhD on the social, economic and cultural value of heritage interpretation at the University of Technology, Sydney, which includes a review

of 'best practice' heritage interpretation. She has visited a number of World Heritage and other sites in India, Australia and Europe as part of this process. Sue gave a short presentation to Think City on this topic on 10 September 2012 and has used the results of this research in the HIM to ensure that the interpretation proposed for George Town embodies international 'best practice' principles. This section of the Masterplan includes illustrated examples of sites that achieve 'best practice' across a number of interpretive areas relevant to George Town.

Key international policies governing best practice for the George Town Heritage Interpretation Masterplan include the *Ename Charter* (ICOMOS), the *Burra Charter* (Australia ICOMOS) and policies and principles developed by the University of Highlands and Islands in Perth, Scotland, a recognized international leader in heritage interpretation. The Masterplan articulates not only how these policies and principles relate to George Town, but also how their adoption will position Think City as a leading exponent of 'Best practice' in interpreting World Heritage sites.

Audience analysis and considerations for interpretation

Audience analysis

SHP liaised with Penang Global Tourism to gain data on tourism visitation to George Town. SHP also liaised with Penang Global



BRIEF AND METHODOLOGY

Tourism, GTWHI and Penang Heritage Trust during subsequent site visits. This involved reviewing existing visitor information, including visitation patterns and audience segmentation, and using Roy Morgan value segments and Penang-specific segmentation as required.

SHP liaised with Think City during site visits, and by telephone and email, about local community and business requirements from interpretation at George Town. Since part of SHP's agenda was capacity building, Kate Spencer liaised with Penang Heritage Trust regarding creating a list of suppliers, traders, artists, contractors, artisans and businesses that could be involved in interpretation at George Town.

Considerations for interpretation

This section of the Masterplan involved analysing how audience characteristics would help define interpretation (themes, stories and media) across the wider George Town site and at individual sites.

Thematic framework including the following:

- Written document identifying the key themes and stories for the Precinct
- Grid of Key Themes and Stories
- Excel database of key sites, themes and

storylines for Category 1 sites

- Interactive map of existing and future interpretation across the precinct.

Themes and stories

'Best practice' interpretation is based not only on a site's values, but also on establishing themes and stories based on the site's natural and cultural heritage. This section of the Masterplan establishes the key themes for George Town as a whole, drawn from historical research.

Zones

SHP has divided George Town into four kinds of sites:

Category 1 sites are highly significant sites where interpretation will require a separate budget (e.g. Cheah Kongs, Kapitan Keling Mosque, Fort Cornwallis). Sites have been selected from the GTWHI database.

Large sites are significant sites where interpretation may be undertaken on a relatively low budget.

Small sites are sites of minor significance that may involve simple interpretation (e.g. an internal sign, brochure)

Other sites are sites of little significance in themselves, but with contributory significance

to the wider George Town precinct.

SHP has worked closely with GTWHI and the Penang Heritage Trust to categorise the sites in this way. This has enabled SHP to develop guidelines for site management, which have in turn formed part of the Interpretive Style Guide, interpretive guidelines for site owners and managers, and interpretive templates for site owners and managers and an 'Interpretation Recipe Book' (Milestone 5). These have also contributed to an **interactive map and wiki** of the precinct based on the Google Maps interface, where contributors in the future can update information about sites to form a 'living history' of George Town. An example of this kind of map is a wiki produced by SHP for Museums and Galleries NSW for the 'There's a War On!' exhibition (www.tawo.org.au).

A key component of this part of the process was research. SHP's historians conducted primary and secondary source research, working closely with key stakeholders including Think City, GTWHI and the PHT, particularly focussing on research material developed for 'The Penang Story' project. This research phase of the project shaped and fleshed out the key stories and themes associated with the site's multicultural histories.

This Milestone involved a teleconference.

MILESTONE 4 DELIVERABLE: STRATEGY FOR INTERPRETATION

- Recommendations for sites that can be activated with interpretation and cultural programming
- Routes and itineraries for tourists and locals
- Opportunities for social enterprises linked to interpretation
- Recommendations for interpretive concepts and media for the wider George Town precinct, including signage, lighting, a digital application, a website and social media initiatives.

Recommendations for sites that can be activated with interpretation and cultural programming

Based on 'Best practice' models, historical research, capacity-building requirements, physical site inspections, audience analysis, consultation and liaison, SHP identified key sites for activation with interpretation and cultural planning in George Town.

Thematic and interpretive linkages between sites

Routes and itineraries for tourists and locals

The 'Grid of Key Themes and Storylines', together with individual site histories and characteristics, have been used to create



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thematic and interpretive links between sites, which have then been used to create routes and itineraries for tourists and locals. This stage involved consultation with key stakeholders such as Think City, Penang Global Tourism, GTWHI and PHT.

Opportunities for social enterprises linked to interpretation

Based on the results of the first three site visits, and liaison and consultation with Think City, GTWHI and Penang Heritage Trust, SHP has compiled a list of George Town social and community organisations, artists, workers, contractors, consultants, artisans, tourism organisations, and other trade specialists. This list will be the basis for an ongoing database for Think City of social, community and business enterprises that could be involved in interpretive installations and exhibitions, site-based interpretation, exhibitions, retail activities, tourism, programming and events. These links could be in the form of direct supplier engagement on a project basis (e.g. building and implementation of the Star Building) or involvement in training and interpretation-based activities, such as themed interpretive events involving cafes and art installations.

Recommendations for interpretive concepts and media for the wider George Town precinct, including signage, lighting, digital application, website and social

media initiatives.

These recommendations have been based on the results of *'Best Practice'*, *audience analysis* and the 'Grid of Key Themes and Stories'. All forms of interpretive media have been considered, including:

Built form

Exhibitions, installations, visitor centres, site-specific installations, public art, sculpture, signage, street furniture, landscaping, heritage-informed urban design, artisan-based heritage installations.

Digital media

Film, audio tours, podcasts, applications, websites, interpretation triggered by QR-codes, soundscapes, lighting, site-specific digital media installation, public art.

Social media

Facebook, Twitter, YouTube, Twitter, Tumblr, Flickr, Linked In.

[This Milestone involved a Skype presentation.](#)

MILESTONE 5 DELIVERABLE: INTERPRETATION TOOLKIT

Interpretation Toolkit for the Precinct, comprising:

- Graphics Style Guide
- Interpretive Experiences and Media
- Interpretation 'Recipe Book'

Graphics Style Guide

The 'Graphics Style Guide' comprises graphic templates for interpretation in the George Town precinct, including the graphic look and feel, mood, tone and colour, to be used in a range of applications including signage, print publications, media, digital media, social media and a website. The Style Guide provides templates for these formats. References used to develop the Style Guide include the public art in George Town and George Town's OUVs.

Interpretive Experiences and Media

This outlines concepts for a range of built form and digital interpretation. These consist of typical interpretive forms that could be used to create both visual identifiers for interpretation and templates for interpretive content. Outputs include concepts for signs, plaques, in-ground installations, trail markers, a Smartphone app and a brochure.

Interpretation 'Recipe Book'

The 'Interpretation Recipe Book' provides a 'Train the Trainer' reference manual, explaining how interpretation can be used and implemented at a range of sites linked to built heritage and living cultural practices in George Town. The aims are to provide a resource that will enable trainers to pass on key skills in interpretation to local residents and workers and to enable custodians of larger sites to become self-sufficient in interpreting their sites. The format references the graphics in the 'Graphics Style Guide'..

[This Milestone originally involved a Skype presentation but this was changed to a site visit.](#)

MILESTONE 6 DELIVERABLE - DRAFT FINAL REPORT

The Draft Final report consisted of Milestones 1 – 5, together with an introduction and summary. Since Milestones were delivered and approved in Stages, most components of the Final Report have been approved prior to delivery. Stakeholders' feedback has been folded into this document.

Initially this stage also included delivery of a list of key people and their relevant skills sets to provide the basis of an ongoing working document for Think City, but not enough information was provided to SHP at the time of writing to compile this part of the deliverable. We have therefore substituted



the design of the 'Interpretation Recipe Book' instead.

[This stage involved a presentation to Think City and other stakeholders by Sue Hodges.](#)

CONCLUSION

The idea behind this project is that the Masterplan provides the framework for creating 'living' interpretation at George Town, where local people take on projects based on the guidelines provided. The 'Best Practice' outcome that the Masterplan aims to achieve is a world-class, vital and living community regenerated through interpretation, with local people self-sufficient in running interpretive enterprises.



SITUATION ANALYSIS



ASSESSMENT OF CURRENT INTERPRETATION

OVERVIEW

Currently there is no coordinated or integrated interpretation at George Town. Several trails, such as the Sun Yat Sing Trail, are positioned throughout the town but the town lacks an integrated wayfinding and/or interpretive signage strategy. Interpretation has been implemented at some sites, including Fort Cornwallis, but this is *ad hoc* rather than resulting from strategic planning initiatives. George Town also lacks clear visitor orientation to enable visitors to gain a high-level understanding of the significance and values of the World Heritage Site.

The fortunate aspect of this is that George Town is largely unspoiled by tourism infrastructure, which is actually an enormous advantage. The town has bypassed the boom in interpretation in the last several decades, which saw significant tourism and interpretive infrastructure being developed in similar World Heritage sites. By contrast, George Town has an authentic and genuine atmosphere. Visitors wandering through can be part of daily life without the experience appearing contrived. For instance, Sue Hodges was invited to be part of the 'Hungry Ghost' festival when she was walking past a Chinese Temple on her first site visit; this reflects the fact that George Town is not currently driven by paid 'visitor experiences'.

Existing forms of interpretation include:

- A Wayfinding System project involving 12 sites along Jalan Masjid Kapitan Keling. This includes 12 small e-booklets featuring the history, significance and important features of each of the 12 sites. The Wayfinding System, through its design features, is now being expanded throughout the UNESCO World Heritage Site (WHS), creating a unified identity for the whole site while preserving the unique flavour of each community featured in the system.¹

- A pilot project at the E&O Hotel where a Social History Gallery has been created. This involved a technical grant provided by Think City to assist in devising an interpretation gallery that is not artefact driven, based on socio-historical research, and well within the capacity of the host organization in terms of financing, management and promotion.²

- A Report on 'A Network of Discovery Centres' produced in August 2012, which included a recommendation to develop a tiered system of interpretation sites based on the capacity and resources of key stakeholders. Recommended media for interpretation included:

Tier 1: Interpretive Panels
Tier 2: Information Centre
Tier 3: Gallery
Tier 4: Museum.

This system is an excellent beginning, but many new forms of interpretation, such as digital media, mean that these categories can be extended and that interpretation can take place through digital media as well as built form.

The development of 'best practice' interpretation in this Masterplan that also fulfils Think City's social, environmental and economic aims will position George Town as a world leader in interpretation at UNESCO World Heritage sites.



ASSESSMENT OF CURRENT INTERPRETATION

GEORGE TOWN WORLD HERITAGE INCORPORATED

BACKGROUND

George Town World Heritage Incorporated (GTWHI) is responsible for managing, monitoring and promoting George Town as a World Heritage site. Its role is to act as a custodian for George Town by protecting the site, auspicing educational and cultural programs and providing advice to property owners, partners and builders. GTWHI is currently building its Resource Centre to include a repository of archival documents and a library of the history of George Town. GTWHI also plays an active role in encouraging tourist activities in George Town and in co-presenting the annual George Town Festival.³

Currently GTWHI operates from a building at No. 116 & 118, Lebuh Aceh, 10200 George Town, Penang, Malaysia with a Visitors Centre on the Ground Floor. In 2013, its offices will move to the first floor of an adjacent building with a space of 800 square metres for a Visitor Information Centre.

OPPORTUNITIES

GTWHI needs to engage both locals and tourists with the concept of World Heritage

in George Town. This is particularly important in terms of GTWHI's advocacy role and the ever-present demands for development in Penang. For this purpose, a Visitor Information Centre (VIC) is crucial in order to provide an orientation experience for visitors and residents that encourages them to understand the town's World Heritage values. This means: respecting the fabric of the site, understanding the reasons for its inscription on the World Heritage list, and enabling the site as a whole to remain free of built infrastructure.

A good Visitor Information Centre will also convey important messages about heritage conservation and educational activities for the site. In this way, it will enable both locals and visitors to understand that the unique 'sense of place' that makes George Town special is derived from the people as much as from the built environment. In this way, it will encourage people to explore George Town as a living, subtle and layered environment rather than a heritage theme park.

CHALLENGES

The first floor location of the new area proposed for the VIC will make it more difficult to attract 'walk in' visitors than does the current building. There has also been a proposal to accommodate an extremely large-scale model of George Town on the first floor, but this would occupy almost the whole space and be very difficult to view, since the

model is relatively tall. For this reason, there seems little point in pursuing this option. Instead, the new area needs to have ongoing activities and uses for local residents that make it a natural place to visit, as well as ways of drawing tourists to the site. Children's or youth activities would be a good starting point, as this would also draw parents to the site.

RECOMMENDATIONS

- Develop interpretation in the new premises in line with retaining a small orientation centre on the ground floor of the building at No. 116 & 118, Lebuh Aceh. There should be a 'hook' to draw people from that building to the first floor of the new building.
- Design interpretation to be immersive and engaging, making use of moving footage and audio where possible, to convey some of the important social history stories about the place.
- Devise interesting and relevant public programs and educational and other activities to make the new building a natural place for locals to congregate in.
- Devise and develop interpretation that conveys the significance of the World Heritage listing and encourages a sense of pride and ownership by local people.

- Use immersive interpretive techniques and social media to extend interpretation beyond the walls of the new building and provide pre- and post- orientation experiences for the WHS.
- Ensure that key conservation, advocacy and educational messages are embedded in and conveyed through the interpretation.
- Build capacity by encouraging local residents to be custodians of the place by having paid roles to provide 'face to face' interpretation and guided tours for visitors. This will have several advantages:
 - o Building a sense of ownership, identity and pride in the local community
 - o Upskilling of locals through integration with Malaysian tourism
 - o Ensuring both visitors and locals respect the site.





ASSESSMENT OF CURRENT INTERPRETATION

CHEAH KONGSI SITE

BACKGROUND

The Cheah Kongsi clan association was founded in 1820 by Cheah Yam, an immigrant who originally hailed from Sek Tong village in South China. Upon his death, his widow Ong Sin Neoh took charge of the association and created the legal mechanisms and trust funds to ensure that the association would continue into perpetuity. Her son, Cheah Choo Yew, and his succeeding descendants have served as the presidents of the clan association ever since.⁴

A key purpose of the Clan is to take care of the welfare of Cheah descendants. It currently has 600 members.

SHP staff met Peter Cheah and Marcus Langdon at the Cheah Kongsi site on 4 October 2012. The site includes a Cheah clan temple, which is an eclectic mix of a Chinese mansion, Chinese temple and European bungalow dating from the 1870s. The premises also include a two-storey building that currently contains offices, and surrounding rentable properties.⁵ Peter recently found over 300 documents in a safe and has conserved them using state-of-the-art conservation techniques. All maps and plans are digitized and conservation work is '100% complete'.

OPPORTUNITIES

The material that has been conserved needs to be catalogued and archived for easy access by researchers. A Resource Centre is currently located on the first floor of the two-storey building, which is used by family members to trace their family lineage. There are plans to redevelop the building to include a downstairs space for an interpretation centre and courtyard café. The interpretation centre would serve as orientation for visitors to the wonderful Temple and the area at ground level could also be used for themed activities such as calligraphy, bonsai and tea ceremonies. Wider activities could include a rickshaw ride and audio tour/app relating to the site. An entrance to the site is proposed in order to offset these costs.

During SHP's visit, there was discussion about the themes that could be used for interpretation. The Cheah Kongsi has been witness to all of the key events in George Town since the clan arrived in the early 19th century. Therefore, interpretation could focus on George Town life over time through the Cheah Kongsi's eyes. Indicative themes include: journeys, the East India Company, the effects of British Colonial rule of Malaysia, Japanese occupation during World War II and the past and present histories of the Cheah Kongsi clan.

CHALLENGES

The buildings have been built with brick and lime. Cement rendering in recent years has trapped moisture and caused rising damp. The documents also need a climate-controlled environment. Protecting the documents will be relatively expensive because of the costs associated with air conditioning and monitoring temperature.

RECOMMENDATIONS

- Develop a business model for the site outlining how commercial activities can offset the costs of establishing and operating an Interpretation Centre.
- Design, plan and cost out interpretation for the Centre.
- Design, plan and cost a café.
- Align interpretation with the wider interpretive vision for George Town.
- Recommend an appropriate archival system.

**The Cheah Kongsi is one of three sites in Think City's proposed 'Network of Interpretation Centres'. At the time of writing, the Cheah Kongsi has commissioned interpretation and an exhibition and has purchased an archival cataloguing system.*





ASSESSMENT OF CURRENT INTERPRETATION

HOCK TEIK CHENG SIN TEMPLE

BACKGROUND

The Hock Teik Cheng Sin Temple, also known as Poh Hock Seah, is associated with Penang's warring clans of the 19th century. It is a clan temple of the Hokkien people who trace their origin to Southern Fujian Province in China. Although registered with the Chinese Protectorate of Penang on 11 October 1892, the Hock Teik Cheng Sin can trace its roots back to 1844, with the founding of the Kean Teik Tong Hokkien association.⁶ The temple was founded at the same time.

The Kean Teik Tong was one of the two parties involved in the Penang Riots of 1867, with the other being the Ghee Hin Secret Society. The riots caused open warfare along the streets of Penang that resulted in the banning of secret societies. During the riots, the Kean Teik Tong was allied with the Hai San, led by Kapitan China Chung Keng Kwee.⁷

The temple is beautiful and currently serves as a 'living heritage' community museum containing artefacts from the clan.

OPPORTUNITIES

There is an opportunity to provide an interpretation centre at the Society premises that looks at the key themes in the history of the Hokkien people and the Kean Teik Tong. Given that there is a huge variety of possible stories to draw from, a key theme for this site would be 'secret societies', as this would differentiate the Hock Teik Cheng Temple from the other temples in the vicinity and provide a unique story for visitors. This concept could also be carried through to other parts of George Town in terms of the secret passageways scattered through the town and the 'secret lives' of George Town residents during different periods of occupation.

CHALLENGES

This site holds a vast number of stories, as all sites do. The challenge will be to develop themes and storylines that provide a strong and integrated interpretation of the site and encourage people to find out more, rather than attempting to tell everything on site.

RECOMMENDATIONS

- Produce a small Interpretation Plan that sets out key themes and stories and also plans them spatially within the building. This could also serve as an Exhibition Concept Plan.
- Design, plan and cost interpretation for the Hock Teik Cheng Sin Temple based on the Interpretation Plan
- Identify other formats through which the many stories behind the Temple can be told, such as audio, web or even a mobile app.





ASSESSMENT OF CURRENT INTERPRETATION

TEOCHEW ASSOCIATION

BACKGROUND

Han Jiang Teochew Temple, a Chinese temple located along Lebuh Chulia in George Town, is the community temple of the Penang Teochew Association, which was formed in 1855 by six Teochew migrants. The Temple first started as a lodging house for newly arrived Teochews and was located at 381 Beach Street. In 1867, the Teochews purchased the land along Chulia Street to construct the community temple, which was known as the Hanjiang Ancestral Temple. The Temple was completed in 1870 and known as the Teochew Kongsì; it later changed its name to Han Jiang Ancestral Temple.⁸

The original Han Jiang Teochew temple was in the form of *si dian jing*, or four-point gold. This is a quadrangle design with an inner courtyard, or atrium. In 1890, an outer gate was added.⁹ To indicate the prosperity of the community at that time, the gate was even more ornate than the original temple. It also has one of the biggest doors of any clan temple in Penang.

The Han Jiang Temple houses the altar to the Teochew patron deity, the Taoist god of the north, as well as ancestral tablets of

deceased Teochews. In keeping with the high status of the temple's patron deity, the Teochew temple features three pairs of doors instead of the single door that most temples have.¹⁰

COMMENTS

This Temple won the 2006 Award of Merit, UNESCO Asia-Pacific for Culture Heritage Conservation. There are some superb and innovative conservation-based devices, such as a roller door roof that protects a courtyard. Interpretation is delivered largely through large-format banners. Further work on interpretation is unnecessary.





ASSESSMENT OF CURRENT INTERPRETATION

PENANG HILL

BACKGROUND

Penang Hill is located about 6 kilometres from the city at 823 metres (2750 feet) above sea level in northern Penang. It is the island's oldest hill resort and the first hill resort in Malaysia. Penang Hill stands out prominently from the lowlands as a hilly and forested area. Its original British name, Flagstaff Hill, was derived from the flag on the flagpole at Bel Retiro, the home of the Governor of Penang at that time, which was used as a signal transmitter.¹¹ British soldiers who fought in India were sent to Penang Hill to recuperate.

The locals called the area 'Penang Hill' or 'Bukit Bendera', while it is known 'Seng Kee Sua' by the Hokkien Chinese. Captain Francis Light, who founded the British colony of Penang in 1786, plotted Penang Hill during his horse trek in 1788. British settlers began building bungalows for private use in the 19th century as the climate is cooler on the hill compared with the city heat: its average temperature is between 20-27 degrees Celsius.¹²

The car park for the site has recently been redecorated in bright colours.

OPPORTUNITIES

Sue Hodges visited Penang Hill after hours so could not view much of the site. The following comments are based on what was visible in the early evening.

Penang Hill interpretation is delivered through signage. A huge red sign has been positioned behind the entrance to the site, which ironically obscures the sight lines to the hill. This sign needs to be removed and/or repositioned. Other signage on the site needs to be redesigned in order to provide better visual orientation.

The site also boasts eight bridle paths, which are about to be converted into bike paths. This will provide opportunities for themed interpretive cycling trails.

A consultant has been appointed to work on a Special Area Plan for Penang Hill and the Penang Botanical Gardens and the owner of Bell Hill has prepared a Penang Hill Strategic Plan. Interpretive planning needs to be a key component of both of these plans for the site.

RECOMMENDATIONS

- Ensure interpretation is integrated into the Special Area Plan and Strategic Plan for Penang Hill or commission separate interpretation plans.
- Reposition large red sign outside the site or reduce in scale to put at the entrance gate.
- Design and produce new themed interpretive signage for the bike paths that depicts the environmental, social and cultural histories of the site.
- Use key icons for the site, such as the Monkey Cup garden, the Venus Flytrap and the heritage of Penang Hill, as interpretive motifs and themes for the site.





ASSESSMENT OF CURRENT INTERPRETATION

PENANG STATE MUSEUM AND ART GALLERY

BACKGROUND

The Penang State Museum and Art Gallery opened in 1962. The building once housed the Penang Free School (1821–1927) and the Hutchings School (1928–1960). The Museum is now housed in a large building that was once Penang Hospital. There are two rooms @1,200 square feet, four large rooms and a number of small rooms. The office has recently moved into Corpse House, which is on the same site. A resource centre is on the first floor, which also houses a Portrait Gallery of Penang’s famous residents. The top floor houses the Penang Philharmonic Orchestra.

The retrofitting of the hospital for the Museum means that, although the Museum has excellent spaces, both conservation of artefacts at appropriate conditions and visitor orientation are difficult.

At the time of SHP’s visit, the Museum was working on a marvellous exhibition of Penang’s music heritage, ‘Penang Music of the 1940s and 1960s’, due to open in January 2013. The music exhibition will provide exciting opportunities to use digital media in concepts such as a virtual jukebox and to use mobile technology for both visitor orientation and interactive engagement

with the subject matter. Integration with the Philharmonic Orchestra on the top floor could be provided through use of musical motifs on the vertical areas of the site (stairways, walls etc.).

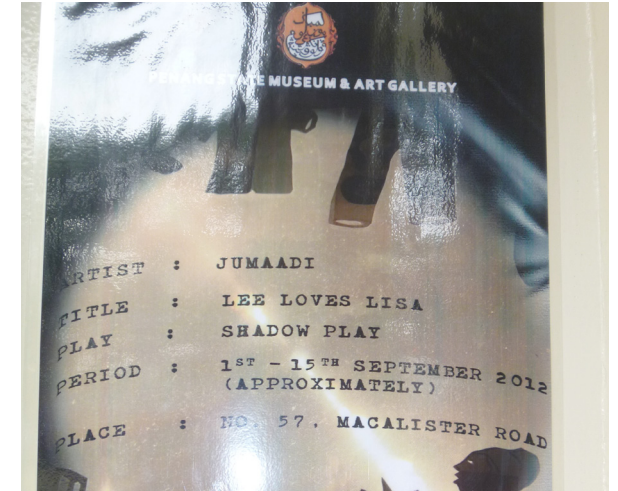
OPPORTUNITIES

The Museum has a dedicated professional staff so it is outside the scope of this work to make recommendations about changes to the building. The recommendations below are based on Sue Hodges’s very brief site visit.

RECOMMENDATIONS

- Integrate the musical exhibition with the work of the Philharmonic Orchestra through public programs and activities.
- Use elements of the musical exhibition to provide interactive experiences for visitors; e.g. ‘record your own song/ be a DJ/create jukebox of your favourite songs’.
- Use a motif such as a musical symbol to provide visual integration across the vertical and horizontal spaces of the site and signal the location of the Philharmonic Orchestra on the top floor of the building.
- If possible, revise the exhibition to include digital media and music as discussed during the site visit.





ASSESSMENT OF CURRENT INTERPRETATION

FORT CORNWALLIS

BACKGROUND

Fort Cornwallis is the largest and most intact fort in Malaysia. Its history goes back to the beginnings of Penang, when Captain Francis Light from the British East India Company first landed on the island with his crew in 1786. He took possession of the island from the Sultan of Kedah on the premise that the island would serve as a base or stopover for the British company's spice and silk trading route.¹³

In order to protect the base from any foreign military forces, pirates and even Kedah itself, Francis Light built a fort on the cape of the island's north-eastern coast, overlooking the sea, in the place where he first set foot. The simple fort was made out of only 'nibong' palm trunks, which were used as stockades, without any concrete structures. Francis Light named the fort after the Governor-General in Bengal at that time, Charles Cornwallis. The fort was reinforced with bricks years later again by Francis Light, who designed it as a star shape, covering approximately 418 square feet.¹⁴

However, although the fort was built to withhold and defend attacks from enemy invasions, apparently no battles ever occurred.¹⁵

Fort Cornwallis also has a special link to Australia, since its founder, Francis Light, was the father of Colonel William Light, the founder of Adelaide, South Australia. As a result, George Town is the sister city of Adelaide.

THE SITE

Fort Cornwallis is a Category 1 Historic Monument, but, as Peter Watts has noted, its current state does not reflect any commitment to the site's heritage by the government.¹⁶

Although Fort Cornwallis is a poorly maintained and interpreted site, it is inherently attractive and evocative. Key features of the site are:

- The bronze statue of Captain Francis Light at the entrance to the fort, which dates from 1936
- The entrance drawbridge.
- The Seri Rambai cannon and walls.
- Numerous prison cells, barracks, munitions storage areas, a harbour light once used to signal ships and the original flagstaff.
- Penang's first Chapel, built in 1799.

CHALLENGES

Interpretation at Fort Cornwallis is terrible. Signs are inaccurate and produced so poorly that, in some cases, the laminate on the sign is peeling away. There is no theming and

the historical information is inaccurate and poorly written. The site is dilapidated and uncared for with little attempt at making sense of colonial occupation in Penang. A significant challenge is that, due to colonisation, the site is also a source of embarrassment for some residents in Penang. However, despite the fact that the period of British colonial history is now a part of Penang's hidden past, its stories still need to be told.

OPPORTUNITIES

A new vision for Fort Cornwallis is necessary. In terms of tourism, Fort Cornwallis is a key attraction for visitors to George Town. Although the wider recommendations of this document highlight the dangers of tourist commodification of the George Town area, there is a need for one or two focal points for tour groups/short-term visitors. Fort Cornwallis can serve two purposes in this light:

- **To provide a key Visitor Information Centre and Interpretation Centre** for tour groups, cruise ship visitors and other tourists who simply want a quick 'snapshot' of George Town. Fort Cornwallis could provide these kinds of tourists with a highly activated area where they could get a high-quality experience of colonial George Town and buy products such as T-shirts, souvenirs and so on (there is already the opportunity to do so at the site).

- **To channel short-term tourists away from the rest of George Town.** This would mean that the wider George Town area would service ecotourists and visitors really wanting to experience a living, multicultural town that is not a tourist precinct. Of course, visitors to Fort Cornwallis could also be encouraged to visit George Town, but this would be through orientation about the nature of the World Heritage area and the kinds of 'real' experiences to be had there. This would give Fort Cornwallis a hugely important role to play in preserving George Town as it is and in protecting residents from invasive tourist activities, such as being photographed while going about their daily business.

RECOMMENDATIONS

- Produce an Interpretation Plan for Fort Cornwallis.
- Align Fort Cornwallis with large tour groups/short-term tourists.
- Design, plan and cost interpretation.

Options include:

- Produce an evening 'sound and light show', which would highlight key features and tell the key stories of George Town.
- Redevelop the amphitheatre to create a flexible space for themed events.



ASSESSMENT OF CURRENT INTERPRETATION

- Devise permanent exhibits in some of the buildings on site.
- Remove existing signage and replace with interpretive signage.
- Dedicate a space to a community market with food stalls and products.
- Run costumed activities (dress ups, role playing).
- Devise an audio tour/Smartphone app for the wider site.
- Produce sensor-triggered audio installations on site.





ASSESSMENT OF CURRENT INTERPRETATION

PENANG ISLAMIC MUSEUM (MUSEUM ISLAM)

BACKGROUND

The Penang Islamic Museum is a traditional Museum and heritage building located in Syed Alatas Mansion. The museum was created to celebrate the role and contribution of Malay leaders in the development and propagation of Islam in Penang. It documents the history of the Malay settlement in Acheen Street and provides details on Malay personalities of the 19th and early 20th centuries.¹⁷

Syed Alatas Mansion was built by Syed Mohammad Alatas, an Achenese by descent, who built his mansion along Armenian Street. The mansion, in mid-19th century Straits Eclectic style, was built in 1860, and stands today as one of the few bungalows with Islamic elements from that era. Syed Alatas was the leader of the Red Flag secret society, which is centred at Malay Town, as the Muslim settlement around Acheen Street and Armenian Street were called at that time.¹⁸

The mansion became the property of the Municipal Council. Restoration work was carried out on it in 1996 with

technical assistance coming from France. It was financed by the Federal and State governments as well as the Municipal Council. The restoration work was honoured by Badan Warisan Malaysia with a Best Project award in 1999.¹⁹

OPPORTUNITIES

SHP was unable to visit the Museum at length but, in brief, the Museum deals with general Islamic themes rather than themes linked specifically to George Town. The building is currently being renovated and Think City wishes to review and refresh the Museum. A social enterprise may be established in the compound.

RECOMMENDATIONS

Detailed recommendations require another site visit. However, preliminary recommendations include:

- Produce a Museum Concept Plan indicating a vision for the Museum, including key themes and stories.
- Develop a collection policy.
- Identify key artefacts linked to George Town for retention by the Museum.
- Deaccession artefacts without provenance or that are not linked to the Museum.

- Professionally catalogue and house the museum's collection.
- Link Museum Islam with the Muslim enclave, focussing on the history of Muslims in Penang and the Museum building's history.

- Build capacity in museum staff by training them in collection management, curatorial work, interpretation and tour guiding.

- Develop a series of inter-generational programs within the Museum and public outreach programs for other communities.

- Develop the social enterprise hub.

**Museum Islam is one of Think City's three sites in Think City's proposed 'Network of Interpretation Centres'.*





ASSESSMENT OF CURRENT INTERPRETATION

PENANG BOTANICAL GARDENS

BACKGROUND

Also known as the 'Waterfall Gardens', the Penang Botanical Gardens were established by the British in 1884 on an old quarry site. The beautiful grounds and tranquility of the gardens have long been enjoyed and admired by millions of visitors. Besides being an arboretum for living plant specimens, the Gardens also play an important role in the field of horticulture and landscaping development as the seat of botanical conservation, education and training.²⁰

The Gardens were founded in 1884 by Charles Curtis from the Gardens and Forests Departments Straits Settlements. As the first Curator, Curtis was a devoted plant lover who tirelessly transformed the granite quarry into a garden, and greatly contributed to the botanical and horticulture development of the Gardens. Highlights of the Gardens include the Cannon Ball Tree (*Couropita guanensis*) and the large buttress roots of the Sengkuang Tree (*Dracantamelon dao*), the Pinang Palm (*Areca catechu*) that lent its name to the island of Penang, and the Black Lily (*Tacca integrifolia*) with its unique purplish-black coloured flowers. The endemic Slipper Orchid (*Paphiopedilum barbatum*)

and the ginger (*Geoctachys penangensis*, can also be found here.²¹ Wildlife is also one of the attractions of the Gardens and includes the long-tailed Macaques, Dusky Leaf Monkeys, Black Giant Squirrels and a myriad of insects and butterflies.²²

A consultant has been appointed to work on a Special Area Plan for the Penang Botanical Gardens.

CHALLENGES

The gardens are really beautiful, but signage is poor and has clearly been there for many years. The content on the signs, however, is excellent.

OPPORTUNITIES

Signage at the gardens needs to be redesigned in full to complement the Gardens' beautiful surroundings.

RECOMMENDATIONS

- Ensure interpretation is embedded in the Special Area Plan for Penang Botanical Gardens.
- Remove existing signage and replace with new signage.
- Devise tactile, sensory experiences based on the plants of the Gardens.





ASSESSMENT OF CURRENT INTERPRETATION

THE STAR BUILDING

BACKGROUND

The Star Pitt Street is an historic three-storey building along Pitt Street, which served as the head office of *The Star* newspaper from the 1970s to 2002, when the newspaper moved to its Northern Hub in Bayan Lepas. Until it was taken over by *The Star*, the building belonged to the late Tan Sri Loh Boon Siew.²³

OPPORTUNITIES

Think City wishes to use the *Star* Building as the permanent home of 'The Penang Story', the Penang Heritage Trust and *The Star*. Think City hopes that the building, which is located close to five schools, will continue to attract younger Malaysians who want to make personal contributions to the evolving 'Penang Story'.

There is a wonderful opportunity to develop interpretation over three levels of the building. The ground floor could house a photomontage representation of the history of *The Star* and George Town, with associated opportunities for digital media. This would counterpoise the history of *The Star* with modern features such as 'Eye-snap'.

If an overall theme of 'the Penang Story' were developed for the whole building – e.g. 'The *Star* tells the Penang Story' – the

ground floor could serve as the historical part of the story of Penang, with contemporary stories captured on the First Floor and told in the ground floor display.

Intergenerational storytelling via digital media could be a key focal point of the space. This could include 'vox pops', digital storytelling, YouTube, social media and traditional print publications. Developing capacity among the young people of George Town to tell both their story and the story of their community would also be useful throughout the wider precinct, as would the ability to tell multi-generational stories.

RECOMMENDATIONS

- Design and build a display based on 'The Penang Story' on the ground floor
- Develop the First Floor as an intergenerational storytelling hub, youth media centre and centre for new media about George Town.
- Use material developed in 'The Penang Story' throughout the wider WHS.

**The Star Building is one of Think City's three sites in Think City's proposed 'Network of Interpretation Centres'. At the time of writing, SHP is developing interpretation for the ground floor.*





ASSESSMENT OF CURRENT INTERPRETATION

KAPITAN KELING MOSQUE (MKK MOSQUE)

BACKGROUND

The Kapitan Keling Mosque (MKK) in Jalan Masjid Kapitan Keling (formerly Pitt Street) is one of the best-known mosques in Penang. It is named after Caudeer Mohudeen, the head of the Indian Muslim community, who is credited with building the Mosque around 1800. Before the construction of the Penang State Mosque, the Kapitan Keling Mosque was used as the state mosque of Penang, since it is the largest historic mosque in George Town.²⁴

Kapitan Keling was the first Superintendent of the mosque. He brought in the builders as well as stones from India for the project. The original mosque structure was a single-storey rectangular building with a sloping roof on all sides and surrounded by a stone bench. It was surrounded by shop houses, with access through a narrow gateway.²⁵

OPPORTUNITIES

The Mosque currently features tours for visitors, where volunteers explain about the Mosque and the Islamic way of life. The MKK is interested in fitting out one of its spaces with interpretive panels in the hall on the premises. Since this space will need to be

flexible so that meetings can be held there, interpretation will need to be demountable. The space will also be used for education, research and study.

Themes suggested for the Mosque include the history of the Indian Muslims and the heritage of the building. The older members of the organisation wish to explain the history to the younger members of the Muslim community. The exciting aspect of this is that younger Muslims are really engaged with social media, so that this can form part of the content of any interpretation there. The Mosque trialled a small museum day for one day and this was very successful.

RECOMMENDATIONS

- Develop the Hall as a flexible space with demountable interpretive panels.
- Develop a small permanent exhibition in the Minaret for tourists and members of the George Town community, based on the theme 'A fresh view of George Town' and using material generated by younger members of the Indian Muslim community at the mosque.
- Use social media content, such as YouTube footage, as part of interpretation within the wider area.

- Develop capacity in the Indian Muslim community by training the young people in heritage interpretation and digital media.





ASSESSMENT OF CURRENT INTERPRETATION

PENANG HERITAGE TRUST (PHT)

BACKGROUND

The Penang Heritage Trust (PHT) was established in 1986. From 1988 onwards, the PHT played an instrumental role in attaining World Heritage status for George Town. Since then, PHT has used UNESCO standards and guidelines in developing its work.

PHT has an advocacy role in safeguarding George Town's heritage and also runs a series of events, programs and activities including guided tours and public lectures. PHT's major programs include 'The Penang Story' (2002), a lecture series on the history of Penang; 'Penang in Global History', a sequel to 'The Penang Story' (2008, with ThinkCity) and the 'Living Heritage Awards', which draw attention to George Town's intangible heritage. PHT also works closely with GTWHI, the George Town Festival and other heritage organisations in George Town.

OPPORTUNITIES

PHT has made an outstanding contribution to both academic and community-led interpretation in George Town, not only through 'The Penang Story' but also through

guide training programs and its 'Living Treasures' awards. This Masterplan builds on the PHT's achievements as follows:

- By increasing the scope of interpretation for local communities by offering extended training in interpretation for heritage-based organisations, who can then train members of the local community ('Train the Trainer').
- By providing a highly public format for interpretation at The Star building, which will serve as a one of three visitor orientation centres in George Town.
- By involving the wider George Town community in interpretation.

RECOMMENDATIONS

Build on the existing community-based programs run by the Penang Heritage Trust, as indicated above.



AUDIENCES FOR GEORGE TOWN

INTRODUCTION

In accordance with ‘best practice’ interpretation methodology, audience research and analysis is integral to informing the development of interpretive themes, stories and media. In the case of George Town, visitor evaluation is also important in understanding the needs of the local audience, as well as domestic and international tourists, so that interpretation can balance the needs of both groups while respecting and preserving the authenticity of the site and its living heritage.

The following audience analysis is based on information provided by Think City, Penang Global Tourism and relevant scholarly publications. All sources are cited as endnotes for reference.

LOCAL AUDIENCES

George Town residents and workforce

The area encompassed by the George Town UNESCO World Heritage Site (260 ha) has some 10,500 residents, although the number of people employed in the district is at least double this figure (estimated labour force: 23,000). George Town is therefore an important element of the Penang economy:

it may comprise only 0.8% of the population but the area provides 3.8% of the state’s jobs.²⁶ Approximately 60% of George Town’s residents are employed, with most working in the retail and services sector. About one-third (34%) is self-employed. The dominant business activities in George Town are fashion and textiles, food and beverage (restaurants and bars) and legal/banking/finance.

The composition of George Town resident households is shown in *Figure 1*. Just under half the households include children (this group encompasses households with young children, teenage children and extended family households). Compared with the rest of the State, there is a high proportion of residents aged 60 years or over (approximately 16% compared to 8%).

Nearly three-quarters of George Town’s residents are Malaysian Chinese (*Figure 2*). This is a much greater proportion than for Penang as a whole, which is 41.5% Malaysian Chinese in ethnicity. George Town also has a lower proportion of Malays (10% compared to 40%) and non-Malaysian citizens (4% compared to 8%) than does Penang as a whole.²⁷ George Town’s ethnic diversity is also reflected in the religions observed by residents (*Figure 3*) and languages spoken at home: 55% Hokkien, 16% Bahasa Malaysia, 15% Cantonese, 14% Mandarin, 11% Tamil and 6% English (NB: Total >100% as respondents could cite

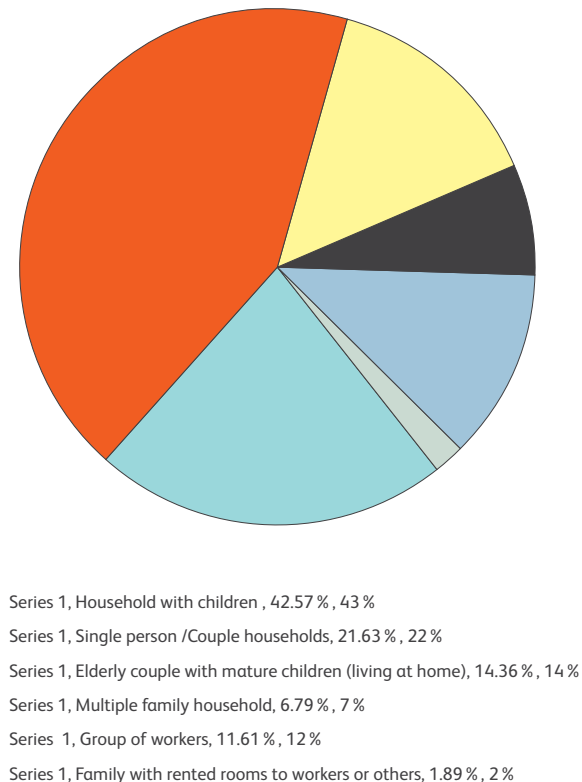
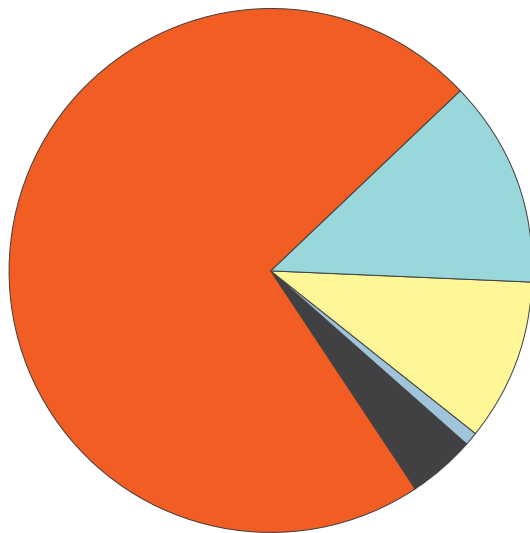


Figure 1: Household composition of residents in the George Town World Heritage Site area
Source: George Town Land Use and Population Survey, 2010

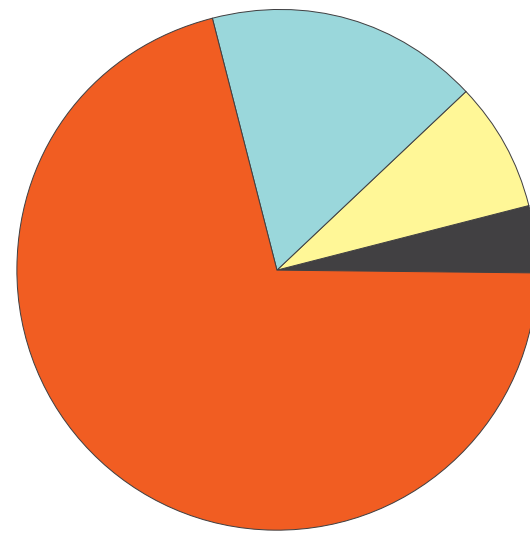


AUDIENCES FOR GEORGE TOWN



- Series1, Malaysian Chinese, 73.13 %, 73 %
- Series1, Malaysian Indian, 13.07 %, 13 %
- Series1, Malay, 9.67 %, 10 %
- Series1, Malaysian Other, 0.48 %, 0 %
- Series1, Non Malaysian, 3.65 %, 4 %

Figure 2: Ethnicity of George Town Households
Source: George Town Land Use and Population Survey



- Series1, Buddhist / Taoist, 72.10 %, 71 %
- Series1, Muslim, 17.24 %, 17 %
- Series1, Hindu, 8.64 %, 8 %
- Series1, Other, 4.17 %, 4 %

Figure 3: George Town residents by religion.
Source: George Town Land Use and Population Survey



AUDIENCES FOR GEORGE TOWN

more than one language spoken).

With respect to cultural tourism, most data and analysis tends to frame the George Town population as passive *recipients* of the area's heritage, rather than active *participants* in it. In such analyses tourism development is seen as providing employment opportunities for local people, on the one hand, but on the other seen as placing increased pressure on infrastructure and driving inflationary market forces. However, recent initiatives such as the 'Living Museum' project are encouraging local residents to take a more active and participatory role in George Town's heritage.²⁸ Rather than seeing residents and tourists as parallel (and competing) users of the area, such initiatives encourage greater connections between the two user groups.

Local people are important custodians of George Town's heritage. The input of locals into heritage experiences empowers them in George Town's development as a tourism destination, and enhances the tourist experience by providing interpretation based on living cultural practices that gain their context and meaning from the town's built heritage. It also helps to create identity, belonging and sense of place. For this reason, the aim of interpretation at George Town is to create social and cultural capital in local residents as well as to create powerful tourist experiences of this living place.

Local residents can also be considered as a potential audiences for cultural heritage—either directly as visitors themselves, or indirectly through their promotion of cultural attractions and experiences to their extended family and professional and social networks.

TOURIST AUDIENCES

Most tourism statistics pertain to Penang in general rather than George Town in particular. Within the WHS, there are 59 hotels and accommodation businesses offering a total of 2246 rooms. The majority of these establishments are budget guesthouses, although 64% of the total rooms are situated in a smaller number of 3-5 star hotels. The average occupancy rate is 56%, compared with average occupancy rates in Penang of between 60 and 65%. The majority of guests (over 80%) are short-stay tourists, spending 1-3 nights. Tourists are typically from Europe, Australia, Thailand or elsewhere in Malaysia.

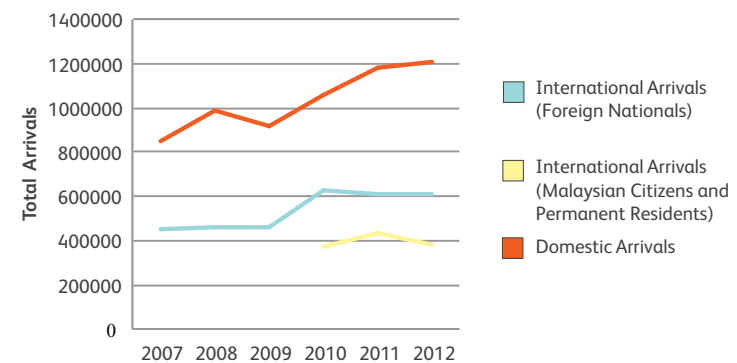


Figure 4: Figure 4. Aggregated Penang airport arrivals data, 2007 to 2012

Source: Malaysia Airports Sdn Bhd

Notes: International Arrivals encompass those for whom Penang International was their port of entry into Malaysia. Domestic Arrivals will encompass both Malaysian citizens and Foreign Nationals who have entered the country at another port and subsequently travelled on to Penang. Thus, the Foreign Nationals curve in the above graph represents only a subset of foreign visitors to Penang.



AUDIENCES FOR GEORGE TOWN

TOURIST VISITORS TO PENANG

Penang is a significant national and international destination for business and leisure travel, with some two million passengers arriving at Penang Airport (Domestic and International) annually. While a proportion of these arrivals will be returning Penang residents, there has also been considerable growth in the number of foreign nationals arriving at Penang International Airport, as shown in *Figure 4*. This indicates a growth in Penang’s tourism market. Notably, there has been an increase in arrivals following the World Heritage Listing of George Town in 2008. However, it has been argued that there may be other factors at play that have contributed to this increase, notably the increased visibility of Peranakan culture in global media.²⁹

International visitors arriving at Penang International Airport are mostly from neighbouring countries such as Indonesia and Singapore, with other main source countries including China, Japan, Taiwan, USA, Thailand, UK and Australia (*Figure 5*). However, as has been noted previously, this sample represents only a subset of Penang’s international tourists and may not be representative of the whole set. In particular, visitors from neighbouring countries are likely to be over-represented in these figures as it would be reasonable to assume that such tourists would be more likely to fly directly into Penang rather than connecting via Kuala

Lumpur International Airport, the country’s main long-haul hub. This sample also does not take into account tourists who arrive via cruise ship and who will usually tour the area as a day trip.

International Arrivals to Penang follow a relatively steady year-round pattern, with few marked peaks or troughs in most years (*Figure 6*). In some years there is a moderate peak that coincides with the Northern Hemisphere summer vacation months (July-August), although the timing of the holy month of Ramadan also influences travel patterns in any given year.

For reasons outlined above, airport arrivals data will be an underestimate of the full scale of Penang’s tourism market. Hotel guest numbers offer an alternative means for quantifying the number of visitors to the State and are shown in *Table 1*. Although these figures show an increase in 2008 (primarily from Malaysians), hotel guest numbers are generally relatively steady. On average, almost half of Penang’s hotel guests are Malaysians, indicating a considerable market for domestic tourism that presumably represents both business and leisure travel given Penang’s economic importance as well as its attractiveness as a tourism destination.

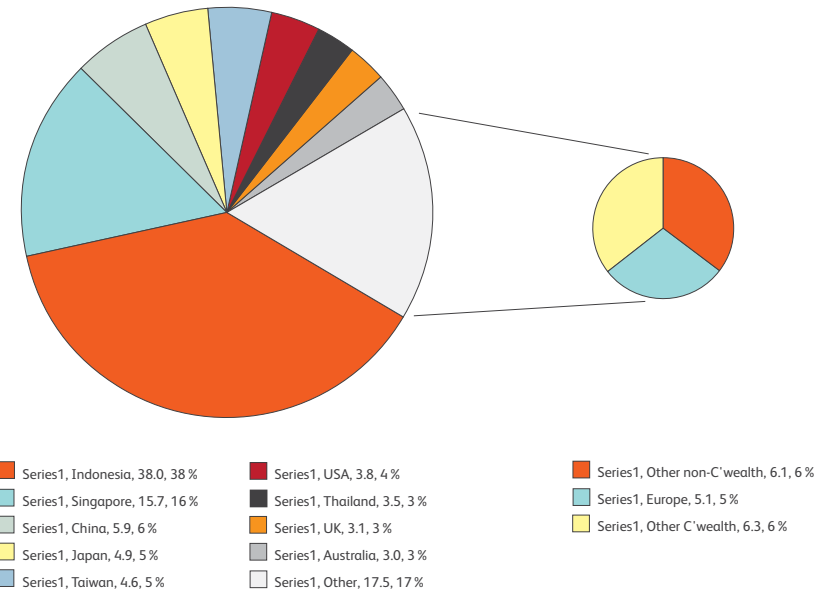


Figure 5: Nationalities of foreign tourists arriving at Penang International Airport, taken as an average over the 6 years of 2007-2012.

Source: Malaysia Airports Sdn. Bhd.

Note that during this period there was a change in the way nationalities were recorded from country of residence to country of citizenship.



AUDIENCES FOR GEORGE TOWN

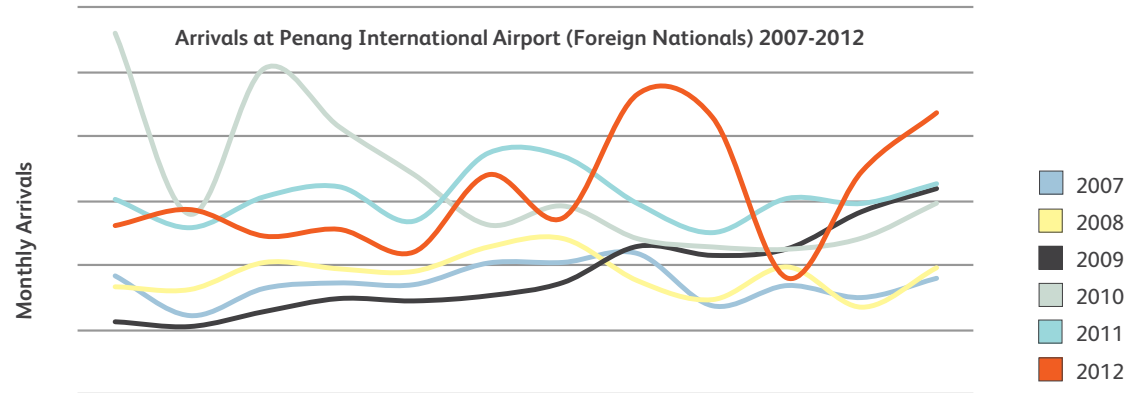


Figure 6: Annual patterns of arrivals of foreign nationals to Penang International Airport
 Source: Malaysia Airports Sdn. Bhd.

TABLE 1. HOTEL GUEST NUMBERS IN PENANG, 2007-2012						
	2007	2008	2009	2010	2011	2012
MALAYSIANS	2,787,260	3,496,293	2,982,687	2,942,544	2,956,390	1,103,505
FOREIGN NATIONALS	2,399,351	2,811,175	2,977,642	3,048,320	3,063,564	777,632
TOTAL	5,186,611	6,307,468	5,960,329	5,990,864	6,019,954	1,881,137

Table 1: Hotel Guest Numbers in Penang, 2007-2012
 Source: Tourism Malaysia

Notes: * Jan-June 2012 only. This data does not include a definition of 'hotel' and whether it includes alternative forms of accommodation such as backpacker hostels.

Within George Town itself are 2246 guest rooms. Assuming two guests per room, an average of a three-night stay and the specified average occupancy rate of 59%, an estimate for the annual number of hotel guests can be calculated thus:

$$2246 \times 2 \times (365/3) \times 0.59 = 322,450.$$

This would represent approximately 5% of Penang's total hotel guests. Allowing for errors in the stated assumptions, it is unlikely that more than 10% of Penang's tourists stay in George Town itself.

TRAVEL PURPOSES, ACTIVITIES AND MOTIVATIONS

A recent report based on a sample of 372 visitors to Penang indicates that visitors to the region are relatively young (aged under 35), likely to be tertiary educated and visiting as part of a multi-destination holiday, possibly over an extended period.³⁰ Only 18.8% of the sample arrived in Penang from their country of residence. Most (71.2%) are first-time visitors, with 65% citing Penang as being their main destination while in Malaysia. Almost half of the tourists surveyed were in Penang for leisure tourism (recreation/ holidays). Further reasons given for visiting Penang are shown in Figure 7.

Most visitors travel in small independent groups (couples 24.6%, friendship groups



AUDIENCES FOR GEORGE TOWN

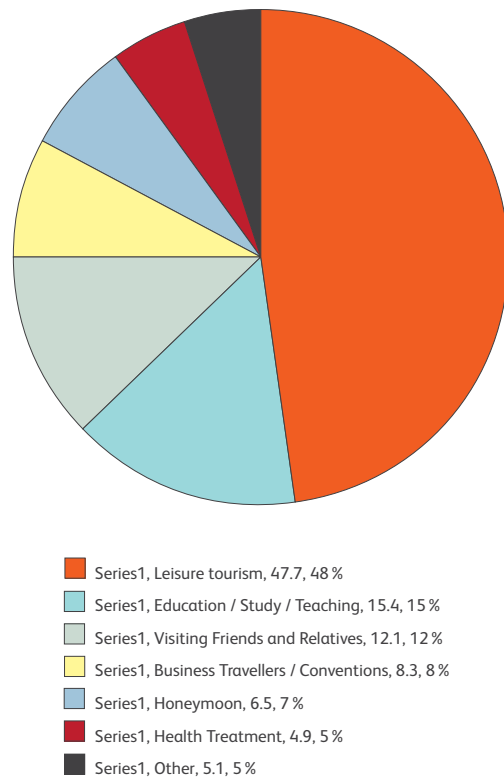


Figure 7: Reasons given for visiting Penang
 Source: Penang International Travelers Survey, Quarter 3, 2012, prepared for Penang Global Tourism Sdn.Bhd.

24.6%, lone travellers 21.9%) with only a tiny proportion (0.6%) travelling as part of larger organised groups of 30 people or more. Reflecting this, 70.5% of respondents indicated they were independent travellers whereas 29.5% were travelling as part of a tour package. Approximately half of the visitors (52.3%) surveyed spent 3-7 days in Penang although a significant minority spend considerably longer, with an overall average visit duration of 18.7 days.

Table 2 shows the range of activities undertaken, or planned to be undertaken, by the surveyed tourists while in Penang, together with their respective popularity. General sightseeing and experiencing local food were the most popular activities, with around two-thirds of respondents considering them essential or high-priority activities. Visiting heritage and historical sites was also popular, with nearly twice as many respondents considering it 'essential' or 'high priority' than those considering it 'low priority' or 'not a priority'. It is also possible that those interested in general sightseeing could be attracted to heritage-related sightseeing if it such options were presented appropriately to this audience.

Cultural attributes (World Heritage Site, Multicultural Society and Cuisine) are an important element of Penang's destination image, along with sandy beaches and shopping. Key elements of Penang's destination image are summarised in Table 3.



AUDIENCES FOR GEORGE TOWN

TABLE 2: TOURIST ACTIVITIES ENGAGED OR PLANNED TO ENGAGE IN PENANGS

ACTIVITY	ESSENTIAL OR HIGH PRIORITY (%)	LOW PRIORITY OR NOT A PRIORITY (%)
Experiencing local food	63.1	17.2
Sightseeing in city	67.2	13.7
Visiting National Parks	52.4	23.1
Water Sports	41.1	34.8
Visiting heritage / historical sites	46.1	24.3
Swimming / Sunbathing	40.6	35.5
Hiking / Trekking / Ecological Excursion	39.9	36.1
Attending traditional cultural performance	34.4	37.3
Visiting small towns and villages	38.1	36.7
Night clubbing	25.6	59.4
Attending concert / theatre / musical	24.3	53.6
Visiting Museum / Art Gallery	32.6	34.7
Shopping	35.7	32.7
Health Treatments	22.6	58.7
Playing Golf / Tennis / Popular sports	14.0	74.7

TABLE 3. PENANG DESTINATION IMAGE

	NO. RESPONSES	% OF RESPONDENTS (N=372)
Sandy Beach	193	51.9 %
World Heritage Site	177	47.6 %
Multicultural Society	153	41.1 %
Local Cuisine	151	40.6 %
Shopping Paradise	93	25.0 %
International Events	59	15.9 %
Health Services	47	12.6 %
Folk Dance / Cultural Performances	35	9.4 %
Other	4	1.1 %



AUDIENCES FOR GEORGE TOWN

These attributes correspond with a recent scholarly publication's investigations into the travel motivations of tourists to Penang.³¹ This study into travel motivation was based on a self-completed questionnaire by a convenience sample of 400 tourists at Batu Ferringhi beach and Penang International Airport in November-December 2010. Travel motivations were characterised as either 'Push' motivations (why people choose to travel abroad) or 'Pull' motivations (why people choose a particular destination). The most important 'Pull' motivational factor for Penang was identified as 'Cultural and Historical Attractions', which included elements such as:

- *I travelled to Penang to see multicultural aspects*
- *I want to see Penang's temples*
- *I want to see cultural and historical places/sites.*
- *I travelled to Penang because of the variety of food*
- *I want to see natural scenery and landscape.*

Studies such as these indicate that the cultural aspects of Penang—including food and tangible and intangible heritage—are important elements of the expected tourism experience. This provides George Town with a focus for its tourism-related activities that links to both its tangible and intangible heritage.

Taken together, these data build up a picture of a 'typical' visitor to Penang: a young (under 40) independent traveller who is visiting Penang as part of an extended multi-destination holiday in the region, possibly as a backpacker or gap-year holidaymaker. Such travellers seek to sample both the natural and cultural highlights of a destination, as shown by the popularity of local food, general sightseeing, national parks and heritage sites in the aforementioned tables. These tourists seek active, site-specific recreation (hiking, eco-tours) and more passive pursuits (beach, shopping) in roughly equal quantities. It is possible that these classes of activities represent two slightly different types of tourists to the area: cultural/eco-tourists on the one hand and beach-based relaxation tourists on the other. However, relaxation-oriented beach tourists may be attracted to cultural activities and sites, albeit to a lesser extent (shorter or relaxed pace experiences and tours rather than active, full-day tours and activities).

'More' is not necessarily better. Quality tourism experiences can result in higher income potential without necessarily increasing tourist numbers.

As predominantly independent travellers, tourists to Penang are less likely to be following fixed itineraries and more open to choosing activities and destinations on a spontaneous basis. This is supported by the relatively high number who keep their visit duration open-ended. This would suggest that in-destination promotion of attractions and activities might be fruitful in prolonging tourists' length of stay in Penang.

SOURCES OF INFORMATION

The Internet and word-of-mouth recommendations (from friends, relatives and others) are important sources of information for tourists before arriving in Penang. Nearly two-thirds of respondents (241 out of 372 respondents) cited the Internet as an information source and half cited word-of-mouth recommendations.³² Together, the Internet and word-of-mouth constituted more than half of all responses to information sources cited (*Figure 8*). Half the respondents planned their trip between two weeks and three months prior to travel.

The Internet resources used are not discussed in the study, although it would be reasonable to surmise that both official destination sites and networking /aggregator sites such as TripAdvisor (www.tripadvisor.com) would be consulted. Such sites, where fellow travellers can review and recommend destinations and attractions based on their own experiences, are becoming increasingly popular. Thus

there is a blurring between the Internet as a source of 'official' information and more informal, word-of-mouth recommendations.

VISIT SATISFACTION

Overall, tourists stated that they were highly satisfied with their experience in Penang,³³ with an average satisfaction rating of 6.93 out of 10. Over 97% of respondents would recommend Penang to others, although a lower number (88%) had a high intention to revisit themselves. The reduced intention to revisit was either owing to the feeling that tourists had 'done' Penang and there was no reason to visit again, or that they wanted to try somewhere new. Crowding was also cited as an issue. This is frequently the case for World Heritage Sites, where heritage status is the main attractor but where there are often tensions between maintaining the authentic heritage character of a place and meeting the infrastructure requirements and amenity expectations of large numbers of tourists. In a mature tourism destination such as Penang, 'more' is not necessarily better—rather, quality tourism experiences can result in higher income potential without necessarily increasing tourist numbers. This finding can be used to drive repeat visitation in George Town by creating ongoing, renewable tourism experiences linked to the living cultural traditions of the site.



AUDIENCES FOR GEORGE TOWN

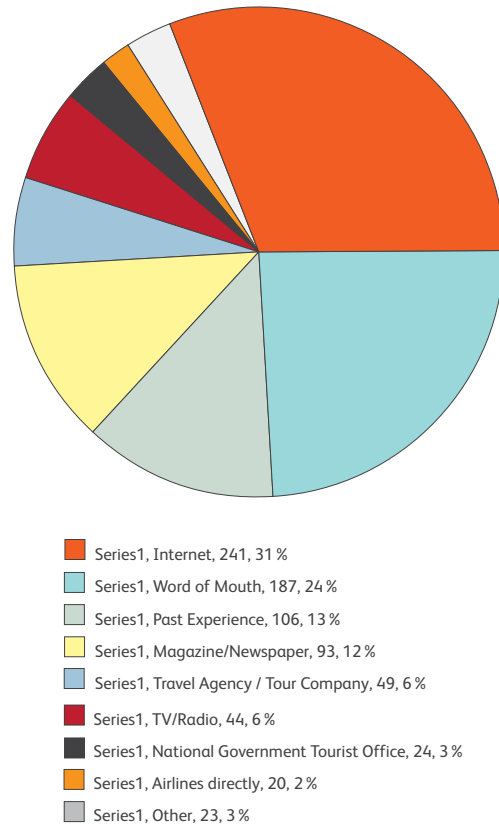


Figure 8: Sources cited by respondents in a recent survey. 5,372 respondents cited a total of 787 sources, giving an average of 2.1 information sources per respondent.

Source: Penang International Travelers Survey, Quarter 3, 2012, prepared for Penang Global Tourism Sdn.Bhd.

Note: Proportions shown represent the proportion of total responses given, not the proportion of respondents.

RECOMMENDATIONS

Based on this analysis of the existing audience data, interpretation in George Town should be developed based on the following key principles:

- Interpretation will consider the local and tourist audiences in parallel, rather than as competitors, recognising that local people carrying out their daily activities in the Heritage Zone are part of the intangible heritage and authenticity of the site.
- Interpretive experiences will be developed by engaging local communities in the process of developing interpretation, thus encouraging community ownership of George Town’s unique tangible and intangible heritage, adding to the sense of place and contributing to capacity building and sustainable development.
- Interpretation will foster intergenerational links and dialogue between George Town’s older and younger residents.
- Interpretation will be multi-lingual, with Bahasa Malay, English and Chinese being the key languages.
- Interpretation will relate to wider social, cultural, historical, and natural contexts and settings, positioning the heritage of George Town within regional, national and international contexts.
- Interpretation will position built heritage and living cultural practices, and the relationship between the two, as integral parts of the visitor experience.
- Interpretive strategies will recognise that there are multiple entry/arrival points into Penang and the George Town World Heritage Zone, with visitors arriving via land, air and cruise ship. In addition, many visitors will use digital media to inform and plan their experience of George Town before they arrive so a range of orientation experiences will be available for visitors both on-site and off-site/online.
- Interpretation will create active and immersive cultural experiences targeted at the cultural/eco-tourist market and ‘gateway’ experiences for tourists who are primarily attracted to Penang’s beaches.
- Interpretation will recognise and foster the role of food tourism as a ‘gateway’ experience to the area’s history and culture.
- As the demands for tourism in George Town and Penang increase and tourist audiences become more diversified, interpretation will be developed and marketed toward specific tourist segments. However, tourism and interpretation planning will be mindful of the concomitant tension between maintaining the authentic heritage character of the site and meeting the infrastructure requirements



AUDIENCES FOR GEORGE TOWN

and amenity expectations of large numbers of tourists. Therefore, interpretation will be zoned so that mass-market tourism takes place only at large/purpose-designed sites that have the capacity to deliver this kind of tourist experience and tourist activities are linked to existing enterprises where possible. ‘

On the other hand, developing quality tourism experiences with the WHS that cater to eco/cultural tourism audiences could result in higher income potential without necessarily increasing tourist numbers, given cultural tourists’ tendency to spend more time and money at their chosen destinations.³⁴



ENDNOTES - SITUATION ANALYSIS

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- 2 'Network of Discovery Centres Project', p. 2
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- 22 <http://www.visitpenang.gov.my/portal3/what-to-see/nature-attraction-and-beauty/botanical-garden.html>, accessed 27 September 2012
- 23 <http://www.penang-traveltips.com/the-star-pitt-street.htm>, accessed 27 September 2012
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- 26 'George Town Land Use and Population Survey', prepared for Think City by Geografia, June 2010.
- 27 Department of Statistics, Malaysia, as cited at <http://penanginstitute.org/v3/resources/data-centre/122-population>. Population of the state of Penang is approximately 1.6 million, accessed 27 September 2012
- 28 <http://penangmonthly.com/deepening-george-towns-heritage-part-1-the-living-museum/>, accessed 27 September 2012
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- 31 Yousefi, A and Marzuki, A. (2012), 'Travel motivations and the influential factors: the case of Penang, Malaysia', in *Anatolia – an international journal of tourism and hospitality research*, 23, 2, August 2012, pp. 169–176
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INTERPRETATION AND EXPERIENCES



VISION FOR GEORGE TOWN

A SEAMLESS EXPERIENCE

'People will feel George Town in their hearts'

This vision for interpretation at George Town is based on making this a 'best practice', dynamic, state-of-the-art World Heritage site that engages both visitors and local people through active engagement with the place. Interpretation will revitalise George Town by using the town's World Heritage values to drive economic, social and cultural revitalisation. To SHP's knowledge, this is a new way of using interpretation to create meaningful social outcomes, which is driven by Think City's wider agenda to build capacity and make Penang an attractive place to live and work.

The key premise guiding all interpretation at George Town is that visitor needs will be balanced with social, cultural and economic outcomes for local people. George Town is a living site (as opposed to a World Heritage site with no inhabitants) listed as much for its intangible heritage and expression of that heritage through cultural practices as for its built fabric. It is an authentic, vibrant place that, at this stage, is not commodified as a tourist site. This Heritage Interpretation Masterplan aims to encapsulate these values within the planning process.

Creating interpretation based around both intangible and built heritage will not only help visitors experience the many surprising and captivating features of George Town, but also contribute to capacity building for Penang by involving residents and tradespeople in a wide range of activities.

DEFINITIONS

This Heritage Interpretation Masterplan adopts the definition of intangible heritage in Article 2.1 of UNESCO's 2003 'Convention for the Safeguarding of the Intangible Cultural Heritage' as 'living heritage... constantly recreated by communities and groups in response to their environment, their interaction with nature and their interaction with history'.¹ In George Town's case, SHP has interpreted Article 2.1 to encompass all living cultural practices that have been passed down from generation to generation in George Town, including food and culinary arts and the hospitality and textile trades as well as traditional crafts such as coffin-making. This will enable George Town's intangible heritage to be 'a mainspring of cultural diversity and a guarantee of sustainable development' and simultaneously to promote the value of intangible heritage in society (Article 13 (a) of UNESCO's 2003 Convention).²

This HIM then outlines a number of ways involving the practitioners of living

cultural practices directly with the tourism industry in order to achieve economic and environmental sustainability and simultaneously protect George Town from commodification.

CREATING THE VISITOR EXPERIENCE

Creating the visitor experience through interpretation at George Town is based on the following principles:

1. Interpretation will be the driver for all visitor experiences at George Town

In line with 'Best Practice' principles, interpretation based on George Town's Outstanding Universal Values will be the driver for all visitor experiences in the town.

2. Interpretation will be a seamless part of the visitor experience within the WHS

Rather than being imposed upon the town in the form of extensive signage and other built structures, interpretation will be subtle and use existing communication channels wherever possible: shops, cafes, shopfronts, markets, walls and pavements, street furniture, religious and official buildings and so on. Visitors will 'discover' George Town through material placed naturally within the

town, rather than interpretation that 'shouts' to them to 'learn' about it. Although a limited amount of wayfinding and directional signage is still necessary, this will be designed to meld with the town's look and feel.

3. Interpretation will be based on a series of themed trails that link built sites with sites of 'living traditions'

Interpretation will group these sites together in order both to give visitors a range of diverse experiences and to build capacity in the businesses and trades of George Town.

4. The main 'hook' for interpretation at George Town is food

Successful interpretation is based on a 'hook' that draws visitors into a site and makes them want to know more. The hook for George Town is food. This idea arose after exploring both tourism data and the Heritage in Penang (HIP) project Facebook page. Food emerged as the common denominator in both locals' and visitors' engagement with George Town—something that people naturally associate with the site. Food is therefore a concept that can be used either literally or as a metaphor to involve people in interpreting the town.



VISION FOR GEORGE TOWN

5. The secondary interpretive ‘hook’ is the idea of discovering the secrets of the town

As mentioned above, one of the main attractions of George Town is that people wander around and discover it for themselves—but the problem is they do not always understand why the town is special. In line with the experience-based model outlined in this document, the aim of this Masterplan is for both locals and visitors to discover George Town for themselves, and thereby come to an understanding of its World Heritage values and significance. This may be through ‘teasers’ in social media, by picking up a leaflet in a café, by reading a themed menu or even by placing a drink on a coaster themed with a ‘fast fact’ about George Town. It may also be by speaking with a trader who has been trained in interpretation, by visiting a practitioner of a ‘living trade’ or by travelling on a food-themed heritage trail. In all of these cases the visitor will learn about the town by becoming immersed in it.

6. Interpretation will be based on the principle of discovering the secrets of the town through a set of themed experiences

George Town is a place of many people and many histories, so interpretation cannot tell just one simple story. Instead, visitors will gain a general overview of the town and its people in the proposed Gateway zone and then have experiences that immerse them

in particular aspects of George Town as they travel through the WHS.

7. Interpretation will help visitors understand both the tangible and intangible heritage of the place

George Town is a true ‘living heritage city’.³ According to a recent article in the *Penang Monthly*, the revitalisation and remodelling of heritage buildings into boutique hotels and backpacker hostels has refined how the city uses its spaces, meaning some residents, traders and craftsmen now face displacement and dislocation.⁴ Commercialisation also threatens to compromise the city’s authenticity. The response to this has involved attempts to conserve and preserve the city’s heritage assets, with financial support from the government and its agencies, including Think City.⁵

Involving local people in the interpretation of their own sites is a way not only to demonstrate ‘Best Practice’ in interpretation, but also to ensure the city’s heritage is preserved and conserved. This will simultaneously deliver economic returns to residents, traders, craftsmen, workers and other members of the George Town community.

8. Interpretation will be cross-cultural

In general, interpretation will focus on linking the different cultures of George Town rather than presenting ethnically-based theming. Exceptions to this are food-based tours involving the three major ethnicities, but these are part of broader visitor experiences.

9. Interpretation will conserve the originality and authenticity of the multicultural living landscape of George Town

By focusing on George Town’s living heritage values, and by minimising built works, interpretation will assist in conserving George Town’s Outstanding Universal Values.

10. Interpretation will be fun!

Heritage sites are not simply classrooms where people come to ‘learn’, although this is undoubtedly the motivation for some tourists. However, extensive research in the fields of interpretation, education, museums and heritage shows that some visitors come to sites simply to appreciate and enjoy them. This is particularly true for George Town, which is not a ‘dead’ World Heritage site but a place of many activities other than heritage. Seeing heritage as fun clearly does not suit everyone, but ‘having fun’ and appreciating a heritage site are not at odds. In the words of leading interpreter John Vervaka:

‘Visitors traveling to see, experience and learn about (edutainment) natural or cultural landscapes, sites, features, objects, people, events and stories. It needs to be noted here that the educational component of this type of tourism is the key aspect of it. Visitors want to learn, see, and do! They travel to heritage sites for a mix of edutainment experiences.’⁶

FITTING IT ALL TOGETHER

How does this cover the Outstanding Universal Values, themes and stories?

George Town’s Outstanding Universal Values, themes and stories will structure every experience and piece of interpretation at George Town, but should not be obvious to visitors—they are essential planning tools to ensure ‘on the ground’ interpretation reflects the strategic planning aims and objectives for the WHS.



VISION FOR GEORGE TOWN

UNESCO'S PARIS DECLARATION

HERITAGE AND REGIONAL DEVELOPMENT

Revitalising Towns and Local Economies

To support the maintenance of traditional agricultural and craft activities to preserve skills and expertise and provide employment for local communities.

TOURISM AND DEVELOPMENT

Heritage and the Challenge of Tourism

To raise awareness and build the capacity of conservation professionals and site managers appropriately to address issues associated with tourism and development; to raise awareness of the fragility and value of heritage amongst tourism professionals, tour-operators, hotel and cruise companies.

To develop management plans that build on the specific cultural, historical, environmental, aesthetic and memory values to be preserved, on the 'spirit of place', as well as building on a long-term vision for the sustainable development of tourism as agreed by all stakeholders.

Can Tourism Development be Sustainable?

To link and integrate conservation and preservation of heritage into the core of development of cultural tourism. To preserve the cultural resource as a fundamental asset of long-term tourism development, especially, in developing countries and the least developed countries (LDC).

To put authenticity at the heart of the development of cultural tourism and the growth of interpretation and communication strategies; to promote interpretation

UNESCO'S PARIS DECLARATION

based on sound research and inventories, avoiding manufactured 'travels in hyper reality' that are crudely derived from heritage values.

To help local communities take ownership of their heritage and related tourism projects.

Local participation, drawing on local perspectives, priorities and knowledge, is a pre-condition of sustainable tourism development.

Encouraging Local Communities to take Ownership of Heritage and Tourism Development

To educate young people, especially at school, and the wider population about their heritages, and the inherent historical, cultural and social values that give meaning and a sense of the past.

To make use of modern media to disseminate knowledge about heritage, which will create a sense of pride and a desire to become involved in its protection and enhancement.

To encourage communities' engagement, as stakeholders, in the cultural heritage and tourism sectors and to foster creativity, personal development and an entrepreneurial spirit



VISION FOR GEORGE TOWN

UNESCO'S PARIS DECLARATION

HERITAGE AND ECONOMICS

Promoting the Long Term Impacts of Heritage on Economic Development and Social Cohesion

Studies show that heritage can be a tool in regional development, but it is not used consistently; it must become a goal of development policies:

Place people at the heart of policies and projects; emphasise that ownership of heritage strengthens the social fabric and enhances social well-being; involve local communities at a very early stage in development and enhancement proposals; raise awareness; particularly among young people; develop training for professionals;

Take into account the direct effects, tourism benefits, and the financial leverage of heritage to enhance the appeal and creativity of regions; take care that economic imperatives respect those of the conservation of tangible and intangible heritage; particularly that the economic returns of heritage benefit primarily its maintenance and enhancement, and also local communities.

Developing the Economic Impact of Heritage

Place heritage at the heart of overall development strategies, setting goals for economic and social benefits to ensure that the development of heritage rewards local communities in terms of employment, the flow of finance, and well-being; the cultural, creative and craft industries associated with the enhancement of heritage assets contribute to the improvement of living conditions.

UNESCO'S PARIS DECLARATION

STAKEHOLDERS AND CAPACITY BUILDING

The role of local communities and raising stakeholder awareness

Local people, civil society and elected local and national officials will play a key role in the design and implementation of heritage as a driver of development, and, through raised awareness of heritage, they will have ownership of the development process.

Professional training

The key stakeholders in heritage conservation in development—architects, conservators, heritage managers, development planners, investors and tour operators—require training and capacity building.



VISION FOR GEORGE TOWN

The 'Grid of Key Themes and Stories' (Appendix 1) shows how the town's Outstanding Universal Values devolve into themes and stories, with each interpretive experience in George Town linking to a theme and subtheme.

What theoretical basis does this draw from?

The intention behind the interpretation is to create an immersive experience of George Town for visitors, through which they will develop a *felt understanding* of the place: interpretation will touch their hearts as well as their minds. This differs from the standard formats of interpretation where the interpreter is the authority on a place and mediates this to visitors through physical forms such as books, signs and exhibitions. By contrast, the experience-based methodology used in this Masterplan caters not only to visitors wanting an educational experience, but also to those who may have little or no pre-existing interest in the site. Through concrete, tangible, felt experiences, these latter visitors will be encouraged to enjoy and reflect upon the place and to delve more deeply into it. However, visitors wanting learning experiences, or schools on educational tours, can also have their needs met at dedicated interpretation sites and through educational material, work by the Penang Heritage Trust, publications and social media.

The second theoretical basis of this Plan is that interpretation can be used to build capacity, drawing from the model of conservation-based capacity building promoted and implemented by UNESCO in its work over the last decade.

Finally, the Masterplan draws from work by The International Council on Monuments and Sites (ICOMOS). ICOMOS's 'Declaration of the Symposium 2011' (known henceforth as the '*Paris Declaration*') in order to define the role and purpose of heritage interpretation at George Town. We have chosen ICOMOS because (a) UNESCO itself has no guidelines for heritage interpretation and (b) ICOMOS is an advisory body to UNESCO on World Heritage sites. (It is worth noting here that Australia ICOMOS, Interpretation Australia and Interpret Europe have all noted the problem with the lack of legislation regarding interpretation at heritage sites, including World Heritage sites, and the lack of formal relationships between ICOMOS, UNESCO and professional interpretation organisations).

How does this fit with existing George Town programs and activities?

The idea for using living cultural heritage as a major platform for interpretive activities is based on the UNESCO principles mentioned above and also encapsulates the vibrant activities currently taking place in George

PLANNING AND POLICY LINKS

This Plan links with the following recommendations of the 'Draft Special Area Plan':

- To preserve and transmit the continuity of the significant values of the living and built cultural heritage as a life education tool and resource of knowledge for the young and for future generations
- To preserve the close relationship of communities and their social cultural ties to further enhance a sense of belonging and pride of place
- To offer visitors the unique opportunity to experience an authentic multi-cultural living and built cultural landscape and its diverse manifestations
- To unveil sacred, commercial and social navigation pathways such as festival routes, five footways and back lanes in relationship to domestic, religious or commercial activity
- To reveal the historic layering and accumulation of culture and tradition as seen in traditional and modern settlement patterns, gathering places, cultural/religious enclaves, commercial enclaves
- 'The need to draw from different sources of authenticity and overlay various dimensions to understand the historic palimpsest' (Hoi An Protocols) – in contrast to the view that historical narrative could be understood simply in linear form.



VISION FOR GEORGE TOWN

Town due to its identity as a 'living' World Heritage Site. In addition, this will encourage the residents to be *active participants* in creating and mediating their heritage to the public, based on existing initiatives by local planners and activists that encourage locals and tourists to interact and share their experiences of place together. Two of these are:

The Living Museum

*'These pictures can touch the hearts of onlookers ...'*⁷

Joe Sidek, Director of the George Town festival and founder of the Living Museum programme

*'Visitors get to interact with real people with real experiences'*⁸

Kuah Li Feng, manager in 2011

According to Lim Chooi Ping of George Town World Heritage Incorporated (GTWHI), the Living Museum bridges the gap between inner city communities and users and visitors of the heritage site by '[showcasing] local history, traditions, culture, crafts and arts to the public'. The Museum is based on the idea of participating residents and traders telling their stories during home visits. The program began in 2011 and has proven successful.

The Heritage in Penang ('HIP') Project

Administered by Think City, the HIP Project (subtitled, 'Heritage in Progress/All that's Happening in Penang') has already had high take up on Facebook, with 1817 'likes' at the time of writing. The project features uploads of people's thoughts and pictures about Penang, many of them about George Town. The exciting part of the project is the extent to which people have already participated and the engaging and lively nature of their responses.



POLICY FOR INTERPRETATION

KEY POLICY	SUB-POLICIES	DETAIL	ACTION
<p>INTERPRETATION IS BASED ON THE OUTSTANDING UNIVERSAL VALUES OF THE PLACE</p>		George Town is one of two complete surviving historic city centres on the Straits of Malacca that has a multi-cultural living heritage, the other being Melaka	Use this as the key message to drive interpretation
		The place is living testimony to the multicultural heritage and traditions of Asia and European colonial influences	Incorporate living cultural practices from as many cultures and traditions as possible in the interpretation, both as stand-alone interpretive nodes and as visitor destinations within tourist itineraries
		This multicultural 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.	Create themed journeys/trails for locals and visitors that enable them not only to experience the richness and variety of the built environment, but also to engage with the living cultural practices of the associated cultural groups
		As with Melaka, George Town reflects a mixture of influences that have created a unique architecture, culture and townscape without parallel anywhere in East and South Asia.	Use 'The Penang Story' to express George Town's Outstanding Universal Values wherever possible.
			Use interpretation to highlight the current built and intangible environments of George Town
			Use comparative analysis within the interpretation to express the uniqueness of George Town
			Use interpretation to create George Town as a place that visitors can discover for themselves through digital media that provides pre- and post-orientation for visitors



POLICY FOR INTERPRETATION

KEY POLICY	SUB-POLICIES	DETAIL	ACTION
ALIGN WITH THINK CITY'S STRATEGIC OBJECTIVES	Make Penang an attractive place to live and work	Increase livability by using interpretation to build capacity in the food, cultural, retail and creative industries.	Use interpretation to lead visitors to food, cultural, retail and creative enterprises in George Town.
			Train commercial service providers, tradespersons, creative persons and craftpersons in interpretation in order to provide an integrated visitor experience
			Create a 'pride of place' through interpretation that contributes to a sense of belonging for George Town residents and workers and in this way builds capacity and capability for protecting George Town's living heritage, culture and architecture
			Wherever possible, identify opportunities for local people to be involved in interpretation and its associated products and services
	Boost Penang's civil society movement		Use The Penang Story to build a greater sense of solidarity among locals, particularly stakeholders, and to boost the sense of possibility that is a crucial part of Penang's civil society movement
	Concentrate on Penang's multi-ethnic community and their contribution to local, regional and global histories	Celebrate cultural diversity	Integrate the many cultural meanings, heritage themes and places in a connective way
		Help people rediscover Penang's place in local, regional and global history	Contextualise George Town in local, regional and global history within the interpretive sites and across the wider site
		Link George Town with Penang's role as a place of 'conjectures, confluences and contestations'	Create interpretation that is open-ended, provocative and questioning, and that requires active engagement by the visitors to the area
		Highlight the cosmopolitan society that has contributed to the making of Penang's 'spirit of place'.	Ensure that as many cultures as possible are represented in the visitor experiences/journeys



POLICY FOR INTERPRETATION

KEY POLICY	SUB-POLICIES	DETAIL	ACTION
ALIGN WITH THINK CITY'S STRATEGIC OBJECTIVES		Encourage communities to become proud of their own heritage and have great respect for the heritage of other communities	Promote cross-cultural collaboration in interpretation and capacity building
			Embed ongoing social, cultural and economic outcomes in interpretive proposals
	Use The Penang Story as a key tool for 'deepening' people's understanding of George Town		Engage the PHT wherever possible in a research capacity
			Identify as many opportunities as possible for The Penang Story to be told both across George Town and at individual sites within it, such as The Star building
	Make interpretation accessible and encourage community participation		Create a flexible Interpretive Framework that enables local communities to implement a variety of interpretive media solutions
			Where relevant, develop interpretive media options that enable visitors and locals to interpret the intangible history of the site
RESPECT THE UNIQUE WORLD HERITAGE VALUES OF THE SITE	Create authentic interpretation	Express the intangible values of the area - the people and their living cultural traditions- as well as the tangible values	Draw from the characters and flavour of the people and individual narratives, attachments and emotional responses to place
	Do not commodify George Town as a 'tourist destination'	Create nodes for interpretation	Use Tier One sites - such as the Cheah Kongsu and Star Building sites - as interpretive nodes within the wider precinct, meaning that built/ complex interpretation is strictly limited in the urban fabric of the area
			Minimise the use of signage and other built elements across the site.



POLICY FOR INTERPRETATION

KEY POLICY	SUB-POLICIES	DETAIL	ACTION
RESPECT THE UNIQUE WORLD HERITAGE VALUES OF THE SITE			Allow people to 'discover' George Town for themselves by providing visitor orientation at suggested sites and also through digital media
	Develop site orientation that allows most of George Town to remain an example of an authentic, living place	Create visitor infrastructure that provides orientation to George Town as a rare example of living cultural traditions and authentic buildings and experiences rather than a tourist destination	Locate GTWHI as the orientation point for all tourists to the precinct, aiming to educate visitors about respecting the site, why it was inscribed on the World Heritage list, and the need to respect that people are living and working in this place - it's not a tourist destination
			Use GTWHI and Fort Cornwallis as starting points for exploration of George Town, providing a range of tourism products such as brochures, trails, self-guided tours, maps and an App
		Create entry points to the site linked to specific tourism markets	Use Fort Cornwallis as a node for cruise ship/mass market tourism, without compromising the heritage values of the site
CREATE POWERFUL, ENAGAGING AND MEANINGFUL EXPERIENCES	Use interpretive methods and media to create emotionally engaging experiences		Use personal stories wherever possible
			Use innovative interpretive media and formats at a range of sites to create surprising and varied experiences
			Use individual narratives, attachments and emotional responses to place to engender a sense that cultural heritage is a living and personal thing rather than something that is only evident in the built fabric of the site
			Use innovative interpretive media and formats at a range of sites to create surprising and varied experiences
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POLICY FOR INTERPRETATION

KEY POLICY	SUB-POLICIES	DETAIL	ACTION
CREATE POWERFUL, ENAGAGING AND MEANINGFUL EXPERIENCES	Strengthen people's connection to the World Heritage status of the site		Engage visitors in different kinds of physical, sensory, intellectual and emotional experiences throughout George Town in order to allow visitors and locals to gain a greater understanding of the area's World Heritage values
	Stimulate curiosity		Base interpretation around the idea of reveal and discovery, so that visitors are left with the desire to find out more about George Town and return to have further experiences
	Have fun		Develop interpretation based around puzzles, mysteries and clues
			Develop a range of fun themed interpretive products
			Use social media apps such as Scavenger to create 'treasure hunts' around the area
			Use individual narratives, attachments and emotional responses to place to engender a sense that cultural heritage is a living and personal thing rather than something that is only evident in the built fabric of the site
	Ensure interpretation is lively and varied		Create a calendar of events, activities and experiences linked to interpretation
			Create a range of interpretive trails, sites and events across the site involving local people
			Skill local people in interpretive techniques, including face-to-face interpretation, to create sustainable cultural practices, improve economic outcomes for local people and stimulate ecotourism/experience tourism



POLICY FOR INTERPRETATION

KEY POLICY	SUB-POLICIES	DETAIL	ACTION
CREATE INTERPRETATION THAT IS SUSTAINABLE	Ensure interpretation in George Town contributes to the town's economic, social, cultural and environmental sustainability		Facilitate high levels of interaction by visitors and locals
			Use environmentally sustainable materials for built interpretation wherever possible
			Integrate interpretation with 'Greening Penang'
			Create an interpretive framework based on a wide range of events, activities and physical and digital media



'BEST PRACTICE' FOR GEORGE TOWN

INTRODUCTION

The field of heritage interpretation comprises many disciplines and crosses a wide range of situations, including urban and rural developments, museum and visitor centres, cultural tourism projects and national parks, heritage sites, zoos, aquaria and wildlife destinations. Since its main role is to communicate the values of cultural and natural heritage sites to a variety of audiences, interpretation is also implemented using a wide range of physical, face-to-face and digital media.

This section of the Heritage Interpretation Masterplan will demonstrate how George Town will be an innovator in heritage interpretation and also achieve best practice across a number of areas relating to World Heritage sites. The methodology outlined in the Masterplan will incorporate traditional tourist-based interpretation but also be a 'world first' by encompassing capacity building and civic regeneration within the

Interpretation at George Town will be based on the model of *'The Experience Economy'*. It will provide an holistic framework that extends from the visitors' first encounters with the place to their post-visit interactions with it.

remit of interpretation and demonstrating how interpretation can create a sense of place and identity. These latter functions have previously been the domain only of conservation and preservation at World Heritage sites.

GOVERNING LEGISLATION

ICOMOS (the International Council of Monuments and Sites) has been instrumental in establishing guidelines for heritage practitioners. Australia ICOMOS's *Burra Charter* (1999; revised 2004 as the *Illustrated Burra Charter*) is regarded as the best standard for cultural heritage management in Australia, but is also highly regarded by ICOMOS internationally.

The most important recent development, however, has also been by ICOMOS, which drafted the Charter for the Interpretation and Presentation of Cultural Heritage sites (*The Ename Charter*) in 2008. Key principles of the *Ename Charter* that relate to George Town are:

Principle 1: Access and understanding

Interpretation and presentation programmes, in whatever form deemed appropriate and sustainable, should facilitate physical and intellectual access by the public to cultural heritage sites.

Principle 2: Information sources

Interpretation and presentation should be based on evidence gathered through accepted scientific and scholarly methods as well as from living cultural traditions.

Principle 3 – Context and setting

The interpretation and presentation of cultural heritage sites should relate to their wider social, cultural, historical, and natural contexts and settings.

CASE STUDIES

Hadrian's Wall. The University of Highlands and Islands in Perth, Scotland, developed Hadrian's Wall. The UHI has a business centre and perceives interpretation as inseparable from branding and marketing. UHI has used a branding-led model in the redevelopments of Hadrian's Wall and Stirling Castle.

Hadrian's Wall is a distributed UNESCO World Heritage site in northern England. The Wall was an old Roman fortification, so the brand driver is the concept of 'invading' as a tourist. The branding for the site focuses on the themes of 'Explore', 'Discover' and 'Enjoy' and the ideas of 'Discover the frontier' and 'Plan your invasion' drive the visitor experience. Interpretation is therefore presented together with other visitor activities such as cycling, walking, events and displays; all of these activities focus upon the idea of visitor enrichment. The result is a

multifaceted site with a range of enjoyable sensory experiences and learning activities.

The Old Great North Road is another UNESCO site in the Dharug National Park, New South Wales, one of 11 convict sites recently inscribed as a collective listing on the World Heritage Register. Interpretation for the OGNR is a function of the wider tourist experience. A visitor survey was undertaken simultaneously with the Interpretation Plan so that interpretive media could be chosen to suit visitor requirements. For instance, small child-friendly interactive panels, featuring characters such as fleas, will be positioned along the road to tell the story of convict life, while larger sculptures will cover difficult topics, such as the violence of whippings, for adult audiences.



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Principle 4 – Authenticity

The interpretation and presentation of cultural heritage sites must respect the basic tenets of authenticity in the spirit of the *Nara Document* (1994).

Principle 5 – Sustainability

The interpretive plan for a cultural heritage site must be sensitive to its natural and cultural environment, with social, financial, and environmental sustainability among its central goals.

Principle 6 – Inclusiveness

The interpretation and presentation of cultural heritage sites must be the result of meaningful collaboration between heritage professionals, associated communities, and other stakeholders.

Principle 7 – Research, evaluation and training

Continuing research, training, and evaluation are essential components of the interpretation of a cultural heritage site.

The principles of the *Ename Charter* have guided the development of this document in respect to the need to develop inclusive interpretation embodying the built and living histories of George Town.

The interpretation particularly relates to the following items:

3.5 Intangible items of a site's heritage such as cultural and spiritual traditions, stories, music, dance, literature, visual arts, local customs and culinary heritage, should be considered in its interpretation.

3.6 The cross-cultural significance of heritage sites, as well as the range of perspectives about them based on heritage scholarly research, ancient records, and living traditions, should be considered in the formulation of interpretive programs.

4.3 All visible interpretive structures (such as kiosks, walking paths and information panels) must be sensitive to the character, setting and the cultural significance of the site, while remaining easily identifiable.

Indicator 1: Interpretation will be based on the model of 'The Experience Economy'

Interpretation has its origins in the work of the US National Parks service in the 1950s and, for many years, was essentially site-based communication devised for parks, zoos, museums, aquariums and other heritage sites that did not have communities associated with them. This interpretation was delivered primarily through guided tours and media such as signs, displays, exhibitions,

information kiosks, films, brochures and so on. Since the 1990s, however, interpretation has also drawn from work undertaken in the entertainment, branding and marketing industries, particularly from the framework of '*The Experience Economy*', a model pioneered by Joseph Pine and Stephen Gilmore.⁹ This holistic framework uses interpretation to determine the entire visitor experience of a place, extending the traditional role of interpreters from working only upon a site itself, to structuring how people engage with a place from the first moment they encounter it to their ongoing post-visit interactions. Such interpretation, based on creating visitor experiences, is highly focused on audiences and based on the principle of engaging people's emotions first and foremost to lead them into powerful, 'authentic' experiences of place.

SHP has used the model of '*The Experience Economy*' as the basis for the 'best practice' interpretation methodology for tourism at George Town (please note that interpretation involving the local George Town community is addressed elsewhere in this HIM). This methodology involves researching and analysing audiences for interpretation and using the results of this research to inform the development of interpretive themes, stories and media. This data is then used not only to inform future tourism at the site, including pre- and post-visit orientation, but also for developing site-based experiences.

At this stage of the planning, the most appropriate media for communicating site-based themes and stories to particular audiences is chosen. Proposed interpretive media include: installations, art-based interpretation, film, signs, brochures, apps, digital and social media, websites and exhibitions.

Importantly, the messages, themes and stories devised in the interpretation will also be used to inform other retail and service offers in or adjacent to the site, so the key values and meanings of George Town permeate the visitor's whole experience of the place. Visitors to George Town will be encouraged to explore its nooks and crannies; to have a meal and discover its secrets; since it is the atmosphere, the feelings and the surprises that make George Town special. Our aim is to create strong impressions of the place that make people want more. Once visitors are 'hooked in', they will then be encouraged to follow interpretive routes and trails and to explore key sites in the town. Finally, interpretation will also be used to structure post-visit interactions with George Town, through social media, interactive media and web-based interactions. For instance, visitors will be invited to upload



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their images and impressions of George Town to Instagram, Facebook and Twitter and will also be provided with regular updates on events and programs there via a dedicated website.

Indicator 2: Interpretation will use the authentic values of the place, and involve local people wherever possible, in order to stimulate short- and long- term economic growth

The concept of authenticity not only underpins both 'best practice' heritage interpretation and the listing process for World Heritage sites but also has an economic impact: a heritage site might have economic value because it is real, not false, and because it is unique. An important associated characteristic is that the site has integrity that must be safeguarded.¹⁰ This is in line with the definition of 'authenticity' by leading American interpreters Ted Cable and Steve Hill, who state that authentic interpretation 'aims to reveal both real life and sites with genuine history and

By focussing on the Outstanding Universal Values of George Town—architectural heritage and living cultural practices—the proposed interpretation will create a series of authentic experiences at the site, which will stimulate long-term economic growth..

traditions'.¹¹

As early as 1976, the search for authenticity was recognised in tourist literature as a prime motivator for 'touristic consciousness'.¹⁰ Findings published in *The Journal of Interpretation Research* indicate that 'a great mass of visitors do not want to receive a lecture; they want to experience the ... historical-heritage site on their own terms, on their own time, with an experience rooted in authenticity.'¹³

According to Cable and Hill, three types of authenticity can be applied to heritage sites: the *objective*, the *constructed*, and the *personal*.¹⁴ In this model, George Town is largely a place of *objective authenticity*, which is authenticity strongly tied to original artefacts, historic buildings and places where historical events occurred.¹⁵ However, unlike most World Heritage sites, George Town is a place where the links between past and present are evident in both the built environment and the living cultural practices of the people who live there; it is in the rare position of being a city that embodies not only built heritage but also trades, rituals, traditions and ways of life that have been passed down over many generations. Visitors can therefore experience George Town's past authentically simply by spending time there and interacting with the community. The role of interpretation, in this light, is to show how what seems to be 'ordinary' daily life

- Interpretive signage will be limited to essential signs for orientation and wayfinding around George Town.
- Digital media will be used to create a wide range of visitor experiences, including pre-visit orientation, post-visit engagement and site-based experiences.
- Social media will be used to strengthen community ties and cross-cultural interactions.

embodies many generations of traditions, practices and ways of life in an exceptional multicultural community. Interpretation of this kind, modelled on close partnerships with the key stakeholders and the many communities in George Town, will also create *personal authenticity* for visitors—another key criterion for authentic sites.

Constructed authenticity occurs when a number of devices, such as exhibitions, apps and so on, are used to interpret the past. George Town will be less reliant on constructed authenticity than many other World Heritage sites, although designed interpretation will occur in larger purpose-designed sites, such as *The Star Building* and the Cheah Kongs. In these cases, built and digital interpretation will be used to highlight

the genuine values and histories of the sites.

Taking this further, the authenticity of a city's heritage can create effective competitive positioning. A 2012 study that ranked 120 cities across the world in terms of global competitiveness stated that, while infrastructure development would continue to drive growth in Asia, 'one of the most pressing challenges for emerging market cities in the decades ahead will be whether they can focus their development not just on skyscrapers (and rail links but also on liveable city cores and enabling environments'.¹⁶ In the World Bank publication *The Economics of Uniqueness*, John O'Brien comments that sensitivity to cultural heritage in urban regeneration will ensure that 'the city will have an authentic sense of place that contributes greatly to attracting talent on a sustainable basis and which, in turn, can be a magnet for business'.¹⁷

The strict development controls on George Town, which have allowed it to retain its authenticity, will therefore be of great benefit not only to its residents and workers, but also to adjacent urban centres in Penang.



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Indicator 3: Interpretation will make use of a wide range of media

Physical media, such as signs, exhibitions, books, brochures and wayfinding markers, has historically been the most common kind of media used in heritage interpretation. However, recent developments in digital and social media have led to dramatic improvements in the kinds of interpretation possible at heritage sites. Digital and social media extend the reach of interpretation and allow the delivery of interpretation that appeals to all the senses and to all ways of learning (kinesthetic, visual, auditory). While print-based materials, such as brochures, and a small amount of signage, will still be necessary at George Town, digital media can be used to create interpretation that leaves minimal imprints on the place and reaches out to visitors before and after they physically visit it. Residents of George Town already use social media and this Masterplan shows how it can further be used to create links between the different cultural and ethnic communities in George Town.

CASE STUDIES

Although there are no studies of the effects of interpretation on capacity building, several interpreters have pointed to the issues associated with community development in places linked to World Heritage sites. These provide important guidelines for achieving best practice at George Town.

The importance of including 'living heritage' values in capacity building

Angkor Wat, Cambodia Siem Reap province, surrounding Angkor Wat, is home to thousands of displaced persons from the Cambodian civil war.²⁶ Angkor is inscribed as a 'living place', with many of the same characteristics as George Town. The protected zones of the archaeological park are home to over 100,000 residents, most of whom are descendants of the original Angkorian population.²⁷ However, despite the fact that it is near a famous World Heritage site, Siem Reap still has one of the highest rates of poverty in Cambodia and the villages within the park are characterized by poverty and underdevelopment, with lack of access to water, sanitation, education, energy, dwellings, and assets.²⁸ Although a 2006 survey showed that 40% of residents relied entirely on tourism for their living, 80% of

villagers and souvenir vendors said tourism had made little or no difference to their lives.²⁹ This is seemingly because the 'living heritage' values of the site were ignored by policies favouring structural conservation and tourism.³⁰

Job creation through conservation and preservation

The Swedish International Development Agency has worked with heritage organisations on projects where preservation is used to create jobs. These include renovations of the Stone Town of Zanzibar (United Republic of Tanzania) and the Old Royal Palace of Luang Prabang (Lao People's Democratic Republic).³¹ In the George Town Heritage Interpretation Masterplan, this model of creating jobs through preservation is extended to include interpretation.

In Ethiopia, the World Bank granted a loan in 2002 for a cultural heritage project to enable the Ethiopian Government in its efforts to achieve cultural heritage conservation through site planning, conservation of historic buildings and sites (e.g. the medieval castles of Gondar), the development of heritage inventories and preservation of crafts-based activities in order to maximize the tourism potential.³²

Indicator 4: Interpretation will contribute to capacity building

According to UNESCO's 2009 *Budapest Declaration*, capacity-building at World Heritage sites aims 'to promote the development of effective capacity building measures, including assistance for preparing the nomination of properties to the World Heritage List, for the understanding and implementation of the World Heritage Convention and related instruments'.¹⁸ The United Nations Development Programme recognizes that capacity-building is a long-term, continuing process, in which all stakeholders participate (ministries, local authorities, non-governmental organizations and water user groups, professional associations, academics and others).¹⁹

In the last decade, UNESCO, UN agencies, national governments and the World Bank have recognised that cultural heritage can be an important tool for economic development.²⁰ The UNDP/Spain Millennium Development Goals Achievement Fund (MDG-F) states that 'culture can clearly facilitate economic growth through job creation, tourism and the cultural industries' with culture as an economic sector for production, consumption and access.²¹ Moreover, in referring to cultural heritage as a component of lending projects, the World Bank describes cultural heritage as an asset, whether it exists in the tangible forms of buildings, sites, historic city cores



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or as open public spaces, or as intangible cultural phenomena such as festivals, dance, rituals, traditional knowledge, and so on.²² The World Bank also states that some national governments have sponsored cultural heritage as a key part of bilateral development projects to alleviate poverty at World Heritage sites, citing cultural heritage tourism as a key factor in reducing poverty.²³

Involving the local community in the management and operation of World Heritage sites is crucial to ensuring that the site's cultural assets are used both to stimulate short- and long-term economic growth and to build capacity in the communities living in or near World Heritage sites.²⁴ Think City has already undertaken substantial capacity building at George Town through the World Heritage nomination process and also through initiatives such as *The Penang Story* and the George Town Grants Program. As one of only a small number of inhabited World Heritage sites inscribed on the World Heritage Register for its living traditions, interpretation has a special role to play in improving the lives of the people who live and work in George Town. However, to the author's knowledge, there are no studies of how interpretation can be used to contribute to capacity building in an urban site of living cultural practices such as George Town, although several studies refer to capacity building through conservation/preservation activities and tourism. Most of these latter studies focus

CASE STUDIES

Building sense of place through community engagement and interpretation

Lend Lease's 'Victoria Harbour Talks' program in Melbourne, Australia, is a community engagement program for people living in the new Docklands development, Melbourne. After residents have registered on the site, they receive emails about events and are invited to provide feedback on development and other proposals. 'Victoria Harbour Talks' also has a Facebook page.

The Hebbariyye Roman Temple, in the area of Hasbaya–Marjaayoun, South Lebanon, is known exclusively for its turbulent political past and links to Lebanon's lengthy war and period of occupation.³⁸ Since the war, interpretation has provided the local community with ways to discover the temple site, reconnect with it and rebuild their fractured sense of identity. Interpretation influenced all project planning, from archaeological work to conservation and management. Community-based initiatives at the temple involved Hebbariyye local community as

both a partner and dedicated workforce in restoring the temple.³⁹ The author of the research into the impacts of interpretation, Imma Plana, comments that:

The more people found out about the past history and values of the site, the more they related to and cared for it.⁴⁰

Eventually, local people stopped regarding the temple as an inert ruin, and began regarding it instead as a valuable resource and source of pride.⁴¹ Training sessions for local people were run in aspects of building conservation, understanding the site's significance and developing the site for tourists in a sustainable way through heritage interpretation.

In 2007 at the **inscription ceremony of the Kvarken Archipelago** (Finland), part of the transboundary World Heritage property of the Swedish High Coast and the Finnish Kvarken area, local communities prepared not only a World Heritage song 'The Bothnian Bay' but also a theatre play on the outstanding universal value of the area.⁴²

At **Uluru-Kata Tjuta National Park** (Australia), the renomination of the site as a cultural landscape changed its management plan: Aboriginal people, the owners of the land, are now part of site management and tell their stories to visitors and tourists at the cultural resources centre created on the occasion of the recognition of the site as a living and associative cultural landscape.⁴³



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on tourism as the primary economic driver for urban regeneration, using the models of direct investment in the economy through tourist spending, the input-output model and the tourism multiplier effect, but do not take this modelling further to look at how interpretation, as a key component of heritage tourism, can affect social, economic and cultural outcomes for local people living in or near World Heritage and other heritage sites.²⁵ The innovative nature of this Heritage Interpretation Masterplan is that it extends interpretation beyond its traditional role in tourism to examine how it can create meaningful outcomes for the resident and working populations of George Town.

A further issue relating to capacity building at World Heritage sites is that interpretation positions some sites as 'frozen in time' because they are no longer inhabited. The ways in which local people can become involved with these sites are through involvement as stakeholders, project managers or tour guides for interpretation. This will also partly be the case with George Town, where some capacity building will take place through cultural heritage tourism activities such as tour guiding, employment in projects based on interpretation. It will also take place through a range of associated paid activities relating to cultural tourism products such as development of site-based interpretation (such as at the Cheah Kongs), performance, art, historical research, design, construction and multimedia.

However, this plan also shows how interpretation at George Town will permeate all levels of the community, with uses

Interpretation will be based on the tangible and intangible values of George Town, particularly its living cultural practices.

including shaping the development of products and services in existing businesses and repositioning some existing businesses to be focused on interpretation. An important by-product of this involvement will also be greater appreciation by local people for the World Heritage values of their home.

Indicator 5: Interpretation will create a sense of place

Creating a sense of place and belonging for local people is a key role for interpretation at George Town. The term 'sense of place' represents a collection of intangible values, such as those relating to the physical environment, human behaviours, and social/psychological processes.³³ Creating a sense of place emerged in the 2000s as a key role for interpretation to take. Interpreters Knudson, Cable, and Beck (2003) believe that emotional attachments to cultural sites allow

people to understand a site's character or essence.³⁴ Similarly, research has shown that an individual's psychological investment in a place can be increased through structured activities and that attachment to place may also help create a sense of identity for individuals.³⁵

In her work on capacity building at UNESCO sites, Marie-Theres Albert has discussed how the UNESCO nomination criteria of outstanding universal value, authenticity

and integrity are sometimes far from what local people identify as 'their' heritage.³⁶ She comments that the process of breaking down UNESCO terminology into terms and concepts local people can understand is frequently not done.³⁷ As mentioned above, direct employment in interpretive projects at George Town will help increase local people's appreciation for the heritage of the place,

CASE STUDY

Skopje Old Bazaar is one of only several heritage sites, to the author's knowledge, where the economic impacts of investing in heritage have been assessed. In 2002, the World Bank provided \$4 million in funding to Macedonia over four years for a wide-ranging project in community development and culture, of which \$300,000 was given to heritage-related works at the Skopje Old Bazaar, Macedonia. The town was predominantly the home of ethnic Albanians and the aim was to rehabilitate the area to improve the relationships between communities and enhance the multicultural qualities of Skopje.⁵⁶ Economic indicators based on data gathered from the site, and compared with a controlled site, showed a range of positive impacts from the heritage

investment. These included: a 50% rise in the number of customers to restaurants, shops and cafes after the heritage refurbishment (in comparison to the control site), a 70% growth in the number of employees in local businesses and significant increases in the real wages of workers.⁵⁷ The number of foreign tourists to restaurants, cafes and shops also doubled at a faster rate than did the number of tourists to the city as a whole.⁵⁸

A second relevant finding for George Town was that visitors found that the value of the Skopje Old Bazaar derived from its cultural relevance rather than its visual appeal or liveability.⁵⁹



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but other aspects of interpretation will also help strengthen local people’s engagement with it. Studies relating to the theory of place have shown the importance of creating a ‘big picture’ so that people can locate themselves within a place. The Masterplanning process in George Town will develop this ‘big place’ by outlining a key message and narrative framework for George Town that will help members of the local community place individual sites and their own experiences within the overarching narratives of George Town’s history.

Indicator 6: Interpretation will focus on both tangible and intangible history, particularly living cultural practices

Intangible history, a central feature of George Town’s Outstanding Universal Values, has only officially been recognised in the heritage field for around 20 years. Before that, interpretation was largely the domain of tourism and environmental resource professionals, who viewed heritage sites and assets as ‘commodities’ and ‘resources’. However, research after 1990 across the disciplines of history, place and sociology has placed ‘social value’ and ‘spiritual value’ as key elements of sense of place together with validating intangible histories and practices as components of the values of heritage sites. This not only highlights the important role of living expressions and traditions in providing individuals and communities with

a sense of identity and continuity but also gives formal recognition to the importance of personal attachments to place and to the idea that places themselves may be sources of identity for particular groups.⁴⁴

During the Intangible Heritage Convention of 2003, UNESCO adopted the concept of intangible heritage as a minimum standard for World Heritage sites. This required World Heritage sites to conserve traditional cultural manifestations such as music, dance, languages, and festivals. This was a ground-breaking decision for UNESCO, which had previously listed sites only for their built heritage.⁴⁵ The *Enane Charter for Interpretation* (ICOMOS) and the *Burra Charter* (ICOMOS Australia, 1999; revised 2004) also prioritise intangible heritage values as a key element of the listing process for heritage sites and something that needs to be considered when undertaking heritage interpretation.

Indicator 7: Interpretation will promote culturally sustainable development

During the 1960s and 1970s, UNESCO focussed on heritage as a tool for economic development, and today tourism is an industry worth \$3 trillion worldwide.⁴⁶ Studies by the World Bank have shown that investment in heritage creates spin-off benefits for associated communities. Economist David Throsby has proposed that



'BEST PRACTICE' FOR GEORGE TOWN



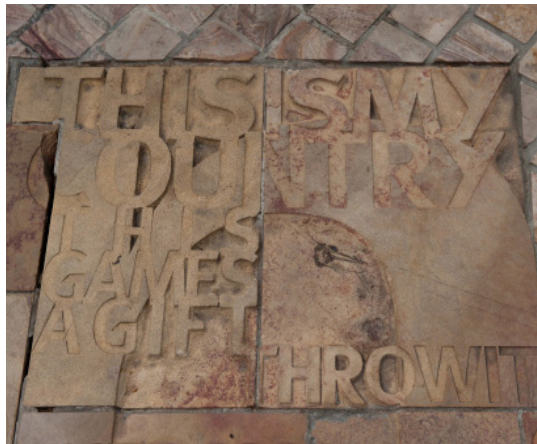
Public art example
Murray Cod seat, by Jim Currie, Wentworth, Australia



Public art example
A Day Out, by Marguerite Derracorte, Adelaide, Australia



Public art example
Constellation, by Bruce Armstrong and Geoffrey Barlett, Melbourne, Australia



In ground signage example
 Federation Square, Melbourne, Australia



In ground signage example
Another view site 17, by Ray Thomas, Melbourne, Australia



In ground signage example
 Temporary transfer, Melbourne, Australia



'BEST PRACTICE' FOR GEORGE TOWN



Signage example
Melbourne, Australia



Signage example
Adelaide, Australia



Signage example
Tower of London, UK



Signage example
Mildura, Australia



Signage example
N.E. Expressway bike path, Adelaide, Australia



Signage example
Corfe Castle, UK



‘BEST PRACTICE’ FOR GEORGE TOWN

the concept of Environmentally Sustainable Development (ESD) has a counterpart in culturally sustainable development (CSD), which will lead to the possibility of identifying culturally sustainable paths for economic growth in cities and communities.⁴⁷

When applied to heritage, cultural sustainability implies assessing investment projects against a set of criteria including:

- The cultural value of the building or site, taken from the criteria for which it is listed on state and national heritage registers and/or by UNESCO⁴⁸
- Efficient generation of material and non-material well-being for stakeholders
- Serving principles of intergenerational equity by taking due care of the heritage in the interests of future generations
- Ensuring equitable participation in the benefits of the heritage among members of the present generation
- Paying explicit attention to the long-term maintenance of the cultural values inherent in the heritage and in the services it provides.⁴⁹

Integrating George Town’s heritage interpretation with urban regeneration strategies, tourism activity, cultural activity, community education and participation in heritage-based projects will create a ‘world-first’ model for creating cultural capital through interpretation.⁵⁰

However, despite its benefits to communities, heritage also runs the risk of cannibalising the attractions that people come to see. Graham *et al* (2000) suggest that tourism ‘(commodifies) places into heritage products and experiences for sale as part of a modern consumption of entertainment’.⁵¹ In this process, the authenticity of the site can be compromised or destroyed.⁵² This risk is particularly high for George Town, since it is a place where people still live and work, following traditions laid down for many generations.

Sustainable heritage and cultural tourism frameworks seek to address such issues by highlighting the importance of authenticity, interpretation, access and equity, and by adopting planning and management methods that ensure acceptable limits of use and restricted access to sensitive sites are achieved through zoning by encouraging both local communities to take responsibility for heritage sites.⁵³ Empowering local communities to participate in planning and managing heritage sites is also a fundamental way of enabling them to share in the economic benefits of tourism.⁵⁴

Without careful planning and management of this kind, tourism has the possibility of creating multiple conflicts for residents of George Town. Introducing ‘bells and whistles’ interpretation to the urban landscape of George Town—that is, highly visible and

sophisticated interpretation in the public domain—is therefore completely detrimental to its World Heritage values. Saturation-style promotion of tourism could also have an adverse effect on residents, who already feel that tourists are objectifying them, by further making them into ‘spectacles’ and taking over their lives, so that their ‘inhabited’ town becomes an ‘invaded’ town.⁵⁷ On the other hand, business people looking to make money from tourism at George Town could find their prospects limited by strict regulations.⁵⁸

The way to avoid these problems at George Town is through careful interpretive planning, which will create tourism trails and itineraries that encourage people to appreciate the town’s Outstanding Universal Values and to find ‘ways of seeing’ the beauty of George Town just as it is.



'BEST PRACTICE' FOR GEORGE TOWN

'BEST PRACTICE' POLICIES

- Interpretation at George Town will be integrated with urban regeneration strategies, tourism activity, cultural activity, community education and participation in heritage-based projects. This will create 'world-first' model for creating cultural capital through interpretation.
- Interpretation will be zoned so that mass-market tourism takes place only at large/purpose-designed sites with the capacity to deliver a tourist experience (e.g. Fort Cornwallis, GTWHI, Star Building, Cheah Kongs) and tourist activities are linked to existing enterprises wherever possible. This means that, in the implementation stage of the planning, existing businesses will be asked to assess their capacity to increase the volume of tourists visiting them.
- Pre- and post- orientation experiences will be created at key entry points to the sites and through print and digital media, to help tourists understand, respect and appreciate George Town's Outstanding Universal Values before they visit the place.
- Sites for interpretation will be structured at different levels and linked to the objective of creating economic growth through culturally sustainable tourism.
- The next stage of the Masterplanning process will outline a business case for individual sites with economic inputs ranging from direct tourist income for large-scale sites to indirect economic benefits created both through increased tourist expenditure at cafes, restaurants, art galleries, shops, tours and customised interpretive products.

'BEST PRACTICE' POLICIES

- The Masterplan proposes that non-measurable social and cultural benefits from interpretation are equally as important as measurable economic benefits. Non-measurable benefits include an increased appreciation of the World Heritage values of George Town by the local community, a greater sense of place and belonging by workers and residents, greater social cohesion through shared values and beliefs, a higher number of activities and co-operative events undertaken between cultural groups at George Town and, in the longer term, the achievement of self-reliance through interpretation.
- The planning will minimise interpretive infrastructure (signage etc), so that the town retains its authenticity rather than becoming commodified by tourism.
- Tourism at George Town will be marketed to groups wishing to have authentic experiences; e.g. ecotourists, signature tourists, experience-based tourists.
- Heritage tourism will be sustainable, taking into account site conservation and community and tourist needs.



LOCAL PEOPLE AND INTERPRETATION: CAPACITY BUILDING

INTRODUCTION

As outlined in the 'Best Practice' principles, involving the local George Town community in the management and operation of its World Heritage Site will be crucial to ensuring that the site's cultural assets are used to build economic, social and cultural capacity.⁶⁰ Creating a sense of place and belonging for local people is also a key role for interpretation at George Town (the term 'sense of place' represents a collection of intangible values, such as those relating to the physical environment, human behaviours, and social/psychological processes).⁶¹

DEMOGRAPHICS

The George Town 'Draft Special Area Plan' indicates the socio-cultural topography of George Town, identifying 10 areas and clusters. The audience analysis earlier in this document indicated that George Town provides 3.8% of Penang's jobs, with approximately 60% of the residents employed. Most work in the retail and services sector, with about one-third of these self-employed. The main business activities in George Town are fashion and textiles, food and beverages (restaurants and bars) and legal/banking/finance.

In geographical terms, Little India has a high concentration of clothing and textile

businesses, while Lebuh Cintra and Jalan Pintal Tali contain another cluster of clothing and textile-related businesses.⁶² Hotels are generally located along Jalan Penang, Lebu Chulia and Lorong Love, with boutique hotels are the fastest-emerging activity in the WHS.⁶³ Food and beverage outlets have dispersed locations although they are dominant activities in the WHS.

These findings have directed the capacity building section of this Plan, which proposes that the most effective ways to provide economic and social benefits for the people of George Town are, firstly, by leveraging traditional cultural practices to become both tourist attractions and income generators and, secondly, by involving local businesses in providing interpretation-based goods and services.

A NEW MODEL FOR CAPACITY BUILDING THROUGH CULTURAL HERITAGE

UNESCO has made capacity building an integral part of its policies for managing World Heritage sites. The World Bank, UN agencies and national governments have all identified that heritage constitutes a cultural asset that can be used to achieve socio-economic development, with the UN stating that culture 'can clearly facilitate economic

growth through job creation, tourism and the cultural industries', with culture positioned as an economic sector for production, consumption and access.⁶⁴ Further, cultural heritage has been sponsored by some national governments as a way to alleviate poverty at World Heritage sites.⁶⁵ Tourism is particularly important as a way of leveraging the potential of cultural heritage. A recent European Union (EU) study found that 37% of global tourism has a cultural motivation and that 79% of the turnover in Europe's cultural heritage sector was due to tourism.⁶⁶ According to the EU study, heritage visitors stay longer, visit twice as many places and spend 250% more than other visitors. The EU study comments that, when heritage tourism is done well, more than 8 million jobs are directly and indirectly sustained by the cultural heritage sector in Europe.⁶⁷

Further evidence from the United States, Australia and Singapore in separate studies indicates that direct expenditure at specific heritage tourist attractions creates significant benefits (or Return on Investment) in the wider community, both through employment and through associated expenditure associated with tourism flow in retail, accommodation, food and beverages.

The tourism sector is also the industry that uses cultural heritage to the greatest extent as a support service for its backbone activities such as hotel accommodation, transport and catering. For this reason, heritage

sites share many problems encountered in environmental economics, where modelling capacity building is problematic because tourism does not exist as a discrete sector in any system of economic charts. Moreover, there have been few studies of the direct relationship between cultural heritage and economic development.⁶⁸ Economic models in cultural heritage focus instead largely on the tourism 'Multiplier Effect', where cultural tourism not only creates jobs in the tertiary sector, but also creates growth in the primary and secondary sectors of that industry. For instance, money spent in a heritage-themed attraction with a restaurant creates jobs directly in the attraction as well as in the food sector (farmers supply food to the restaurant) and associated suppliers to farming (e.g. fertiliser). The demand for local products also increases as tourists buy souvenirs, which increases secondary employment.⁶⁹



'BEST PRACTICE' FOR GEORGE TOWN

'BEST PRACTICE' INDICATORS

- Indicator 1:** Interpretation will be based on the model of 'The Experience Economy'.
- Indicator 2:** Interpretation will use the authentic values of the place, and involve the local people wherever possible, in order to stimulate short- and long-term economic growth
- Indicator 3:** Interpretation will make use of a wide range of media
- Indicator 4:** Interpretation will contribute to capacity building
- Indicator 5:** Interpretation will create a sense of place
- Indicator 6:** Interpretation will focus on both tangible and intangible history, particularly living cultural practices
- Indicator 7:** Interpretation will promote culturally sustainable development.

'BEST PRACTICE' ACTIONS

- The George Town Masterplan will outline ways of increasing psychological investment by residents and workers of George Town in the place by creating structured activities involving interpretation and through planning that creates a key message and narrative framework through which individuals at George Town can contextualise their own sites and experiences.
- The Masterplan will include a proposal for a structured education program in heritage interpretation, to take place in both Higher Education institutions and primary and secondary schools. This program will focus on the concept of creating a structure by which people can gain professional qualifications, skills and training in interpretation, and for schools to include interpretation in their curricula. This means that knowledge about George Town's World Heritage, and what it means for residents and workers, will be communicated from the top down as well as across and within generations.
- The plan will include open-ended methods, such as an interactive map, that will enable the community to continue ascribing its own values and meanings to George Town. Only by establishing a relationship with the past will locals have an investment in preserving it.
- The 'Interpretation Recipe Book' will include accessibly written and designed information for people involved with heritage sites at different levels, including clear and evocative explanations of George Town's World Heritage Values and tools for people to contribute their own interpretation of the place. The 'Recipe Book' will link to a Style Guide featuring templates for interpretation in a range of situations and contexts.



LOCAL PEOPLE AND INTERPRETATION: CAPACITY BUILDING

HOW CAPACITY BUILDING WILL WORK IN GEORGE TOWN

This Heritage Interpretation Masterplan proposes that heritage interpretation can enhance the internal coherence of George Town's economy using the Multiplier model drawn from the tourism industry.⁶⁹ It also draws from UNESCO's International Centre for the Study of the Preservation and Restoration of Cultural Property program, where local communities are trained in heritage conservation and preservation techniques and then employed on building works at World Heritage sites, as the key framework for economic capacity building. In the proposed model, the George Town economy will be enhanced through direct expenditure at sites and businesses themed with heritage interpretation and through job creation in associated industries such as hotels, taxis, food and beverage and retail. The HIM extends this concept to social capacity building through training in interpretation at all levels of society (detailed in a later section of this document), which will lead to both enhanced economic activity and greater engagement by the people of George Town with the World Heritage values of their home. This will provide justification for investment in heritage interpretation, in line with recent European Union research, which indicates that cultural

heritage is not seen as a priority for national development without correlations between heritage and economic activities, social values, international exchanges and local development.⁷⁰

This understanding of the direct links between capacity building and interpretation also informs the recommendations for interpretive media outlined later in this document. All forms of interpretation will provide opportunities for George Town's residents and workers to become involved in interpretation, from working at a heritage site or heritage-themed business to providing face-to-face interpretation in a shop, explaining a rare or dying trade, adding interpretive elements to a product, running a guided tour or explaining George Town's World Heritage values to tourists in a taxi. In this framework, interpretation has the opportunity either to be a stand-alone economic activity or embedded in a wide range of products and services.

Social entrepreneurship will play a key role in this integrated capacity building model. This will involve training local people in heritage interpretation techniques and conducting 'Train the Trainer' workshops, with the aim of making all interpretation at George Town owned and driven by the community in the medium- to long-term. Training for residents in heritage interpretation and communication will also open up careers in heritage interpretation and allied creative

fields such as writing, curatorial work, storytelling, theming, design, digital media, video and audio production.

However, although proposing that heritage interpretation is recognised as an important economic driver for tourism and the economy in Penang, this Heritage Interpretation Masterplan nevertheless acknowledges that mass tourism can have a detrimental impact on heritage sites and that the commercial heritage industry has been responsible for commodifying heritage products and experiences for sale as part of a 'modern consumption of entertainment in an array of other places.'⁷¹ The HIM addresses these issues by:

1. Planning interpretation to minimise its visual impact on the site; e.g. recommending a small number of signs and designing graphics so they fit with the existing visual language of the place.
2. Focussing most developmental and economic activity on the town's living cultural heritage and existing businesses.
3. Involving the local community in interpretation, with the long-term aim of capacity building through training so that all interpretation is owned and managed by the community. This in turn will contribute to capacity building around the authentic values of the place in line with UNESCO's *Paris Declaration*.

CATEGORIES OF CAPACITY BUILDING

This Plan divides capacity building into two main areas:

Primary capacity building

This refers to direct income generated directly through interpretation. Examples are: employment in interpretation-based work, additional revenue generation by a business when included on a new interpretation-based itinerary, sales of new products in an interpretation-themed business.

Secondary capacity building

This refers to the Multiplier effect of being involved in interpretation: income generated through activities associated with interpretation. It also includes building employment capability, pride and ownership in the town (social and economic capacity building). Examples are: increased skill levels through training in face-to-face interpretation, increased revenue through proximity to a redeveloped heritage site, increased pride in George Town measured by the number of 'hits' on HIP's Facebook page.

The 'Interpretation Recipe Book' and thematic framework included as part of this Heritage Interpretation Masterplan provide a step-by-step guide for local residents and workers about how to develop interpretation



LOCAL PEOPLE AND INTERPRETATION: CAPACITY BUILDING

JOB CREATION

Best practice for George Town involves using interpretation to mobilise its cultural heritage assets in the following ways:

Interpretation will **create jobs** by:

- Engaging local people to produce interpretation for tourists
- Involving businesses and services in producing new goods and services for tourism activities based around George Town's built heritage and living cultural practices
- Building capacity in local businesses in interpretation-based products and services
- Involving the community in managing aspects of the World Heritage site by partnering in interpretation projects
- Employing local people on interpretation-based projects of different kinds

Interpretation will **improve livelihoods** by:

- Linking existing businesses and services to interpretation
- Working with Think City to identify ways of measuring the impact of interpretation on people's lives using economic, social and cultural indicators
- Creating greater engagement with the World Heritage values of the site within the local community.

CAPACITY BUILDING

Interpretation will **develop community** capacity by:

- Incorporating not only tourism but also capacity building, community regeneration and the building of a sense of place and civic identity through interpretation. These multifaceted economic, social and cultural outcomes mean that the project will be a 'world-first', based on research into cultural economic policies for both World Heritage and non-World Heritage sites.
- Indicating how community and business representatives can build long-term capacity by being involved in the interpretation and management of heritage sites in George Town.
- Recognising that education in interpretation and heritage management is a crucial part of UNESCO's future-oriented approach to building capacity at World Heritage sites. This will involve focussing on education initiatives at George Town, including tertiary education, the education of children and teenagers and heritage education in schools.



LOCAL PEOPLE AND INTERPRETATION: CAPACITY BUILDING

for their businesses, trades and social enterprises.

EVALUATION

Economic capacity building

Calculating the direct economic impact of heritage interpretation activities on George Town will need to begin with expenditure relating to interpretation—the total consumption created by a visitor during his/her trip relating to heritage interpretation—and then use multipliers to estimate total output, earnings and employment generated by interpretation-based expenditure.⁷² This can only be undertaken if current data is available. Tourism multipliers have not been established by Penang Global Tourism for Penang at the time of writing, so establishing Multipliers that also factor in heritage interpretation is a recommendation of this Plan.

In the short term, the metrics of job creation, heritage tourism and small business incubation can be used to measure the economic success of capacity building through heritage interpretation. The

major measurable impacts of heritage interpretation at George Town will be:

- Growth in job and household income
- Centre city revitalisation
- Growth in heritage tourism
- Growth in property values
- Small business incubation.⁷³

Social capacity building

Structured activities involving interpretation, such as public programs, will play a key role in engaging the local community in interpretation and contributing to increasing psychological investment in their city by residents of George Town. This is based on the premise that only by establishing a relationship with the past, and understanding its meaning, will locals have an investment in preserving their heritage.

Calculating the impact of interpretation on the George Town community involves some non-measurable elements such as: greater sense of place, identity and belonging; the increased ability of residents to communicate the World Heritage values of the site and connect them to their daily lives; and the increased sense of pride in the town by the local community. However, the following metrics provide some way of measuring the community's uptake of, and involvement in, new heritage interpretation:

- Increased engagement with social media platforms focussed on heritage interpretation—HIP Project, Ownly Penang on Facebook, Twitter, YouTube etc.
 - Increased uptake of heritage-themed products and services by local businesses
- Increased number of heritage-themed programs, festivals and events
- Involvement by George Town residents in public programs relating to heritage
 - Involvement by George Town residents in training in heritage interpretation
 - Involvement of George Town residents in heritage education programs.

Environmental impacts

As previously mentioned, tourism can have negative environmental impacts. It can also result in other economic activities being crowded out of a place.⁷⁴ The success of the heritage interpretation will be measured by:

- Sensitively-placed and low-impact interpretive infrastructure in the town, aside from interpretation at specific sites
- Minimal increase in tourist numbers per annum but extension of length of stay of tourists in the WHS and higher per capita spend per tourist
- Enhanced respect for the World Heritage values of the site.

OUTCOMES OF CAPACITY BUILDING

- Direct benefits to interpretation sites through increased tourism expenditure in the premises and the wider locality.
- Direct benefits to businesses by linking them to dedicated interpretive sites. The proposed model is that all relevant businesses in George Town will be invited to be involved in interpretation-based activities. The aim is for increased direct expenditure by tourists in businesses included on tours and increased expenditure on interpretation-related items in 'living heritage' businesses.
- Direct benefits to businesses *without* consumable services or products. This would occur if key stakeholders, such as government or tourism bodies, can create a business model where people who run 'living heritage' organisations are paid for their services. This could be based on charging a fee for tours that incorporates merchant payments. For instance, the traditional coffin-maker probably does not have a product to sell to many tourists (!) but could be paid to give a short talk or presentation on coffin making.



LOCAL PEOPLE AND INTERPRETATION - CAPACITY BUILDING

- Job creation through employment in interpretation-based industries, such as working as local tour guides, and increases in staff in small-scale businesses, such as restaurants, taxi driving, bars and shops
- Increased demand for handcrafts, souvenirs and other products
- Increased knowledge of and pride in the WHS by local people through economic and social activity.

Please refer to ‘**Appendix 1: Grid of Key Themes and Stories**’ for site-specific recommendations linked to capacity building.

PLANNING AND POLICY LINKS

POLICY	ACTION
UNESCO WORLD HERITAGE AND SUSTAINABLE TOURISM PROGRAMME, OBJECTIVE D1	Identify capacity development, training and education needs among stakeholders in relation to World Heritage and sustainable tourism, and develop approaches to integrate into existing initiatives such as the World Heritage Capacity Building Strategy.
UNESCO WORLD HERITAGE AND SUSTAINABLE TOURISM PROGRAMME, OBJECTIVE D2	Develop tools and strategies to support stakeholders, and in particular property managers/coordinators, in the management of World Heritage and sustainable tourism that can be adapted to local context and needs.
UNESCO WORLD HERITAGE AND SUSTAINABLE TOURISM PROGRAMME, OBJECTIVE E2	Develop tools and strategies to support stakeholders, and in particular property managers/coordinators, in the management of World Heritage and sustainable tourism that can be adapted to local context and needs.
UNESCO WORLD HERITAGE AND SUSTAINABLE TOURISM PROGRAMME, OBJECTIVE E3	Identify and promote authentic, sustainable and responsible tourism products and services that provide high quality and low impact visitor experiences at World Heritage properties and the destination as a whole.



SITES AND ZONES

INTERPRETIVE ZONES

This Interpretation Strategy is based on the principle of creating interpretive zones. It aims to:

(a) Structure interpretation around visitor experiences

George Town will be divided into an outer **Gateway Zone**, where orientation/initial visitor engagement will take place, and a set of inner **Immersive Zones**. Each of these zones will be correlated with visitor groups and will allow interpretation to be targeted to specific audience segments such as cruise ship visitors, fully independent travellers, experience seekers and so on.

Zoning the site in this way will allow both short-term and in-depth experiences of the town. Tourist itineraries can be developed to suit different markets: for instance, 'Quick bites' (1-2 hour tours aimed at visitors and local people; Immersive and Gateway Zones), 'Main Meal' (guided full-day tours aimed at tour groups; Buffer and Immersive Zones) and 'Taste of George Town' (guided half-day tours aimed at independent travellers; Immersive Zones). The Zones reflect the idea that visitors will experience George Town holistically, rather than only via specific areas (e.g. Little India, Cantonese Cultural Buildings and Hokkien Clan Houses).

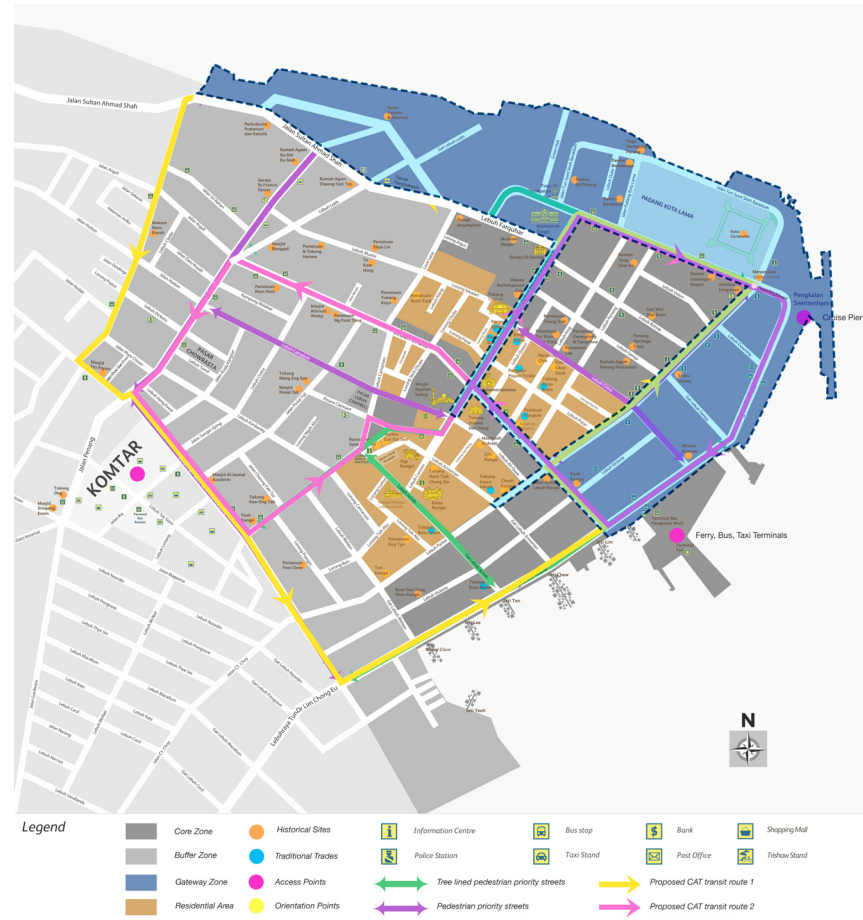
The aim is to provide ways for visitors to explore the multicultural, layered city through a series of experiences. So, while some interpretation may be themed, it will always refer to the wider values of George Town as a multicultural city.

(b) Effectively manage visitor numbers and expectations

Dividing George Town into a **Gateway Zone** for mass tourism/short stay tourists and **Immersive Zones** for fully independent travellers (such as ecotourists and signature/experience tourists) will not only regulate visitor numbers in the WHS, but also protect the living cultural practices and daily activities of the George Town community.

The **Immersive Zones** cover both the Core and the Buffer Zones of the George Town World Heritage area and build on the Land Use and Building Activity Zones, key transit and pedestrian routes identified in the George Town Special Area Plan.

Gateway Zone in relation to proposed CAT transit routes, residential area and pedestrian priority areas in Special Draft Area Plan



Gateway Zone in relation to proposed CAT transit routes, residential area and pedestrian priority areas in Special Draft Area Plan



SITES AND ZONES

DESCRIPTIONS AND PURPOSE OF EACH ZONE

GATEWAY ZONE

The Gateway Zone includes the main streets close to the Port and along the Esplanade, Lebuah Pantai, halfway down Jalan Masjid Kapitan Keling and along Lebuah Chulia. This area has been designated because of its close proximity to key access points to the WHS as well as the fact it contains key transit routes and areas already identified in the Special Area Plan for improved pedestrian connectivity. It also includes several major interpretation sites.

The target audience for this zone will include mass market tourists looking for a short introductory experience to the WHS, such as visitors arriving for a short period of time on cruise ships or people looking for day-trip excursions from Penang's beaches. Interpretation in the Gateway Zone will be developed so that mass-market tourism takes place only at large/purpose-designed sites with the capacity to deliver a tourist experience to larger audiences. Tourist activities in the Gateway Zone will also be linked to existing enterprises where possible so as to build on existing infrastructure to support mass-market tourism.

Interpretation in the Gateway Zone will also provide a place where locals and eco/cultural/experience/signature tourists can get an introduction to the high-level messages and stories of the site, before receiving more nuanced, interactive and detailed treatment of the subthemes and stories in the Immersive Zone. Several key sites within the Gateway Zone are therefore identified as both sites for interpretation and orientation points later in the Interpretation Plan.

IMMERSIVE ZONE

The Immersive Zone includes the remaining streets and areas within the WHS in the Core and Buffer Zones. As identified in the 'George Town Draft Special Area Plan', several parts of this area have a high concentration of residential premises and cultural enclaves, which is why they are designated within the Immersive Zone.

Interpretive experiences in the Immersive Zone will be targeted towards local people and independent self-guided travellers—eco/cultural/signature/experience tourists. These experiences will be carefully planned to ensure they do not have a negative impact on the living cultural practices and intangible heritage of George Town. Pre-visit information and orientation will be a crucial element in educating visitors to respect the living heritage values of the site and the people going about their daily activities. As

outlined in the following sections, pre-visit orientation will happen online as well as at key access and orientation points throughout the WHS.

Signage in the Immersive Zone, in particular, will be minimised so the townscape retains its authenticity rather than becoming tourist-focussed. Visitors will be encouraged to discover sites for themselves through heritage trails and guided tours that enable them to uncover the hidden secrets of the site and immerse themselves in its living heritage by meeting local people and understanding the links between local trades and the town's centuries-old history and traditions. Tour group sizes will also be kept at a minimum and transport limited to small minibuses, taxis and trishaws.

While the proposed interpretation in the Gateway Zone will be linked to existing enterprises set up to cater to large groups, interpretive experiences in the Immersive Zone will be linked closely to existing small businesses and social enterprises that cater to both local people and independent travellers.

THE PHYSICAL ENVIRONMENT

Interpretation also needs to respect the physical nature of the site. According to

the 'Special Area Draft Management Plan', George Town's townscape consists of traditional cobbled pathways, once pounded by the feet of indigenous Malays and labourers loading and unloading the cargo at the port.⁷⁵ The architectural landscape embodies elements of the Malay, Indian, Chinese and European cultures, including a relatively large pool of two- and three-storey shophouses built by the Chinese immigrants in the 18th and 19th centuries in the town's Core and Buffer Zones.⁷⁶ These shophouses share common features, aligning main streets and having internal courtyards. They were built using brick with lime plaster, wooden timber structures and clay roof tiles.⁷⁷ Many continue to function as originally planned. The opportunities to make effective use of these shophouses are abundant.⁷⁸

In this light, proposed interpretation will encourage visitors to look around, down and up and go into buildings, through the positioning of interpretation on walls, in paving surfaces and in restaurants, cafes, bars, hotels, markets and shops—anywhere that people naturally congregate. The role of interpretation in George Town will be to point people towards what is already there rather than imposing an extra layer of information on the streetscape.



SITES AND ZONES

ZONE DESCRIPTIONS

As part of the Master Planning process we have recommended four different kinds of sites for activation. These are: **Orientation Sites** (Gateway Zone), **Major Dedicated Interpretation sites** (Gateway/Immersive Zones), **Minor Dedicated Interpretation sites** (Gateway/Immersive Zones), **Sites of 'Incidental Interpretation'** (Immersive Zone), **Living Heritage Sites** (Immersive Zone).

This typological approach to interpretation is the basis for interpretive planning across the WHS. It will ensure that diverse visitor experiences are available and protect George Town's authenticity by differentiating between a limited number of dedicated interpretation sites, some using built form, and a larger number of living heritage/incidental sites. It will also allow capacity building and unlimited expansion in the future, since it is based on providing businesses and workers in George Town with training and a series of inexpensive interpretive forms, including face-to-face interpretation and a range of interpretive forms that can be placed in a wide variety of locations.

However, given the abundance of sites within George Town, we have recommended key sites as priorities for activation by interpretation and programming. Our

recommendations include the type of visitor experience and recommended interpretive media for each kind of site.

ORIENTATION SITES - GATEWAY ZONE

- Tourist information provided in hotels, airports, taxis etc.
- George Town World Heritage Inc Office
- Penang Heritage Trust Office
- Penang Tourists Guides Association Office
- Penang Global Tourism Office

Visitors will begin their experience at George Town at these sites. These sites are primarily orientation sites with some interpretive components and will provide: introductory information, an overview of George Town's history and themes and a context for understanding George Town's World Heritage. Many visitors use digital media to inform and plan their experience of George Town before they arrive, so a range of orientation experiences should be available for visitors both on-site and online.

MAJOR DEDICATED INTERPRETATION SITES – GATEWAY ZONE

- Fort Cornwallis
- The Municipal Town Hall
- The Penang Story at the Star
- Cheah Kongsi

Fort Cornwallis is an inherently attractive and evocative site in George Town, yet has been poorly maintained and interpreted. However, since it is a large site located in a prominent position in the Gateway Zone, it is an excellent place as both a Gateway Orientation Site and a place for a highly-activated interpretive experiences, events and programs about Malay and colonial George Town targeted towards mass-market tourists.

The **Municipal Town Hall** is another large site located in a prominent position in the Gateway Zone, making it an excellent Orientation Site either to complement interpretation at Fort Cornwallis or provide an alternative orientation point. A temporary/moveable exhibition at the Town Hall could provide visitors with orientation to the site and a basic overview of the key themes and histories of the WHS. As a site traditionally used for social gatherings and events, the Town Hall could also be activated for events and public programming linked to interpretation without compromising its original functionality.

The Penang Story at The Star and the **Cheah Kongsi** are also identified as key sites within the Gateway Zone. Interpretation planning is underway for these sites.

Masjid Kapitan Keling Mosque is

an important site representing many stories pertaining to Islamic and Indian communities in George Town. In addition to its current interpretive signage, we recommend interpretation by the young people of the community, short guided tours of the site to provide face-to-face interpretation for visitors and a small brochure explaining the key themes and messages of the site. A small interpretive display, curated by students, could also be housed in the educational space at the Mosque.

Sri Mahamariamman Temple reveals key stories about the unique living cultural practices, architecture and culture of the Hindu community in George Town. Given the restrictions of this space, we recommend offering short guided tours of the site to provide face-to-face interpretation for visitors and/or providing visitors with a small brochure explaining the temple's key themes and stories. These would be complemented by the current interpretive signage displayed outside.

Kuam Im Temple is another key site along the Street of Harmony that could be activated through further interpretation. In addition to the current interpretive signage, we recommend short guided tours of the site to provide face-to-face interpretation for visitors and a small brochure explaining the key themes and stories of the site. This would



SITES AND ZONES

enable interpretation to be provided without having a negative impact on a place of regular worship. A small interpretive centre/display could also be provided at the entry to the site or in the garden area behind the main temple.

It is important to highlight that two key storylines critical to the interpretation of George Town are not well represented in the Gateway Zone. *George Town's past as a maritime centre and port town* is not currently well represented. There may be sites along Beach Street where some interpretation of this subtheme could take place. Likewise, *the Malay story* is not well represented, except in the Penang State Museum. Future interpretation in key sites like Fort Cornwallis or the Municipal Town Hall could be developed to include the Malay storyline.

DEDICATED INTERPRETATION SITES – IMMERSIVE ZONE

These include heritage buildings and trails that act as focal points for interpretation and require budgets for development. When completed, these sites will link together to form the basis of the proposed 'Network of Interpretation Centres' for George Town.

Recommendations for activation and programming include:

Major Sites

Acheen Street Malay Mosque. To minimise the impact on the local residential community and the living practices and traditions of the Mosque enclave, we recommend interpretive experiences such as guided/audio tours, face-to-face interpretation and a brochure. Low impact interpretive signage could also be added to this site.

Loo Pun Hong/Carpenters Guild has a high potential for interpretation through public programming. As the home of the professional guild of tradespeople in the building industry, this could be an excellent site for bringing to life the stories of the tradespeople, skills and materials that built the WHS and the role of living cultural practices in the UNESCO World Heritage listing. Loo Pun Hong could also cover the story of the current restoration efforts to conserve and preserve the authenticity of the WHS.

The **George Town World Heritage Inc** office is another key site within the Immersive Zone that is a high priority for interpretation. It is our understanding that an interpretive space is already under development.

Minor Sites

These have not been itemised but include smaller temples, clanhouses, memorials such as the Logan memorial and buildings such as the State Assembly building. Some of these will have budgets for built and digital interpretation but others may only require short volunteer-run guided tours, small internally curated displays or brochures.

SITES OF 'INCIDENTAL INTERPRETATION – IMMERSIVE ZONE

These are businesses, schools and public buildings where visitors will encounter interpretation naturally by 'stumbling across' it. They include cafes, bars, markets, tourist offices, hotels, merchants' premises, factories and shops. This seemingly informal interpretation will accompany more structured interpretation in the Gateway Zone and at the key sites mentioned above.



SITES AND ZONES

SUMMARY OF SITES AND EXPERIENCES

EXPERIENCE	ZONE	DETAIL	SUGGESTED INTERPRETIVE MEDIA
ORIENTATION- INITIAL CONTACT WITH TOURISM AGENCY/PERSON/HOTEL	Gateway Some parts of Immersive Zones	Visitors are introduced to George Town’s built history and living culture and to ‘ways of seeing’ the town	Tour brochures, booklets and maps Room brochures (hotels) Face-to-face interpretation
ORIENTATION – ONLINE		Visitors are introduced to George Town’s built history and living culture and to ‘ways of seeing’ the town	Digital media—websites/app
DEDICATED – MAJOR AND MINOR	All	These sites are devoted to particular themes in George Town’s history. They form the basis of food-themed tours around the town and are linked with living heritage sites. Some sites also provide orientation.	Guided tours Built interpretation Self-guided discovery trails with linked signage Site-specific brochures Digital media – website / mobile tour (App/audio) Audio-visual installations Tours Podcasts Visitor information displays providing general contextual information for George Town
‘INCIDENTAL INTERPRETATION’	All	Interpretation will be placed in the environments where visitors naturally visit and search out information—but it will also be quirky, surprising and fun	Public programs and events Workshops e.g. cooking, Tai Chi, crafts Food experiences (heritage trail/guided) Digital media – website / social media Home stays Graphic and physical forms that become part of the visual language of George Town. These include signs, wall hangings, menus, coasters, banners, coffee and tea cups and stickers.
‘LIVING HERITAGE	All	Interpretation will be part of the life and work of merchants, residents and businesspeople in George Town. Through training in face-to-face interpretation, local people will learn about the World Heritage values of their home and become its ambassadors. Visitors will therefore have a much more personal and authentic experience of the place.	Public artworks and installations Small interpretive signs Digital media – website / mobile tour (App/audio) Talks provided to tourists by merchants and traders in George Town Home stays



SITES AND ZONES

‘DRAFT SPECIAL AREA STRATEGY PLAN’ LINKS

This Plan links with the following recommendations of the ‘Draft This zoning recognises the following principles of the ‘Draft Special Area Strategy Plan’:

- 5. To acknowledge and safeguard the intrinsic values of the WHS, and understand the emerging issues with regards to opportunities, threats and constraints;
- 10. To improve physical access and interpretation, encouraging all people to enjoy and understand World Heritage Sites
- 11. To create and improve public awareness and create the interest and involvement in the World Heritage sites of Melaka and George Town to its local communities.



TRAINING

As outlined earlier in the 'Best Practice Principles', training and education in interpretation and heritage management is a crucial part of UNESCO's future-oriented approach to building capacity at World Heritage sites. A study by the EU also recognised that 'it is necessary to improve awareness of Cultural Heritage and the ethics of its care in study curricula and to identify tools that can be developed to help communities to better understand and conserve their heritage'.⁷⁹ In this way, education becomes part of redefining the community's understanding of its World Heritage site and could also lead to job creation linked to the heritage and interpretation industries.

Key areas identified to build capacity linked to interpretation in George Town through training are:

- Interpretation planning, design and implementation
- Training in face-to-face interpretation and tour guiding.

HERITAGE EDUCATION

Heritage education will take place for tertiary students in the form of a structured education program in Higher Education institutions. Short-term training is part of this course (see blue areas highlighted in the chart below). This will accompany heritage education in primary and secondary schools, which means that the knowledge about George Town's World Heritage, and what it means for its residents and workers, will be communicated from the top down as well as across and within generations.

Training in heritage management, interpretation, tourism and conservation should also be incorporated into university courses and Technical and Vocational Training Programmes. Engaging students in interpretation planning and projects is another excellent way to build capacity and local investment in the field of heritage and interpretation in George Town.

Suggested Course outline

The University of Highlands and Islands in Perth, Scotland, runs a Master of Science in Interpretation and a similar structure is recommended for George Town.

The course on the following page is under development by The University of Technology, Sydney; The University of Kansas; Ljubljana University and SHP (Sue Hodges Productions). (Some parts of this course could be run immediately).

TRAINING IN FACE-TO-FACE INTERPRETATION AND TOUR GUIDING

Local businesses

Building on the success of the Living Museum project, we propose training a series of 'ambassadors' in George Town who can then train business staff and owners in face-to-face interpretation techniques and other interpretive skills if required, including such as tour guiding. The clients would be interested shop owners and tradespeople. This is based on the model by the International Centre for the Study of the Preservation and Restoration of Cultural Property, which conducts heritage training on the conservation and preservation of cultural heritage.

Small signage in the form of stickers could be applied to the exterior window/wall of the premises where people have been trained. The stickers would be provided in the language(s) the local traders felt confident in talking to visitors in. They would also acknowledge that the shop owner/tradesperson has undertaken a short training program in face-to-face interpretation.

Suggested text: 'I'm part of George Town's Living Museum. Come in and I'll share my story'.

Tour guide training

Face-to-face interpretation is still the most successful form of interpretation. Developing high-quality guided experiences for both Gateway and Immersive Zones is vital in order to give visitors a personal experience of George Town and align interpretation to the living heritage values of the site. From our observations and consultation with stakeholders, there is gap in the tour-guiding services market within the WHS. The tour guiding industry in George Town is currently focused on mass-market tourism, which does not often provide the in-depth interpretation that appeals more to the eco/cultural/experience signature tourism market. There is also a shortage of trained heritage tour guides.

Training is also an essential step in capacity building in George Town. According to the Penang Tour Guides Association, as at 31st December 2012 there were 520 accredited tour guides and members of PGTA, of which 60% were active in guiding. Only 10% of these (around 31 guides) are involved in heritage tours around George Town, indicating the massive growth potential for training guides for heritage tourism.



TRAINING

SUGGESTED COURSE OUTLINE

KEY: Bolded sections can be taken by anyone interested in interpretation

TOPIC	OUTLINE	DETAIL
HERITAGE COMMUNICATION	Planning heritage within an urban or built environment	Creating a Master Plan or Interpretation Plan for your site – overview: <ul style="list-style-type: none"> • Vision • Significance • Developing a visitor experience • Themes and stories • Interpretive media • Implementation
		Working with heritage sites – governance and legislation
		Working with heritage sites – creating sustainable interpretation
DESIGN	Interpretive media, methods and design	Principles of interpretive design
		Principles of built, printed and digital media design
		Using interpretation for branding and marketing
	Interpreting the historic environment	Understanding significance, values and World Heritage
RESEARCH	Historical research methods for interpretation	Assessing and examining evidence
		Understanding the interpretive elements of evidence—using quotes and visual elements
EDUCATION	Heritage in Schools	Working with schools on heritage interpretation

TOPIC	OUTLINE	DETAIL
TOURISM	Visitor studies	Identifying and understanding visitor groups
		Matching interpretation to different visitor groups
	Culturally sustainable tourism	Developing interpretation that respects the authenticity of your site: principles and practice
		Developing tours
FACE-TO-FACE INTERPRETATION	Face-to-face techniques for your business	
	Face-to-face techniques for tour guiding	
CAPACITY BUILDING	Identifying how interpretation can build capacity at your site – theory	
	Using interpretation to build your organisation or business - practice	



TRAINING

Interestingly, PGTA estimates that approximately 40 % of Penang guides have moved to Kuala Lumpur because of the perception that Kuala Lumpur is still the Malaysian centre of tourism.

Training tour guides in face-to-face interpretation within the George Town WHS will help to build capacity and strengthen the heritage tour-guiding sector. This will contribute to job creation, enhance interpretation within the WHS, and support the growing eco/cultural tourist market. Face-to-face interpretation training will also assist accredited tour guides delivering multi-site tours, as well as volunteers and community members who are interested in providing site-specific tours.

Recommendations to strengthen this sector and provide a platform for quality interpretation include:

- Develop infrastructure to support heritage-focused tour guiding (i.e. increased publicity and promotion, orientation points)
- Build capacity through training in face-to-face interpretation, for both accredited tour guides and volunteer guides
- Create incentives to encourage tour guides to focus on heritage/cultural tourism.

- Develop and run a University/higher education course in tour guiding.

(For sample training program, see **Appendix 2: William Angliss Tour Guide course**)

ENTREPRENEURSHIP AND SOCIAL ENTERPRISE MANAGEMENT TRAINING

Training also needs to be offered for community-based businesses in developing, running and maintaining interpretation-based services, and in producing goods based on interpretation. The National Entrepreneur Centre (NEC) in Slovenia has successfully run these kinds of programs, transforming impoverished rural farms into social enterprises based on interpretation.

Training would take place as follows:

‘Train the Trainer’ – members of organisations such as PHT, GTWHI, Think City and Destination Interpretation Centres would be trained in the principles of interpretation and how it applies to George Town.

Community-based training – people trained in interpretation would then train community members in understanding George Town’s World Heritage Values, how the values apply to them, the benefits of interpretation for their business, face-to-face interpretation techniques and product development based on interpretation.

PRODUCT DEVELOPMENT

The development of products linked to interpretation could create jobs and build capacity. Training in the areas of traditional skills, product design and product marketing are important to help build capacity in these areas. Small workshops are already being delivered in George Town as a strategy to preserve and strengthen George Town’s intangible heritage in the area of traditional skills and trades. For example, PAPA offers workshop programs in basketry and Baba Nyonya embroidery. Such workshops should be extended and expanded to other traditional skills areas identified as having potential to create products linked to interpretation. We suggest holding a series of workshops to ask members of the George Town community how they would like to be involved in this area.



SCHOOLS EDUCATION

BACKGROUND

Within Penang, schools education is part of a long-term strategy aimed at raising awareness of the importance of George Town for future generations. This follows on from the strong educational base that George Town has built up over time as a result of its strong colonial ties.⁸⁰ Key organisations in George Town, such as GTWHI and ArtsEd, are already implementing education programs in interpretation and heritage management, helping children and young people to understand the World Heritage values of their home and how to communicate them to others. *We recommend that these programs are continued, particularly those that relate to schools.*

The principle of all heritage education in George Town will be that students learn about the WHS site through activity-based learning, where they not only learn the ‘facts’ about George Town, but also present them to other people in a creative way. This recognises Howard Gardner’s Multiple Intelligences Theory, which outlines eight different kinds of intelligences (see Figure 1 below). It is also based on Sue Hodges’s work with schools in the Australian Capital Territory over four years in the ‘Heritage in Schools’ program, where students were required to interpret the historic environment of the Australian Capital Territory through a

series of creative activities. This follows from the principles of UNESCO’s *World Heritage in Young Hands* education kit (not published).⁸¹ World Heritage education emphasises the importance of learning by doing or experiential learning, with activities involving the students’ creativity, imagination, problem-solving skills, artistic and aesthetic talents, and game- or role-playing talents.⁸² In 2013, World Heritage can span a number of areas such as history, geography, science, language and multimedia. *Heritage in Young Hands* suggests structuring student activities around six main activities:

- Discussion
- Research
- Exercises
- Visual sessions
- World Heritage site excursions
- Role-play.

To this could be added:

- Interactive learning
- Gaming

In recent times interactive learning, where social networking, interactivity and computing are integrated into course design and delivery, has also transformed education as follows:

- From a linear narrative (‘the facts’ presented in a sequence and telling one story) to hypermedia learning and from instruction to construction and delivery of

information

- From teacher-centred to learner-centred education
- From absorbing material to navigating material
- From ‘torture’ to fun
- From teacher as transmitter to teacher as facilitator.⁸³

Figure 1: Howard Gardner’s Multiple Intelligences theory

INTELLIGENCE	CHARACTERISTICS
LOGICAL-MATHEMATICAL	The capacity to analyse problems logically, and the ability to detect patterns, reason deductively, think logically, carry out mathematical operations, and investigate issues scientifically.
MUSICAL INTELLIGENCE	Skill in performance, composition and appreciation of musical patterns. It encompasses the capacity to recognise and compose musical pitches, tones and rhythms.
SPATIAL INTELLIGENCE	Potential to recognise and use the patterns of wide spaces and more confined areas.
LINGUISTIC INTELLIGENCE	The ability to effectively use language to express oneself rhetorically or poetically; and remember information. Sensitivity to spoken and written language, the ability to learn languages, and the capacity to use language to accomplish certain goals.
BODILY-KINAESTHETIC	The potential of using one’s whole body or parts of the body to solve problems and the ability to use mental abilities to coordinate bodily movements.
INTERPERSONAL INTELLIGENCE	The capacity to understand the intentions, motivations and desires of other people.
INTRAPERSONAL INTELLIGENCE	The capacity to understand oneself, to appreciate one’s feelings, fears and motivations.
NATURAL INTELLIGENCE	The capacity to recognise, categorise and draw upon certain features of the environment.



SCHOOLS EDUCATION

SCHOOLS PROGRAMS AND ACTIVITIES - FOR TEACHERS

(a) LESSON PLANS

These comprise a series of lessons about George Town as a World Heritage site, covering a variety of disciplines. Lessons would focus on experiential learning but use the resource *World Heritage in Young Hands* to explain the principles of World Heritage, including using World Heritage as a basis for cultural identity.

Heritage education in George Town in schools will make use of two educational techniques: 'Scaffolding' and 'Inquiry-based learning'. Both tools focus on student-centred learning, but require a set of resources to be provided as a basis for learning. It will also be interactive and based on digital media where possible.

Sample activities:

Before exploring the site ask students to:

- Make a scale model of George Town to be displayed at one of the Orientation Points
- Describe why George Town is listed as a World Heritage site
- Invite people associated with George Town's living heritage to visit the schools and talk about their trades

- Write and illustrate behavioural guidelines for tourists visiting George Town, based on the idea that 'this is my George Town' and for use in subsequent tourist information.

At the site

- Games (see below)
- Ask students to find and mark on a map the sites they think represent George Town's heritage. These can later be uploaded to the 'Living Map'
- Ask students to interview practitioners of living trades and upload them to YouTube (with permission)
- Ask students to record themselves (audio) in situ talking about key buildings, art, food and beverage outlets and shops to record why they like them/favourite stories

After visiting

- Put all the students' responses together to create a living children's map of 'My George Town', which can be attached to the broader 'Living Map'
- Ask students to devise a kids' trail through George Town, showing the coolest places for families to visit
- Ask Year 7 to 12 students to create an interactive discovery trail for little kids, based on World Heritage values
- Ask students to create an advertising campaign for social media about George Town

(For sample lesson plan, see Appendix B: Lesson Plan from *Hands-On History*)

(b) INTERACTIVE WHITEBOARDS

Based on the principle that group interaction and sharing is a useful tool to further develop inquiry, interactive whiteboards employ the use of computers and projectors, connected via USB or Bluetooth. This educational tool could be used in George Town's classrooms to encourage 'digital natives' to further explore their surroundings. By using the Google Earth app, students will be able to view George Town on a global scale, as well as collect historical data and export their findings into a number of computer programs, all with the touch of a special pen. Their contributions could become 'My George Town'. These could later be added to the 'My Secret George Town' app or to the 'Living Map'.

(c) ONLINE TEACHER TOOLKITS

Based on the model of the 'Digital Strategy for Teachers and School Leaders in Australian Schools', these Toolkits will be aimed at increasing the amount of information and communications technology (ICT) incorporated into lessons by George Town's teachers. In summary, the resources would comprise:

- Interactive, multimedia resources
- Audio, photo and video resources that

- result from partnerships with key George Town agencies such as PHT and GTWHI
- Open-ended tools for teachers and students to create learning resources
- Interactive assessment resources
- Work samples
- Collections of curriculum resources
- Teacher ideas and units of work.

(Further information: <http://www.esa.edu.au/projects/ict-everyday-learning-teacher-online-toolkit>).



SCHOOLS EDUCATION

Sample Lesson Plans from *Heritage in Young Hands*

World Heritage and identity

World Heritage : a basis for identity

Understanding World Heritage can help us become more aware of our own roots, and of our cultural and social identity. A closer look at any of the sites on the **World Heritage List** helps us learn about the beliefs, values and knowledge of the peoples and the civilizations that created them (cultural heritage) or interacted with them (natural and mixed sites, and cultural landscapes). This includes opportunities to learn about tangible and intangible heritage.

Cultural and natural sites form the environment on which human beings depend psychologically, religiously, educationally and economically. Their destruction or even deterioration could be harmful to the survival of our identity, our nations and our planet. We have the responsibility to preserve these sites for future generations.

World Heritage Pledge, World Heritage Youth Forum, Bergen, Norway

▲ Identity: Who am I - Who are we?

Identity


1. The quality or condition of being the same; absolute or essential sameness; oneness.
2. Individuality, personality... individual existence;
3. The condition of being identified in feeling, interest, etc.

Shorter Oxford Dictionary

From birth, each of us is distinguished from others by our personal profile, that is, the genetic and physical characteristics which we inherit from our parents and ancestors. Our fingerprints, for example, represent an indelible part of our personal identity. Our family name, which we inherit, and the name that we are given, may be changed in the course of life, but these are also integral parts of our personal identity.

Identity, however, is not only individual. The question 'Who am I?' is deeply linked to that of 'Who are we?' - 'we' being for example the ethnic group, the nation or the faith of which we are members. As members of a group we are linked to other members primarily through language, beliefs, rituals, moral code, customs, food, clothes, and so on.

National identity is usually expressed through symbols such as language(s), national dress, flags, coats-of-arms or national anthems.



Young people in traditional costumes at the Bergen World Heritage Youth Forum, Norway.
© UNESCO

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■ Student Activity 26

THE ILL-BEHAVED TOURIST VERSUS THE RESPECTFUL TOURIST

Objective: to become a respectful tourist

Role play

Classroom activity or extra-curricular activity

Several class periods

Language, Social studies

World Heritage Map, Brief Descriptions, Laminated photos

Preparation for the performance

✓ Invite students to write and perform a play about an ill-behaved tourist, someone who disrespects sites, spreads litter, sometimes damages them with graffiti or otherwise, makes fun of local traditions and customs and who is mainly interested in personal comfort. A respectful tourist is keen to learn more about local traditions and culture (history of the site, local crafts and works of art, music, food, clothing, etc.). Once the play has been written and performed by the students, discuss how such a tourist could be changed into someone who is interested in visiting local and World Heritage sites and shows respect for them, by referring to the guidelines below.

✓ Invite students to select a local, national or World Heritage site and make a list of suggestions for a campaign which would give tourists a new way of visiting the site. Discuss the suggestions and share them with the local tourist board or heritage society.

General behaviour guidelines for tourists

While planning their trip, tourists should:

1. learn as much as possible about the destination;
2. patronize suppliers (i.e. airlines, tour operators, travel agents, and hotels) that demonstrate a commitment to environmental practices;
3. plan vacations and visits during the off-peak season, if possible;
4. visit lesser-known destinations.

Once at their destination, tourists should:

1. respect local cultures and traditions;
2. consider the privacy, culture, habits and traditions of the host communities;
3. support the local economy by buying local goods and services;
4. contribute to local conservation efforts;
5. conserve and preserve the natural environment, its ecosystems and wildlife;
6. not disfigure cultural sites and monuments;
7. use energy and water, and dispose of waste, efficiently;
8. be careful with fire;
9. not make unnecessary noise;
10. use only designated roads and paths.

General Behaviour Guidelines for Tourists, Environmental Codes of Conduct for Tourism, United Nations Environment Programme



SCHOOLS EDUCATION

Sample Lesson Plans from *Heritage in Young Hands*

The World Heritage Convention

Awareness of our heritage

▲ What is heritage?

Heritage is often defined as our legacy from the past, what we live with in the present, and what we pass on to future generations to learn from, to marvel at and to enjoy.

In a dictionary you will find that heritage is defined as something which has been inherited.

Heritage


1. That which has been or may be inherited. . . .
2. The fact of inheriting; hereditary succession. . . .
3. Anything given or received to be a proper possession. . . .
4. An inherited lot or portion. . . .

Shantier Oxford Dictionary


You may prefer to think of heritage as those places and objects we wish to keep. These are cultural and natural places and objects that we value because they come from our ancestors, are beautiful, scientifically important and irreplaceable examples and sources of life and inspiration. They are our touchstones, our points of reference, our identity. This heritage often reflects the lives of our ancestors and often survives today only because of specific efforts to preserve it.

Can you imagine your local area without heritage? Think about, for example, the places in which you and your students live. What represents the past, the present and the future? What should be preserved? What could be replaced? What is irreplaceable?

The world includes both cultural and natural heritage. In your local region you may know of archaeological and rock-art sites, a church, another religious or sacred place or a historic city. We call this **cultural heritage**. You may live close to a forest, or a magnificent coastal area. We call this **natural heritage**. This heritage is all **immovable heritage** (it cannot be easily moved). Heritage objects, such as coins, botanical samples, paintings, statues, or archaeological artefacts are **movable heritage** (they can be easily moved from one place to another).




Immovable heritage
Taj Mahal, India
© UNESCO/ Lucknow



Movable heritage
Africa mask
© UNESCO/ Lucknow

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World Heritage
and Identity

UNESCO 2008



SCHOOLS EDUCATION

SCHOOLS PROGRAMS AND ACTIVITIES - FOR STUDENTS

(a) GEORGE TOWN WORLD HERITAGE RESOURCE BOOK AND ONLINE TOOLS

In order to understand George Town's Outstanding Universal Values, and its meaning and significance, students will be provided with:

A **Resource Book** of information drawn from the 'Themes and Stories' section of this document. This will be written simply and illustrated to make the history entertaining. From this basis, students will generate their own questions to establish understandings and meanings about George Town ('Inquiry-based learning').

This resource book will feature:

- Principles of World Heritage (drawn from *World Heritage in Young Hands*)
- A short, fun description of World Heritage Criteria, with a 'find George Town's World Heritage on the Map' game
- Photographs, documents about George Town, audio and video material (online resources)
- A brief illustrated history of George Town and its people, written for children and perhaps using cartoons
- Links to existing social media in George Town such as the HIP Project

- A large map of George Town for colouring in and identifying different sites.

(b) MAKING THE NEWS! 'WORLD HERITAGE 'LIVE' IN GEORGE TOWN' PROGRAM

The Australian Broadcasting Commission (ABC) has just launched 'Splash', an interactive educational website. One of Splash's programs involves students becoming journalists, reporting on sustainability issues and presenting their news stories in a Four-Way video contest. The 'Heritage in Schools' program adopted a similar approach, where students presented their findings about the history of the Australian Capital Territory in the format of a TV-game show, drama, art and debate. The 'World Heritage 'Live' in George Town' program builds on the idea of children becoming World Heritage ambassadors for George Town and presenting their findings through video conferencing, YouTube, Facebook and/or on television. Students would research, write and broadcast their own stories about why George Town is a World Heritage site and present them as journalists. Some other concepts are:

'**CSI George Town**' – students become detectives and unearth George Town's buried secrets, then present them in short form detective-themed programs

George Town Ghosts– students dress up as ghosts and tell their stories of George Town's past, for presentation in short-form themed programs.

These programs will be cross-cultural, encouraging students to interact with each other about their own cultural group and other cultural groups in George Town. The formats of the programs will encourage students to join the histories together and see the bigger picture of the World Heritage site.

See: www.splash.abc.net.au

(c) LOCATION-BASED MEDIA

Through Smartphones, students in George Town will be able to communicate through social media outlets such as Facebook, Twitter, and Instagram. By 'Checking-in' on Facebook or Foursquare at their favourite heritage sites or businesses, or by 'Hashtagging' personal images on Instagram, students of different ages, genders and cultural groups will develop their own 'hot spots' in George Town.

(d) 'GEORGE TOWN QUEST' – GAME-BASED APP

This game uses the framework of a Treasure Hunt to engage students in a Quest to find and save all the living heritage sites in George Town and link them with the town's

built heritage sites. It aims to teach students about the WHS and its values in a fun, interactive way.

The aim of the Game is to unlock George Town's secrets level by level. Students follow the 'Hidden secrets of George Town' trail to find George Town's mysteries and secrets, which are all tied to its World Heritage values and the themes and stories of the Interpretation Plan.

The Game's Strategy enables progression through the game to different levels of the World Heritage Zone, each associated with a new level of complexity. Students will be asked to find all the heritage sites in George Town and enter the answers to questions at each site, which they will find by exploring the interpretation associated with each site. They will need to find and label the heritage sites before the game unlocks another level. Students learn through exploring the physical site and finding the answers to the questions on screen. The game will be programmed to allow GTWHI and other key stakeholders to add in different sites and venues over time. Winning both games gives children a **George Town World Heritage Ambassador's badge**. There are two versions of the Game: one for Years 2 to 6, and the other for Years 7 to 12.



SCHOOLS EDUCATION

YEARS 2 TO 6

Sample instruction

Help Save George Town's Treasures!

My name is XXX and I live in George Town. I need your help! George Town's living heritage is in danger of being forgotten. If you want to become a World Heritage Ambassador for George Town, and keep the stories alive, you will need to tell your story about the living history of George Town and unlock clues on the map.

YEARS 7 TO 12

Sample instruction

Home screen

Information on George Town's secrets will automatically be pushed to your phone once you enter the World Heritage Site's 'hot spots' zone. You then need to find the World Heritage Logo and enter the answer to the question to mark off this stage of the game (*note: members of the Living Heritage part of GT could give tours to the children and answer the secret question*).

Next screen:

In this game you will see your position in George Town. Walk to one of (X) zones marked with a keyhole. Within each zone, you will find a number of tasks for your quest marked with XXX. Walk towards each spot and respond to your task when

tasks will clear the zone and unlock an Ambassador's badge. Once you have unlocked all badges, you can collect a World Heritage Ambassador badge from GTWHI.

Recording component

Students record or video themselves near places in George Town – 'My George Town'. If they do so, their Ambassadors' Badge has three UNESCO stars.

'Best Practice' reference example – 'Lost on Tooting Common'

'Lost on Tooting Common' was developed by UP Projects in partnership with the Wandsworth Arts Team in the UK. In 2012, a group of local young people worked beside a local artist Jacques Nimki to record the stories and experiences of visitors to the common, as well as discovering archival material. These 'Guardians of Common Knowledge' worked together to uncover the natural and social history of Tooting Bec Common.

(e) 'HIDE AND SEEK' – WEBSITES CREATED BY STUDENTS

Students could create their own website about 'My George Town', using free software programs such as make-website.com: <http://make-website.com/netkids/kids-make-a-free-website.php>

The website: kerpoof (www.kerpoof.com)

allows children to develop a number of creative responses to content.

A similar game could be developed by students in George Town and shared with other students as a form of collaborative learning.

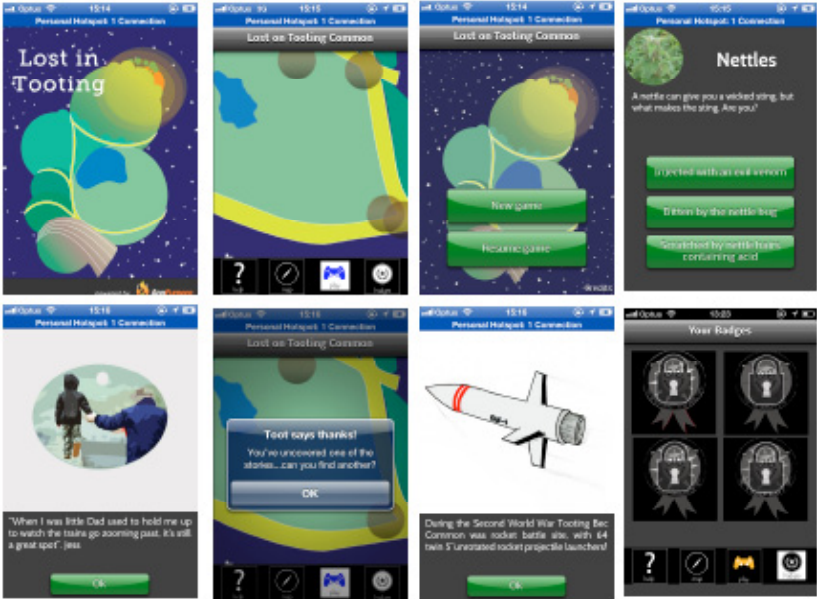
(f) 'GOING VIRAL' – MAKING HERITAGE FUN FOR KIDS

Are George Town's students bored by their history? Do they care? Here's an example of a campaign used by Metro Trains in Melbourne, Australia, that has been phenomenally successful due to its use of 'dark' humour. 'Dumb Ways to Die' is aimed at stopping young people from dangerous behaviour at railway stations. It has since had 42 million views on YouTube and resulted in 30% fewer 'near misses' on the trains. The idea would be to have a similar campaign for George Town's heritage among young people. The premise is that young people do not want to hear about safety messages from an authority but will accept it from their friends. This 'shareability' is a key metric for heritage in George Town and is already used by the HIP Project.



SCHOOLS EDUCATION

Screen shots from 'Lost on Tooting Common' game



Screen shots from 'Battle for Singapore' game



SCHOOLS EDUCATION

Sample images from KerPoof and Hide and Seek websites
www.kerpoof.com



Images from the 'Dumb Ways to Die' campaign
www.dumbwaystodie.com



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TOURISM AND INTERPRETATION



MARKET ANALYSIS

OVERVIEW

*'The market proposition, for the target market visitor, must be directed towards providing experiences rather than merely interpreting landscape, buildings, artefacts. These physical elements must be translated into a living story. The aim is to elicit an emotional connection between the heritage and the visitor. This is the hardest part—and it has to differentiate the place from anything else.'*¹

Bruce Leaver, former Executive Director of the Australian Heritage Commission, 2008

As mentioned above, this Plan recommends that interpretation is the driver for all tourism-related activities in George Town and that interpretation will leverage the World Heritage Listing to present George Town as a marketable destination with a compelling experience of a living heritage place.

The interpretive formats and designs in the Plan have been designed around available tourist data. The first is the results of the Penang international travellers survey (2012), which was based on a representative sample of 372 visitors to Penang. It showed that visitors to the region are relatively young (aged under 35), likely to be tertiary educated and visiting as part of a multi-destination holiday, possibly over an extended period. Almost half the tourists to

Penang were there for leisure tourism. Only a tiny proportion of these were travelling as part of organised groups of 30 people or more, 75% were independent travellers and 30% were travelling as part of a tour package. Around half of the visitors spent 3-7 days in Penang but many stayed much longer, resulting in an average visit stay of around 18 days. Experiences considered essential were: Experiencing Local Food (63%) and Sightseeing in City (67%). Visiting heritage/historical sites was rated by 46% of tourists as 'Essential or High Priority' and by only 24% as 'Low Priority or Not a Priority'.

This Interpretation Plan also uses information drawn from a small sample of 57 comments drawn from the HIP Project Facebook page on 19 March 2013. Of the comments, nearly all visitors to George Town mentioned food, while many locals discussed food/sense of place/community. This information shows that food is the common denominator for both tourists and visitors to George Town, and it was on this basis we have used food as the main 'hook' for interpretation and as a metaphor for all tourist activities.



MARKET ANALYSIS

Comments on HIP Facebook Page, 19 March 2013

Key: L = Local; V=Visitor

NAME (IF KNOWN)	L/V	HIP IS...
QUEEN LEE	L/V	
BAKI ZAINAL	L	Nostalgia
MERCHANT FROM COWRASTA MARKET	L	You can get anything here
JOHUR PEOPLE	L	Interesting places/good food to eat/good trails to explore
COWRASTA VENDOR	L	Good business George Town is rich in history
STUDENTS OF USM	L	Multicultural/Architecture of buildings/ nostalgia
COWRASTA VENDOR	L	Many friendly people
TRAVELLER	V	Many people living side by side
VISITORS	V	Ice kacang
TEENAGERS	L	hang out place/lively/interesting food
WOMAN	L	Everyday is happening
MARKET VISITOR	L	Friends and neighbours are like family
VISITOR	V	Hokkien mee

NAME (IF KNOWN)	L/V	HIP IS...
VISITOR	V	Nasi Goreng
COWRASTA VENDOR	L	Very easy to find a living in GT
INDIAN VISITOR	V	Diversity
REGULAR MARKET CUSTOMER	L	Many historical buildings
COWRASTA VENDOR	L	Privileged to earn a living in GT
PENANGITE FOR MANY DECADES	L	Proud for the existence of traditional culture that has been lost in many parts of the world
VISITORS	V	Nice streets, nice food, nice weather
YOUNG INDIAN NURSE	V	Little India, for example, is a place where you can get a very nice Sari, Indian accessories and apparel
2 VISITORS FROM VIETNAM	V	Peaceful beautiful art, China Style/The whole place is a piece of art
CANNON STREET RESIDENT	L	Happening
MELBOURNIAN	V	Char Koay Teow (food)
GT RESIDENT	L	Everywhere is nice!
INDIAN MUSLIMS	L	Indian Muslim Culture



MARKET ANALYSIS

Comments on HIP Facebook Page, 19 March 2013

Key: L = Local; V=Visitor

NAME (IF KNOWN)	L/V	HIP IS...
MUSLIM FAMILY	L	Nasi Kandar/Many flavours
TOURISTS	V	Colonial Past turning...into Asian future
LI FEN	L	It got oomph
TOURIST	V	Party Hub
MOTORCYCLIST	L	It's a food heaven
RESIDENTS	L	Food/Convenience/Family
OWNER OF A COFFEE SHOP	L	People are kind and friendly
SMALL BOY	L	It's a playground!
PUTU MAYONG MAKER AND BROTHER	L	Chicken Rice/Putu Mayar
TWO BOYS	L	Love to play sports every weekend
BEN JNR, RUNNING VINTAGE TOY MUSEUM	L	Unique and full of culture
VISITORS TO PENANG VOLUNTEERING THEIR TIME AT LUMA	V	Art/Cultural Festivals/Adventure
MEMBER OF HIP PROJECT CREW		OldSkool (oldSkoolway)
LOCAL PENANGITE	L	Amazing skies

NAME (IF KNOWN)	L/V	HIP IS...
LOCALS?	L	Beca/Trishaws
?	L	Khoo Kongsi Clan House
JAPANESE TRAVELLER	V	Food
YOUNG COUPLE GETTING INVOLVED IN COMMUNITY WORK WHILE TRAVELLING	L	Colours/culture
GERMAN TRAVELLER	V	Delicious food
WORLD RACERS FROM AMERICA	V	Community/Keow Teow/Tandoori



PROGRAMS AND ITINERARIES

RECOMMENDATIONS

(a) DEVELOP HERITAGE TOURISM ITINERARIES LINKING BUILT CULTURAL HERITAGE WITH LIVING CULTURAL PRACTICES

This is a series of linked tourism itineraries building on existing programs by Penang Global Tourism, GTWHI, PHT, the George Town festival, the Living Museum program and other key programs in George Town. The idea is to ensure that all heritage-based tours are structured to include time at restaurants, bars, shops and other retail, service, fashion or textile premises that are the home of traditional 'living heritage' crafts. Social media can be used as a powerful tool to extend the visitors' experience by interacting with local people through Facebook, Twitter, YouTube and so on.

We have used the 'Living Museum' project as a model for this. A typical half-day itinerary could involve visiting a site such as the Cheah Kongsi or GTWHI, then stopping for morning tea, visiting a sari maker to see how saris are made then shop in the store, visiting a second heritage site then having lunch at a restaurant.

- Guided tours would feature talks by people associated with George Town's living heritage

- Self-guided tours would have similar itineraries but not feature talks by people associated with George Town's living heritage, due to scheduling problems. However, these businesses would be included on the tours if they have the ability for visitors to drop in.

Examples of tour itineraries

The following is drawn from a series of articles on Penang's Living Heritage published in *The Star* in 2011 and in the Penang Monthly in 2012/13:

Interpretation through textiles: An Indian Muslim-themed tour/Shopping tour could stop off at the shop of Songkok-maker Yahya Lajib to buy a fez or songkok and where they hear about the history of the Indian Muslim community. Mr Lajib could produce themed fezes for children. Since many traditional pieces of Malay apparel are being influenced by Arab culture, this would be a perfect place to discuss the intersection of the Malay culture with other cultures. ²

Death and the afterlife: Hock Lean Seng is one of the oldest Chinese coffin-making businesses in Carnarvon Street, 'a street devoted to providing for the afterlife'. Yeap Chin Boon, third-generation operator of the business, discussed his experience in business together with the Goh Hun Meng processes and ceremonies of traditional

Chinese funerals.

(b) CREATE A SERIES OF GALLERIES AND INFORMATION CENTRES AT THE WHS

This proposal is based on Think City's 'Shared Spaces' program and involves local people in the creation of galleries, information centres and interpretation centres in George Town.

(c) DEVELOP HERITAGE-THEMED PRODUCTS

Product development connected to the WHS is another important way to build capacity and create jobs linked to interpretation. Such products could relate to local cuisine and/or arts and crafts products.

Utilising traditional skills and local materials, local groups could develop a range of products that appeal to tourist/contemporary audiences. They could either fit within the proposed design styles for George Town or be suggested by members of the George Town community in response to the Grid of Themes and Storylines. As well as offering a range of souvenir products for tourists to George Town, this may create opportunities to develop products that can be sold in other parts of Malaysia and possibly exported to international markets. Products could include items such as tea and coffee cups using quotes from the

HIP Project, brooches/hair clips with Baba Nyonya embroidery that include a short explanation of this traditional trade.

(d) DEVELOP HERITAGE-THEMED ROUTES AND ITINERARIES

The suggested routes and itineraries on the following pages based on key themes and stories of George Town that use food as an interpretive 'hook':

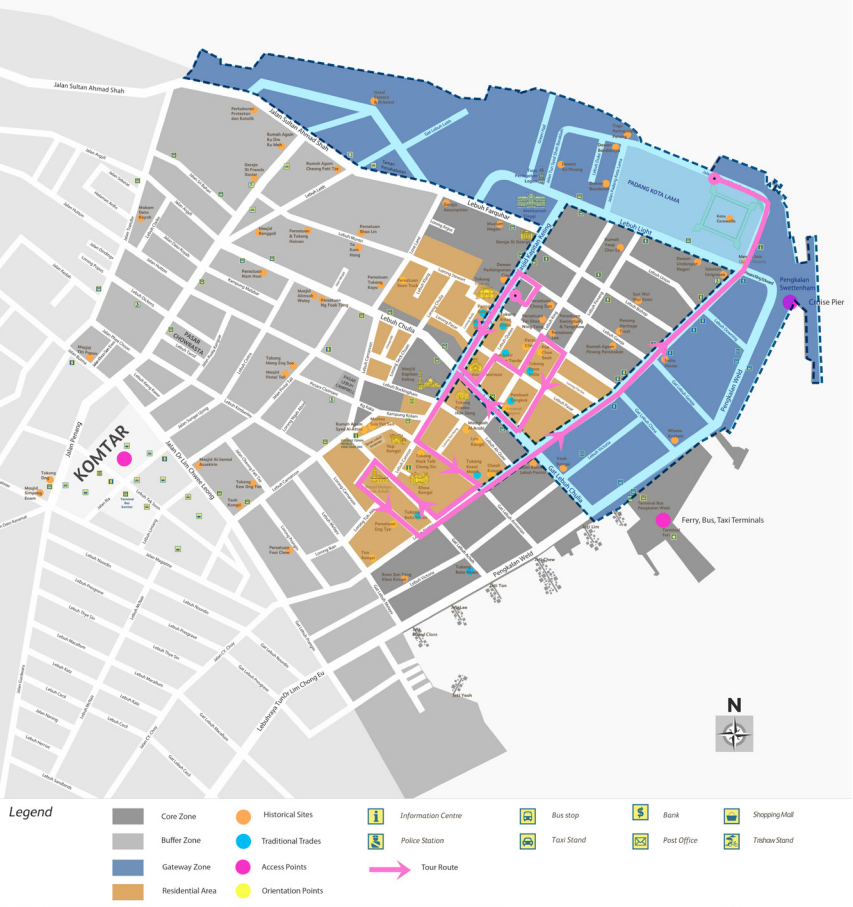
'Quick Bites'

These tours are targeted primarily towards tourists with limited time in George Town. At each site, interpretation using online communications, temporary transfers, coasters or other ephemeral communication tools will direct visitors to 'Quick Bites' - 1-2 hour experiences they can have from their existing location. Base sites for 'Quick Bites' could include heritage sites, hotels and cafes/restaurants.

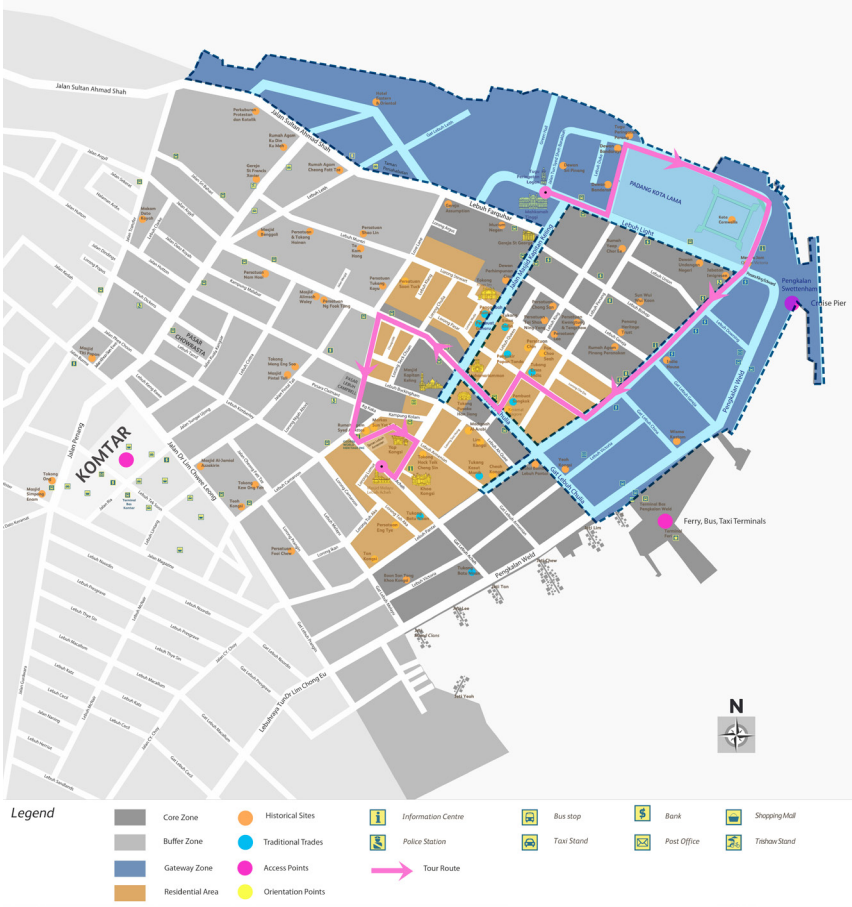


PROGRAMS AND ITINERARIES

Main Meal: Flavours of George Town (full day) or Taste of George Town (half day)
 These tours cover a selection of major George Town town built heritage sites of Indian, Malay and Chinese Heritage and some of the public art and include local traders, sites of living heritage and restaurants.



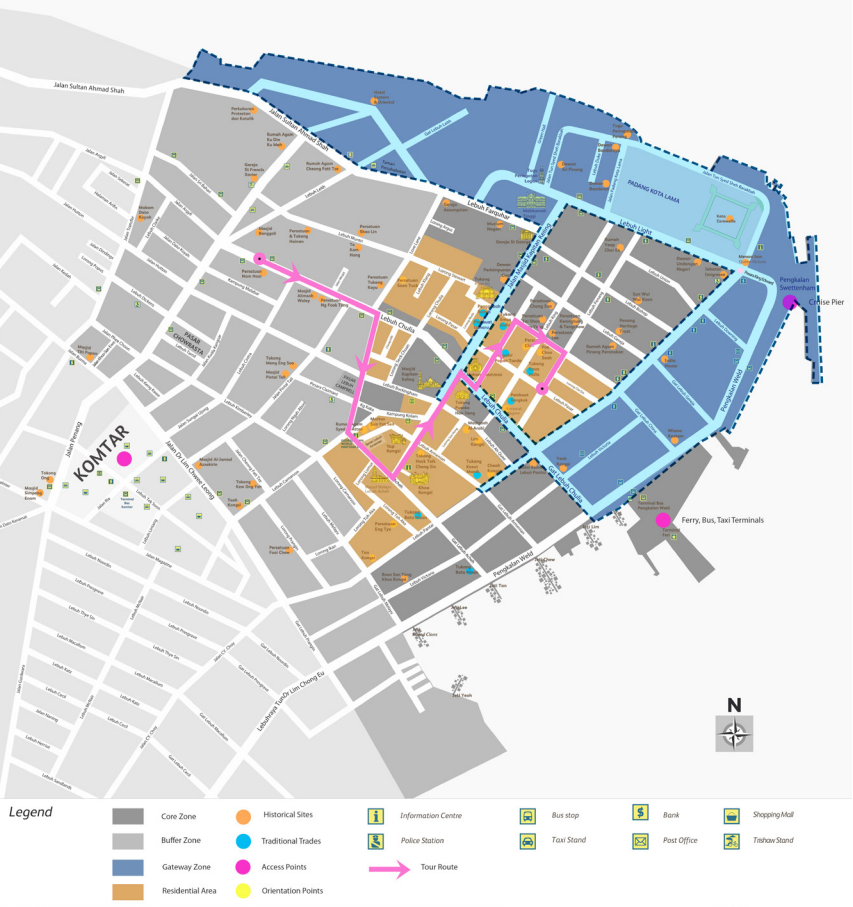
Taste of Malay (half day)
 This covers major built and living heritage sites relating to Malay culture and history.



PROGRAMS AND ITINERARIES

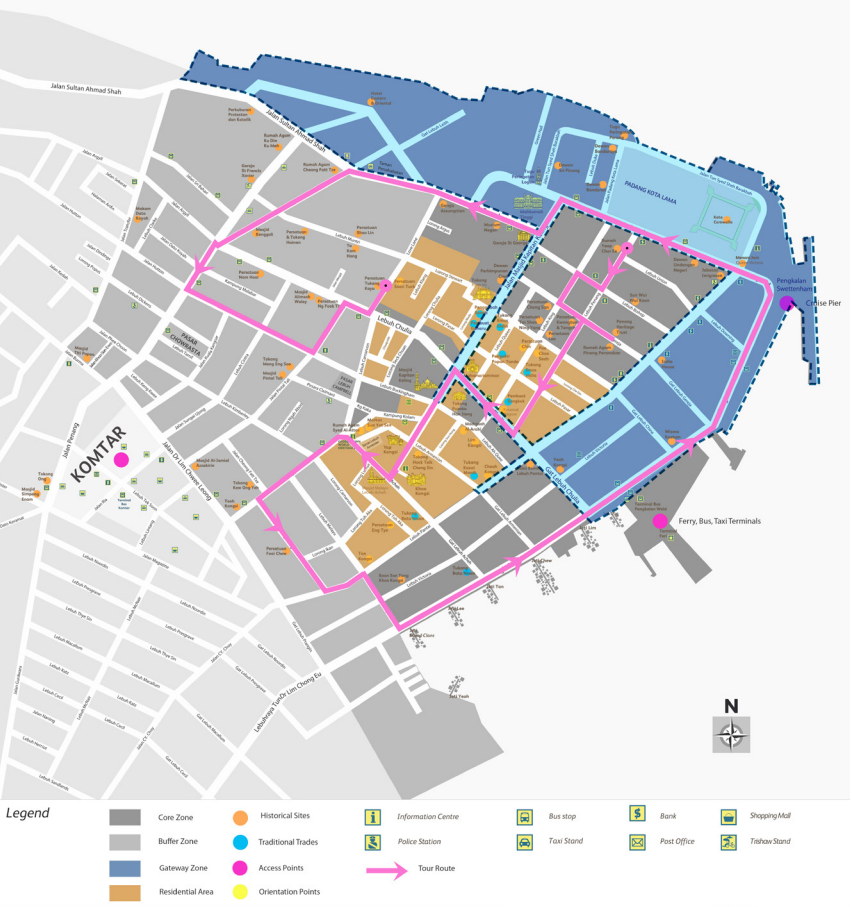
Taste of India

This covers major built and living heritage sites relating to Indian culture and history.



Taste of China

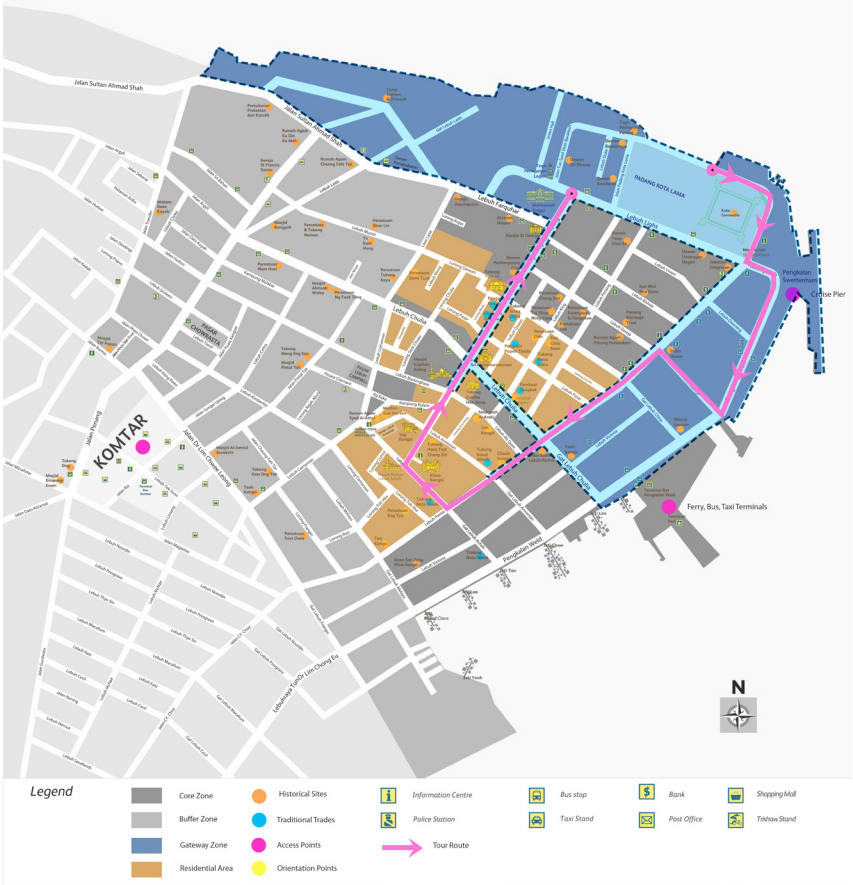
This covers major built and living heritage sites relating to Chinese culture and history.



PROGRAMS AND ITINERARIES

Main Meal of Political Change

This covers sites associated with major political events over George Town’s history, from the arrival of English settlers to Japanese occupation during World War Two.



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THEMES AND STORIES



THEMATIC FRAMEWORK

INTRODUCTION

BACKGROUND TO THE FRAMEWORK

This framework interprets George Town's history through the lens of three key themes that have been devised based on the city's three Outstanding Universal Values, in accordance with 'best practice' principles. Within each theme are several sub-themes, which further categorise the stories about George Town in a meaningful way. Reflecting George Town's heritage, many of the themes and sub-themes are interconnected.

In addition to the themes and sub-themes, a number of concepts underpin the entire thematic framework and should always be considered by anyone interpreting George Town's heritage:

- **Time:** the themes cut across time to encompass the past, the present and the future
- **Culture:** the framework of themes is not culturally specific. Stories from every culture can be told within it, together with stories that cross cultures
- **Tangible and intangible heritage:** each of the themes represents one aspect, or several aspects, of George Town's tangible and intangible heritage.

USING THE FRAMEWORK

This framework of themes and sub-themes is designed so that every story about George Town and every site in the city can fit within it. In the following document, each sub-theme has:

- A description that briefly defines its intent and the type of stories that fit within it
- An overview of the sub-theme, which summarises its key aspects
- Sample storylines.

It is important to note that the stories listed beneath each sub-theme are examples only. There are endless stories about George Town that can be added and applied to this thematic framework; many of these will be revealed as the project progresses, while others may be discovered or added in the future.

Many stories and sites can fit into more than one theme and sub-theme. This gives anyone interpreting George Town's sites and stories freedom to choose the most suitable way (or ways) to frame the content. This flexibility reflects the complexity and interconnectedness of George Town's history and also the different historical perspectives academics and non-academics may have on a particular event or person. For instance, the story of Sun Yat Sen's involvement in the Chinese revolution could be framed within the context of **sub-theme 2.1** – , **sub-theme**

2.2 – and/or **sub-theme 2.5** – since all are relevant and valid.



THEMATIC FRAMEWORK

OUTSTANDING UNIVERSAL VALUE	THEME	SUB-THEME NUMBER	SUB-THEME TITLE	INDICATIVE STORYLINES	EXAMPLES OF RELATED TANGIBLE HERITAGE / SPECIFIC SITES	EXAMPLES OF RELATED INTANGIBLE HERITAGE		
GEORGE TOWN'S MULTICULTURAL IDENTITY AND LIVING HERITAGE	Identity: George Town's rich cultural fabric	1.1	Migration and George Town's cultural diversity	Journeys: personal and community stories about migrating to/from George Town	Penang Museum, Khoo Kongsi, House of Yeap Chor Ee, The Star Building / Penang Story			
				Experiences of settlement and life in George Town (past and present)	Kongsis, Aceh Mosque and Malay enclave, Little India			
				Gender: experiences of men and women from the various cultural groups	Love Lane			
				Class: experiences of people of all classes from the various cultural groups				
						Occupational specialisation: knowledge and skills held and learned by each of the cultural groups	Professional guilds	Knowledge and skills held by traditional tradespeople
				1.2	Cultural exchange	The unique cultures of the Straits of Malacca	Penang Museum	Baba Nyonya cultural practices, including language
						Stories that reflect the interaction of George Town's different cultures. How and where they interact.	Five Footways	Mix of religious practices and processions along the Street of Harmony sites
						The coexistence of people from a variety of faiths	Street of Harmony sites - temples, mosques and churches	Mix of religious practices and processions along the Street of Harmony sites
		The impact cultural exchange has had on George Town's tangible and intangible heritage	Penang Museum, Pinang Peranakan Mansion			Food (Nasi Kandar), Artisan skills, language		



THEMATIC FRAMEWORK

OUTSTANDING UNIVERSAL VALUE	THEME	SUB-THEME NUMBER	SUB-THEME TITLE	INDICATIVE STORYLINES	EXAMPLES OF RELATED TANGIBLE HERITAGE / SPECIFIC SITES	EXAMPLES OF RELATED INTANGIBLE HERITAGE
GEORGE TOWN'S MULTICULTURAL IDENTITY AND LIVING HERITAGE	Identity: George Town's rich cultural fabric	1.3	George Town's 'Living Cultural Practices': the importance of intangible history	Traditional trades	Loo Pun Hong / Carpenters Guild, Ta Kam Hong / Goldsmith's Association, various sites of traditional trades	Skills and techniques by artisans and traditional tradespeople - for example: joss stick maker, Nyonya beaded shoe cobblers, Songkok maker
				Artisan skills	Pinang Peranakan Mansion	
				Arts	Opera stage at Khoo Kongsi	Traditional music and dance
				Festivals		Thaipusam, Chinese New Year, Deepavali, Hari Raya Puasa / Aid al-Fitr
				Rituals	Goddess of Mercy Temple	
				Processions	Sri Mahamariamman Temple	Thaipusam, Maulud ar-Rasual
				Food	Food Hawker Stalls, Wet Market	Techniques used to make the food



THEMATIC FRAMEWORK

OUTSTANDING UNIVERSAL VALUE	THEME	SUB-THEME NUMBER	SUB-THEME TITLE	INDICATIVE STORYLINES	EXAMPLES OF RELATED TANGIBLE HERITAGE / SPECIFIC SITES	EXAMPLES OF RELATED INTANGIBLE HERITAGE
EXCEPTIONAL EXAMPLES OF MULTICULTURAL TRADING TOWNS. GEORGE TOWN IN GLOBAL HISTORY: IMPACTS ON THE WORLD AND BY THE WORLD	Transformations	2.1	Penang in the region	Straits settlements of Melaka and Singapore	Fort Cornwallis	
				How and why George Town became part of the Straits settlements	Fort Cornwallis	
				Penang as a gateway of modernity for the surrounding region		
				Changing perceptions of Penang		
		George Town as a stopping point for Muslims from the region on their way to Mecca and as the centre of the Haj trade	Acheen Street Malay Mosque and surrounding area, MKK Mosque			
		Sun Yat Sen's presence in Penang, the role of the kongsis and his influence on Chinese politics.	Sun Yat Sen Penang Base and Heritage Trail, Kongsis			
		2.2	Political change	George Town as an early administration centre	Fort Cornwallis, Government buildings in Colonial quarter such as City Hall and Municipal Town Hall	
				The role of Francis Light and the East India Company	Fort Cornwallis, Logan Memorial	



THEMATIC FRAMEWORK

OUTSTANDING UNIVERSAL VALUE	THEME	SUB-THEME NUMBER	SUB-THEME TITLE	INDICATIVE STORYLINES	EXAMPLES OF RELATED TANGIBLE HERITAGE / SPECIFIC SITES	EXAMPLES OF RELATED INTANGIBLE HERITAGE
EXCEPTIONAL EXAMPLES OF MULTICULTURAL TRADING TOWNS. GEORGE TOWN IN GLOBAL HISTORY: IMPACTS ON THE WORLD AND BY THE WORLD	Transformations	2.2	Political change	The role of Tenku Syed Hussain in George Town and in establishing Penang	Acheen Street Malay Mosque	
				The impact of British Colonial rule on the Malay people	Fort Cornwallis, St Georges Church, Church of Assumption, Logan Memorial	
				Penang under local rule		
				The Penang Riots and the end of indirect rule	Khoo Kongsi	
				Sun Yet Sen 's influence on Chinese politics	Sun Yat Sen Penang Base and Heritage Trail	
				Secret societies	Khoo Kongsi, Hock Teik Cheng Sin Temple / Poh Hock Seah	
				Life under Japanese occupation during World War II	St George's Church	
				How Penang changed under the formation of the Malayan nation-state		



THEMATIC FRAMEWORK

OUTSTANDING UNIVERSAL VALUE	THEME	SUB-THEME NUMBER	SUB-THEME TITLE	INDICATIVE STORYLINES	EXAMPLES OF RELATED TANGIBLE HERITAGE / SPECIFIC SITES	EXAMPLES OF RELATED INTANGIBLE HERITAGE
EXCEPTIONAL EXAMPLES OF MULTICULTURAL TRADING TOWNS. GEORGE TOWN IN GLOBAL HISTORY: IMPACTS ON THE WORLD AND BY THE WORLD	Transformations	2.3	A port town and trading hub	Changing status of the port	Fort Cornwallis	
				The free trade policy		
				Wealth	Cheong Fatt Tze Mansion, House of Yeap Chor Ee	
				Maritime history		
				Opium trade		
				Spice trade		
				Evolution from swampy frontier to bustling city	Beach Street	
				Social life	The Esplanade, Town Hall	
				Imports and exports	Remaining import/export businesses along Beach Street	
				Businesses of the port		
Prostitution						



THEMATIC FRAMEWORK

OUTSTANDING UNIVERSAL VALUE	THEME	SUB-THEME NUMBER	SUB-THEME TITLE	INDICATIVE STORYLINES	EXAMPLES OF RELATED TANGIBLE HERITAGE / SPECIFIC SITES	EXAMPLES OF RELATED INTANGIBLE HERITAGE
EXCEPTIONAL EXAMPLES OF MULTICULTURAL TRADING TOWNS. GEORGE TOWN IN GLOBAL HISTORY: IMPACTS ON THE WORLD AND BY THE WORLD	Transformations	2.4	Commerce	Tin mining	Tin animals, used as a form of currency	
				Commercial agriculture		
				Banks	HSBC, Standard Chartered Bank	
				Tourism		
				The rubber industry		
		2.5	Learning and education	Penang as an educational centre	Current and former schools such as the Penang Free School (Penang Museum site), Cheah Kongsi school, St Xaviers College.	
	The modern press					
	A haven for reformers			Sun Yat Sen Penang Base and Heritage Trail		



THEMATIC FRAMEWORK

OUTSTANDING UNIVERSAL VALUE	THEME	SUB-THEME NUMBER	SUB-THEME TITLE	INDICATIVE STORYLINES	EXAMPLES OF RELATED TANGIBLE HERITAGE / SPECIFIC SITES	EXAMPLES OF RELATED INTANGIBLE HERITAGE
UNIQUE ARCHITECTURE, TOWNSCAPE AND CULTURE	Connections through place	3.1	George Town's mix of architectural influences	Symbolism in architecture and how to read it	Sri Mahamariamman Temple, St George's Church	
				Stories of individual buildings and how they have changed to stories about buildings and how they have changed over time		
				George Town's unique combination of architectural eras, styles and cultures		
				Shophouses as unique to the Straits of Malacca		
				Opium trade		
				Spice trade		
				Evolution from swampy frontier to bustling city	Beach Street	
				Social life	The Esplanade, Town Hall	
				Imports and exports	Remaining import/export businesses along Beach Street	



THEMATIC FRAMEWORK

OUTSTANDING UNIVERSAL VALUE	THEME	SUB-THEME NUMBER	SUB-THEME TITLE	INDICATIVE STORYLINES	EXAMPLES OF RELATED TANGIBLE HERITAGE / SPECIFIC SITES	EXAMPLES OF RELATED INTANGIBLE HERITAGE
UNIQUE ARCHITECTURE, TOWNSCAPE AND CULTURE	Connections through place	3.2	The townscape of George Town	Daily life: how people live and have lived within the town		Trade practices at the wet market
				Quarters/neighbourhoods	Acheen Street, Armenian Street	
				Public spaces such as public squares and rectangulars	Square light wells in mansions and shop houses, Five-footways	
				Wells - a point of community gathering before the aqueduct was built		
				Transport - how people travelled in their daily lives over time	Penang Museum	Trishaw drivers
				Social and professional groups	Guilds, Kongsis	
		3.3	Place as a reflection of community	Preservation and community pride (e.g. restoration projects past and present)	Cheong Fatt Tze Mansion	
	Community and personal stories about place and attachment to place					
	Local street names over time			Beach Street		
	The artisans and builders who have built and continue to preserve George Town			Loo Pun Hong / Carpenters Guild, Ta Kam Hong / Goldsmith's Association		



THEME 1 - IDENTITY: GEORGE TOWN'S RICH CULTURAL FABRIC

OVERVIEW

This theme relates directly to the following UNESCO statement of Outstanding Universal Value for George Town:

Criterion (iii): Melaka and George Town are living testimony to the multi-cultural heritage and tradition of Asia, and European colonial influences. This multi-cultural tangible and intangible heritage is expressed in the great variety of religious buildings of different faiths, ethnic quarters, the many languages, worship and religious festivals, dances, costumes, art and music, food and daily life.¹

The vibrant, living multicultural heritage of Melaka and George Town is unique in Asia and a rarity in UNESCO World Heritage listings. No other port town in Asia possesses a multicultural heritage that is still expressed so clearly in both tangible and intangible forms and few other World Heritage sites are inscribed for their blend of an outstanding architectural townscape and living traditions.²

One of the results of the British colonial interlude (1786-1957) is George Town's multicultural heritage. Like Melaka, George Town occupied a strategic location on a trade route from Great Britain and Europe through the Middle East, the Indian subcontinent

and the Malay Archipelago to China. The establishment of the East India Company trading factory in the late 18th century laid the foundation for a thriving port culture. George Town was one of many ports under British rule stretching from Suez to Hong Kong. This attracted people from many lands to live, work and trade freely from the town. It is this interplay between the cultural elements of Asia and Europe, and their expression in built form, which enabled George Town to gain its second World Heritage criterion:

Criterion (ii): Melaka and George Town represent exceptional examples of multi-cultural trading towns in East and Southeast Asia, forged from the mercantile and exchanges of Malay, Chinese, and Indian cultures and three successive European colonial powers for almost 500 years, each with its imprints on the architecture and urban form, technology and monumental art.³

The complex relationships between cultures, religions and ethnic groups that were created during colonialism, and have been continued and preserved since, today give George Town its authenticity, vibrancy and special character. George Town is also

special because the living traditions of many communities are still visible and there is also evidence of rich cross-cultural interchange—some communities have drawn from the traditions and cultural practices of others, especially in relation to food, costumes and languages. This has created a unique cultural tapestry.⁴



THEME 1 - IDENTITY: GEORGE TOWN'S RICH CULTURAL FABRIC

SUB-THEME 1.1 – TRAVEL, MIGRATION, SOJOURNING AND SETTLEMENT: GEORGE TOWN'S CULTURAL DIVERSITY

DESCRIPTION OF SUB-THEME

This sub-theme provides a forum for George Town's residents to convey their own personal and community stories about the process of travelling to and/or living in this multicultural city. It is also designed to encourage people to reflect not only on the diversity of their experiences, but also upon George Town itself.

SUMMARY–

*'There is not, probably, any part of the world where, in so small a space so many different people are assembled together, or so great a variety of languages spoken.'*⁵

Lieutenant-Governor Sir George Leith, 1804

Penang had a local Malay population before the British claimed the land. These people mainly lived in small fishing villages scattered across the island. According to Francis Light, the Malays already inhabited the island in 1786. He recorded that there were 58

'old inhabitants' of the island, 'of all ages and sexes'.⁶ It is not known how long the Malays had been living in Penang, but some trace their origins to neighbouring Kedah, Sumatra and the wider Malay Archipelago. While travel and settlement is a common experience, they were not migrants from a different culture but belonged to one Malay world culture and history.

George Town attracted hundreds of settlers from all over the world almost as soon as Francis Light established the East India Company trading post in 1786. The company's policy of free trade caught the attention of many an independent man with an eye for a good business opportunity. This policy meant that importing and/or exporting products from George Town did not need to pay import or export duties. By contrast, in Melaka, where such a policy did not exist, the Portuguese and Dutch held a monopoly on trade. Francis Light and the East India Company also encouraged the new arrivals to stay in George Town by making land easy for immigrants to acquire and only taxing produce from the land, rather than from land sales or rent.⁷ The company also promoted commercial agriculture such as pepper, coffee, nutmeg and sugar cane using migrant labour from China and India.

Among the first immigrants to settle in George Town were Indian-Muslim traders known locally as Chulias and Chinese and Arab and Indian traders. Following Francis

Light from Kuala Kedah were the Kedah Malays and Peranakan Chinese. As a port city, the Siamese, Burmese, Acehnese, Boyans, Bugis and other natives of the Malay archipelago were attracted to Penang. Following the colonists were the Armenians, Jews and smaller communities from the West.⁸

The late 18th and early 19th centuries were a time of worldwide mass migration and George Town's population leaped to 10,000 within just 15 years of British settlement. The 1835 census recorded that Bataks, Bengalese, Parsees and Caffrees (Africans) had joined the ethnic groups already living in the city. Large groups of Indian and Chinese migrants began arriving on the island in the late 19th century, attracted by the rubber and tin industries.⁹ From the 1920s, the British Government began encouraging the migration of women to the Straits Settlements, which resulted in a local baby boom.¹⁰

Stories of travel, migration and settlement are important because they help define personal and community identity: members of these ethnic communities each had a personal and collective experience of arriving and living in George Town. Their stories also help the local community understand the significant role that migrants have played in the development of George Town, Penang and Malaysia. However, each of George

Town's community groups is also highly diverse within itself and it is important to emphasise that stories of migration and settlement differ among members of the same ethnicity or religion.

Today, George Town continues to have a highly diverse multicultural population, which still lives and works within the core and buffer zones of the UNESCO World Heritage-listed site. While there may have been tensions between and among the various groups, George Town's multiculturalism is generally characterised by an attitude of tolerance and respect.

STORYLINE OVERVIEW

Owing to the development of a colonial port city and mass migration from India and China, Malays living in and near George Town developed lifestyles and economic activities different from the more rural and agriculture-oriented Malay communities in the Peninsular mainland. Living in a British colony, they no longer owed any allegiance to a Malay sultan, so a distinctly urban Malay culture heavily influenced by Arab and Indian-Muslim traders evolved in these 'urban villages'. By the 1840s, the Malays were outnumbered as waves of immigrants from India and China arrived. Those living outside the sphere of influence of the city also lived outside the colonial-immigrant economy, many being fisherfolk



THEME 1 - IDENTITY: GEORGE TOWN'S RICH CULTURAL FABRIC

and agriculturalists. The British, whose chief objective was trade, did not think the Malays were as 'valuable' as the Chinese labourers because the latter were 'productive'. But the Jawi Peranakan community, a cultural hybrid of Arab or Indian Muslims who married into Malay families, were wealthy successful traders and, until the 1880s, important landowners. This community was co-opted by the British and provided 'Malay leadership' in the colony. In the 1890 Census, Jawi Peranakans were listed by the British as a separate ethnic category and, until the early 20th century, they organised themselves as the Jawi Peranakan Association.

The experience of the Straits Chinese community in George Town is one of many examples of a collective settlement story. The Baba Nyonyas or 'Straits Chinese' strongly identified with being British subjects, embracing European ideas and adopting certain aspects of European lifestyle as markers of a modern identity.¹¹ They sent their children to English schools and differentiated themselves from the mass migrant labour coming from China. By the 1890s, the Straits Chinese had formed a settled community with a hybrid Chinese-Malay lifestyle. They had grown wealthy and lived ostentatiously; the remnants of their material culture are a major subject of study and collection today. They were part of the colonial class system, often assuming that they had a leadership role as intermediaries between the Chinese labourers and

the Western commercial interests. This distinction was less obvious in Penang than in Melaka and Singapore, since the Straits Chinese were also fluent Hokkien speakers, but they were accepted by the majority of Chinese for the leadership of clan, town hall and chamber of commerce.

Community migration stories are often associated with pioneering leaders of Penang, since the role these leaders have played in shaping the settlement is a source of pride for their respective community groups. For example, Cauder Mohideen was a ship madoor (foreman) from South India who migrated to George Town in the settlement's early years. As Mohideen had become a successful merchant and a prominent member of the local Muslim community, Lieutenant-Governor George Leith appointed him the Captain of the South-Indian community, or the first Kapitan Keling, in 1801. He was also a member of the first Committee of Assessors, the precursor of George Town's municipal council.¹² Although the small Chuliar Mosque was marked on maps of George Town from 1798, the local Muslim community grew rapidly and within a few years its members approached Mohideen with a request to build a permanent mosque and larger burial ground. Mohideen was responsible for gaining permission from the British authorities and collecting subscriptions to fund the building effort for the Kapitan Keling Mosque, which was completed in 1803. Mohideen is thus

recognised as the mosque's founder. The Kapitan Keling Mosque is still a highly significant place of worship for the local Indian Muslim community.¹³

The impact of factors such as gender, class, clan and occupation was highly significant to the experiences of many people living and settling in George Town. For instance, from the 18th century, people of Chinese ethnicity could be Cantonese, Hokkien, Hakka or Teochew and Buddhist or Christian. They could also be male or female, rich merchants or poor labourers, new migrants or from established Straits-born families. Indian migrants were of various ethnicities, castes, religions and language groups. Some Indian migrants arrived as convicts, while others were merchants with vast properties.¹⁴

The stories of Chinese men and women who migrated to George Town in the 1880s illustrate the significance of gender and class on the experience of settlement. Yeap Chor Ee, for instance, was born in China in 1867 and migrated to Penang as a penniless 16-year-old. He worked as an itinerant barber until he could afford to start a small provisions shop in 1890. Together with a young merchant, Oei Tiong Ham, Chor Ee gained a monopoly on the region's sugar industry and his modest store became a successful and prominent merchant business, serving as a commodities importer, wholesaler, shipowner and financier. His

wealth increased after Chor Ee set up a bank using his own capital in 1918.¹⁵

By contrast, Chinese women and girls who migrated to Penang in the early 1880s often had a far less pleasant experience of settling in the colony and fewer opportunities once they had arrived. Those who had husbands or families already living in George Town were lucky. After being interviewed by an officer of the Chinese Protectorate when they disembarked in the town, the women and girls were allowed to join their family members. However, some of them were reluctant migrants. Their passage was paid for by syndicates affiliated with Chinese secret societies and, upon arrival in Penang, they were expected to work as prostitutes or child domestic workers. If a woman admitted to arriving in George Town as a prostitute, the Protector's officers would hold her on a prostitution bond before transferring her to the custody of a brothel keeper. Women who could not pay the bond might also be sold to a brothel in a regional town. Young girls from poor families who arrived as domestic servants were 'adopted' by a wealthier, sometimes related, family and made to work, usually without proper wages. It was the wealthy families' responsibility to eventually marry the girls off.¹⁶ These are just a few examples of how the experience of migrating to and settling and living in George Town was affected by factors such as class, gender and occupation.



THEME 1 - IDENTITY: GEORGE TOWN'S RICH CULTURAL FABRIC

INDICATIVE STORYLINES

- Journeys: personal and community stories about migrating to and from George Town
- Experiences of settlement and life in George Town and Penang, past and present and before and after European arrival
- Gender: experiences of men and women from various cultural backgrounds
- Class: experiences of people of all classes from various cultural backgrounds
- Occupational specialisation: the knowledge and skills held and learned by each of the cultural groups
- Connections to homeland.



THEME 1 - IDENTITY: GEORGE TOWN'S RICH CULTURAL FABRIC

SUB-THEME 1.2 – CULTURAL EXCHANGE

DESCRIPTION OF SUB-THEME

This sub-theme encourages members of George Town's different ethnic and cultural communities to consider the ways that they interacted with members of other cultures and groups and how this has shaped their identity in the 21st century. The sub-theme asks the question: how has each group's traditional cultural practices, daily lives, food, trades, dances, costumes, music and language been affected by living in such a vibrantly multiethnic city as George Town?

SUMMARY

*'This is the only place in Malaysia I'd have the freedom to do what I do, without an insistence of a high percentage of the home-grown. I'm a Muslim, but here I can put on a performance of Christian sacred music if I want to. It doesn't make me any less of a Muslim.'*¹⁷

Joe Sidek, 2013

George Town's many communities have lived together since migrant groups first began arriving on Penang Island in the late 18th century. The result of interactions between people of different ethnicities is a vital part of what makes George Town's

living multicultural heritage unique. Although many of George Town's residents have lived in distinctive ethnic neighbourhoods or enclaves since colonisation, the town's many cultures have also met and mingled with one another, either on the street, at home, in the market place, at social events, at entertainment centres and in other public spaces.

The blending of George Town's many cultures can be seen in aspects of life such as food, dress, music, entertainment, language, architecture, furnishings and festivals. This cultural exchange results from a culture of tolerance, which allows the many people of George Town to practice and celebrate their own traditions, languages and religions both privately and publicly. Today, members of different ethnic communities choose to participate in the rites and rituals of other groups. This is explored further in **sub-theme 1.3 - George Town's 'living cultural practices': the importance of intangible history**. While it is still possible to determine the origins of each tradition, the traditions have blended together over time as people have taken on their neighbours' cultures and customs.¹⁸

STORYLINE OVERVIEW

Cultural exchange has frequently occurred through the marriage of people from different ethnic groups. The population of early George Town was predominantly male

and, because of the shortage of women, it was common for men to marry outside their own cultural backgrounds. For instance, early Chinese settlers often took local women (particularly Siamese) or slave women (Batak, Balinese and orang asli) as wives. The children of these marriages adopted aspects of both parents' cultures.¹⁹

The unique cultural groups created in the Straits of Malacca as a result of intermarriage are key examples of the impact of cultural exchange on the multicultural heritage of both George Town and Melaka. The Baba-Nyonya or Peranakan people originally came from China, but mixed with the Malay people so readily that they became a distinct combination of both cultures. They developed their own language – Baba Nyonya Malay, a Creole language with a dialect related to Hokkien (Fujian). Baba-Nyonya women wore (and often continue to wear) the traditional Malay sarong kebaya, with beaded shoes and jewellery, while their children attended English schools.

The Jawi Peranakan were born on the Straits of Malacca to Malay women and South Indian Muslim men who arrived as traders, merchants and settlers from Malabar in the late 18th and early 19th centuries. Arab-Malays originally tended to define themselves as Arabs and chose to send their children to the Middle East to be educated and marry their daughters to Arabic men.

Yet, over time, the group began to identify more with the Malay culture.²⁰

People have also mixed together for trade and in the work place since George Town's earliest days. For example, Indian Muslim stevedores worked alongside Chinese dock workers at the port, while merchants bought and sold their wares to people of various ethnic backgrounds.

Cultural exchange has also involved power relationships. Wealthy households of all ethnic groups often had household help from members of their own ethnicity, but in some cases also hired servants from different ethnic groups who specialised in providing domestic labour. John Turnbull Thomson notes that the mansion of his European friend was served by an Indian staff in 1864.²¹ In the early 19th century British pioneers and Acehnese and Malay merchants had households of slaves imported from places such as 'Batta, the Balli, the interior of Borneo called Daya Ro and ... the island of Nias'.²² For most people, there has been ample opportunity to witness and even participate in the culture and traditions of others.²³

Diverse religions are also a significant feature of life in George Town. Thirty-seven places of worship, ranging from mosques to Indian and Chinese temples and Christian churches, are located within the Core and Buffer Zones



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of the city. This mix of practising religions co-existing side by side for over 200 years is particularly evident on Jalan Masjid Kapitan Keling. Communities sharing public spaces have developed understanding and respect for different cultural and religious traditions. They share in the celebrations as spectators and occasionally participate: the Chinese, for example, participate actively in Hindu rituals and festivals.

Food is another important marker of cultural exchange. Jawi Peranakan cuisine is an excellent example of this. The cultural exchange of Arab or Indian Muslims who married into Malay families created a fusion cuisine using a blend of local Malay herbs and spices from India and South-East Asia.²⁴ Some dishes served in George Town, such as the Indian-Muslim dish Nasi Kandar, are unique to Penang and also reflect the city's cultural diversity. Today, local people enjoy food from many different cuisines in restaurants and in the home.²⁵

Indicative storylines

- How the coexistence of people from a variety of faiths has made George Town an outstanding example of a harmonious multicultural community
- The impact cultural exchange has had on George Town's living heritage.
- How cross-cultural interactions created the unique cultures of the Straits of Malacca
- The story of the interactions between people from George Town's many different cultures, focusing on how and where people interact and symbolic and actual cultural exchanges



THEME 1 - IDENTITY: GEORGE TOWN'S RICH CULTURAL FABRIC

SUB-THEME 1.3 – GEORGE TOWN'S 'LIVING CULTURAL PRACTICES': THE IMPORTANCE OF INTANGIBLE HISTORY

DESCRIPTION OF SUB-THEME

This sub-theme provides an avenue to explore George Town's intangible heritage. Intangible heritage is a highly significant part of what makes George Town and Melaka unique World Heritage sites, since the two cities are among only a handful of places inscribed on the World Heritage list for both their living cultural practices and built heritage.

SUMMARY

George Town is living testimony to the multicultural heritage and tradition of Asia: a place where the greatest cultures and religions came together.²⁶ George Town's built and tangible heritage is greatly enriched by the celebrations and traditions of its culturally diverse population. The many different ethnic and religious groups who have migrated to George Town over a period of more than 200 years continue to live together in the city and practise their customs and traditions side-by-side. Wandering around George Town is a unique experience, as you observe people wearing

various forms of traditional costume mingling on the streets, shops selling wares from Malaysia, China, India and the Middle East, many different places of worship located close to each other and have your senses assailed by the aroma of foods from many different cuisines.

George Town's living traditions are expressed in many ways: through food, the arts (music, theatre, exhibitions, literature, opera, dance, performance and the visual arts), language, daily life, artisans' work and traditional trades. Religious practices, rituals and festivals are held within the local streets and public spaces throughout the year and particularly capture the town's vibrant ethnic mix:

In the daily life, the call of the Muezzin from mosques, the scent of joss sticks from the Chinese temples or the ringing of bells from the Indian temples, remind us that the multi-cultural heritage is very much alive in the historic cities of Melaka and George Town.²⁷

George Town's intangible, or living, heritage is both precious and fragile. It is the traditions and celebrations of culture that have been passed on and adapted from generation to generation that give the city and its people a unique sense of identity and continuity.²⁸

STORYLINE OVERVIEW

Major religious festivals are excellent examples of George Town's living cultural practices. Many festivals are recognised as public holidays to allow everyone to join the splendid celebrations. Religious processions are also held within the Core and Buffer zones, beginning at places of worship and sometimes ending outside the historic precincts.²⁹ *Maulud ar-Rasul* observes the birth of the Prophet Muhammad and is celebrated by a procession along the main streets, ending at a venue such as a mosque where well known *ulama* deliver speeches about Islam and the deeds of Muhammad. The three-day Hindu celebration of *Thaipusam* has become a major, and growing, event in Penang. The procession of the silver chariot carrying Lord Subramanium begins at Sri Mahamariamman, travels along Church and King Streets and ends on the Esplanade near Fort Cornwallis where a priest fires an arrow into the air to symbolise the killing of the demon. The colourful *chingay* procession, featuring towering flags, a flag dance and acrobatics, is held on the 14th day of Chinese New Year and is a popular spectacle.³⁰

The 15th and final day of Chinese New Year, *Chap Goh Meh*, is also still practised in George Town with prayers and offerings. Young unmarried women throw oranges into lakes or ponds on this day, hoping that

the man who picks up the orange will be their future husband.³¹ Some festivals are traditionally held within private homes, but 'open house' celebrations are also held, where people from outside the faith are invited to attend. These celebrations include the Muslim festival of *Hari Raya Puasa*, or *Aid al-Fitr*, which is held after *Ramadhan*, the Hindu festival *Deepavali* and Chinese New Year.³²

Food is another highly visible example of George Town's living cultural practices. Penang's street food is famous throughout Asia and a number of hawkers sell the same dish that their families have specialised in for generations. Markets also reflect living traditions. For instance, Chowratsa Market, where traders sell produce such as pickles and spices to South Indian Muslims, still serves the same purpose as it did when it was built in 1890.³³ Likewise, traditional cuisine continues to be cooked and eaten in family homes throughout George Town and Penang.

Of all forms of intangible heritage in George Town, the practice of traditional trades is perhaps the most in danger of extinction. The trades of joss stick makers, signboard engravers, Songkok (local Islamic headgear) manufacturers and fortune-tellers are all considered endangered. Other traditional trades still practised in George Town include Nyonya beaded shoe cobbling, garland making and lantern making. Many of these



THEME 1 - IDENTITY: GEORGE TOWN'S RICH CULTURAL FABRIC

trades have existed in George Town for around 200 years, but the skills required will be easily lost if they are not passed on to others.

INDICATIVE STORYLINES

- How traditional skills-based trades are a vital part of George Town's cultural fabric, and why they are in danger of vanishing
- Unique and endangered artisan skills still practised in George Town
- Arts (e.g. dance, music, theatre, visual arts) that are still practised
- How some major religious festivals are now events for people of all faiths to enjoy
- Rituals as reflections of George Town's religious diversity
- Procession routes through the city
- Food created in George Town as a result of cultural exchange.



THEME 2 - TRANSFORMATIONS

OVERVIEW

This theme relates directly to the following UNESCO statement of Outstanding Universal Value for George Town:

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

George Town and Melaka have a unique and colourful history that has been influenced by many cultures from both East and West. The Straits of Malacca have been governed by the Malay Sultanate, the Portuguese, the Dutch and the British before Malayan independence in 1957. Collectively, George Town and Melaka still retain tangible and intangible imprints of the rule of these many nations.³⁴

The Outstanding Universal Value quoted above emphasises that the heritage of George Town and Melaka is intertwined;

George Town's history must also be understood within the broader historical contexts of the Straits of Malacca settlements of Penang, Melaka and Singapore. In turn, this requires both an understanding of the global political and economic forces that influenced the region's development and an understanding of the intricate micro-history of the settlement.³⁵

As a port town of the Indian Ocean, George Town attracted merchants and workers from all over the world and, consequently, was fashioned by mercantile and cultural exchanges of the Malay, Chinese, Indian and European peoples.³⁶ Each day the lives of these inhabitants wove together, creating cultural traditions, pathways, customs, buildings and artefacts that today make up the town's rich tangible and intangible heritage.

This theme therefore looks at the many local, national and international factors that have shaped George Town. This theme also examines how George Town has created change for both itself and other nations.



THEME 2 - TRANSFORMATIONS

SUB-THEME 2.1 – PENANG IN THE REGION

DESCRIPTION OF SUB-THEME

This sub-theme positions Penang and George Town's histories within national and international contexts. It provides an opportunity to explore the role of George Town and how it changed as other settlements within the Straits of Malacca rose and fell. It also explores the city's international significance both as a gateway to modernity and a stopping point for people from all around the world.

SUMMARY

Nations and cities are usually subject to the impacts of global influences but, as a port town located between the East and the West, and with a unique mix of settlers from all over the world, George Town has particularly been influenced by and been an influence on international ideas, culture, politics and economics. The Straits of Malacca were part of an important trading route for ships travelling across the Indian Ocean even before the Portuguese seized Melaka in the early 16th century.³⁷ In 1786, Francis Light took possession of Penang on behalf of Britain and the East India Company. As Britain's first outpost in the Straits, Penang became a centre for trade in the region in

the early 19th century, but its status was soon eclipsed by Singapore, which was founded by the British in 1819. Penang's global importance continued due to the development of the tin and rubber industries in Malaya from the mid-19th century.³⁸ The island gained new significance in the second half of the 19th century, when its strategic importance as a port was renewed following the opening of the Suez Canal in 1869.

Waves of migrants from around the world arrived in Penang in the 19th century. This new influx had an interesting impact on Penang as it became a sanctuary for political and social reformers and an important centre for reform movements. Penang was also important as the regional centre for the Islamic Haj trade from the mid-19th century to the 1970s.

Since the 1970s, Penang's manufacturing industry has brought the state onto a global platform again, as international businesses, especially the electronics industries, have increasingly sought off-shore manufacturers and a qualified, yet inexpensive, labour force.³⁹ The state is also a popular tourist destination and continues to be visited by people of all nations.

As a UNESCO World Heritage Site, George Town has now been elevated onto the world stage and its significance is being recognised by not only locals and Malaysians, but also by people from all over the world.

STORYLINE OVERVIEW

The city and kingdom of Melaka is believed to have been founded on one of the narrowest points of the Straits of Malacca by Parameswara, a prince of Palembang, the capital of Srivijaya on Sumatera, in the late 14th or early 15th century. Due to its strategic position, the kingdom quickly evolved into a significant port. Even in this early era, Melaka was extremely ethnically diverse, with around 80 languages spoken and different ethnic communities living in their own neighbourhoods within the city.⁴⁰ The Portuguese took the kingdom in a violent campaign in 1511 and thus became a powerhouse in Europe. As one Portuguese man said, 'Whosoever holds Malacca, had his hands on the throat of Venice, for the goods that were transacted (there) had very high values in Europe'.⁴¹

The Straits of Malacca were a highly strategic location for the spice trade and trade with China. This attracted unwelcome attention for Melaka and the Portuguese colony often came under attack from Malay Sultanates, including the former Sultan of Melaka, then resident in Johor. The Dutch and British both sought a strategic settlement in the Straits of Malacca in the 17th century. It was the Dutch who attacked Melaka in 1641, after allying themselves with the Malays in Johor. The Portuguese surrendered after a five-month siege.⁴²

Britain's wish for a Straits Settlement was answered when the Sultan of Kedah (situated in the north of the Malay Peninsula) wrote to the East India Company's Governor of Madras requesting help defending his sultanate against the Siamese and his own rebellious relatives in 1771.⁴³ Four years later Francis Light, a British military officer, signed a treaty offering to help protect the Sultan against his foes in exchange for leasing Penang to the British as a trading base and providing trading concessions.⁴⁴ The East India Company endorsed the treaty and Light and a small group of men landed at George Town in 1786.

Within a decade, British control of the region was boosted. In the late 18th century, Napoleon invaded the Dutch Republic and its king sought the safety of England. Despite these events happening thousands of miles away, their impact was keenly felt in the Straits Settlements under European rule. The Dutch King was forced to handover Melaka and the nation's other 'possessions' in the East to the British for protection until the end of the war. Melaka became a British 'possession' in 1795-1818 as a result of this agreement.⁴⁵ The Dutch formally gave up Melaka in exchange for Bencoolen in 1824 as part of the Anglo-Dutch Treaty of London, which aimed to resolve conflict between the British and Dutch in the East.⁴⁶



THEME 2 - TRANSFORMATIONS

As Britain's first outpost in the Straits, Penang became a centre for trade in the region in the early 19th century. However, the British quickly discovered that its location did not fulfil the outcomes they desired: the port at George Town was not in the right location to serve trade with China because it was avoided by ships skirting the southern end of the Malayan Peninsula. Britain clearly needed a new colony in the region, but was yet to gain full control of Melaka and so its government founded Singapore under Stamford Raffles in 1819.⁴⁷ In 1826, the British unified Penang, Melaka and Singapore as the Fourth Presidency of India and made Penang the capital. Yet this elevation in status was short-lived. Although the state continued to operate as the headquarters of the Straits Settlements until 1855, Singapore had eclipsed Penang as the main trading post (where merchandise could be imported without paying import duties) as early as 1821 because of its importance to the new trade with China. Singapore also became the administrative and commercial capital of the region in 1832.⁴⁸ Fortunately, however, Penang's global importance continued due to the development of the tin and rubber industries in Malaya from the mid-19th century.⁴⁹

Penang gained new significance in the second half of the 19th century, when its strategic importance as a port was renewed following the opening of the Suez Canal in 1869. This resulted in the Straits of Malacca

becoming the main highway to the east and Penang the first port of call east of India. It also meant Penang became a crucial part of the international telegraph system.⁵⁰

In addition to this, waves of immigrants arrived as political upheaval occurred due to the British and Dutch policies of expansion in the region, in places such as Burma and Aceh. As a result, Penang became a sanctuary for political and social reformers and an important centre for reform movements. In the words of Dr Tan Liok Ee, 'Living on the same or neighbouring streets, supporters of Turkish nationalism, Acehnese independence, Arab religious reformers, Chinese nationalists and republicans could well have met and compared notes with each other'.⁵¹ Perhaps the best known of these is the Chinese revolutionary Sun Yat Sen, who was based in Penang in the early 20th century and became the first president of China and the 'father' of the Republic of China. Penang also became renowned in the region for its education system, with many families from broader Asia choosing to send their children to its schools.⁵²

Penang was also important as an Islamic hub in the region. Because of the state's location and the fact it had a major port, Penang had become a gathering place for the Haj by the mid-19th century. Muslim pilgrims travelling to Mecca would arrive in Penang from places in the Malay Archipelago such as the northern states of Kedah and Perak as well

Thailand, Sumatera and Patani.⁵³ The Malay Muslim quarter in modern day Acheen Street, which also had a significant Arab population, became the home of businesses serving the Haj trades. Pilgrims often stayed in Penang for a few days before their two or three week sea voyage, after which they would usually spend around six months in Mecca. This gave merchants an opportunity to sell pilgrims the many supplies they needed for their journeys. Haj businesses included ticketing agencies, brokers and stalls selling clothes and other provisions for the trip to Mecca. Two local men even offered their services tying up the pilgrims' wooden trunks, known as *peti* or *tong sahara*.⁵⁴ Acheen Street was crowded every year during the Haj season and many of the local homeowners offered accommodation to pilgrims. Haj sheikhs from Mecca travelled to Penang to do business in Acheen Street and lived there for most of the year. The sheikhs, often young men, would celebrate the end of the season when the pilgrims had sailed for Mecca by going on outings to Penang's cabaret shows and cinemas. Penang continued to be a centre of the Haj trade until aeroplane travel became more affordable in the 1970s.⁵⁵

Acheen Street also became a regional centre for Islamic reform and intellectual thought as a consequence of its diversity. Although the neighbourhood had been dominated by Arabic and Acehnese settlers since George Town and Penang were established, in the

mid-19th century Talu people arrived from Sumatra, along with Rawa publishers and Minangkabau merchants. This mix of people gave the Malay Muslim quarter a uniquely multicultural and intellectual flavour. These people and their children set up newspapers and publishing firms such as the leading Persama Press and became booksellers, high-profile journalists and religious leaders. From this, George Town evolved into the Malay centre of literature, publishing and printing.⁵⁶

INDICATIVE STORYLINES

- The evolution of the Straits Settlements of Melaka and George Town
- How and why George Town became part of the Straits Settlements
- Penang as a gateway of modernity for the surrounding region\
- Changing perceptions of Penang
- George Town as a stopping point for Muslims from the region on their way to Mecca
- Sun Yat Sen's presence in Penang, the role of the kongsis and his influence on Chinese politics.



THEME 2 - TRANSFORMATIONS

SUB-THEME 2.2 – POLITICAL CHANGE

DESCRIPTION OF SUB-THEME

Throughout its history, George Town has experienced significant political change. Penang was originally part of the Kedah Sultanate ruled by the British (1786-1957) and for a short time Japan (1941-45) and George Town, as the island's capital, has long been a hub for transformation and regeneration. This sub-theme explores the political forces that have affected and influenced George Town and Penang and provides an avenue for exploring stories about the events and people who were involved with and subject to these transformations.

SUMMARY

Before Penang became a British settlement and port, a number of local Malay fishing and farming communities lived in small villages on the island. In October 1786, Francis Light wrote 'The old inhabitants of the island amount to 58 persons of all ages and sexes; they live about four to five miles from us, near the hills, in a most delightful situation'.⁵⁷ The lives of these people changed significantly when the British formally took possession of the island in 1786. Captain Francis Light and 'a

hundred Bengal marines, thirty native lascars and fifteen European artillerymen and five officers' landed on the island in late July on behalf of the East India Company and named it after the Prince of Wales.⁵⁸ As a result of Light's recommendations, the East India Company intended Penang to be their base for entering the spice trade and trade with China, as well as a naval base for the British in Bengal.⁵⁹

The British and the immigrant communities set about transforming Penang into a thriving port city, part of the larger British commercial empire reliant on coal and based in a series of ports from Suez to Hong Kong. The British ruled George Town for more than 150 years and left a considerable impact on the city. Many of the developments and policies that the British brought to Penang can still be seen in modern-day George Town.

Another significant era of political change occurred during World War II. As a poorly-defended British colony in Asia, Penang was highly vulnerable to Japanese attack. In 1941 the Japanese Imperial Air Force conducted a series of bombing raids, which caused significant loss of life and damage to George Town's historic buildings.

The Japanese occupied Penang for the next three and a half years. Under their regime, the daily life of the local community changed dramatically. The Japanese interrogated and searched local people and forcibly removed

them from their homes, schools and public buildings. Many people, particularly those of Chinese ethnicity, were assaulted, tortured and killed. The city was further damaged by the Allied Forces as they sought to reclaim the territory. After the Japanese forces left in August 1945, the British formally took control of Penang and its residents went about the business of rebuilding their lives and homes.⁶⁰

The end of World War II was the catalyst of the end of colonial rule for Penang. The Malayan Union was proposed in 1946 and replaced by the Federation of Malay in 1948. Malaysia officially became independent in 1957. As with the other states of Malaysia, Penang had to face many issues as a result of the formation of a new national administration, including challenges to its ethnic identity, its status as a free port and changes to its both its government and education system.⁶¹

As a living, working city, George Town will continue to change as new governments come into power, political decisions are made and world events occur. However, because its tangible and intangible heritage has now been preserved, it will continue to retain a strong sense of identity and connection to its past.

STORYLINE OVERVIEW

The illegitimate son of a village girl from Suffolk, Francis Light served in the Royal Navy for several years before joining the merchant marine in India. By the time Light arrived in Penang he was well-travelled in the region and had a working knowledge of the Malay language. Light and the East India Company had signed a treaty entitling the British to lease Penang from the Sultan of Kedah in exchange for providing defence assistance and payment of \$30,000 to Kedah annually. Within two years, the Sultan realised the British had no intention of adhering to the requirements of the treaty and, in fact, had taken control of Penang.⁶²

The British shaped many key elements of Penang life that are still evident today. The British system of government is still the basis for the nation's political system and the English language, which they introduced, is the second most important language in Malaysia today.⁶³ The East India Company's policies played a major role in shaping the settlement's industrial and cultural diversity, which has had such a crucial and lasting impact on George Town's tangible and intangible heritage. Their policy of free trade and low tax encouraged people from all over the world to migrate to and trade in Penang, and produce crops for export including pepper, coffee, sugar and gambier. Through the port city came Christian missionaries who



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set up churches and schools. The Catholics came by way of Phuket and the La Salle Brothers set up St Xavier's Institution whilst the Sisters of St Muir established the Light Street Convent, the first English school for girls in the Far East. The colonial chaplain helped establish the Anglican St George's Church and, in 1816, the Reverend Hutchings set up the Penang Free School, the first English school for boys in Malaysia.

Throughout its rule of Penang, the East India Company made many changes to the settlement's administration. From 1786 to 1805, the Company administered Penang as a dependent outpost of its headquarters in Bengal, during which time the settlement was largely ignored. The East India Company raised the status of the colony into an Indian Presidency based upon a highly positive outlook about the potential of Penang to corner the China trade. In 1805, Philip Dundas arrived as the first Governor of Penang and began improvements to Fort Cornwallis with the aim of transforming it into a naval base, thus enhancing British military might during the Napoleonic Wars (1803-15). Although still administered by Bengal, a Committee of Assessors comprised of people from a variety of ethnic backgrounds was formed to determine rates and assist with the city's management. The committee was a predecessor of the George Town Municipal Council and a first in Malaysia.⁶⁴

The East India Company also allowed the different communities of George Town to administer their own affairs. Each community was led by a headman, known as a Kapitan. The Kapitans, however, were usually appointed by the British, who chose influential and well-known members of the community.⁶⁵ The British, having established treaties with the Malay Sultans in the Peninsular Mainland, considered the Malays as the original inhabitants. Although Penang was a crown colony, the British did not interfere in the cultural practice of its multiethnic inhabitants. This policy of non-interference also included religious practices and customs.

George Town's new migrant community was not only a subject but also an agent of political change and, at times, had a considerable, albeit reflexive, impact on its own circumstances. For instance, wealthy Arabic settler Tunku Syed Hussain, a relative of the Sultan of Aceh, was highly respected as a community leader by both the Malays and the British. In 1792, Syed successfully negotiated with Light for the local Acehnese community to be governed by Islamic Syariah law.⁶⁶ Another famous example of this policy of indirect rule was the Penang Riots (1867), where Malay rival Red Flag and White Flag secret societies joined with their Chinese counterparts the Hai San and Ghee Hin and fought in the streets of George Town to secure lucrative monopolies over opium, prostitution, gambling and

spirits. For ten days the town was under siege and the European volunteer police struggled to regain control.⁶⁷ This incident prompted the British to end the policy of indirect rule and form a British inspectorate of police to enforce laws in the colony.⁶⁸

INDICATIVE STORYLINES

- The establishment of Penang as a British 'possession'
- The role of Frances Light and the East India Company
- The role of Tunku Syed Hussain in George Town's establishment
- The impact of British Colonial rule on the local Malay people
- Penang under local rule
- The Penang riots and end of indirect rule
- Life under Japanese occupation during World War II
- How Penang changed under the formation of the Malayan nation-state.



THEME 2 - TRANSFORMATIONS

SUB-THEME 2.3 – A PORT TOWN AND TRADE HUB

DESCRIPTION OF SUB-THEME

This sub-theme focuses on George Town's transformation from a swampy 'frontier' town to a thriving port town and trade hub. It provides an opportunity to tell the many colourful stories associated with George Town's life as a port, ranging from Malaysia's maritime history to George Town's lavish and sometimes seedy social life. This sub-theme also provides an avenue for considering the impact that being a port had on the evolution of George Town and on the development of multiculturalism there.

SUMMARY

*'I remember it was once your opinion that a House on Puloo Pinang would be useful, it would be extremely so, because the Europe ships can easily stop, there is plenty of Wood, Water and Provisions and they may be supplied with Tin, Pepper, Betel-nut, Rattan, Bird's Nests, and the Macao ships will be glad to stop there, and all other vessels passing through the Streights [sic] may be as easily supplied as at Malacca.'*⁶⁹

Francis Light's letter to Jourdain, Sullivan and De Souza, 1771

The Straits of Malacca have long been known as a maritime trading region. Kedah Peak or Gunung Jerai is an important maritime marker as sailors enter the northern Straits of Malacca. At the bottom of the mountain is the Bujang Valley. Archaeological digs have revealed that this ancient port has had ties with Southern India for the export of iron ore since the 1st century CE. The Hindu-Buddhist kingdom of Kedah, the oldest Malay kingdom, later developed into an important trading centre. In the 12th century, the ruler of Kedah converted to Islam and the royal family is the oldest continuing Malay Sultanate in Southeast Asia.

Throughout that long history, Kedah's fortunes have waxed and waned. It was once part of the Srivijaya Empire and then conquered by the Cholas; it paid tribute to Siam until the 19th century. Srivijaya's rulers had a lasting impact on trade in the region. They encouraged chiefs from interior settlements to supply metals, minerals and agricultural goods for exchange with products from China and India. Malay traders would collect goods from the settlements and transport them to the port. These trade networks continued under the Melakan sultanate and continued to exist in the Straits until the end of the 19th century.⁷⁰

George Town became a major port in East and Southeast Asia soon after the British established the town. As an *entrepot*,⁷¹ George Town was an attractive place for

many merchants to trade their wares. People rapidly came from all over the world to take advantage of the opportunities and work that a growing port could provide. Within a short time, this created the unique cultural tapestry that makes George Town so special today.

The port's first major trade commodities were pepper and textiles.⁷² Within the first two decades of settlement, the high demand for pepper in Britain had motivated the East India Company to order the clearing of the vegetated hinterland to make way for plantations. Pepper was Penang's major export: by 1805, the burgeoning town had produced 2,000 tons of the spice.⁷³ Since there were few exportable natural resources in Penang, the Port of George Town also began importing goods from other nations and exporting them elsewhere.⁷⁴ Eventually, nutmeg grown on the island became another significant exportable item. In fact, in the 1840s, TJ Newbold recorded that 'Pinang itself ... produces nutmegs nearly sufficient for the consumption of Great Britain'.⁷⁵

Trade with China was the most profitable venture in the region. The ships that passed through the Malacca Straits on their way to China carried predominantly tea, as well as silk and ceramics. Ships travelling in the opposite direction transported opium, silver and a variety of other items that interested the Chinese. However, Penang's location

was not as suitable for this trade network as the British had hoped and by the 1820s Singapore had seized its position as the strategic port for the British-Chinese trade.⁷⁶ Penang became a significant port once more when the Suez Canal was built in 1869 and it went through a period of rapid expansion in the late 19th and early 20th centuries.

Being a port town has had a major and lasting impact on George Town. The influx of early settlers made the townscape grow and change, and many new arrivals were able to become prosperous thanks to the availability of work, cheap land and lack of import and export duties. The mixed ethnicities of the settlers created a vibrant atmosphere and unique cultural blend, which today is evident in George Town's architecture and living cultural practices.

STORYLINE OVERVIEW

Opium was a serious trade commodity in George Town and a product that generated significant wealth. The drug was imported to Penang and exported to unspecified 'surrounding areas'.⁷⁷ Opium made up nearly 55 per cent of Penang's exports in 1792, and, between 1790 and 1793, Malay traders exported around 105 to 483 crates of the drug to neighbouring settlements.⁷⁸



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Opium was a major source of revenue for the East India Company, which eradicated the drug's cultivation by other parties within its territories in 1797. After the collapse of the East India Company in 1858, the British turned the sale of the product into a government monopoly and continued restricting its cultivation and importation into the Straits Settlements.

Opium provided the administration of George Town with a healthy income until World War II.⁷⁹ In 1929, it was estimated that the opium trade in and out of the port was worth around 78,000,000 Swiss Francs—about one-third of George Town's total revenue.⁸⁰ Yet the effects of opium were catastrophic for many people: an estimated 150,000 residents of George Town were addicted to the drug in the 1930s.⁸¹ An Indian doctor who worked during the 1930s on Palau Jerejak, the leper island near Penang, described the effects of opium on his patients:

'... among smokers and eaters, there is a gradual weakening of the body and ultimate ruin of the digestive system through chronic constipation; sexual debility and extreme emaciation follow. Addicts do not eat sufficient food owing to lack of appetite. After the digestive system has been seriously impaired, the smoker's physical decline is steady. The mental effects are a lethargic state of mind, lowering of the mental processes, gradual loss of will power, neglect

*of work, subjection of every interest to craving.'*⁸²

Opium dens controlled by Chinese secret societies were commonplace in the 19th century. In spite of their seedy and sometime violent reputation, however, the tax on the drug was the British government's main source of income and there was no incentive to close them.⁸³

In George Town's early years, the majority of ships that entered the port were English, followed by Asian and European traders, with most ships coming from other settlements within the Straits of Malacca. In 1786, 85 ships and *prahus*⁸⁴ entered the port, but in 1802 this figure had risen to 3,569.⁸⁵

The port expanded significantly in the late 19th and early 20th centuries. In 1883, British authorities began a massive land reclamation scheme, which eventually resulted in the sea front from the present-day Swettenham Pier to the Prangin River being filled in. Named Weld Quay, the new land quickly became the location of several jetties, ghauts, piers and wharves.⁸⁶

Ghauts are wooden or stone jetties that are built as an extension of a street, linking the street to the waterfront. Each of the major communities within George Town had its own ghaut to provide access to the sea.⁸⁷ A number of offices and godowns were also built on the new waterfront in this era.⁸⁸

As the port grew, so too did the number of allied businesses operating in George Town. Although George Town's port was unable to function as a shipbuilding yard, the trades required to mend and repair damaged merchant vessels created an abundance of jobs and helped maintain a thriving shipping industry.⁸⁹ The port also provided work for shipping agents, merchants and port workers who loaded and unloaded cargo from the ships. As more people arrived, better port facilities, more shops, restaurants, places of worship and meeting places, together with essential services such as transport and schools, were needed. This growth provided employment and prompted further modernisation of the settlement.⁹⁰

The burgeoning port created wealth and prosperity for George Town as a whole as well as for individual merchants and businessmen. Francis Light encouraged European merchants and members of the East India Company to invest in land and property throughout George Town, making a number of them considerably rich.⁹¹ Europeans owned over three-quarters of the desirable land in George Town by 1806. Many celebrated their wealth by building fine properties along Northam Road, the scenic suburb that would also become known as 'Millionaire's Row' or 'European Road' by the local Chinese. Most of the houses or mansions built along this road were very

grand, with many elegantly detailed rooms, luscious gardens, circular driveways, and exquisite views. An account of one such residence was written by John Turnbull Thompson in 1841:

*The house belongs to a merchant and planter. It is situated within the precincts of Penang. It is a pillared and verandahed mansion, with ground and upper floor. Green venetians close in the upper rooms, which admit or close out the shifting breezes, at pleasure. A large redtiled roof of rigidly plain features covers the whole. Various fruit trees are planted in the enclosure or compound, clean gravel roads lead up to the portico, under which the visitor arrives. The front of the house commands a view of the esplanade, the fort, and the harbour.*⁹²

A number of Arabic, Asian and Malay merchants also found wealth and prosperity in the early days of George Town. Arab-Malayan Tunku Syed Hussain and Malayan Nakhuda Kechil were two such merchants who became powerful members of the local community.⁹³ Towards the end of the 19th century, a number of Chinese merchants and businessmen also built beautiful mansions to reflect their growing success. Most of these properties were built on the European sides of Chinese districts.⁹⁴ Leith Street was a popular location and was soon dubbed 'Hakka Millionaire's Row'. These mansions were beautifully furnished with



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Czechoslovakian chandeliers, expensive Victorian furniture and cupboards filled with crockery and other fine goods.

The Khaw brothers from South Thailand lived in a number of residences known as Chakrabong House, Asdang House, Hardwicke and Brook Lodge during the early 20th century.⁹⁵ Successful businessman Cheong Fatt Tze began building his mansion at 14 Leith Street in the early 1890s. The residence took seven years to complete and is now known as the 'Blue Mansion'. It is a building that not only reflects traditional Chinese designs, but also features beautiful embellishments of Art Nouveau styles.⁹⁶

Like most port towns, George Town had a vibrant social life, made even more so by the presence of many different cultures. As Lieutenant-Governor Sir George Leith wrote in 1804, 'There is not, probably, any part of the world where, in so small a space so many different people are assembled together, or so great a variety of languages spoken'.⁹⁷ The ethnic communities of the port were close-knit and usually chose to socialise with their own. Wealthy Europeans held many lavish parties and receptions, while Chinese settlers often gathered at kongsis, clubs and friendly societies.⁹⁸ The Town Hall on the Esplanade acted as an assembly hall, ballroom and library for the Europeans from 1883. Many other social buildings were destroyed during World War II, including the Sports Club for cricketers, the Recreation Club

for Eurasians, and two cast-iron pavilions where bands played.

Although a rarity, occasionally members of all ethnic groups would attend a social event together. For instance, sometimes a European planter would invite people from the various communities to a party. To cater for their different tastes and faiths, he would make sure different cuisines were provided and the food was prepared according to his guests' dietary requirements and religious beliefs. However, most cross-cultural interactions happened as people went about their daily lives and transacted business. The market, the port and the commercial areas were all places within George Town where cultures collided.⁹⁹

INDICATIVE STORYLINES

- The rise and fall of the Port of George Town
- The commodities imported and exported to and from George Town and the impact of the East India Company's free trade policy
- The trades of the port, including stories about port workers, sailors and prostitutes
- George Town's evolution from a swampy frontier to a bustling city
- How the port created wealth in George Town

- The social life of the port town

- Malaysia's maritime history.



THEME 2 - TRANSFORMATIONS

SUB-THEME 2.4 - COMMERCE

DESCRIPTION OF SUB-THEME

Although Penang's economy has centred on its status as a port town, many other factors have contributed to the rise and fall of its commercial life. This sub-theme provides insight into how commercial enterprises such as agriculture, mining and industry have aided George Town's transformation from a frontier town to a prosperous city. It also provides an opportunity to explore Penang's role in the commercial development of Malaysia.

SUMMARY

Early commercial enterprise in George Town focussed on the import and export trades and the production of spices. When the British began their settlement in 1786, the area was covered with thick jungle vegetation and swampy land. Francis Light practised a liberal land policy, giving out freehold leases on the proviso that land would be cleared for commercial purposes. This soon left George Town and parts of Penang with a landscape of bare hills dotted with plantations and farms.

By the early 19th century, George Town was renowned for its spices, particularly nutmeg,

mace, clove and pepper, which it exported to Britain. However, the 1850s saw the decline of the cultivation of spices in Penang when an influx of insects destroyed most of the clove and nutmeg plantations, ruining many decades worth of agriculture.¹⁰⁰ George Town nevertheless continued to receive a healthy income from the imports and exports of other commodities, such as rubber and tin. Although the Great Depression of the 1930s caused a decline in George Town's rubber and tin exports,¹⁰¹ both industries were able to recover and the production of natural rubber still contributes to the economy today.¹⁰²

Penang's economy suffered during the 1950s and 1960s as the state's traditional trading partners, Thailand, Burma and Indonesia, established their own ports. By 1969, 15 per cent of Penang's residents were unemployed and its GDP stood below the national average. Penang's fortunes changed after the state gained a new Chief Minister, Lim Chon Eu, in 1969, and he established Penang as a manufacturing centre. This change was well-timed as it coincided with international electronics companies increasingly seeking cheaper off-shore manufacturing facilities. The influx of new industry helped the state become prosperous once more.¹⁰³

Today, tourism also stimulates the economy of Penang, with the town's UNESCO World Heritage listing in 2008 contributing to the increase in visitation to George Town.¹⁰⁴ It

is estimated that around 2,000,000 people fly into Penang every year, with almost half of them international visitors.¹⁰⁵ These tourists mostly arrive from Europe, Australia, Thailand and other parts of Malaysia.¹⁰⁶

George Town provides visitors with around 59 accommodation businesses. Figures show that over 50 per cent of hotel guests who stay in George Town are visitors from other areas of Malaysia, which indicates that George Town has a strong domestic tourism industry.¹⁰⁷ Apart from the extensive list of leisure activities available in Penang, George Town offers tourists a rare cultural experience.¹⁰⁸ Research results indicate that most tourists decide to visit George Town for the sightseeing attractions, to experience the local foods, and to visit its heritage sites, of which the town has an abundance.¹⁰⁹

STORYLINE OVERVIEW

Soon after George Town's settlement, Dr Roxburgh, an East India Company botanist, noted that Penang provided 'the most eligible spot of all EIC possessions for the cultivation of nut-meg and clove trees'.¹¹⁰ At Ayer Hitam, the East India Company maintained a 130-acre plantation of spice trees, although this was sold in 1805. Individual entrepreneurs such as James Scott and David Brown also cultivated large plantations of cloves, cinnamon, nutmeg and pepper and grand estates were built on many

plantations, some including cottage gardens where fruit and vegetables were grown. In comparison to the slower growth of other spice plants, pepper was able to provide an income within five years of being planted. This factor contributed to pepper becoming one of George Town's most lucrative exports, with over 2,000 tons of the spice produced by 1805.

At the beginning of the 1820s there were around 30 plantations on Penang that continued to provide George Town with regular quantities of exportable goods. The spice trade with Britain was still a profitable business in 1836, with 114,200 Spanish dollars being paid for the export of pepper, mace, clove and nutmeg from George Town.

In the earlier years, most of the tin exported from George Town went to the trading ports of India and China, but the high demand for 'Straits tin' in Britain during the 1860s encouraged merchants to further expand their resources in the Malay Peninsula.¹¹¹ The Europeans in George Town required a significant amount of the metal for trading with the Chinese in exchange for tea. However, the Dutch had a monopoly on the tin trade in the Straits of Malacca and restricted the import of tin into George Town. The trade in George Town would have collapsed without Malay traders importing tin from the Straits Settlements and merchants smuggling the metal in and



THEME 2 - TRANSFORMATIONS

out of the city: it is estimated that between 1789 and 1792 tin exports made up 12.29 % of the Malay traders' activities,¹¹² and continued to be one of the main products exported out of George Town between 1809 and 1818.¹¹³ Almost all of the tinstone that was mined in the Malay States was smelted in Penang and the Eastern Smelting Company was one of the largest smelting enterprises in the world during the early 20th century.¹¹⁴ Production of tin in the Malay Peninsula peaked between 1893 and 1940, aided primarily by the port at George Town. During the mid 20th century, Malaysian tin contributed to around 41 % of the international tin market, before finally going into decline in the 1980s.¹¹⁵

Along with the profits from tin mining and the spice trade, the rubber industry created another stimulus for George Town's economy. Henry Wickham introduced the *Hevea brasiliensis*, or rubber plant, to Malaya from the Amazon in 1896.¹¹⁶ Grown in Penang, Province Wellesley, Perak and Melaka,¹¹⁷ the rubber plantations in British Malaya made up a total of circa 3 million acres of land by 1930.¹¹⁸ 'Blankets' of rubber would be brought into George Town to be exported across the world.¹¹⁹

With the wealth commercial trade brought to George Town, it is perhaps not surprising that the city is also significant for being the site of the oldest banking institution in Malaysia. George Town was for many decades a place

of prosperity and growth, but the banking industry did not begin there until the late 1800s.¹²⁰ Before this, George Town's financial transactions were managed by the European trading companies of the region.¹²¹

The Chartered Bank of India, Australia and China was founded in 1875.¹²² The bank carried out financial transactions, exchanges and overdrafts, with many other banking corporations soon following suit.¹²³ HSBC opened an office on Downing Street in 1885, during its process of global expansion.¹²⁴ Seeing potential in the region, the Royal Bank of Scotland also founded a branch in George Town three years later in 1888.¹²⁵ Branches of these original banks can still be found in George Town today, reminding us of the time when the city was the heart of finance in Malaysia.¹²⁶

INDICATIVE STORYLINES

- The rise and fall of the tin mining industry
- The development of commercial agriculture
- George Town as the site of the first banks in Malaysia
- The establishment of the rubber industry.



THEME 2 - TRANSFORMATIONS

SUB-THEME 2.5 – LEARNING AND EDUCATION

DESCRIPTION OF SUB-THEME

This sub-theme recognises George Town's regional importance in learning, education and intellectualism. It provides a forum for telling stories about the development of the city's ground-breaking schools and newspapers and reflecting on how this environment contributed to George Town becoming a haven for intellectuals and reformers.

SUMMARY

From the early 19th until well into the 20th century, George Town gained a reputation for high standards of education and intellectual endeavour. Many schools in George Town promoted cultural acceptance, offering education to students of many different ethnic backgrounds. Through the diverse local community's attitudes toward learning and knowledge, George Town also acted from time to time as a haven for reformers and revolutionaries and played a vital role in the development of the region's media industry.¹²⁷

Significantly, the first newspaper to be printed within Southeast Asia was George

Town's *Government Gazette* in February 1806. Chinese and Malay newspapers also began to emerge in George Town in the 19th century. The Tamil newspaper *Olaga Naisan* was first published in George Town in 1887, followed by a number of Chinese newspapers in the 1880s.¹²⁸

With George Town's increase in population, demand soon grew for educational institutions to cater for the needs of the large number of children living in the area. Throughout the 19th century, a number of educational establishments opened. George Town quickly became a regional leader in education and many of these schools were attended by students from other Malaysian states as well as Thailand and Indonesia.¹²⁹

George Town's vibrant mix of people and its reputation as an educational centre also saw the city become a haven for many intellectuals, social reformers and revolutionaries. On the streets of George Town, known supporters of Acehnese independence, Chinese nationalism, Turkish nationalism, and Arab religious reforms all enjoyed freedom of thought.

George Town's diverse schools, newspapers and intellectual thought developed due to its multicultural society and the entrepreneurial spirit that its many migrants brought to the settlement. The city has undeniably been the site of many remarkable developments in learning and intellectual thought that

have not only had a local impact, but also an impact on Malaysia, Asia and the rest of the world.

STORYLINE OVERVIEW

The first newspaper to be printed within Southeast Asia was in George Town in February 1806. During the 20 years before the publication of the *Government Gazette* news and events throughout George Town spread via personal letters or word of mouth. The *Gazette* therefore provided a new way to communicate news, ideas and administrative commands. The newspaper's name was altered to the *Prince of Wales Island Gazette* in October 1807 and an edition was published every Saturday morning. The paper contained many advertisements including auction information for ships, sales of food products, ticket sales for plays and concerts and information regarding business partnerships. The *Gazette* also reported on the arrivals and departures of ships and news from Europe and other areas around the globe. At first, the newspaper would have been aimed at people who contributed to the founding of George Town, such as members of the East India Company, the British Military and European traders on the port.

By the 1820s, however, the publication began to advertise some of its content in Jawi as well as English, in an attempt to reach other audiences in George Town.

Due to financial losses, the *Prince of Wales Government Gazette* ceased any further publication in 1827. In the same year *The Penang Register and Miscellany* newspaper began publication, but closed down just one year later after giving way to censorship pressures from the East India Company.

A revival of George Town's media industry occurred in 1838, with the publication of the *Penang Gazette and Straits Chronicle*. This newspaper proved to be a success, remaining in business until 1968.¹³⁰ Chinese and Malay newspapers also began to emerge in George Town. The Tamil newspaper *Olaga Naisan* was first published in George Town in 1887, followed by a number of Chinese newspapers in the 1880s.¹³¹ English journalist George Bilainkin noted his experience with a Chinese newspaper in 1930s George Town:

There is usually a great deal of comment in Chinese newspapers and, after the government of Malaya had issued a ban against the existence of the Kuomintang, the Chinese Nationalist Party, in Malaya, the Chinese papers led a minor crusade. The government acting through the Chinese Protectorate Office, where the Chinese scholars are employed, promptly suppressed the papers one by one, until, I think, there was not a single Chinese newspaper left. There may have been one exception – the Sin Poe. The suspensions were of brief duration.¹³²



THEME 2 - TRANSFORMATIONS

The *Penang Sin Poe* which infamously supported Qing Dynasty in China, was established in George Town in 1895. The owner of the publication, the Criterion Press, also printed *The Straits Echo*, which claimed to be the 'People's Paper'.

Many British businessmen and diplomats initially opted to send their children to schools in England, while others educated their children closer to George Town: the Classical School in Calcutta, India, was a popular choice for European families. 'Small schools' began to emerge in George Town itself at the beginning of the 19th century. These schools only catered for small groups of European children, with nothing available to the children of other cultural groups. On 17 February 1816, an article was published in the *Prince of Wales Island Government Gazette*, expressing the residents' desire for the establishment of an official educational institution in George Town.¹³³

*... the school may be open to the reception of all children of the island, of every description, whose parents are willing to submit them to the rules of the institution.*¹³⁴

Throughout the 19th century, a number of educational establishments were opened, adding to George Town's reputation as a regional leader in education.¹³⁵ The Penang Free School was opened in 1816 and was the first of its kind in Penang.¹³⁶ Today,

an original wing of the school is used by the Penang State Museum, preserving an important part of George Town's history. Hutchings School opened in George Town in 1821, followed by the Convent school of the Holy Infant Jesus and St Xavier in 1852. St George's Girls School was established in 1885, as well as an Anglo-Chinese school for boys in 1891 and an Anglo-Chinese school for girls the following year.¹³⁷

On the Island of Penang and within George Town, two types of education were available for residents. English-medium schools followed a European-based syllabus, whereas vernacular schools mainly conducted lessons in Malay, Chinese or Tamil.¹³⁸ Despite many of the more prominent schools in George Town offering education to children of varied cultural backgrounds, many ethnic groups set up their own institutions.¹³⁹ Indian Muslims opened religious schools for their children in the early 19th century, while many Malays were educated in the Gelugor Malay School from 1826 onwards. Chinese private schools, known as 'sishu', are also said to have functioned in the early 19th century before being replaced by public schools from 1888.¹⁴⁰ Islamic education also proved to be popular in George Town with the *Madrasatul Mashoor Al-Islamiyah* uniting many Muslim children of Malay, Indian and Arabic families through religion.¹⁴¹

The Chinese schools of George Town became a focus for many Chinese philanthropists.

These philanthropists were usually wealthy Chinese merchants and businessmen who spent fortunes on establishing and further developing many Chinese schools. One example is the Chung Hwa School, established in 1904 and famously revolutionary for its time. The entire school syllabus was taught in Mandarin with the aim of finding a 'common dialect' among the Chinese population of George Town. This school helped to unify the different Chinese language and cultural groups, such as the Hakkas, Hokkiens, Cantonese and Teochews.¹⁴²

With this diversity in learning came a diverse group of teachers who travelled from all around the globe to work in George Town's renowned schools.¹⁴³ In 1932, British journalist George Bilainkin provided insight into the cultural diversity of George Town's classrooms following his visit to St George's Girls' School:

*In one room we saw a London woman. In the next classroom we met an Australian who married a man with a remarkable knowledge of the religions of the world. Elsewhere there was an Eurasian, looking like a Cochran beauty in 'This Year of Grace'. In yet another of the many airy classrooms, in which happily there was much light, we were introduced to an Indian teacher. The staff were as diverse in colour, race and origin as the children.*¹⁴⁴

The education system in Penang and George Town changed significantly after Malayan independence in 1957. To build a united nation, the 1961 *Education Act* required all secondary schools to use the national language Bahasa Malaysia as a medium of instruction. English would be a second language. However, private schools would continue to teach in English, Mandarin or Tamil. George Town's missionary, Malay, Arabic, Chinese and Tamil schools came under a single national education system. The issue of a teaching language has had a contentious evolution, but represents a necessary challenge as Malaysia evolves a national culture. However, until the 1980s, George Town's schools trained a number of students from other Malaysian states as well as Thailand and Indonesia. These people have all come to Penang for its schools.

The emphasis on educational excellence in Penang and the other Straits Settlements can also be seen through the establishment of the Queen's scholarship program by Sir Cecil Clementi Smith, Governor of the Straits Settlements, in 1885. Under the program, promising students received \$5,100 per annum to complete their education in England. The program has been known as the President's Scholarship since 1966 and still runs today.¹⁴⁵ A large number of Queen's scholars have been from Penang.

George Town's schools have produced a



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number of prominent individuals such as Tunku Abdul Rahman (Malaysia's first Prime Minister, educated at Penang Free School), Tengku Ahmad Rithaudeen (Malaysia's Foreign Minister, educated at Penang Free School), Dr Wu Lien Teh (the first Cambridge-trained Chinese medical doctor and winner of the Nobel Prize for Medicine, educated at Penang Free School) and Dato' Ng Poh Tip (Malaysia's first Group Chief Editor of *The Star*, the biggest English daily newspaper, educated at Convent Light School).¹⁴⁶

In 1927, Rabindranath Tagore, Asia's first Nobel Laureate, laid the foundation stone at Hu Yew Seah, an educational institution set up by the Straits Chinese to encourage a greater understanding of Chinese culture and heritage. The 20th century saw the emergence of a push for Islamic reform against Malay backwardness. Even royalty found political sanctuary in George Town with the Sultan of Kedah fleeing from Siamese oppression. For the years in which he was in exile, he was able to organise other refugees from Kedah and plan his revolts against Siam.¹⁴⁷

Chinese nationalist Sun Yat Sen lived in Penang for more than four months in 1910 while he planned the Huanghuagang uprising from his base in Armenian Street. He was also instrumental in influencing the development of Penang's media industry. To counteract the *Sin Poe's* writings, Sun Yat Sen introduced the *Kwong Wah Yit Poh* Chinese newspaper in 1910.¹⁴⁸ A number of sites in George Town are linked to this famous revolutionary.¹⁴⁹

INDICATIVE STORYLINES

- Penang as an educational centre for the region
- The development of the modern press in George Town
- Penang as a haven for political and religious reformers.



THEME 3 - CONNECTIONS THROUGH PLACE

OVERVIEW

This theme relates directly to the following UNESCO statement of Outstanding Universal Value for George Town:

Criterion iv: Melaka and George Town reflect a mixture of influence which have created a unique, architecture and townscape without parallel anywhere in East and South Asia. In particular, they demonstrate an exceptional range of shophouses and townhouses. These buildings show many different types and stages of development of the building type, some originating in the Dutch or Portuguese periods.¹⁵⁰

At the heart of this Outstanding Universal Value is the concept that George Town's architecture and townscape embodies the city's multicultural community, past and present. The buildings, public spaces and streets all tell stories about how people have lived their lives within the town for over 200 years.

This theme, then, celebrates the unique local architecture and how the townscape has evolved. It is also an avenue for exploring what George Town's tangible heritage says about the cultures and daily lives of its diverse population. This theme also provides an opportunity for local people and communities to share their own stories

about George Town and the places within it and to celebrate their pride and attachment to the place. These qualities are not only interesting and important concepts in their own right, but have also prompted many local restoration and preservation efforts.



THEME 3 - CONNECTIONS THROUGH PLACE

SUB-THEME 3.1 – GEORGE TOWN’S MIX OF ARCHITECTURAL INFLUENCES

DESCRIPTION OF SUB-THEME

This sub-theme recognises the architectural significance of George Town in its own right. It shows how the architecture of most heritage buildings in the UNESCO World Heritage-listed core and buffer zones evolved through the interactions of people and ideas from the Malay Archipelago, India, China and Europe and therefore how multicultural interactions form the context for understanding and interpreting the built form at George Town.

SUMMARY

Walking along the streets of George Town today, one can easily imagine what the city was like at the height of its status as a port and trading hub. George Town has retained the incredible variety of residential, commercial, government and religious buildings that were constructed during the 18th, 19th and early 20th centuries. These buildings range from traditional Malay houses, shophouses, townhouses and clan jetties to colonial buildings, churches, mosques, Chinese temples and Hindu temples. While change has occurred over

time as the needs of the busy, working and growing city evolved, many of George Town’s heritage buildings are intact.¹⁵¹ For the most part, although buildings have been adapted or extended, the work has been undertaken in a manner sympathetic to the original design.¹⁵²

Since 2008 the UNESCO World Heritage listing has helped preserve the city’s built form. Today, George Town’s remarkable architecture is being preserved by the many restoration projects occurring throughout the city.

STORYLINE OVERVIEW

The Malay bungalow was the first type of building in Penang.¹⁵³ Because its elevated style suited the swampy conditions of the colony perfectly, the bungalow design was quickly adopted by the urban Malays, Europeans and the suburban elite for their homes. In 1805, J Johnson recorded:

‘The lowlands of Penang being liable to inundation in the rainy season, the houses of the Europeans are all elevated from the ground, eight of ten feet, or arches or pillars. They seldom consist of more than one floor, are built of wood and thatched over with leaves of trees, &c., the roofs resembling those of cottages in England, having the eaves projecting over the verandahs in order to throw off the rain into the areas. They are all detached from each other, and

surrounded with gardens, and trees of various kinds, that defend them a great degree from the sun.’¹⁵⁴

The style of the bungalow evolved over time, according to the architectural styles of the day, the owner’s wealth and preferences and the skills of the local builders and artisans. For example, Late Straits Eclectic Bungalows such as the Syed Alatas Mansion are far more decorative than the original Early Penang style, illustrating how masons and plasterers had increased in proficiency. Fires destroyed most of George Town’s original wooden and attap buildings in the 18th and 19th centuries and the Early Penang style of bungalow is today a rarity, with those on Acheen Street the only survivors. Art Deco design was introduced to Penang through cinemas and car showrooms from the 1920s and 1930s and was integrated into the form and decoration of the bungalow. The blend of Art Deco and Straits Eclectic design featured in a number of local bungalows and shophouses is found only in this region.¹⁵⁵

Many buildings clearly reflect the impact of multiculturalism on George Town’s architecture, through the techniques used, the construction materials and the buildings’ architectural symbolism. For example, the plan of the Cheah Kongsî Temple merges the layout of a Chinese courtyard with an Anglo-Indian bungalow. Heavily hand-hewn timbers indicate that Indian construction methods

were used in the Temple hall. The site also demonstrates European influences through the British lion heads adorning the temple, the Art Nouveau balustrades, the cast iron columns and the tessellated and majolica tiles used in the Administration building.¹⁵⁶ Similar examples of the combination of ethnic influences can be found all over the city.

According to the UNESCO World Heritage listing, George Town and Melaka’s shophouses are the most remarkable aspect of the cities’ architectural heritage. There are over 2,000 shophouses between the two cities within the core and buffer zones. The shophouse style developed in the Straits Settlements was influenced by Chinese, Malay and Western traditions. As with the bungalow, the design of the shophouses progressively evolved as the many cultures of George Town interacted and as builders responded to the availability of materials and skills and adapted styles to suit the local climate. Over time, elaborate shophouse facades came to feature an often eclectic mix of Malay, Chinese and Western motifs. Today, most of these buildings are still being used for their original purpose with the ground floor used for commercial purposes and the top floor as a residence.¹⁵⁷



THEME 3 - CONNECTIONS THROUGH PLACE

INDICATIVE STORYLINES

- The unique blend of architectural styles in George Town, especially in buildings that have elements from several different cultures
- The development of the Straits of Malacca's unique range of exceptional shophouses
- The symbolism present in George Town's architecture, such as in the religious buildings, and how to read it
- The stories of individual buildings and how these have changed over time.



THEME 3 - CONNECTIONS THROUGH PLACE

SUB-THEME 3.2 – THE TOWNSCAPE OF GEORGE TOWN

DESCRIPTION OF SUB-THEME

According to the UNESCO World Heritage listing, the architectural and cultural townscapes of George Town and Melaka are without parallel anywhere in East and Southeast Asia. This sub-theme provides opportunities to tell stories about George Town's townscape and streetscape and their significant features. It also explores how the townscape has changed over time. Finally, this sub-theme provides an avenue for investigating how the local townscape reflects George Town's multicultural community and how people live, and have lived, in the city.

OVERVIEW

*The town is one of the neatest in India; the streets wide, straight and at right angles; the buildings are respectable and the Chinese shopkeepers (who are the principal tradesmen) lay out their "godowns" tastefully. The roads are amongst the finest in India, the beauty enhanced by the strength and luxuriance of the vegetation.*¹⁵⁸

Robert Montgomery Matins, 1844

George Town's built heritage is significant

not only because of its individual buildings, but also for its townscape: the 'ensemble of buildings and streetscape elements, and the way they are clustered and oriented to form the historic urban fabric of the city'.¹⁵⁹ This includes the city's vistas, enclaves and streetscapes. Local landmarks such as church towers and the minarets of the Kapitan Keling and Acheen Street Mosques, the pitched-roof terracotta roofscape, compounds, enclaves, boundary walls, pathways and drains are particularly significant contributors to George Town's unique streetscapes. Even humble buildings and sites are a vital part of the city's identity and provide important insights into its development and community.

Throughout its history, George Town's townscape has evolved and changed. This is a living city that adapted under the influence of its diverse population to meet the needs of residents, commercial demands and government interests. For instance, prosperity created grand buildings and a population boom prompted expansion of the settlement, while the growing requirements of the port encouraged the government to reclaim land and create a new waterfront. In spite of the town being under British control from 1786 to 1957, migrant communities also had a significant impact on how the local streets and buildings developed from the colony's earliest days.

Although there has been change over

time, many aspects of the town's layout and design have remained unchanged for decades and are now protected under the UNESCO World Heritage listing. Although George Town now has a 21st century community, it is still possible to understand many aspects of the people's daily lives, both past and present, through the townscape we see today.

STORYLINE OVERVIEW

Although the British established a grid for George Town at the very start of the settlement, the grid only covered a very small part of the fledgling trading post. George Town's original boundaries were Light Street, Beach Street, Chulia Street and Jalan Masjid Kapitan Keling. It was within these streets that the main commercial zone of the city was formed.¹⁶⁰ However, the remainder of the George Town settlement—as for the rest of Penang—was created without any sort of plan. Rather, according to historian Andrew Barber, Penang became 'a classic 'colonial' port settlement', influenced by colonial biases, economic factors and the migrant communities.

After claiming Penang for the British in 1786, Francis Light and some other early British settlers initially lived in the centre of George Town, in wood and attap housing very similar to the accommodation of wealthy Asian settlers. However, by the end of the 18th

century, these British settlers had established themselves in the new and prestigious Colonial Quarter close to the sea. This area was also home to the predominantly Eurasian and European elite, including merchants and East India Company representatives, and the location for the government buildings and Fort Cornwallis.¹⁶¹

Outside Francis Light's grid, the streets spread out in a less orderly fashion and George Town's multicultural community began shaping the town. Before long, there were Eurasian, Chinese, Indian and Malay enclaves. There were smaller districts too: Armenian Street (which was originally Malay Lane and the site of a traditional Malay *kampung* settlement) was the home of the Armenian trading community from India from 1808. However, the Armenians eventually moved to the more elite suburbs and Straits Chinese took over the neighbourhood.¹⁶²

These enclaves were not formally segregated or demarcated and each group's choice of location for their neighbourhood tended to reflect its cultural practices. The enclaves usually centred on certain streets around religious buildings. For instance, the Indian Muslim community is located around the Kapitan Keling Mosque, while the Sri Mahamariamman Temple sits in the heart of the Hindu neighbourhood.¹⁶³ From the 19th century, the Malay town surrounded the



THEME 3 - CONNECTIONS THROUGH PLACE

Acheen Malay Mosque and stretched out from the southern end of Chulia Street to the Prangin River.

The location of the Chinese quarter was carefully chosen based on Feng Shui and social economy principles: the Chinese community chose a position around the axis points of China Street and King Street and built houses around the kongsi (or clanhouse) temples. Their quarter was also divided by dialect group as each of the four major groups in George Town (Hokkien, Cantonese, Hakka and Teochew) had its own customs, dialect, cuisine, arts and architecture. The major buildings were positioned so they were backed by all or high land and facing the sea, according to basic Feng Shui principles.¹⁶⁴

The Chinese clan jetties on the waterfront between Beach Street and Weld Quay are a unique feature of George Town's townscape. Although clan jetties exist in other parts of Asia, George Town's are unusual because the people living on each jetty all come from the same clan and have the same surname. Those who call the jetties home originally came from the maritime communities of the Fukien province and usually worked as port labourers once they arrived in George Town.¹⁶⁵ Inside the neighbourhoods, people practiced their religions and customs, spoke their own languages, ate traditional food and maintained a connection with their homelands.

Today these enclaves are one of the significant features of George Town's townscape and are being protected. Local authorities are even encouraging appropriate traditional activities to be practised within them, thus ensuring that George Town's built heritage continues to be linked to its intangible heritage. For instance, within the Lebuah Acheh Mosque Enclave, activities supporting the mosque and Muslim community, especially the Haj trade, are considered 'prescribed activities', while the retail of prayer paraphernalia and icons, Chinese vegetarian restaurants and activities supporting the temple and its users are prescribed activities for the Kuan Yin Enclave.¹⁶⁶

Many aspects of George Town's townscape and streetscape are not only significant in their own right, but also reveal stories about how George Town has evolved over time and how the local community has lived within the town. For example, the terracotta roofscape is a significant and highly distinctive feature of the local townscape, illustrating how people adapted to living in Penang's tropical climate. Unglazed terracotta roof tiles, which may have been used in George Town from as early as 1787, were well suited to the humid environment. They absorbed moisture, which cooled the air space beneath the roof, making the building more comfortable. When it rained, the water would run from the roof tiles into the open drains along the streets, creating a cooling screen of water.

Terracotta tiles are also a reflection of the evolution of the town. They became the favoured roofing material from 1887 when attap roofs were banned after several fires had destroyed parts of George Town. The tiles came in many different forms and from different countries of origin, including V-shaped tiles from India that were often used in shophouses, together with Marseilles tiles, Chinese temple tiles and rounded pan-tiles, which may have been influenced by those used in Melaka and India.¹⁶⁷

Shared spaces such as the city streets, public squares and markets, have always been important places for people to meet and mingle. Along the streets, the five-foot ways, or *kaki limas*, the covered public walkways in front of shophouses are also a special feature of the local streetscape and a reflection of the continuity of daily life. They were designed to shelter people from the hot tropical sun and rain, but also took on a role as 'open air social clubs'—places for neighbours to talk and children to play.¹⁶⁸ And, between Pengkalan Weld and Lebuah Pantai, traditional cobbled pathways on which port workers once walked to load and unload ships are reminders of George Town's thriving port.¹⁶⁹

Indicative storylines

- Daily life: how people live and have lived

within George Town

- The development of and life within the quarters/neighbourhoods
- Public spaces, including public squares and rectangulars
- Five-foot ways (*kaki limas*): their social and practical functions
- Wells: a point of community gathering before the aqueduct was built
- Transport: how people travelled in their daily lives over various times in George Town's history.



THEME 3 - CONNECTIONS THROUGH PLACE

SUB-THEME 3.3 – PLACE AND COMMUNITY

DESCRIPTION OF SUB-THEME

This sub-theme expands the concept of George Town's architecture and townscape as a reflection of the city's history and cultural diversity to strongly emphasise the relationship between people and place. It highlights how places within George Town directly reflect the identities and customs of the local people as well as their changing needs. This sub-theme also provides an opportunity for George Town's people to tell their own personal, family and community stories about place and to describe how they feel about them and what they have done to care for or restore them. In this context, 'place' means both George Town in its entirety or a feature anywhere within the city, such as a place of worship, kongsi, house, restaurant, street, public square or neighbourhood.

SUMMARY

Connections to place are as highly personal as they are many and varied. For many people, George Town is special because it is their home. As the place where they live, work, worship and socialise, the city has an abundance of memories and meanings attached to it. Specific places in George Town

also carry significance for individuals. In the words of Wong Chun Wai, who spent his childhood years on Chulia Street, 'Chulia Street has a personal meaning for me', despite it being 'dirty, smelly and dusty'.¹⁷⁰ He particularly recalls the delicious aromas and tasty food served by the local hawkers and coffee shops.

Family and cultural connections to places can also make them important. Chun Wai's connection to Chulia Street does not simply come from his own memories, but from his family stories as well—it was the site of his father's hardware stall and the place where his mother met his father.¹⁷¹ As the late Jivatram Binwani, a traditional palmist from Little India, said: 'So long as we do not forget our culture, our roots, Little India will always be very, very special in our hearts.'¹⁷²

Local pride and passion about place is often shown by the conservation and restoration efforts of the community. George Town is full of stories about how community members have banded together to restore and protect the city's historic places. As anthropologist Peter Zabielskis argues, preserving heritage buildings is about more than protecting what is old and aesthetically pleasing: 'It is also a deeply moral issue that concerns such things as the education of youth, the expression of faith, the memories of family and community, and the ability to maintain and reinforce shared social values over time.'¹⁷³ Today, many people and organisations act as

custodians of George Town's unique heritage and the city's tangible and intangible heritage is being actively preserved, restored and celebrated.

STORYLINE OVERVIEW

Several restoration projects were undertaken prior to the UNESCO World Heritage listing being granted in 2008. The Cheong Fatt Tze mansion, which was built on 'Hakka Millionaire's row' in the late 19th century as the home of a Chinese merchant trader, was painstakingly restored over several years in the early 1990s under the supervision of a group of dedicated local conservationists. In spite of much initial local scepticism, the work won the National Architectural Award for Conservation in 1995 and 'Most Excellent Project' at the UNESCO Heritage Conservation Awards in 2000.¹⁷⁴ The award citation states that:

*The mansion's restoration has had enormous impact and influence on the preservation movement in Penang by prompting the local government to enact strong heritage preservation measures. It has stimulated restoration and adaptive reuse of structures in its immediate vicinity and serves as a model for restoration projects throughout the city of George Town and, indeed, the broader region.*¹⁷⁵

Two further significant events in local heritage conversation occurred in 1993. The

Metropole Hotel (built in 1900) was illegally demolished, causing massive public outcry. The developer was fined RM50,000 and ordered to reconstruct the building. This prompted the government to take an active interest in protecting local heritage assets. In that same year, the Municipal Council-owned Anglo-Indian Malay Syed Alatas Mansion became the State Government's first major conservation project, with funding from the Malaysian and French Governments. Syed Alatas had been leader of the Penang Malay community at Acheen Street and joint leader of the Red Flag Secret Society in the mid-19th century. In the 1990s, his bungalow was the finest surviving example of an upper-class Muslim home of its era.¹⁷⁶ The State Government subsequently embarked on a number of conservation projects and encouraged many more.¹⁷⁷

In this environment, the people of George Town have continued to care for their own heritage. For example, the local Teochew community formed a committee for the restoration of the Han Jiang Ancestral Temple in 2002 and raised RM900,000 at a fundraising dinner a few months later. The restoration committee engaged master craftsmen from China to undertake the work, which was completed in early 2005. The temple was recognised with an Award of Merit for cultural heritage conservation by the UNESCO Asia-Pacific Heritage Awards Programme in 2006.¹⁷⁸



THEME 3 - CONNECTIONS THROUGH PLACE

INDICATIVE STORYLINES

- Preservation and community pride, e.g. restoration stories over time
- Community and personal stories about place and connections with place
- Local street names over time
- The artisans and builders who built and continue to preserve George Town
- The stories that buildings and places reveal about people and communities.



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APPENDIX 1 - EXCEL GRID OF KEY THEMES AND STORIES



GEORGE TOWN WORLD HERITAGE SITE - INTERPRETIVE STRATEGY FOR KEY SITES

Prepared by SHP, using information from SHP Site Visits, Think City, GTWHI and PHT publications.



Site Name	Description of Site	Zone	Kind of site	Current Visitor Experience(s)	Current Interpretation	Recommended future / additional interpretation	Capacity building - primary	Capacity building - secondary	Theme 1: Identity: George Town's rich cultural fabric	Theme 2: Transformations	Theme 3: Connections through Place
									Indicative Sub-themes	Indicative Sub-themes	Indicative Sub-themes
Cheong Fatt Tze Mansion	Residence of Cheong Fatt Tze, Qing Dynasty Chinese Consul, Hakka shipping magnate and industrialist	Gateway	Dedicated interpretive site	Walk-in and Learn, Accommodation, venue hire, Food and beverage	Guided tours and shop. Entry fee required.	Food and beverage service for morning/afternoon tea	Payment of guide, purchase of goods and services	Training in face-to-face interpretation	1.1 Migration and George Town's cultural diversity	2.2 Political change 2.3 A port town and trade hub 2.4 Commerce	3.1 George Town's mix of architectural influences 3.2 The townscape of George Town 3.3 Place as a reflection of community
House of Yeap Chor Ee	Historical gallery dedicated to the founder of the Penang-based Ban Hin Lee Bank	Gateway	Dedicated interpretive site	Walk-in and Learn, Food and Beverage	Interpretive panels, furniture and objects on display. Audio tour also available. Admission fee required.	None required	Payment of guide, purchase of goods and services	Training in face-to-face interpretation	1.1 Migration and George Town's cultural diversity	2.3 A port town and trade hub 2.4 Commerce 2.1 Penang in the region	
Penang Museum	State Museum dedicated to social history of Penang. Building was originally built as the premises of the Penang Free School.	Gateway	Dedicated interpretive site	Walk-in and Learn	Interpretive panels, objects on display, audio-visual materials. No guided tours offered by the Museum but private guided tours regularly bring visitors. Admission fee required.	Public programming (especially for kids, locals and tourists), guided tours (staff led)	Payment of guide, purchase of goods and services	Training in face-to-face interpretation	1.1 Migration and George Town's cultural diversity 1.2 Cultural exchange 1.3 George Town's 'Living Cultural Practises': the importance of intangible history	2.2 Political change 2.3 A port town and trade hub 2.4 Commerce 2.1 Penang in the region 2.5 Learning and education	3.1 George Town's mix of architectural influences 3.2 The townscape of George Town 3.3 Place as a reflection of community
The Penang Story at The Star	Interpretive centre / programming space dedicated to The Penang Story	Gateway	Orientation site	Walk-in and Learn	None	Orientation & Interpretation centre (in development), Public programming, Food and beverage services	Payment of guide, purchase of goods and services.	Training in face-to-face interpretation	1.1 Migration and George Town's cultural diversity 1.2 Cultural exchange 1.3 George Town's 'Living Cultural Practises': the importance of intangible history		
Penang Global Tourism Office	Tourism information office and shop	Gateway	Orientation site	Walk-in	Brochures and guided tours available	Orientation and pre-visit information and interpretation. Interpretive banners.	Payment of guide, purchase of goods and services	Expansion of customer base/training in face-to-face interpretation			
Fort Cornwallis	East India Company fort built by Captain Francis Light in 1786	Gateway	Orientation site / Dedicated interpretive site	Walk-in and Learn	Interpretive panels on display. Admission fee required.	Orientation & Interpretation Centre, Public programming, guided tours	Payment of guide, purchase of goods and services	Training in face-to-face interpretation		2.2 Political change 2.3 A port town and trade hub	3.1 George Town's mix of architectural influences 3.2 The townscape of George Town
Church of the Assumption	Catholic church established in 1787 in Church Street (Lebuh Gereja). Present building from 1860.	Gateway	Site of 'Incidental Interpretation'	Walk-in	Small brochure outlining the history of the church and other churches in the City Parish	Short guided tour (volunteer led)	Payment of guide	Training in face-to-face interpretation	1.1 Migration and George Town's cultural diversity 1.2 Cultural exchange 1.3 George Town's 'Living Cultural Practises': the importance of intangible history	2.2 Political change 2.3 A port town and trade hub	3.3 Place as a reflection of community

Site Name	Description of Site	Zone	Kind of site	Current Visitor Experience(s)	Current Interpretation	Recommended future / additional interpretation	Capacity building - primary	Capacity building - secondary	Theme 1: Identity: George Town's rich cultural fabric	Theme 2: Transformations	Theme 3: Connections through Place
									Indicative Sub-themes	Indicative Sub-themes	Indicative Sub-themes
Eastern & Oriental Hotel	Grand colonial hotel established in 1885 by Armenian hoteliers, the Sarkies brothers	Gateway	Site of 'Incidental Interpretation'	Walk-in, Accommodation, Food and Beverage	Some historical images on display with minimal interpretation. Social history gallery in development.	Interpretive display (in development)	Payment of guide, purchase of goods and services	Expansion of customer base/training in face-to-face interpretation	1.1 Migration and George Town's cultural diversity 1.2 Cultural exchange	2.2 Political change 2.3 A port town and trade hub 2.4 Commerce	3.1 George Town's mix of architectural influences
Convent Light Street	Convent of the Holy Infant Jesus sisters, Dames de Saint Maur	Gateway	Site of 'Incidental Interpretation'	Street View	No known interpretation available	Guided Tour (volunteer led)	Payment of guide	Training in face-to-face interpretation	1.1 Migration and George Town's cultural diversity 1.2 Cultural exchange	2.1 Penang in the region 2.5 Learning and education	3.3 Place as a reflection of community
Logan Memorial	Monument dedicated to James Richardson Logan, a lawyer and scholar who stood up against the East India Company to champion rights for the local community	Gateway	Site of 'Incidental Interpretation'	Street View	E-booklet developed by Think City	Guided Tour (volunteer led)	Payment of guide	Training in face-to-face interpretation	1.1 Migration and George Town's cultural diversity 1.2 Cultural exchange	2.2 Political change	3.2 The townscape of George Town 3.3 Place as a reflection of community
Sri Mahamariamman Temple	Hindu temple and one of the starting points for the procession of kavadi-carriers during the annual Thaipusam festival.	Gateway	Dedicated Interpretive Site	Walk-in	Small sign displayed at the main entrance with brief introduction to the site. E-booklet developed by Think City.	Brochure, Guided Tour (volunteer led)	Payment of guide	Training in face-to-face interpretation	1.1 Migration and George Town's cultural diversity 1.2 Cultural exchange 1.3 George Town's 'Living Cultural Practises': the importance of intangible history		3.1 George Town's mix of architectural influences 3.2 The townscape of George Town 3.3 Place as a reflection of community
St. Georges Church	South East Asia's first Anglican Church, built 1818	Gateway	Dedicated interpretive site	Walk-in and Learn	E-booklet developed by Think City. Short guided tours also offered by Church volunteers.	Guided Tours (Volunteer Led), Brochure	Payment of guide	Training in face-to-face interpretation	1.1 Migration and George Town's cultural diversity 1.2 Cultural exchange 1.3 George Town's 'Living Cultural Practises': the importance of intangible history	2.2 Political change 2.1 Penang in the region 2.5 Learning and education	3.1 George Town's mix of architectural influences 3.2 The townscape of George Town 3.3 Place as a reflection of community
Goddess of Mercy Temple / Kuam Im Temple	The oldest Chinese temple in George Town, established in 1800 by early settlers as a centre for their religious and communal activities	Gateway	Dedicated interpretive site	Walk-in	E-booklet developed by Think City. Some interpretation provided on PHT guided tour.	Small interpretive panel/display or brochure, short guided tours (volunteer led)	Payment of guide	Training in face-to-face interpretation	1.1 Migration and George Town's cultural diversity 1.2 Cultural exchange 1.3 George Town's 'Living Cultural Practises': the importance of intangible history		3.1 George Town's mix of architectural influences 3.3 Place as a reflection of community
Han Jiang Ancestral Temple / Penang Teochew Association	Temple constructed in 1870 by the Penang Teochew Association	Gateway	Dedicated interpretive site	Walk-in and Learn	E-booklet developed by Think City. Interpretation is delivered largely through large-format banners.	Short guided tours (volunteer led)	Payment of guide	Expansion of customer base/training in face-to-face interpretation	1.1 Migration and George Town's cultural diversity 1.2 Cultural exchange 1.3 George Town's 'Living Cultural Practises': the importance of intangible history	2.5 Learning and education	3.1 George Town's mix of architectural influences 3.3 Place as a reflection of community

Site Name	Description of Site	Zone	Kind of site	Current Visitor Experience(s)	Current Interpretation	Recommended future / additional interpretation	Capacity building - primary	Capacity building - secondary	Theme 1: Identity: George Town's rich cultural fabric	Theme 2: Transformations	Theme 3: Connections through Place
									Indicative Sub-themes	Indicative Sub-themes	Indicative Sub-themes
Masjid Kapitan Kling Mosque	Mosque of the Tamil Muslim community, founded 1801	Gateway	Dedicated interpretive site	Walk-in and Learn	Small sign displayed at the main entrance with brief introduction to the site. E-booklet developed by Think City. Guided tours also available. There are plans to develop and interpretation centre on-site.	Interpretive/Education centre (in development), Guided Tours (Volunteer Led)	Payment of guide	Expansion of customer base/training in face-to-face interpretation	1.1 Migration and George Town's cultural diversity 1.2 Cultural exchange 1.3 George Town's 'Living Cultural Practises': the importance of intangible history	2.1 Penang in the region	3.1 George Town's mix of architectural influences 3.2 The townscape of George Town 3.3 Place as a reflection of community
Cheah Kongsi	Hokkien clan temple. Founded 1820, built 1858.	Gateway	Dedicated interpretive site	Walk-in	No current interpretation	Wall Plaque (in development by Think City), Interpretation Centre (in progress), Public programming	Payment of guide, purchase of goods and services	Training in face-to-face interpretation	1.1 Migration and George Town's cultural diversity 1.2 Cultural exchange 1.3 George Town's 'Living Cultural Practises': the importance of intangible history	2.2 Political change 2.5 Learning and education	3.1 George Town's mix of architectural influences 3.3 Place as a reflection of community
Garland makers	Workspace of traditional trade and example of intangible heritage	Gateway	Living heritage site/experience	Walk-in	Included a stopping point on various guided walking tours, including self-guided heritage trails	To be included in extended 'Living Museum' program. Short guided tour / demonstration	Payment of guide, purchase of goods and services	Training in face-to-face interpretation	1.1 Migration and George Town's cultural diversity 1.2 Cultural exchange 1.3 George Town's 'Living Cultural Practises': the importance of intangible history		
Municipal Town Hall	Built 1880, it is the oldest municipal building in Penang	Gateway	Orientation site / Dedicated interpretive site	Walk-in	Small brochure available briefly explaining the architectural features and history of the site	Wall Plaque (in development by Think City), Orientation & Interpretation Centre, Public programming	Payment of guide, purchase of goods and services	Training in face-to-face interpretation	1.1 Migration and George Town's cultural diversity	2.2 Political change 2.3 A port town and trade hub	3.1 George Town's mix of architectural influences 3.2 The townscape of George Town 3.3 Place as a reflection of community
High Court Building	Originally erected in 1903 as the Penang Supreme Court, standing on the same grounds as the original courthouse dating back to 1809	Gateway	Site of 'Incidental Interpretation'	Street View	E-booklet developed by Think City	Guided Tour (volunteer led)	Payment of guide	Training in face-to-face interpretation	1.2 Cultural exchange	2.2 Political change	3.1 George Town's mix of architectural influences 3.2 The townscape of George Town
Central Fire Station	In 1908 the Penang Municipal Commissioners decided to build new fire stations, equip and maintain their own fire brigade which, until then, was handled by the police. As a result, Central Fire Station was built and completed in 1909. It started off with 28 trained men and horse-drawn fire engines.	Gateway	Site of 'Incidental Interpretation'	Street View	No known interpretation provided.	Wall Plaque (in development by Think City)	Payment of guide	Training in face-to-face interpretation		2.3 A port town and trade	3.1 George Town's mix of architectural influences
Cenotaph	In 1928, a local branch of the Ex-Service Association of Malaya appealed for subscription for a war memorial to remember those who died in World War I. The \$12,000 cenotaph was unveiled on Armistice Day the following year. Today the memorial included those who died during World War II and the Emergency.	Gateway	Site of 'Incidental Interpretation'		No known interpretation available	Wall Plaque (in development by Think City)	Payment of guide	Training in face-to-face interpretation			

Site Name	Description of Site	Zone	Kind of site	Current Visitor Experience(s)	Current Interpretation	Recommended future / additional interpretation	Capacity building - primary	Capacity building - secondary	Theme 1: Identity: George Town's rich cultural fabric	Theme 2: Transformations	Theme 3: Connections through Place
									Indicative Sub-themes	Indicative Sub-themes	Indicative Sub-themes
Queen Victoria Diamond Jubilee Clocktower	Clocktower erected in commemoration of Queen Victoria's Diamond Jubilee by the rich Chinese towkay, Cheah Chin Gok	Gateway	Site of 'Incidental Interpretation'	Street View	No known interpretation available	Wall Plaque (in development by Think City)	Payment of guide	Training in face-to-face interpretation	1.1 Migration and George Town's cultural diversity 1.2 Cultural exchange	2.2 Political change	3.1 George Town's mix of architectural influences 3.2 The townscape of George Town
City Hall	Construction of the City Hall was approved for the construction in 1900 and was completed within two years. In March 1903, Municipal officials moved into the new building and has been occupying it ever since. The City Hall was renovated for the first time after its construction in 1960.	Gateway	Site of 'Incidental Interpretation'	Street View	No known interpretation available.	Wall Plaque (in development by Think City)	Payment of guide	Training in face-to-face interpretation		2.2 Political change 2.3 A port town and trade hub 2.4 Commerce	3.1 George Town's mix of architectural influences 3.2 The townscape of George Town
State Assembly Buildings	The building was first built with convict labour in 1809 for use as Recorder's Courts and Magistrate's Courts, and later as the Police Courts. Penang was the first to have the Courts of Judicature established under the Royal Charter of Justice of 1807. The present state legislature occupied the building from 1963.	Gateway	Site of 'Incidental Interpretation'	Street View	No known interpretation available	Wall Plaque (in development by Think City)	Payment of guide	Training in face-to-face interpretation	1.1 Migration and George Town's cultural diversity	2.2 Political change	3.1 George Town's mix of architectural influences 3.2 The townscape of George Town
Customs Building	Completed in 1908, it was then known as the Malayan Railway Station and famed for being 'the only station in the world without a rail'. The 'station' had booking offices, a restaurant and a waiting hall for train passengers but they have to take the railway ferry to board the train in Butterworth.	Gateway	Site of 'Incidental Interpretation'		No known interpretation available	Wall Plaque (in development by Think City). Explore opportunities and feasibility to re-establish restaurant.	Payment of guide, purchase of goods and services	Training in face-to-face interpretation			
India House	The India House, a commercial building, was built in 1937. It was here that the United States Information Service, better known as USIS, set up its Information Centre from 1951 till its closure in 1970.	Gateway	Site of 'Incidental Interpretation'	Street View	Exterior signage planned	Wall Plaque (in development by Think City)	Payment of guide	Training in face-to-face interpretation			
Yeoh Kongsì Temple	Har Yang Sit Teik Tong Yeoh Kongsì, or Yeoh Kongsì, was built in 1841, about five years after the clan association (kongsì) was founded. Its members are Hokkiens with the surname of Yeoh whose ancestral origin is specifically Poh Soo village, Hai Teng County, Cheang Chew Prefecture, Xiamen city, Fujian province, China.	Gateway	Site of 'Incidental Interpretation'	Walk-in	No known interpretation available	Wall Plaque (in development by Think City)	Payment of guide	Training in face-to-face interpretation	1.1 Migration and George Town's cultural diversity 1.2 Cultural exchange 1.3 George Town's 'Living Cultural Practises': the importance of intangible history		3.1 George Town's mix of architectural influences 3.3 Place as a reflection of community
Christian Cemetery	Christian cemetery with graves dating back to circa 1790. Includes both Catholic and Protestant sections.	Gateway	Site of 'Incidental Interpretation'	Walk-in	No known interpretation available, although some private guided tours visit this site upon request	Small wall plaque/signage. To be included in guided tours (in particular evening Ghost Tour)	Payment of guide	Training in face-to-face interpretation	1.1 Migration and George Town's cultural diversity 1.2 Cultural exchange	2.2 Political change	

Site Name	Description of Site	Zone	Kind of site	Current Visitor Experience(s)	Current Interpretation	Recommended future / additional interpretation	Capacity building - primary	Capacity building - secondary	Theme 1: Identity: George Town's rich cultural fabric	Theme 2: Transformations	Theme 3: Connections through Place
									Indicative Sub-themes	Indicative Sub-themes	Indicative Sub-themes
Whiteways Building	Complex of shops and food and beverage outlets in restored heritage building	Gateway	Site of 'Incidental Interpretation'	Walk-in	Interpretive signage about the restoration and former commercial activities	None required	Purchase of goods and services	Expansion of customer base/training in face-to-face interpretation			
Loo Pun Hong / Carpenters Guild	Cantonese carpenters guild, founded 1855, built 1866.	Immersive	Dedicated Interpretive Site	Walk-in	Some interpretation provided on PHT guided tour.	Guided Tour (volunteer led), Interpretive display(s), public programming	Payment of guide, purchase of goods and services	Expansion of customer base/training in face-to-face interpretation	1.1 Migration and George Town's cultural diversity 1.2 Cultural exchange 1.3 George Town's 'Living Cultural Practises': the importance of intangible history	2.4 Commerce	3.3 Place as a reflection of community
Acheen Street Malay Mosque / Masjid Melayu Lebuah Acheh	Malay mosque founded by Tengku Syed Hussain Al-Idid, a Hadrami Arab merchant-prince from Aceh, 1808	Immersive	Dedicated interpretive site	Walk-in	Small sign displayed at the main entrance with brief introduction to the site. E-booklet developed by Think City. Some interpretation provided on PHT guided tour.	Interpretive displays, guided tour (volunteer led)	Payment of guide	Training in face-to-face interpretation	1.1 Migration and George Town's cultural diversity 1.2 Cultural exchange 1.3 George Town's 'Living Cultural Practises': the importance of intangible history	2.1 Penang in the region	3.1 George Town's mix of architectural influences 3.2 The townscape of George Town 3.3 Place as a reflection of community
Khoo Kongsi	Hokkien clanhouse and temple, established 1835. Clan complex built from 1851.	Immersive	Dedicated interpretive site	Walk-in and Learn	Interpretation centre located on the ground floor. E-booklet developed by Think City. No guided tours offered by the Khoo Kongsi but private guided tours regularly bring visitors. Admission fee required.	Public programming (build on existing programs)	Payment of guide	Expansion of customer base/training in face-to-face interpretation	1.1 Migration and George Town's cultural diversity 1.2 Cultural exchange 1.3 George Town's 'Living Cultural Practises': the importance of intangible history	2.2 Political change	3.1 George Town's mix of architectural influences 3.2 The townscape of George Town 3.3 Place as a reflection of community
Pinang Peranakan Mansion	Townhouse of Chung Keng Kwee, Kapitan China of Perak and Hakka mine owner. Museum displays extensive private collection of Baba Nyonya antiques.	Immersive	Dedicated interpretive site	Walk-in and Learn	Objects on display within minimal interpretation. Visitor brochure provided on entry. Short guided tour available on request. Book for purchase at the shop. Admission fee required.	Wall Plaque (in development by Think City)	Payment of guide, purchase of goods and services	Training in face-to-face interpretation	1.1 Migration and George Town's cultural diversity 1.2 Cultural exchange 1.3 George Town's 'Living Cultural Practises': the importance of intangible history	2.4 Commerce	3.1 George Town's mix of architectural influences
Nazlina's Cooking School	Tour to the wet market and cooking class	Immersive	Living heritage site/experience	Workshop program	Cooking workshop and walking tour to the wet market. Recipe booklet.	None required	Payment of guide	Training in face-to-face interpretation			
Yap Kongsi	Clanhouse and adjoining temple of the Yap clan	Immersive	Site of 'Incidental Interpretation'	Walk-in	Small sign with brief introduction to the site. E-booklet developed by Think City.	Guided Tour (volunteer led)	Payment of guide	Training in face-to-face interpretation	1.1 Migration and George Town's cultural diversity 1.2 Cultural exchange 1.3 George Town's 'Living Cultural Practises': the importance of intangible history	2.4 Commerce	3.1 George Town's mix of architectural influences 3.3 Place as a reflection of community

Site Name	Description of Site	Zone	Kind of site	Current Visitor Experience(s)	Current Interpretation	Recommended future / additional interpretation	Capacity building - primary	Capacity building - secondary	Theme 1: Identity: George Town's rich cultural fabric	Theme 2: Transformations	Theme 3: Connections through Place
									Indicative Sub-themes	Indicative Sub-themes	Indicative Sub-themes
Al-Madrasah Arabi	Once a very popular Islamic school and a boarding house, Al-Madrasah Arabi was founded in around 1900 by a wealthy jeweller Sheikh Abdul Hamid Arabi and funded by Muslim merchants from the area. The Arabic language, the Quran and the Islamic law were taught here.	Immersive	Site of 'Incidental Interpretation'	Street View		Wall Plaque (in development by Think City)	Payment of guide	Training in face-to-face interpretation			
Sun Wui Wui Koon	Sun Wui Wui Koon is a Cantonese district clan association whose members have ancestral origins in Sanwui (Xinhui) district in Guangdong, China. This building was established in 1870s and has a row of houses, accessible through a side lane, behind it.	Immersive	Site of 'Incidental Interpretation'	Street View		Wall Plaque (in development by Think City)	Payment of guide	Training in face-to-face interpretation			
Kwangtung Tengchew Association	The association members had ancestral origins from Guangdong province and Tengchew (Tingzhou) prefecture in Fujian province, China. Today Tengchew prefecture is known as Longyan. It was around 1930 that the association was formally established and the present Shanghai style Art Deco style building was completed in 1941.	Immersive	Site of 'Incidental Interpretation'	Street View		Wall Plaque (in development by Think City)	Payment of guide	Training in face-to-face interpretation			
Nagore Shrine	Shrine founded by Tamil Muslim traders in early 1800s as a memorial to Syed Shahul Hamid	Immersive	Site of 'Incidental Interpretation'	Street View	No known interpretation available	Wall Plaque (in development by Think City)	Payment of guide	Training in face-to-face interpretation	1.1 Migration and George Town's cultural diversity 1.2 Cultural exchange 1.3 George Town's 'Living Cultural Practises': the importance of intangible history		3.1 George Town's mix of architectural influences 3.3 Place as a reflection of community
Penang Islamic Museum	Museum focusing on the role and contribution of Malay leaders and heritage of Penang's Muslim community	Immersive	Dedicated interpretive site	Walk-in and Learn	Interpretive panels on display. Admission fee required. Note: on the last site visit in January 2013 this museum was closed.	Short guided tour (staff/volunteer led), public programs	Payment of guide	Training in face-to-face interpretation	1.1 Migration and George Town's cultural diversity 1.2 Cultural exchange 1.3 George Town's 'Living Cultural Practises': the importance of intangible history	2.2 Political change 2.1 Penang in the region 2.5 Learning and education	3.3 Place as a reflection of community
Sun Yat Sen Penang Base	Penang Philomatic Union and Southeast Asian headquarters of Dr. Sun in Penang in 1910.	Immersive	Dedicated interpretive site	Walk-in and Learn	Interpretive panels and some objects on display. Sun Yat Sen heritage trail information available. Admission fee required.	None required	Payment of guide, purchase of goods and services	Training in face-to-face interpretation	1.1 Migration and George Town's cultural diversity 1.2 Cultural exchange	2.2 Political change 2.1 Penang in the region	3.3 Place as a reflection of community
Joss Stick maker	Workspace of traditional trade and example of intangible heritage.	Immersive	Living heritage site/experience	Walk-in	Included a stopping point on various guided walking tours, including self-guided heritage trails	To be included in extended 'Living Museum' program. Short guided tour / demonstration	Payment of guide, purchase of goods and services	Training in face-to-face interpretation	1.1 Migration and George Town's cultural diversity 1.2 Cultural exchange 1.3 George Town's 'Living Cultural Practises': the importance of intangible		

Site Name	Description of Site	Zone	Kind of site	Current Visitor Experience(s)	Current Interpretation	Recommended future / additional interpretation	Capacity building - primary	Capacity building - secondary	Theme 1: Identity: George Town's rich cultural fabric	Theme 2: Transformations	Theme 3: Connections through Place
									Indicative Sub-themes	Indicative Sub-themes	Indicative Sub-themes
Indian Goldsmith	Workspace of traditional trade and example of intangible heritage	Immersive	Living heritage site/experience	Walk-in	Included a stopping point on various guided walking tours, including self-guided heritage trails	To be included in extended 'Living Museum' program. Short guided tour / demonstration	Payment of guide, purchase of goods and services	Training in face-to-face interpretation	1.1 Migration and George Town's cultural diversity 1.2 Cultural exchange 1.3 George Town's 'Living Cultural Practises': the importance of intangible history		
Signboard engraver	Workspace of traditional trade and example of intangible heritage	Immersive	Living heritage site/experience	Walk-in	Included a stopping point on various guided walking tours, including self-guided heritage trails	To be included in extended 'Living Museum' program. Short guided tour / demonstration	Payment of guide, purchase of goods and services	Training in face-to-face interpretation	1.1 Migration and George Town's cultural diversity 1.2 Cultural exchange 1.3 George Town's 'Living Cultural Practises': the importance of intangible history		
Songkok maker	Workspace of traditional trade and example of intangible heritage	Immersive	Living heritage site/experience	Walk-in	Included a stopping point on various guided walking tours, including self-guided heritage trails.	To be included in extended 'Living Museum' program. Short guided tour / demonstration	Payment of guide, purchase of goods and services	Training in face-to-face interpretation	1.1 Migration and George Town's cultural diversity 1.2 Cultural exchange 1.3 George Town's 'Living Cultural Practises': the importance of intangible history		
Nyonya beaded shoe cobblers	Workspace of traditional trade and example of intangible heritage	Immersive	Living heritage site/experience	Walk-in	Included a stopping point on various guided walking tours, including self-guided heritage trails.	To be included in extended 'Living Museum' program. Short guided tour / demonstration	Payment of guide, purchase of goods and services	Training in face-to-face interpretation	1.1 Migration and George Town's cultural diversity 1.2 Cultural exchange 1.3 George Town's 'Living Cultural Practises': the importance of intangible history		
Chinese calligrapher and seal engraver	Workspace of traditional trade and example of intangible heritage	Immersive	Living heritage site/experience	Walk-in	Included a stopping point on various guided walking tours, including self-guided heritage trails.	To be included in extended 'Living Museum' program. Short guided tour / demonstration	Payment of guide, purchase of goods and services	Training in face-to-face interpretation	1.1 Migration and George Town's cultural diversity 1.2 Cultural exchange 1.3 George Town's 'Living Cultural Practises': the importance of intangible history		
Tombstone engraver	Workspace of traditional trade and example of intangible heritage	Immersive	Living heritage site/experience	Walk-in	Included a stopping point on various guided walking tours, including self-guided heritage trails.	To be included in extended 'Living Museum' program. Short guided tour / demonstration	Payment of guide, purchase of goods and services	Training in face-to-face interpretation	1.1 Migration and George Town's cultural diversity 1.2 Cultural exchange 1.3 George Town's 'Living Cultural Practises': the importance of intangible history		
Clan Jetties	Traditional Chinese waterfront settlement with homes built on stilts over the sea	Immersive	Living heritage site/experience	Walk-in, Accommodation/Homestay	No known interpretation available, although this area is included in some guided tours. Homestay accommodation available.	Short guided tour (volunteer led), development of food and beverage services.	Payment of guide	Expansion of customer base/training in face-to-face interpretation	1.1 Migration and George Town's cultural diversity 1.2 Cultural exchange 1.3 George Town's 'Living Cultural Practises': the importance of intangible history	2.3 A port town and trade	3.3 Place as a reflection of community
Penang Apprenticeship Programme for Artisans (PAPA)	Workspace of traditional trade and example of intangible heritage	Immersive	Living heritage site/experience	Walk-in	Included a stopping point on various guided walking tours, including self-guided heritage trails. Staff/Volunteers available to answer questions and talking informally about the project.	Short guided tour (volunteer led), workshop programs, development of interpretive products based on traditional skills and materials.	Payment of guide/workshop facilitator, purchase of goods and services	Training in face-to-face interpretation	1.1 Migration and George Town's cultural diversity 1.2 Cultural exchange 1.3 George Town's 'Living Cultural Practises': the importance of intangible history		

Site Name	Description of Site	Zone	Kind of site	Current Visitor Experience(s)	Current Interpretation	Recommended future / additional interpretation	Capacity building - primary	Capacity building - secondary	Theme 1: Identity: George Town's rich cultural fabric	Theme 2: Transformations	Theme 3: Connections through Place
									Indicative Sub-themes	Indicative Sub-themes	Indicative Sub-themes
Penang Heritage Trust Office	Office of PHT and starting point for heritage guided tours	Immersive	Orientation site	Walk-in	Brochures, heritage trail information and guided tours available	Orientation and pre-visit information and interpretation. Detailed information about local tour guides and specialist knowledge areas.	Payment of guide, purchase of goods and services	Training in face-to-face interpretation			
Penang Tour Guides Association	Office of the Penang Tour Guides Association	Immersive	Orientation site	Walk-in	Brochures, heritage trail information and guided tours available.	Orientation and pre-visit information and interpretation. Detailed information about local tour guides and specialist knowledge areas.	Payment of guide	Training in face-to-face interpretation			
George Town World Heritage Office	World Heritage Site official custodians office	Immersive	Orientation site	Walk-in and Learn	Brochures, heritage trail and building conservation information available. GTWHI run school programs and workshops related to conversation and heritage issues for locals. Resource library also available.	Interpretation centre (in development)	Payment of guide, purchase of goods and services	Training in face-to-face interpretation	1.1 Migration and George Town's cultural diversity 1.2 Cultural exchange 1.3 George Town's 'Living Cultural Practises': the importance of intangible history		3.1 George Town's mix of architectural influences 3.2 The townscape of George Town 3.3 Place as a reflection of community
Chung Keng Kwee Ancestral Temple	Ancestral temple built for ancestral worship by Kapitan Cina Chung Keng Kwee, leader of the Hai San Secret Society	Immersive	Site of 'Incidental Interpretation'	Walk-in	Entry via Penang Peranakan Mansion, entry fee required. Guided tours available.	None required	Payment of guide, purchase of goods and services	Training in face-to-face interpretation	1.1 Migration and George Town's cultural diversity 1.2 Cultural exchange 1.3 George Town's 'Living Cultural Practises': the importance of intangible history	2.2 Political change	3.1 George Town's mix of architectural influences
Tan Kongs	Hokkien clan association established 1810. Temple build 1878.	Immersive	Site of 'Incidental Interpretation'	Walk-in	No known interpretation available.	Short guided tour (volunteer led)	Payment of guide	Training in face-to-face interpretation	1.1 Migration and George Town's cultural diversity 1.2 Cultural exchange 1.3 George Town's 'Living Cultural Practises': the importance of intangible history		3.1 George Town's mix of architectural influences 3.3 Place as a reflection of community
Hainan Association & Temple	Qiongzhou Huiguan and Mazu temple, founded 1860s, built 1895	Immersive	Site of 'Incidental Interpretation'	Walk-in	Some interpretation provided on PHT guided tour	Short guided tour (volunteer led)	Payment of guide	Training in face-to-face interpretation	1.1 Migration and George Town's cultural diversity 1.2 Cultural exchange 1.3 George Town's 'Living Cultural Practises': the importance of intangible history		3.1 George Town's mix of architectural influences 3.3 Place as a reflection of community
Ta Kam Hong / Goldsmith's Association	Cantonese goldsmith's guild, founded 1832	Immersive	Site of 'Incidental Interpretation'	Walk-in	No known interpretation available	Short guided tour (volunteer led)	Payment of guide	Training in face-to-face interpretation	1.1 Migration and George Town's cultural diversity 1.2 Cultural exchange 1.3 George Town's 'Living Cultural Practises': the importance of intangible history		3.3 Place as a reflection of community
Hock Teik Cheng Sin Temple / Poh Hock Seah	Tua Pek Kong temple and mid-19th century Hokkien secret society headquarters	Immersive	Site of 'Incidental Interpretation'	Walk-in	No known interpretation available	Short guided tour (volunteer led)	Payment of guide	Training in face-to-face interpretation	1.1 Migration and George Town's cultural diversity 1.2 Cultural exchange 1.3 George Town's 'Living Cultural Practises': the importance of intangible history	2.2 Political change	3.1 George Town's mix of architectural influences 3.3 Place as a reflection of community

Site Name	Description of Site	Zone	Kind of site	Current Visitor Experience(s)	Current Interpretation	Recommended future / additional interpretation	Capacity building - primary	Capacity building - secondary	Theme 1: Identity: George Town's rich cultural fabric	Theme 2: Transformations	Theme 3: Connections through Place
									Indicative Sub-themes	Indicative Sub-themes	Indicative Sub-themes
Benggali Mosque	Mosque founded in 1803, rebuilt in 1958	Immersive	Site of 'Incidental Interpretation'	Street View	No known interpretation available	Short guided tour (volunteer led)	Payment of guide	Training in face-to-face interpretation	1.1 Migration and George Town's cultural diversity 1.2 Cultural exchange 1.3 George Town's 'Living Cultural Practises': the importance of intangible history		3.1 George Town's mix of architectural influences 3.3 Place as a reflection of community
Ming Eng Soo	Memorial Hall dedicated to the "fallen heroes" of the Ghen Hin Kongs. Currently run by the Penang Chinese Clan Council.	Immersive	Site of 'Incidental Interpretation'	Street View	No known interpretation available	Short guided tour (volunteer led)	Payment of guide	Training in face-to-face interpretation	1.1 Migration and George Town's cultural diversity 1.2 Cultural exchange 1.3 George Town's 'Living Cultural Practises': the importance of intangible history		3.3 Place as a reflection of community
Ng Fook Tong / Cantonese District Association	Cantonese district association, founded 1838, built 1898	Immersive	Site of 'Incidental Interpretation'	Street View	No known interpretation available	Short guided tour (volunteer led)	Payment of guide	Training in face-to-face interpretation	1.1 Migration and George Town's cultural diversity 1.2 Cultural exchange	2.5 Learning and education	3.3 Place as a reflection of community
Toishan Clan House	Clan temple of the Toi San Association, a Cantonese district association of the Sing Ling dialect group from Toi San District	Immersive	Site of 'Incidental Interpretation'	Street View	No known interpretation available	Short guided tour (volunteer led)	Payment of guide	Training in face-to-face interpretation	1.1 Migration and George Town's cultural diversity 1.2 Cultural exchange 1.3 George Town's 'Living Cultural Practises': the importance of intangible history		3.1 George Town's mix of architectural influences 3.3 Place as a reflection of community
Marking George Town - Bullock Cart Wheel	One of many wire sculptures depicting funny and interesting scenes from popular community stories on the streets of George Town	Immersive	Site of 'Incidental Interpretation'	Street View	Included in a brochure and map specifically about Street Art in George Town	Audio/video interviews with the artist would be included on website and/or Smartphone App	N/A	N/A			3.2 The townscape of George Town
Marking George Town - Too Hot	One of many wire sculptures depicting funny and interesting scenes from popular community stories on the streets of George Town	Immersive	Site of 'Incidental Interpretation'	Street View	Included in a brochure and map specifically about Street Art in George Town	Audio/video interviews with the artist would be included on website and/or Smartphone App	N/A	N/A	1.1 Migration and George Town's cultural diversity 1.2 Cultural exchange 1.3 George Town's 'Living Cultural Practises': the importance of intangible history		
Marking George Town - Property	One of many wire sculptures depicting funny and interesting scenes from popular community stories on the streets of George Town	Immersive	Site of 'Incidental Interpretation'	Street View	Included in a brochure and map specifically about Street Art in George Town	Audio/video interviews with the artist would be included on website and/or Smartphone App	N/A	N/A		2.4 Commerce	3.2 The townscape of George Town
Kids on Bicycle	Street art by Ernest Zacharevic	Immersive	Site of 'Incidental Interpretation'	Street View	Included in a brochure and map specifically about Street Art in George Town	Audio/video interviews with the artist would be included on website and/or Smartphone App	N/A	N/A			3.2 The townscape of George Town

Site Name	Description of Site	Zone	Kind of site	Current Visitor Experience(s)	Current Interpretation	Recommended future / additional interpretation	Capacity building - primary	Capacity building - secondary	Theme 1: Identity: George Town's rich cultural fabric	Theme 2: Transformations	Theme 3: Connections through Place
									Indicative Sub-themes	Indicative Sub-themes	Indicative Sub-themes
Old Motorcycle	Street art by Ernest Zacharevic	Immersive	Site of 'Incidental Interpretation'	Street View	Included in a brochure and map specifically about Street Art in George Town	Audio/video interviews with the artist would be included on website and/or Smartphone App	N/A	N/A			3.2 The townscape of George Town
Trishaw Man	Street art by Ernest Zacharevic	Immersive	Site of 'Incidental Interpretation'	Street View	Included in a brochure and map specifically about Street Art in George Town	Audio/video interviews with the artist would be included on website and/or Smartphone App	N/A	N/A	1.3 George Town's 'Living Cultural Practises': the importance of intangible history		3.2 The townscape of George Town
Marking George Town - Jimmy Choo	One of many wire sculptures depicting funny and interesting scenes from popular community stories on the streets of George Town	Immersive	Site of 'Incidental Interpretation'	Street View	Included in a brochure and map specifically about Street Art in George Town	Audio/video interviews with the artist would be included on website and/or Smartphone App	N/A	N/A	1.1 Migration and George Town's cultural diversity 1.2 Cultural exchange 1.3 George Town's 'Living Cultural Practises': the importance of intangible history	2.4 Commerce	
Marking George Town - Win Win Situation	One of many wire sculptures depicting funny and interesting scenes from popular community stories on the streets of George Town	Immersive	Site of 'Incidental Interpretation'	Street View	Included in a brochure and map specifically about Street Art in George Town	Audio/video interviews with the artist would be included on website and/or Smartphone App	N/A	N/A	1.1 Migration and George Town's cultural diversity 1.2 Cultural exchange		
Marking George Town - Mr Five Foot Way	One of many wire sculptures depicting funny and interesting scenes from popular community stories on the streets of George Town	Immersive	Site of 'Incidental Interpretation'	Street View	Included in a brochure and map specifically about Street Art in George Town	Audio/video interviews with the artist would be included on website and/or Smartphone App	N/A	N/A			3.1 George Town's mix of architectural influences 3.2 The townscape of George Town 3.3 Place as a reflection of community
Marking George Town - One Leg Kicks All	One of many wire sculptures depicting funny and interesting scenes from popular community stories on the streets of George Town.	Immersive	Site of 'Incidental Interpretation'	Street View	Included in a brochure and map specifically about Street Art in George Town	Audio/video interviews with the artist would be included on website and/or Smartphone App	N/A	N/A			3.2 The townscape of George Town
Marking George Town - Narrowest Five Foot Way	One of many wire sculptures depicting funny and interesting scenes from popular community stories on the streets of George Town	Immersive	Site of 'Incidental Interpretation'	Street View	Included in a brochure and map specifically about Street Art in George Town	Audio/video interviews with the artist would be included on website and/or Smartphone App	N/A	N/A			3.1 George Town's mix of architectural influences 3.2 The townscape of George Town 3.3 Place as a reflection of community
Marking George Town - Cheating Husband	One of many wire sculptures depicting funny and interesting scenes from popular community stories on the streets of George Town	Immersive	Site of 'Incidental Interpretation'	Street View	Included in a brochure and map specifically about Street Art in George Town	Audio/video interviews with the artist would be included on website and/or Smartphone App	N/A	N/A			3.2 The townscape of George Town

Site Name	Description of Site	Zone	Kind of site	Current Visitor Experience(s)	Current Interpretation	Recommended future / additional interpretation	Capacity building - primary	Capacity building - secondary	Theme 1: Identity: George Town's rich cultural fabric	Theme 2: Transformations	Theme 3: Connections through Place
									Indicative Sub-themes	Indicative Sub-themes	Indicative Sub-themes
Marking George Town - Tok Tok Mee	One of many wire sculptures depicting funny and interesting scenes from popular community stories on the streets of George Town.	Immersive	Site of 'Incidental Interpretation'	Street View	Included in a brochure and map specifically about Street Art in George Town.	Audio/video interviews with the artist would be included on website and/or Smartphone App	N/A	N/A	1.3 George Town's 'Living Cultural Practises': the importance of intangible history		3.2 The townscape of George Town
Marking George Town - Wrong Tree	One of many wire sculptures depicting funny and interesting scenes from popular community stories on the streets of George Town	Immersive	Site of 'Incidental Interpretation'	Street View	Included in a brochure and map specifically about Street Art in George Town	Audio/video interviews with the artist would be included on website and/or Smartphone App	N/A	N/A	1.1 Migration and George Town's cultural diversity 1.2 Cultural exchange 1.3 George Town's 'Living Cultural Practises': the importance of intangible history		3.2 The townscape of George Town
Marking George Town - Ting Ting Thong	One of many wire sculptures depicting funny and interesting scenes from popular community stories on the streets of George Town	Immersive	Site of 'Incidental Interpretation'	Street View	Included in a brochure and map specifically about Street Art in George Town	Audio/video interviews with the artist would be included on website and/or Smartphone App	N/A	N/A	1.2 Cultural exchange 1.3 George Town's 'Living Cultural Practises': the importance of intangible history		
Marking George Town - Labourer to Trader	One of many wire sculptures depicting funny and interesting scenes from popular community stories on the streets of George Town	Immersive	Site of 'Incidental Interpretation'	Street View	Included in a brochure and map specifically about Street Art in George Town	Audio/video interviews with the artist would be included on website and/or Smartphone App	N/A	N/A	1.1 Migration and George Town's cultural diversity	2.3 A port town and trade hub 2.4 Commerce	
Marking George Town - Kopi 'O'	One of many wire sculptures depicting funny and interesting scenes from popular community stories on the streets of George Town.	Immersive	Site of 'Incidental Interpretation'	Street View	Included in a brochure and map specifically about Street Art in George Town.	Audio/video interviews with the artist would be included on website and/or Smartphone App	N/A	N/A	1.2 Cultural exchange 1.3 George Town's 'Living Cultural Practises': the importance of intangible history		3.2 The townscape of George Town
Marking George Town - Untrained Parakeet	One of many wire sculptures depicting funny and interesting scenes from popular community stories on the streets of George Town	Immersive	Site of 'Incidental Interpretation'	Street View	Included in a brochure and map specifically about Street Art in George Town	Audio/video interviews with the artist would be included on website and/or Smartphone App	N/A	N/A	1.2 Cultural exchange 1.3 George Town's 'Living Cultural Practises': the importance of intangible history		3.2 The townscape of George Town
Marking George Town - Three Generations	One of many wire sculptures depicting funny and interesting scenes from popular community stories on the streets of George Town	Immersive	Site of 'Incidental Interpretation'	Street View	Included in a brochure and map specifically about Street Art in George Town	Audio/video interviews with the artist would be included on website and/or Smartphone App	N/A	N/A	1.2 Cultural exchange 1.3 George Town's 'Living Cultural Practises': the importance of intangible history		3.2 The townscape of George Town
Marking George Town - Rope Style	One of many wire sculptures depicting funny and interesting scenes from popular community stories on the streets of George Town	Immersive	Site of 'Incidental Interpretation'	Street View	Included in a brochure and map specifically about Street Art in George Town	Audio/video interviews with the artist would be included on website and/or Smartphone App	N/A	N/A	1.3 George Town's 'Living Cultural Practises': the importance of intangible history	2.4 Commerce	3.2 The townscape of George Town

Site Name	Description of Site	Zone	Kind of site	Current Visitor Experience(s)	Current Interpretation	Recommended future / additional interpretation	Capacity building - primary	Capacity building - secondary	Theme 1: Identity: George Town's rich cultural fabric	Theme 2: Transformations	Theme 3: Connections through Place
									Indicative Sub-themes	Indicative Sub-themes	Indicative Sub-themes
Marking George Town - Procession	One of many wire sculptures depicting funny and interesting scenes from popular community stories on the streets of George Town	Immersive	Site of 'Incidental Interpretation'	Street View	Included in a brochure and map specifically about Street Art in George Town	Audio/video interviews with the artist would be included on website and/or Smartphone App	N/A	N/A	1.2 Cultural exchange 1.3 George Town's 'Living Cultural Practises': the importance of intangible history		3.2 The townscape of George Town 3.3 Place as a reflection of community
Marking George Town - Too Narrow	One of many wire sculptures depicting funny and interesting scenes from popular community stories on the streets of George Town	Immersive	Site of 'Incidental Interpretation'	Street View	Included in a brochure and map specifically about Street Art in George Town	Audio/video interviews with the artist would be included on website and/or Smartphone App	N/A	N/A	1.3 George Town's 'Living Cultural Practises': the importance of intangible history		3.2 The townscape of George Town
Marking George Town - Limousine	One of many wire sculptures depicting funny and interesting scenes from popular community stories on the streets of George Town	Immersive	Site of 'Incidental Interpretation'	Street View	Included in a brochure and map specifically about Street Art in George Town	Audio/video interviews with the artist would be included on website and/or Smartphone App	N/A	N/A		2.4 Commerce	3.2 The townscape of George Town
Marking George Town - Escape	One of many wire sculptures depicting funny and interesting scenes from popular community stories on the streets of George Town.	Immersive	Site of 'Incidental Interpretation'	Street View	Included in a brochure and map specifically about Street Art in George Town.	Audio/video interviews with the artist would be included on website and/or Smartphone App	N/A	N/A			3.1 George Town's mix of architectural influences 3.2 The townscape of George Town
Marking George Town - Cow & Fish	One of many wire sculptures depicting funny and interesting scenes from popular community stories on the streets of George Town.	Immersive	Site of 'Incidental Interpretation'	Street View	Included in a brochure and map specifically about Street Art in George Town.	Audio/video interviews with the artist would be included on website and/or Smartphone App	N/A	N/A	1.3 George Town's 'Living Cultural Practises': the importance of intangible history		3.2 The townscape of George Town
Marking George Town - No Plastic Bag	One of many wire sculptures depicting funny and interesting scenes from popular community stories on the streets of George Town	Immersive	Site of 'Incidental Interpretation'	Street View	Included in a brochure and map specifically about Street Art in George Town	Audio/video interviews with the artist would be included on website and/or Smartphone App	N/A	N/A	1.3 George Town's 'Living Cultural Practises': the importance of intangible history	2.4 Commerce	3.2 The townscape of George Town
Marking George Town - Waterway	One of many wire sculptures depicting funny and interesting scenes from popular community stories on the streets of George Town	Immersive	Site of 'Incidental Interpretation'	Street View	Included in a brochure and map specifically about Street Art in George Town	Audio/video interviews with the artist would be included on website and/or Smartphone App	N/A	N/A		2.3 A port town and trade hub	3.2 The townscape of George Town
Boat	Street art by Ernest Zacharevic	Immersive	Site of 'Incidental Interpretation'	Street View	Included in a brochure and map specifically about Street Art in George Town	Audio/video interviews with the artist would be included on website and/or Smartphone App	N/A	N/A	1.1 Migration and George Town's cultural diversity 1.2 Cultural exchange 1.3 George Town's 'Living Cultural Practises': the importance of intangible history	2.3 A port town and trade	3.3 Place as a reflection of community

Site Name	Description of Site	Zone	Kind of site	Current Visitor Experience(s)	Current Interpretation	Recommended future / additional interpretation	Capacity building - primary	Capacity building - secondary	Theme 1: Identity: George Town's rich cultural fabric	Theme 2: Transformations	Theme 3: Connections through Place
									Indicative Sub-themes	Indicative Sub-themes	Indicative Sub-themes
Boy on Chair	Street art by Ernest Zacharevic	Immersive	Site of 'Incidental Interpretation'	Street View	Included in a brochure and map specifically about Street Art in George Town	Audio/video interviews with the artist would be included on website and/or Smartphone App	N/A	N/A			3.2 The townscape of George Town
Old Man	Street art by Ernest Zacharevic	Immersive	Site of 'Incidental Interpretation'	Street View	Included in a brochure and map specifically about Street Art in George Town	Audio/video interviews with the artist would be included on website and/or Smartphone App	N/A	N/A	1.3 George Town's 'Living Cultural Practises': the importance of intangible history		3.2 The townscape of George Town
Broken Heart	Street art by Ernest Zacharevic	Immersive	Site of 'Incidental Interpretation'	Street View	Included in a brochure and map specifically about Street Art in George Town	Audio/video interviews with the artist would be included on website and/or Smartphone App	N/A	N/A			3.2 The townscape of George Town
Kungfu Girl	Street art by Ernest Zacharevic	Immersive	Site of 'Incidental Interpretation'	Street View	Included in a brochure and map specifically about Street Art in George Town	Audio/video interviews with the artist would be included on website and/or Smartphone App	N/A	N/A	1.3 George Town's 'Living Cultural Practises': the importance of intangible history		3.2 The townscape of George Town

APPENDIX 2



WRITING HISTORY

TEACHER NOTES

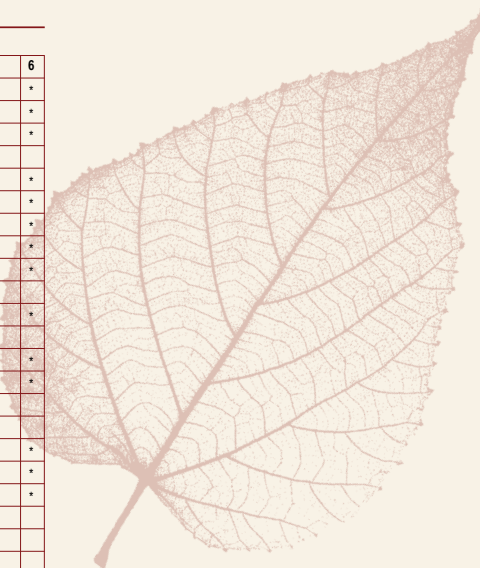
In this unit students will:

- Understand the processes involved in writing history
- Learn techniques for writing and structuring an historic site
- Write or create a history of a site.

CURRICULUM LINKS

ESSENTIAL LEARNING ACHIEVEMENT

	6
The student knows how to learn	*
The student uses information critically	*
The student applies methods of inquiry	*
The student applies different types of thinking	*
The student makes considered decisions	*
The student uses problem-solving strategies	*
The student reads and writes effectively	*
The student interprets and constructs multimodal texts	*
The student listens, views and reads critically	*
The student speaks coherently and confidently	*
The student sorts and classifies	*
The student chooses and uses measures	*
The student recognises patterns and draws out generalisations	*
The student visualises, and creates and uses, representations	*
The student creates products using technologies	*
The student uses technology to communicate	*
The student communicates ideas and feelings through the arts	*
The student makes plans and carries them out	*
The student acts on values reflecting empathy and integrity	*
The student contributes to group effectiveness	*
The student demonstrates intercultural understandings	
The student understands Australia and Australians	
The student appreciates what it means to be an Australian citizen	
The student makes sense of world issues and events	
The student appreciates diversity in human society	
The student understands the effects of humans on the environment	
The student understands change	*



Background information

Using historical fiction in the classroom is a good way to get students in the mood for writing.¹ Some suggestions are:

- Jackie French, *How the Finnegans saved the ship* (Sydney, 2001)
- Anthony Hill, *Soldier Boy: the true story of Jim Martin the youngest Anzac* (Melbourne, 2001)
- Nadia Wheatley, *The House that was Eureka* (Melbourne, 2001) and *My place* (Melbourne, 1989)
- Jeannie Baker, *Window* (London, 1991).

Getting started

Writing history is about more than listing facts and information. It involves communication, problem-solving, forming an argument and creative expression. Motivation also helps your writing—you should have something important to say and want to convince people of your message.²

Successful histories tell interesting, intriguing stories based on real events. For, unlike fiction writers, the historian is not in control of the plot.³ Instead, historical stories are shaped by the events that occurred, the evidence available and the personalities involved. Your students will need to use their imaginations to travel back in time and 'be there' on the spot, where they can test their ideas against the facts, form an argument and bring that argument to life.⁴

Approach

Whatever the writing format, your students will always need to ask the following questions:

- What do I know about this now?
- What do I want to know about this?
- How do I find out more?
- How do I check the evidence against the ideas I have?
- How do I write a story/play/script/piece of multimedia about this?

Planning the history

Key questions to ask your students include:

Outcome

What kind of historical writing are you doing? Will it be published in a book, used as text panels in a display, developed in a PowerPoint presentation, used as an argument for nominating a site for the ACT Heritage Register or placed on the Internet? Will it be used for a radio or television show, a magazine article, a newspaper report or a walking tour? Each of these outcomes requires a different style of writing.



HOT TIP

History is always based on evidence and 'what really happened'. You can imagine how people would once have felt, acted or thought, and hypothesise about the past, but ideas always need to be checked against primary and secondary source material.

¹ Judith Brett, quoted in Tom Griffiths, 'The poetics and practicalities of writing', *Writing histories* (Melbourne, 2000), p. 2
² 'The poetics and practicalities of writing', p. 2
³ Janet McCalman, 'Writing local and community history', *Do-it-yourself history*, unpublished manuscript.
⁴ 'Writing local and community history', p. 2

Message

What is your message? Who are you addressing your message to? What do you want to say? Why do you want to say it?

Themes

What themes will you use? What are you trying to communicate? How will you tell the story? What 'hook' will you give your readers? How will you keep their attention? What do you want your readers to think about and remember?

Audience

What audience are you writing for? Is it mum, dad, school friends, young adults, children or the general public? Do these people know a little or a lot about the topic?

Structure

How will you structure your history? Will it have chapters?

Signposts

How will you guide the reader through your writing? Will it be signposted with sub-headings, bullet points, design, photographs, colours and other devices that attract the reader's attention?

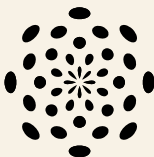
Telling the story with physical evidence

Link your history with the site by using stories based on physical evidence if you can. Are there any objects still in existence that were owned by your characters? Can these be used to tell your story and to provide signposts for the reader? Can you see the exact spot where your story took place?



HOT TIP

*Knowing your audience is crucial to aiming your history correctly. For instance, if you are writing about a site for the general public, you will need to provide much more background information than if you are writing for an audience familiar with the site. This is where you will need to decide how much **context** your audience needs.*



VOCABULARY

context the events and time periods surrounding an historical person, place or event

STUDENT ACTIVITIES

Making it interesting

The key to writing good history is to leave the readers wanting to know more. Are there any unusual facts or mysteries about your site? Can you use descriptions and images to bring the history alive? Can you interview people with exciting stories to tell? Can you leave your audience with a 'cliffhanger' at the end of each section of your history (as soap operas do)?

If you're good at drawing, performing, drama, art or singing, think of ways you can use these techniques in your written history. For instance, you could illustrate the history or create a play about an event that occurred on your site, then videotape your work and/or produce a PowerPoint computer presentation. You could also record songs from the period you are studying and use these to make an audio version of the history.

In each case you will need to think of imaginative, dramatic ways to bring your story alive for the audience.

Telling stories

There are many ways of telling historical stories. Here are some choices:

Take on the role of a real person from the past

Immerse yourself in primary and secondary sources, finding out as much about the person as you can. What will you need to know to describe their daily life, family, friends and problems? What are the main issues in their life? What historical events did they witness? What other information will you need to speak with their voice?

This kind of history will be subjective and written in the first person (i.e. 'I saw ...').

Write the history as an impartial observer

This is the most common kind of history. The 'voice' you adopt is of someone observing the event but not being 'emotional' or biased about it. A good example of this kind of history is when you try to sort out a problem between two of your friends. You have to be careful not to take sides and to describe the actions of each friend impartially, without

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judgement. Your role is to analyse the events that occurred, interpret them and try to form an argument that each person will understand in order to resolve the situation.

Use colourful stories and events to create your history

What are the things you find interesting and exciting? Communicating your passion about the past will help your readers understand the topic.

Write a play or song or create a dance about your research

This will enable a number of people to be involved and take on different roles or parts. You could begin your play with a catchy title such as, 'The secrets of Tuggeranong Valley' or 'The vanished places of Canberra'.

What is history?

History is about analysing and comparing evidence, looking for differences between the past and present, searching for reasons things happened and making judgements about the meaning of the past. A good historian always asks the following questions of any event, site or piece of evidence:

- **What** happened?
- **When** did it happen?
- **Where** did it happen?
- **Why** did it happen?
- **How** did it happen?
- **Who** did it happen to?

These questions all help answer your key question, form an argument and answer another important question:

- **What** is the significance of this site, event or person?

Remember to focus on the main question so that you don't divert into interesting but irrelevant detail. For instance, if your question is, 'Is this a site where a famous event occurred?', you will need to sift through your evidence to make your decision, asking the 'When, Where, Why, How, Who and What' questions as you go.

ACTIVITY 1: PLAN THE HISTORY

Begin with a plan featuring your question/theme (which becomes your heading), and the main sub-themes (which become sub-headings). Look at your evidence carefully and see which pieces of evidence match the heading and sub-headings. Here's an example:

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History mystery topic

Topic: Old Parliament House.

Theme (heading): The ghosts of Old Parliament House.

Question: Are there any ghosts at Old Parliament House?

Sub-themes (or sub-headings): Aboriginal ghosts, ghosts of Prime Ministers, other ghosts, scary ghosts, friendly ghosts, are ghosts real, people who don't believe in ghosts.

After you have matched your evidence to the questions, themes and sub-themes, you can begin to answer your question. It's very important NOT to form an answer before you examine the evidence, since the evidence needs to guide your research.

After looking at the evidence, you will then be able to form a conclusion, one way or the other! For example, it's fine if you decide that, after examining all the evidence, you're still not sure if there are any ghosts at Old Parliament House, as long as you communicate the reasons for this decision to your audience.

Now, begin your plan of the historic site using the following structure:

- Topic
- Theme
- Sub-themes
- Question.

ACTIVITY 2: STRUCTURE THE HISTORY

You now need to work out what you want to say and the order you want to say it in. The main ways of structuring a history are:

Chronological

Many people use a chronology, or timeline, to frame their histories. Begin with pre-European times and work through to the time your history takes place. Decide how much space you will devote to each key event.

Focussing on one incident only

Did something particularly interesting or exciting happen at your site? You could tell the story of only that one event, but tell it really well by using interesting writing and pictures.

Themes

Themes provide a good way of structuring your history. For instance, if your site is connected to a river, you could recount the changes the river has seen, the floods, the times of drought, and the river's use for



SAMPLE CONCLUSION

'I am not sure whether there are any ghosts at Old Parliament House. Some people who worked there say they have seen a ghost wandering down the corridors at midnight and that the air gets really cold in certain places. Other people who worked there say they have never seen a ghost and don't believe in them. There is also no mention of ghosts in the documents I read about Old Parliament House. Therefore, I will need to do more research in order to decide if the ghosts at Old Parliament House do exist.'

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farming and household water. You could continue the themes through a series of 'slices' of your history at different times—1788, 1838, 1888, 1939, 1988, 2006 (onwards)—and look at how the site would have been at these times. The theme would link all of these different times.

ACTIVITY 3: WRITE THE HISTORY

Write a piece of history about your site, using one of the three approaches mentioned above. Ask yourself if your readers will find your story:

- Enjoyable
- Relevant
- Meaningful
- Thematic
- Organised?⁵

Example: putting it all together

Here's an example of how this works.

Gilmore Primary's study of the Tuggeranong Schoolhouse
Years 5 and 6 at Gilmore Primary School produced a PowerPoint presentation about Tuggeranong schoolhouse for the Heritage in Schools Project in 2002.

Here is the history of the schoolhouse they researched, with the sequence and headings they used:

Heading 1: The first schoolhouse

- The first schoolhouse in Tuggeranong Valley was built in 1870.
- It was made of timber and bark slabs.
- The children came from all over the valley and from Tharwa to attend school.

Heading 2: The second schoolhouse

- They built a second, temporary schoolhouse.
- The reason they built a second school was that the second teacher, Joseph Kelly, had an argument with Martin Pike, who was the owner of the land that the original schoolhouse stood on.

Heading 3: The third schoolhouse

- The third schoolhouse is the present one.
- It is at 34 Enid Lorimer Circuit, in Chisholm, not far from Gilmore Primary.
- The building took up two acres and it had 38 acres of land around it.



HOT TIP

Worried about writing? Here are three ways to get started:

1. *Brainstorm your ideas in five minutes. Put down any words or sentences about your historic site and make brief notes about any stories you want to tell. It doesn't matter how silly the words seem, whether they are spelt correctly or whether you get the facts right—the main thing is to get your ideas down on paper.*
2. *Group these ideas and words together and give each group a heading, such as 'cattle'. This will be the beginning of your structure.*
3. *Spend five minutes finishing one of these two sentences:
'An unusual feature of my site is...'
'Most people don't know that...'*

Go into as much detail as you can and write anything you think is interesting. This will form one of the stories in your history.

⁵ Sam Ham, *Environmental Interpretation—a practical guide for people with big ideas and small budgets* (North America, 1992).

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Diagram

- It has four chimneys and fireplaces.
- The aerial is an icon—reminds us of James.
- It has a timber floor.
- The kitchen and bathroom are the two smallest rooms.
- It was made with a stone floor then of local bricks.
- The schoolroom was separate.
- It has four rooms for the people to live in.

Interesting facts

- Frances McGee and his family of six lived there (with a servant!).
- It was completed in 1880.
- The bell for the schoolhouse was made in 1880.
- It cost £860 to build.
- It got a new roof in 1912. It was a tin roof to replace the bark shingles. Tin was cheap and easily transported.

More interesting facts

- It got a garage in 1930. Before that, people would have used horses to get around.
- It has lots of small windowpanes. It would have been easier to transport small pieces of glass than big pieces of glass back then.

A famous student

- The most famous pupil to attend the school was Professor James McGee. His father was one of the schoolteachers.
- He helped develop television and was a famous nuclear physicist.
- The schoolhouse has a big aerial to remind us of him.

What happened to the school?

- The school closed in December 1939.
- It became a farmhouse.
- In the 1950s they built a shearing shed, a meat safe and other buildings.
- They only had the electricity connected in the 1950s.

Reasons for preservation

- It shows us that they built the teacher's house and schools together.
- It shows us how houses and schools were built.
- It tells us all about the learning environment of those days.
- It is the oldest remaining school in the area.
- It gives us something to make a comparison with.

ACTIVITY 4: TEST YOUR SKILLS

1. Go through the above exercise and match each fact with the 'When, Where, Why, How, Who and What' questions. At the end, you should have a list of facts under each category. For example, 'The school closed in December 1939' fits under the 'What' category, whereas 'The most famous pupil' fits under 'Who'.
2. Note down the sentences that make comparisons between past and present. An example is, 'It got a garage in 1930. Before that, people would have used horses to get around.' These are examples of historical thinking, because they compare the past with the present.
3. Note down sentences that make conclusions about reasons things occurred. For example, 'They only got electricity connected in 1950' shows that electricity was connected earlier elsewhere.
4. Note down sentences that ask and answer questions, such as 'The reason they built a second school...'
5. Look back to Lesson Plan 2, on 'Special Places', and see how many of the categories of significance Tuggeranong Schoolhouse fits into.
6. Now, look at the reasons Gilmore Primary has given for preserving Tuggeranong Schoolhouse. What evidence have they used? Do you agree with their views?



HOT TIP

Notice that Gilmore Primary did not put every piece of information into their story. You cannot hope to tell your audience everything that happened, since many events happen at every site. As historical detectives you need to ask questions, select your evidence, and sift, compare and analyse it. You are always choosing to do some things and not others.

Certificate IV in Tourism (Guiding)

Course Code:	SIT40107
VTAC Code:	86591
Intakes:	Feb, July
Fees:	Visit http://www.angliss.edu.au/Fees-and-Charges
Mode of Study:	Full time, part time
Selection Criteria:	Interview, Pre-selection Form, Enter or Equivalent

Course Overview:

Why take on a desk job when your career could take you on one big adventure? Wake up every morning and lead tourists through the unique

cultural attractions of a region. Explore nature in local hideaways or in exotic foreign climates. A Certificate IV in Tourism (Guiding) at William

Angliss Institute will provide you with the skills needed to open the doors to this exciting world. The knowledge you will gain from this course is

transferable to a host of different industries and can be used in the most exciting localities throughout the world. A career as a tour guide is about as far as you can get from your average nine to five!

Application Process:

VTAC for Feb, Direct to Institute for July

Course Outline:

Certificate IV in Tourism (Guiding)

Certificate IV in Tourism (Guiding) - version 3

Stage 1

- Common Core
 - Work with colleagues and customers
 - Work in a socially diverse environment
 - Deal with conflict situations
- Introduction to Tourism
 - Develop and update tourism industry knowledge
 - Follow health, safety and security procedures
- Coaching
 - Coach others in job skills
- Products and Destinations
 - Access and interpret product information
 - Source and provide international destination information and advice
 - Source and provide Australian destination information and advice
- Guiding 1 (1 week field trip)
 - Work as a guide
 - Prepare and present tour commentaries or activities
 - Develop and maintain the general and regional knowledge required by guides

- First Aid
 - Apply first aid

Stage 2

- Leadership
 - Lead and manage people
- Business Documents
 - Write business documents
- Safety and Risk
 - Identify hazards, and assess and control safety risks
 - Implement and monitor workplace health, safety and security practices
- Client Relations
 - Manage quality customer service
 - Establish and conduct business relationships
- Introductory Finance
 - Interpret financial information
- Guiding 2 - Coordinating Tours (1 week field trip)
 - Coordinate and operate a tour
 - Lead tour groups
- Cultural Tourism
 - Plan and develop culturally appropriate tourism operations

Disclaimer:

Please note that course information is subject to change and is updated from time to time. Copyright of this information is owned by William Angliss Institute and no part of it may be reproduced without the permission of the Institute.

Fees and Charges

VET Fee Help is available. Visit www.angliss.edu.au/Fees-and-Charges for further details.

How to Apply

Visit www.angliss.edu.au/How-to-Apply

Contact Details

William Angliss Institute
555 La Trobe Street, Melbourne VIC 3000
Tel: (03) 9606 2111
Email: info@angliss.edu.au
Fax: (03) 9670 1330
Web: www.angliss.edu.au

Recognition of prior learning

You may be eligible to receive recognition for prior learning. For more information contact (03) 9606 2111.

Part time study

Courses available upon request.

ROUTES AND ITINERARIES



THE TOUR MENU FOR GEORGE TOWN

Quick bites	1 to 2 hours
Taste of ...	4 hours
Main meal	1 day
Feast of George Town	3 days
Banquet	Multi-Day Tour - up to one week

Existing tours:

Suggested tour name/categorisation	Description
Quick Bites Tour	George Town 'Walkabout' Tour (Penang Global Tourism)
Taste of George Town	Heritage Trail and Cheong Fatt Tze Mansion (PHT Tour) Little India and Pinang Peranakan Mansion (PHT Tour) Penang City Tour (Tour and incentive travel) George Town Heritage Tour (Tour and incentive travel)
Taste of living culture	Living Culture of Penang (Tour and incentive travel)
Taste of harmony and spirituality	Street of Harmony and Historical Enclave Trail (PHT Tour)
Taste of revolution	Sun Yet Sen Heritage Trail (PHT Tour)
Taste of opulence	Mansions of Great Men (PHT Tour)
Taste of Malaysian cuisine	Nazlina's Spice Station Tour and Cooking Class Walking Food Tour (Robyn Eckhardt - robyn.eckhardt@gmail.com)
Taste of Islam	Muslim Heritage Trail
Taste of traditional arts	Endangered Trades Trail

Recommended additional tours:

Tour Name	Description	Target Audience
Main meal of George Town flavors	Full-day guided tour in Gateway Zone	Mass market Tour Groups, Orientation for Eco-tourists
Taste of George Town	Half-day guided tour in Gateway Zone	Mass market tour groups
Taste of China	Half- or full-day guided tour built around Chinese food and associated heritage	Cultural tourists and/or those with ethno-specific interests.
Taste of India	Half-day guided tour built around Indian food and associated heritage	Cultural tourists and/or those with ethno-specific interests.
Taste of Malay	Half-day guided tour built around Malay food and associated heritage	Cultural tourists and/or those with ethno-specific interests.
Main meal of political change	Full-day guided tour themed around 'Political change in George Town'	Cultural tourists and/or those with specific political/historical interests
Spice Box tour - Multi-day combination of all of the above	Tourists discover the diverse flavours of George Town	Cultural tourists
Taste of shopping	Full-day guided tour focused on shopping experiences, including the fashion and textile cluster (Lebuh Campbell), PAPA and other shops with locally made goods.	Mass market Tour Groups and Cultural Tourists
Taste of tradition	Full-day guided tour focused on cross-cultural samples of George Town's living heritage sites, including shop owners and businesses.	Cultural tourists

MAIN MEAL - FLAVOURS OF GEORGE TOWN

Guided Full Day Tour

Transportation: walking, trishaw
Target Market: Mass market tour groups

Stop/Site	Experience	Capacity building - primary	Capacity building - secondary
Breakfast at The Star Building	Introduction to George Town's history, multicultural identity and World Heritage status		
Traditional Chinese sign maker	Visit the workshop of a traditional Chinese Sign Maker (located on Lebuah Queen behind The Star)	Sign maker can be invited to create signage structures	Direct engagement on interpretation
Street art: 'Bullock cart wheel'	See local public artwork about former modes of transport in George Town		
St George's Church	Hear about the significance of St George's Church from a guide from the Parish. See the Supreme Court building and understand George Town's colonial past.	Payment of guide	Training in face-to-face interpretation
Goddess of Mercy Temple	Visit a practising Chinese temple	Payment of guide	Training in face-to-face interpretation
Joss Stick makers	See locals making joss sticks	Purchase of goods	Training in face-to-face interpretation
Morning Tea	Experience coffee Penang-style at one of the local Kopi Houses and hear about the role of Kopis in George Town's history	Purchase of goods and services	
Garland Makers	Smell the aromas of fresh flowers and see how locals turn flowers into colourful garlands	Purchase of goods and services	Expansion of customer base
Sri Mahamariamman Temple	Visit the oldest Hindu Temple in George Town and hear from someone in the Hindu community about the temple and the important Indian Festivals and processions in George Town, such as Deepavali and Thaipussam Festival.	Payment of guide	Training in face-to-face interpretation
Indian Goldsmith	Meet a local Indian goldsmith, see where and how he works and hear the story of a business that has been in the family for generations.	Purchase of goods and services	Expansion of customer base
Little India	Wander the streets of Little India, visit sari shop and hear about this tradition; visit spice shops	Purchase of goods and services	Expansion of customer base/training in face-to-face interpretation
Lunch	Taste the fusion of flavours in one of the local restaurants in Little India	Purchase of goods and services	
Han Jiang Ancestral Temple	Visit ancestral temple and hear the story of the temple from a member of the Chinese community	Payment of guide	
Kapitan Keling Mosque	Visit MKK and hear about how Islam came to Penang through the eyes of the children of George Town. Be excited about George's history through the GTK (George Town Kids) project, where children use a variety of creative techniques, including social media, to explain why George Town is a World Heritage site	Education	Training in interpretation for kids
Afternoon Tea - Cheah Kongsi	Enjoy Chinese tea looking out over the garden in the Cheah Kongsi complex. Visit the temple and interpretation centre. Opportunities to see a lion dance performance on stilts.	Purchase of goods and services	Expansion of customer base/training in face-to-face interpretation
Lebuah Aceh Mosque	Visit the Malay mosque, once the centre for the Hajj pilgrimage and the spice trade.	Payment of guide	Expansion of customer base/training in face-to-face interpretation
Trishaw Ride	Travel in Trishaws along Lebuah Pantai, once Beach Street and feel the hustle and bustle of the old Port Town	Purchase of goods and services	Expansion of customer base/training in face-to-face interpretation
Fort Cornwallis	Finish tour at Fort Cornwallis. Enjoy late afternoon drinks and/or evening performance/film screening in the outdoor amphitheatre	Purchase of goods and services	Expansion of customer base/training in face-to-face interpretation

TASTE OF GEORGE TOWN'

Guided Half Day Tour (Breakfast to Lunch or Lunch to late Afternoon)

Transportation: walking, Trishaw

Target Market: Mass market Tour Groups

Stop/Site	Experience	Capacity building - primary	Capacity building - secondary
MORNING OPTION:			
The Star Building	Introduction to George Town's multicultural identity (orientation)	Payment of guide	Training in face-to-face interpretation
Traditional Chinese Sign Maker	Visit the workshop of a traditional Chinese Sign Maker (located on Lebuh Queen behind The Star)	Sign maker can be invited to create signage structures	Training in face-to-face interpretation
Street art "Bullock Cart Wheel"	See local public artwork about former modes of transport in George Town	Payment of guide	Training in face-to-face interpretation
St George's Church	Hear about the significance of St George's Church from a guide from the Parish. See the Supreme Court building and understand George Town's colonial past.	Payment of guide	Training in face-to-face interpretation
Goddess of Mercy Temple	Visit a practising Chinese temple	Site based interpretation	Training in face-to-face interpretation
Joss Stick makers	See locals making joss sticks	Purchase of goods	Training in face-to-face interpretation
Morning Tea	Experience coffee Penang-style at one of the local Kopi Houses and hear about the role of Kopis in George Town's history	Purchase of goods and services	
Garland Makers	Smell the aromas of fresh flowers and see how locals turn flowers into colourful garlands	Purchase of goods and services	Expansion of customer base
Sri Mahamariamman Temple	Visit the oldest Hindu Temple in George Town and hear from someone in the Hindu community about the temple and the important Indian Festivals and processions in George Town, such as Deepavali and Thaipussam Festival.	Payment of guide	Training in face-to-face interpretation
Kapitan Keling Mosque	Visit MKK and hear about how Islam came to Penang through the eyes of the children of George Town. Be excited about George's history through the GTK (George Town Kids) project, where children use a variety of creative techniques, including social media, to explain why George Town is a World Heritage site	Education	Training in interpretation for kids
Lebu Acheh Mosque	Visit the Malay mosque, once the centre for the Hajj pilgrimage and the spice trade.	Payment of guide	Expansion of customer base/training in face-to-face interpretation
Cheah Kongsi	Enjoy Chinese tea looking out over the garden in the Cheah Kongsi complex. Visit the temple and interpretation centre. Opportunities to see a lion dance performance on stilts.	Purchase of goods and services	Expansion of customer base/training in face-to-face interpretation
Trishaw Ride	Travel in Trishaws along Lebu Pantai, once Beach Street and feel the hustle and bustle of the old Port Town	Purchase of goods and services	Expansion of customer base/training in face-to-face interpretation
Fort Cornwallis	Finish tour at Fort Cornwallis. Enjoy lunch and drinks in the outdoor amphitheatre	Purchase of goods and services	Expansion of customer base/training in face-to-face interpretation

TASTE OF GEORGE TOWN'

Guided Half Day Tour (Breakfast to Lunch or Lunch to late Afternoon)

Transportation: walking, Trishaw

Target Market: Mass market Tour Groups

Stop/Site	Experience	Capacity building - primary	Capacity building - secondary
AFTERNOON OPTION:			
Lunch	Tour starts with lunch at nearby restaurant.	Purchase of goods and services	
The Star Building	Introduction to George Town's multicultural identity (orientation)	Payment of guide	Training in face-to-face interpretation
Traditional Chinese Sign Maker	Visit the workshop of a traditional Chinese Sign Maker (located on Lebu Queen behind The Star)	Sign maker can be invited to create signage structures	Training in face-to-face interpretation
Street art "Bullock Cart Wheel"	See local public artwork about former modes of transport in George Town	Payment of guide	Training in face-to-face interpretation
St George's Church	Hear about the significance of St George's Church from a Volunteer Guide from the Parish. See the Supreme Court building and references to Colonial past.	Payment of guide	Training in face-to-face interpretation
Goddess of Mercy Temple	Visit a practising Chinese temple	Site based interpretation	
Joss Stick makers	See locals making joss sticks	Purchase of goods	Training in face-to-face interpretation
Afternoon Tea - Little India	Wander the streets of Little India. Try a local snack and grab a refreshing local drink from a local coffee house	Purchase of goods	
Sri Mahamariamman Temple	Visit the temple and hear from someone in the Hindu community about the temple and the important Indian Festivals and processions in George Town, such as Deepavali and Thaipusam Festival	Payment of guide	Training in face-to-face interpretation
Garland Makers	Smell the aromas of fresh flowers and see how locals turn flowers into colourful garlands	Purchase of goods and services	Expansion of customer base
Kapitan Keling Mosque	Visit MKK and hear about how Islam came to Penang through the eyes of the children of George Town. Be excited about George's history through the GTK (George Town Kids) project, where children use a variety of creative techniques, including social media, to explain why George Town is a World Heritage site	Education	Training in interpretation for kids
Lebu Aceh Mosque	Visit the Malay mosque, once the centre for the Hajj pilgrimage and the spice trade.	Payment of guide	Expansion of customer base/training in face-to-face interpretation
Cheah Kongs	Visit the temple and interpretation centre. Opportunities to see a lion dance performance on stilts.	Purchase of goods	
Trishaw Ride	Travel in Trishaws along Lebu Pantai, once Beach Street and feel the hustle and bustle of the old Port Town	Purchase of goods and services	Expansion of customer base/training in face-to-face interpretation
Fort Cornwallis	Finish tour at Fort Cornwallis. Enjoy late afternoon drinks and/or evening performance/film screening in the outdoor amphitheatre	Purchase of goods and services	Expansion of customer base/training in face-to-face interpretation

TASTE OF MALAY'

Half-day tour, guided or self-guided

Transportation: walking

Site	Experience	Capacity building - primary	Capacity building - secondary
Penang State Museum	Background to Malay communities pre-British arrival	Payment of Museum entry fee	Expansion of customer base/training in face-to-face interpretation
Fort Cornwallis	Arrival of British and establishment of the East India Company	Payment of Museum entry fee	Expansion of customer base/training in face-to-face interpretation
Logan memorial	Story about Malay life under British rule		
Songkok-maker	Meet Yahya Lajib, see his workshop making Muslim headgear with an old-fashioned sewing machine. Hear about the intersection of the Malay culture with other cultures.	Payment of guide	Expansion of customer base/training in face-to-face interpretation
Morning Tea	Experience coffee Penang-style at one of the local Kopi Houses and local Malay snacks. Hear about the role of Kopis in George Town's history	Purchase of goods and services	Training in face-to-face interpretation
Wet Market Tour	Introduction to Malay cooking and key ingredients and spices. In particular, the role of spices like nutmeg and cloves in the spice trade and link to East India Company.	Purchase of goods and services	Training in face-to-face interpretation
Islamic Museum	Try your hand at Islamic Calligraphy and find out about the Islamic community of George Town and stories about GT as the centre of Hajj travel	Payment of guide	Training in face-to-face interpretation
Armenian St	Introduction to Malay enclave. Story of secret societies and Malay and Chinese groups working together in Penang riots 1867.	Payment of guide	Training in face-to-face interpretation
PAPA	See and try Malay wood carving and basketry. Also see how Chinese and Malay culture mixed to create Nyonya Baba traditions	Purchase of goods and services	Training in face-to-face interpretation
Lebuh Acheh Mosque	Visit the Malay mosque, once the centre for the Hajj pilgrimage and the spice trade.	Payment of guide	Expansion of customer base/training in face-to-face interpretation
Lunch	Try traditional Malay cooking at local restaurant. Also see where the influences of other cultures have been incorporated into Malay cuisine	Purchase of goods and services	Training in face-to-face interpretation
Additional options			
Malay cooking class	Try your hand at traditional Indian dishes	Purchase of goods and services	Training in face-to-face interpretation
Home stay	Stay with a Malay family	Purchase of goods and services	Training in face-to-face interpretation

TASTE OF CHINA'

Full-day and half-day options, tour, guided or self-guided

Transportation: walking, trishaw

Site	Experience	Capacity building - primary	Capacity building - secondary
MORNING TOUR OPTION:			
House of Yeap Chor Ee	Introduction to George Town (orientation) and the story of the immigration of Chinese settlers	Payment of tour guide	Training in face-to-face interpretation
Tokong Han Jiang	Visit this temple, which was recognised with a UNESCO award in 2006, and hear about the Penang Teochew Association. This temple is the only example of traditional Teochew architecture in George Town.	Payment of tour guide	Training in face-to-face interpretation
Trishaw Ride	Take a Trishaw ride along Lebuh Pantai and see the port where migrants arrived and what they first saw. See postcard images of how the port looked during different eras, including before land was reclaimed.	Purchase of goods and services	Expansion of customer base/training in face-to-face interpretation
Clan Jetties	Visit the Clan Jetties and hear from locals about the amazing journeys of their ancestors. See where the Nine Emperor Chinese Festival finishes at Yeoh Jetty	Payment of tour guide	Training in face-to-face interpretation
Morning Tea	Experience coffee Penang-style at one of the local Kopi Houses and hear about the role of Kopis in George Town's history	Purchase of goods and services/Payment of tour guide	Training in face-to-face interpretation
PAPA	Hear locals talk about the traditional embroidery techniques of the Nyonya Baba and try embroidery yourself! You will also have a chance to visit the shop.	Purchase of goods and services	Training in face-to-face interpretation
Hock Lean Seng Coffin Shop, Carnarvon Street	Step into a second-generation family business that makes coffins--or 'timber furniture', as Mrs Yeap says.		Training in face-to-face interpretation
Ah Ban Oblation Shop, Carnarvon Street	Meet Loh Soo Ban and see how he makes paper oblations	Purchase of goods and services	Training in face-to-face interpretation
Carpenters Guild	Hear from Guild member about the role of the Carpenters Guild (past and present) and play traditional Chinese games	Payment of tour guide	Training in face-to-face interpretation
Lunch	Try local Chinese speciality dishes	Purchase of goods and services	Training in face-to-face interpretation
Cheong Fatt Tze Mansion	Guided tour of the mansion 1:30pm	Entry fee, purchase of goods and services as the shop	Training in face-to-face interpretation
Street art: 'Win Win Situation' and 'Jimmy Choo'	Walk to see 'Win Win' Situation and Jimmy Choo wire sculpture. Hear about Jimmy Choo's connection with George Town.	Payment of tour guide	Training in face-to-face interpretation

TASTE OF CHINA'

Full-day and half-day options, tour, guided or self-guided

Transportation: walking, trishaw

Site	Experience	Capacity building - primary	Capacity building - secondary
AFTERNOON OPTION:			
Lunch	Try local Chinese speciality dishes	Purchase of goods and services	Training in face-to-face interpretation
House of Yeap Chor Ee	Introduction to George Town (orientation) and the story of the immigration of Chinese settlers	Payment of tour guide	Training in face-to-face interpretation
Tokong Han Jiang	Visit this temple, which was recognised with a UNESCO award in 2006, and hear about the Penang Teochew Association. This temple is the only example of traditional Teochew architecture in George Town.	Payment of tour guide	Training in face-to-face interpretation
Traditional Chinese Sign Maker	Visit the workshop of a traditional Chinese Sign Maker (located on Lebuah Queen behind The Star)	Sign maker can be invited to create signage structures	Training in face-to-face interpretation
Street art "Bullock Cart Wheel"	See local public artwork about former modes of transport in George Town	Payment of guide	Training in face-to-face interpretation
Trishaw Ride and Clan Jetties	Take a Trishaw ride along Lebuah Pantai and see the port where migrants arrived and what they first saw. See postcard images of how the port looked during different eras, including before land was reclaimed. Stop at the Clan Jetties, then travel to 'Hakka Millionaire's Row' via Carnarvon Street.	Purchase of goods and services	Expansion of customer base/training in face-to-face interpretation
Cheong Fatt Tze Mansion	Guided tour of the mansion - 3pm	Entry fee, purchase of goods and services as the shop	Training in face-to-face interpretation
Street art: 'Win Win Situation' and 'Jimmy Choo'	Walk to see 'Win Win' Situation and Jimmy Choo wire sculpture. Hear about Jimmy Choo's connection with George Town.	Payment of tour guide	Training in face-to-face interpretation
Late afternoon snack	Try local refreshing sweets such as Cendol, Ice Kacang from the street vendors near Jalan Penang	Purchase of goods and services	

TASTE OF CHINA'

Full-day and half-day options, tour, guided or self-guided

Transportation: walking, trishaw

Site	Experience	Capacity building - primary	Capacity building - secondary
FULL DAY OPTION:			
House of Yeap Chor Ee	Introduction to George Town (orientation) and the story of the immigration of Chinese settlers	Payment of tour guide	Training in face-to-face interpretation
Chinese temples - King Street Tokong Han Jiang	Wander down King Street and see the various Chinese temples along King Street. Visit this temple, which was recognised with a UNESCO award in 2006, and hear about the Penang Teochew Association. This temple is the only example of traditional Teochew architecture in George Town.	Payment of tour guide	Training in face-to-face interpretation
Pinang Peranakan Mansion and Chung Keng Kwee Ancestral Temple	See Peranakan objects and an ancestral temple and examples of Straits Chinese culture	Entry fee, purchase of goods and services as the shop	Training in face-to-face interpretation
Morning Tea	Experience coffee Penang-style at one of the local Kopi Houses and hear about the role of Kopis in George Town's history	Purchase of goods and services/Payment of tour guide	Training in face-to-face interpretation
PAPA	Hear locals talk about the traditional embroidery techniques of the Nyonya Baba and try embroidery yourself! You will also have a chance to visit the shop.	Purchase of goods and services	Training in face-to-face interpretation
Khoo Kongsi	The Khoo Kongsi is one of George Town's main heritage attractions. This magnificent temple, surrounded by clan dwellings, was completed in 1906.	Payment of tour guide and entry fee	Expansion of customer base/training in face-to-face interpretation
Lunch	Try local Chinese speciality dishes	Purchase of goods and services	Training in face-to-face interpretation
Hock Lean Seng Coffin Shop, Carnarvon Street	Step into a second-generation family business that makes coffins--or 'timber furniture', as Mrs Yeap says.		Training in face-to-face interpretation
Ah Ban Oblation Shop, Carnarvon Street	Meet Loh Soo Ban and see how he makes paper oblations	Purchase of goods and services	Training in face-to-face interpretation
Clan Jetties	Visit the Clan Jetties and hear from locals about the amazing journeys of their ancestors. See where the	Payment of tour guide	Training in face-to-face interpretation
Trishaw Ride	Take a Trishaw ride along Lebuh Pantai and see the port where migrants arrived--the first part of George Town they saw. See postcard images of how the port looked in different eras, including before land was reclaimed. See postcard images of how the port looked in different eras, including before land was reclaimed. Travel past Fort Cornwallis and the Esplanade to 'Hakka Millionaire's Row'.	Purchase of goods and services	Expansion of customer base/training in face-to-face interpretation
Cheong Fatt Tze Mansion	Guided tour of the mansion - 3pm	Entry fee, purchase of goods and services as the shop	Training in face-to-face interpretation
Street art: 'Win Win Situation' and 'Jimmy Choo'	Walk to see 'Win Win' Situation and Jimmy Choo wire sculpture. Hear about Jimmy Choo's connection with George Town.	Payment of tour guide	Training in face-to-face interpretation
Afternoon snack	Try local refreshing sweets such as Cendol, Ice Kacang from the street vendors near Jalan Penang	Purchase of goods and services	
Carpenters Guild	Hear from Guild member about the role of the Carpenters Guild (past and present) and play traditional Chinese games	Payment of tour guide	Training in face-to-face interpretation
Additional options			
Chinese cooking class	Try your hand at traditional Chinese dishes	Purchase of goods and services	Training in face-to-face interpretation
Home stay	Stay with a Chinese family	Purchase of goods and services	Training in face-to-face interpretation

TASTE OF INDIA'

Half-day tour, guided or self-guided

Could also be run from late afternoon as many relevant sites are open late.

Transportation: walking

Site	Experience	Capacity building - primary	Capacity building - secondary
Yen Keng Hotel, Chulia Street	Start at the Yen Keng Hotel which was once an typical Indian bungalow in this area. Wander down Chulia Street and see the centre of commerce for South Indian Muslims.	Purchase of goods and services	Training in face-to-face interpretation
Textile Shops	Visit the heart of the fashion and textile area of George Town. Spend some time in the shops and have garments tailor-made for you.	Purchase of goods and services	Training in face-to-face interpretation
Campbell Street Market	Visit the local food market. Discover foods unique to the area and how they are used in Indian-Malay cuisine	Purchase of goods and services	Training in face-to-face interpretation
Lebuh Acheh Mosque	Visit the Malay mosque, once the centre for the Hajj pilgrimage and the spice trade.	Payment of guide	Expansion of customer base/training in face-to-face interpretation
Garland Makers, Jalan Masjid Kapitan Keling	Smell the aromas of fresh flowers and see how locals turn flowers into colourful garlands	Purchase of goods and services	Training in face-to-face interpretation
Kapitan Keling Mosque	Visit MKK and hear about how Islam came to Penang through the eyes of the children of George Town. Be excited about George's history through the GTK (George Town Kids) project, where children use a variety of creative techniques, including social media, to explain why George Town is a World Heritage site.	Education	Training in face-to-face interpretation
Morning Team	Wander back to Lebuh Chulia, stop for a cup of tea and try some Roti Channai or savour the taste of coffee Penang Style at one of the local coffee houses. Hear about Kopi shops and their place in George Town's history.	Purchase of goods and services	Training in face-to-face interpretation
Sri Mahamariamman Temple	Visit the oldest Hindu Temple in George Town and hear from someone in the Hindu community about the temple and the important Indian Festivals and processions in George Town, such as Deepavali and Thaipussam Festival.	Payment of tour guide	Expansion of customer base/training in face-to-face interpretation
Indian Goldsmith, Lebuh Queen	Meet a local Indian Goldsmith, see where and how he works and hear the story of a business that has been in the family for generations.	Purchase of goods and services	Training in face-to-face interpretation
Thaipussam Festival Procession	Follow the festival route along the markers through Little India, stopping at Sari shops along the way. Hear about how saris are made and have an opportunity to	Purchase of goods and services	Training in face-to-face interpretation
Spice shop	Visit a spice shop and hear about the spice trade under the East India Company. Sample the delicious results during lunch at a nearby restaurant.	Purchase of goods and services	Training in face-to-face interpretation
Chettier Kittangi, Penang Street	Meet S.P. Lakhamanan in this local Chettier and see the iconic furniture and how a traditional chettier's office is still set up today.	Purchase of goods and services	Training in face-to-face interpretation
Lunch - Little India	Head back to Little India and savour the flavours of unique dishes born out of the fusion of Indian and Malay cooking. Try Nasi Kandar, Mee Goreng and other famous Penana dishes.	Purchase of goods and services	Training in face-to-face interpretation
Additional options			
Indian cooking class	Try your hand at traditional Indian dishes	Purchase of goods and services	Training in face-to-face interpretation
Home stay	Stay with an Indian Muslim family	Purchase of goods and services	Training in face-to-face interpretation

MAIN MEAL' OF POLITICAL CHANGE

Full-day Guided Tour

Transportation: walking

<u>Site</u>	<u>Experience</u>	<u>Capacity building - primary</u>	<u>Capacity building - secondary</u>
Fort Cornwallis	Tells the story of the arrival of the British, colonisation and establishment of the East India Company	Purchase of goods and services	Expansion of customer base/training in face-to-face interpretation
Logan memorial	Story about Malay life under British rule	Payment of guide	
Port (Church St Pier)	See the port where migrants arrived and therefore the first part of George Town that they saw.	Payment of guide	
Morning Tea Beach Street	Experience coffee Penang style at one of the local Kopi Houses Hear about George Town as a bustling port town and the impact of the free port status.	Purchase of goods and services Payment of guide	
Cheah Kongs	See how influx of Chinese immigrants changed streetscape from Malay to Chinese. Introduction Sun Yet Sen and links to China.	Payment of entry fee	Expansion of customer base/training in face-to-face interpretation
Lunch	Local restaurant - taste the Chinese influence on Penang cuisine	Purchase of goods and services	
Acheh Street Mosque	Visit the Malay enclave and see the Islamic influence in George Town. Hear stories about George Town played the role of a key stopping point for Haj travel and as the Malay centre of literature, publishing and printing	Payment of guide	Expansion of customer base/training in face-to-face interpretation
Khoo Kongs	Visit Temple and Interpretation Centre. Hear about the clan riots, secret societies and the end of indirect rule	Payment of entry fee	Expansion of customer base/training in face-to-face interpretation
Armenian Street & Sun Yet Sen Museum	Discover George Town's role in 'modern China'	Payment of guide	Expansion of customer base/training in face-to-face interpretation
Afternoon tea - Little India Street of Harmony	Local restaurant - taste the Indian influence on Penang cuisine See the impact of the British's free trade policy through the diversity of multicultural sites and places of worship along Jalan Masjid Kapitan Keling	Purchase of goods and services Payment of guide	Expansion of customer base/training in face-to-face interpretation
St George's Church	Influence of British to religion in George Town and role of Japanese during WW2	Payment of guide	Expansion of customer base/training in face-to-face interpretation