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# Arising Issues in the Execution of Heritage Conservation Projects: Collective Reflections from Case Studies in Ireland

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## ABSTRACT

*Apparently, conservation agenda around the globe is getting more significant nowadays. In the quest to safeguard and sustain invaluable heritage assets remaining today, it is evident that more new: guidelines being regulated, approaches being introduced, courses being offered, and, growing interests being projected. Architecture discipline which melds together different areas such as: history, humanity, science, art, and technology, has emerged a new branch of specialization known as built heritage conservation. Realising the importance of Western's experience as precedence for the relatively new Malaysian conservation industry, this paper collectively highlights on the execution of built heritage conservation projects across Ireland. Through a series of reflection sessions shared by practitioners based on their involvements on respective case studies, this paper summarises four arising issues of: an enquiry on praxis and compliance of conservation doctrines, essentiality of engaging the public in decision-making process and volunteerism, obsolescence and dereliction of historical buildings and sites as the diseases to heritage tourism, and, achieving environmental sustainability demand through energy efficiency and building retrofitting. Prior insights and recommendations based on these arising issues are presented for the attention of heritage stakeholders and conservation actors of Malaysia.*

**Keywords:** *Heritage, conservation, Ireland, Malaysia, reflective practice.*

## INTRODUCTION

Ireland is a country renowned for its richness in tradition, culture, and history. Despite merely having two of its cultural heritage assets being prescribed into the UNESCO World Heritage namely, the Archaeological Ensemble of the Bend of the Boyne (Irish: *Brú na Bóinne*) in 1993, and, the Skellig Michael Island (Irish: *Sceilg Mhichíl*) in 1996 (UNESCO, 1999-2014), there are great abundance of heritage assets can be observed across the country ranging from cultural and natural properties. Evidently, Ireland has a respectable historical protection schemes and systematic heritage management structure in their conservation agenda as can be observed in their two primary concern of conservation as stipulated in Ireland's Planning and Development Act 2000 namely: the Protected Structures and the Architectural Conservation Area (Oireachtas, 2000; Department of Arts, Heritage and the Gaeltacht, 2011). Hence, in the quest to shift the relatively new Malaysian conservation industry to a better standard (Syed Mustapa, Kamal, Zaidi and Abd Wahab, 2007; Sulaiman, Kamaruzzaman, Rao and Pitt, 2011; Syed Mohamad, Akasah and Abdul Rahman, 2014), precedent from Ireland's conservation experience is of the essence. To such a great degree, global conservation agenda for both developed and developing countries, should legitimately be emphasised, uplifted and celebrated in order to savour our finite and precious assets of cultural heritage that are still remaining today.

## HERITAGE CONSERVATION IN IRELAND

According to Ireland’s main conservation doctrine, the Architectural Heritage Protection Guidelines for Planning Authorities (Department of Arts, Heritage and the Gaeltacht, 2011): “a ‘Protected Structure’ is a structure that a planning authority considers to be of special interest from an architectural, historical, archaeological, artistic, cultural, scientific, social, or technical point of view and is included in its Record of Protected Structures (RPS) which may be a building or part of a building which is of significance because of its architectural or artistic quality, or its setting, or because of its association with commercial, cultural, economic, industrial, military, political, social or religious history”. Meanwhile, “an Architectural Conservation Area (ACA) is a place, area, group of structures or townscape which is either of special architectural, historical, archaeological, artistic, cultural, scientific, social or technical interest in its own right, or which contributes to the appreciation of protected structures which could include, for example, a terrace of houses, buildings surrounding a square, or any group of buildings which together give a special character to an area inclusive of a group of structures associated with a mill or with a country house estate providing that they are located in a rural setting”.

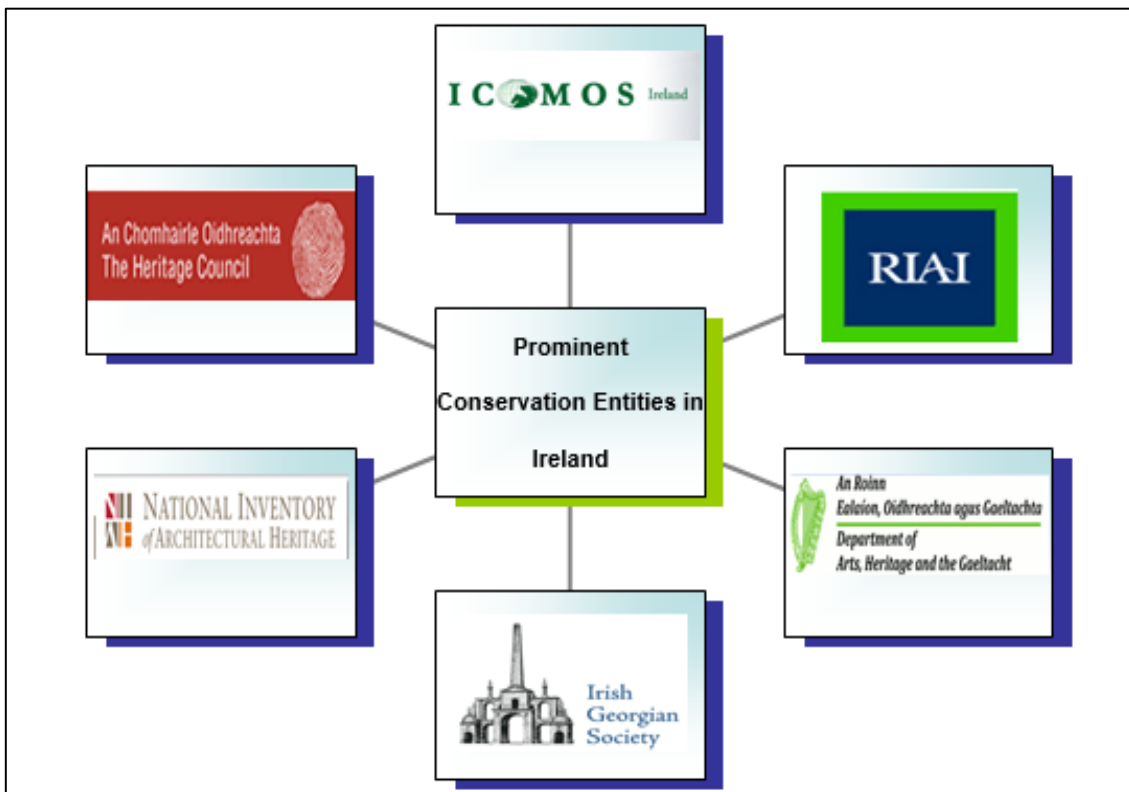


Figure 1: The Prominent Conservation Entities in Ireland  
 Source: Google Images (n.d.)

Moreover, the aforementioned doctrine also stated that ACA may as well include protected structures. Correspondingly, in case of any Planning Authority in Ireland considers that any ‘place, area, group of structures or townscape’ requires preservation, declaration of such as an ACA then must be made and defined in the Development Plan.

Ashworth and Larkham (2013) further elaborated on the criteria of whose and which heritage in Ireland to be conserved:

- *“It must reflect the identification of the specific fusion of all the exogenous and indigenous influences which created Ireland's history”.*
- *“The particularity of that past and its relevance to the present must be placed within the context of a recognizable generality of the European process”.*
- *“Heritage definition must underscore the maturation of Irish identity into a plurality, central to which is the rejection of the Gaelic origin-myth and the removal of Catholicism as a defining element of nationality”.*

## **REFLECTIVE PRACTICE: LEARNING FROM CASE STUDIES**

Reflective practice as defined by Schon (1983) is: *“the capacity to reflect on action so as to engage in a process of continuous learning”*. Based on one's intuition or gut feeling, reflective practice may enhance in approaching and deriving problems and solutions respectively. To prove such claim, Schon (1983) further explained that practitioner will be able to identify both the ends to be sought (solutions) and the means to be employed (methods) through reflecting in and on practice by the process of: framing the problem, determining the features to attend, attempting the order to impose and trying to change the directions of a situation. It is imperative to note that reflective practice enable novice students lacking in practical knowledge and technical skills, to learn critically through project reviews and case studies as shared by professional consultants within the industry.

Apart from aiding professional and personal development, reflective practice enable skills pertinent to the tasks being shared to be polished and improved. A typical reflection session basically provides the ‘mentor-protégé’ learning experience on pragmatic conservation approaches between conservation practitioners and learners. Contextually, information acquired within this paper are based on a series of reflection sessions by involved practitioners ranging from Ireland's architects, conservationists and archaeologists, whom shared their experiences in executing built heritage conservation projects. Discussion made is based on Surgenor (2011)'s explanation regarding reflective writing that involve: looking back at the case studies, analysing the conservation interventions from own perspective and theoretical background, and then, rethinking the meaning of learned experiences from the practicing professionals.

## **SUMMARY ON ARISING ISSUES IN THE EXECUTION OF BUILT HERITAGE CONSERVATION PROJECTS IN IRELAND**

### **Conservation Doctrines: An Enquiry on its Praxis and Compliance**

Commonly, the uniqueness of built heritage physical attributes and its dissimilarities with one another in terms of design, construction and materials influence the rationale regarding selection of conservation approach and philosophy. In that sense, it is apparent that there are plethora of international standards, regulations, charters, formal recommendations and conventions, affecting the conservation procedures around the world. Most of the do's and don'ts in conservation nowadays basically are contributory to earlier experts in the field, as derived from renowned former theoreticians and practitioners such as the names of William Morris, John Ruskin, Paul Philippot and Jukka Jokilehto. Although the existence and formulation of these epistemological doctrines are basically intended to ward off unnecessary damage to cultural heritage and to assist decision makers and conservators in carrying out conservation, it is still unclear on how conservators do really approached, embedded and abided so, to the best possible level.

In fact, the abundance of conservation doctrines has indirectly provided a sense of freedom pertain to the uses of conservation language among conservators. With that, due to the utilisation of rhetorical statements from conservation doctrines, it has become difficult for others to delineate and differentiate

the uprightness and especially, the erroneous of any particular conservation project. It is indeed questionable whether the guidelines prior conservation doctrines were choice out of personal preferences of conservators or not, since the tendency of meeting conservation best practice can be perceptively met according to one's very own understanding. On the other facet, the ambiguity in the extent of adherence and compliance of conservation projects to conservation doctrines also remains a question mark as there is no any specific measurement to determine so.

Corresponding to that, Argyris and Schön (1974) stated that people have mental maps regarding the way they act in situations, which involves the way they plan, implement and review their actions. As a consequence, these maps that actually guide their actions rather than the theories people explicitly espouse. In real scenario, discrepancy do exists between what is recommended in conservation doctrines and what has actually taken place on heritage site. Taking the conservation case of Skellig Michael Island for an exemplar, a criticism on the reconstruction work at this particular site has been made by a group of archaeologists lead by Michael Gibbons. As an independent archaeologist during that time, Gibbons claimed that the shape of the Oratory Terrace has been done based on conjectural study.

Referring to a pertinent doctrine, this case has therefore violated the main doctrine adopted by UNESCO namely the Venice Charter (ICOMOS, 1964) in terms of "the aesthetic and historic value" of a monument that must be preserved. According to outline in its Article 5, "*The conservation of monuments is always facilitated by making use of them for some socially useful purpose. Such use is therefore desirable but it must not change the lay-out or decoration of the building. It is within these limits only that modifications demanded by a change of function should be envisaged and may be permitted.*" In addition, Article 6 of the same charter stated, "*The conservation of a monument implies preserving a setting which is not out of scale. Wherever the traditional setting exists, it must be kept. No new construction, demolition or modification which would alter the relations of mass and colour must be allowed.*"



Figure 2: The Large (Top) and Small (Below) Oratory Terrace at Skellig Michael Island  
Source: Bourke, Hayden, & Lynch (2011)

Despite the criticism, Grellan Rourke, the senior conservation architect of Irish Heritage Service who was also the main archaeologist of Office of Public Works in charge for the conservation of Skellig Michael Island has denied the claim. He posited that merely preservation of existing fabrics has been undertaken without intruding the originality and authenticity of the monastic structures of this hermitage site (The Tara Foundation, 2014). Rourke further summarised the rationale behind the decisions taken regarding his conservation works and the resultant of archaeological excavations in a report titled, "Skellig Michael, Co. Kerry: The Monastery and South Peak Archaeological Stratigraphic Report: Excavations 1986–2010" (Bourke, Hayden and Lynch, 2011).

Apart from the compliance issue, it is unfathomable on which standards or guidelines out from the multifariousness should be adopted by conservators in dealing with their specific case. The abundance availability of conservation doctrines demands conservators to fully understand and digest each document which may adversely, resulting in confusion and overlapping ideas. Nevertheless, in a global context, more conservation documents and guidelines pertaining region-specific or particular treatment of building components are being published. Yet looking on the positive side, those materials potentially offer more detailed and more comprehensive sources of reference to enrich conservators with the know-how as well as the do's and don'ts's knowledge.

Presumably, one of the ways to omit scepticism on work done by conservators is through acknowledgment by any means of award, accolade or honour acquisition. The recognition received from relevant or prestigious organisation will give a sense of confidence to a conservator besides helping to deter cynical feedback from both peers and laymen. Among the prestigious conservation awards in Ireland are the Irish Georgian Society's Architectural Conservation Award and the Royal Institute of the Architects of Ireland (RIAI)'s Irish Architecture Awards in the Best Conservation/Restoration Project category.

Learning from this sub-issue, Malaysia may enhance its conservation industry through revisiting the currently in-use doctrines in particular, the National Heritage Act 2005 (Act 645) and also the *Garis Panduan Pemuliharaan Bangunan Warisan 2012* by conforming the existing measures adopted from international doctrines to be more contextualised locally, through in-depth research by experts and full stakeholders engagement and consultation. Moreover, the main conservation governance of Malaysia namely, the Department of National Heritage may actively initiate more conservation awarding programmes to reward the conservation practitioners, of consultants and contractors, whom have exercised and demonstrated a plausible good model of conservation projects. With that, improved benchmarking standards in conservation can be set up thus better contributions to the protection of local cultural heritage resources can be triggered and anticipated.

## **Essentiality of Engaging the Public in Decision-Making Process and Volunteerism**

Decision-making process certainly is a very crucial planning agenda in harvesting the feasibility and sustainability of any intervention. As we all know, a successful conservation programme or development project outcome is always conflict-free after its execution. In order to achieve such, empowerment of the local community and involvement of the public in any decisive process is therefore an indispensable matter and should no longer be considered merely as an option. After all, relying on conservation laws alone is insufficient in meeting the best practice prior safeguarding built heritage properties.

By taking the case study of Granby 'Pop-Up' Park for instance, it is proven that creation of a cheap, sustainable and enjoyable space is possible and achievable due to the beauty of community engagement and great volunteerism. This 'pop-up' park with the iconic pallet theatre reflects the success of multi-collaboration, public outreach, team effort and local creativity. It is obvious that great things can be accomplished when the community acts as an active unit and take responsibility to make harmonious decisions together. In addition, this sort of project in pro-bono collaboration by Sean Harrington Architects firm also nurtures the sense of ownership, place and pride within the locals. Adding to that, social problem affecting the environment such as vandalism will not be an issue as people will protect and appreciate their shared possession and effort.

The aforementioned scenario is also in line with the Charter of Built Vernacular Heritage (ICOMOS, 1999) statement of, *"The built vernacular heritage occupies a central place in the affection and pride of all peoples. It has been accepted as a characteristic and attractive product of society. It appears informal, but nevertheless orderly. It is utilitarian and at the same time possesses interest and beauty. It is a focus of contemporary life and at the same time a record of the history of*



*society. Although it is the work of man it is also the creation of time. It would be unworthy of the heritage of man if care were not taken to conserve these traditional harmonies which constitute the core of man's own existence”.*



Figure 3: The Pallet Theatre at Granby 'Pop-Up' Park, Dublin  
Source: Sean Harrington Architects (2014)

It is claimed that the more participation, the happier a community will be (Wallace & Pichler, 2008). Local community is a basically group of people within a shared locality whom shares social interactions and want the most productive, effective and rewarding way of working together, besides the freedom of making choices. They also look forward to meet their personal needs and growth opportunity as the mileage for their commitment and contribution into the community. The beauty of community-building concept is it encompasses a wide range of activities, goals, actors and processes in diverse range of community, social, economic, environmental and urban change issues (Woodend, 2013). This is also practiced in Japan, another Asean country where community-based agenda is a major concern which has been long-rooted in their planning tradition termed as '*Machizukuri*'.

By having public outreach and hearing session, decision-makers can conduct the need assessment to gain information on local people's requirements, hopes and desires which can assist in achieving social equity. The consideration of enabling access, egress and use of facilities to accommodate the disabled and elderly people in an area is one good example of better considerations and sensitivity to the public. Referring to Ireland's architectural conservation, accessibility and universal design is much concerned yet also much challenging, due to the factor that most old buildings were generally designed without fulfilling barrier-free features. This scenario has commit issuance to official publications such as Code of Practice on Accessible Heritage Sites and Advice Series on Improving the Accessibility of Historic Buildings and Places by the National Disability Authority (NDA). It is imperative to note that by not consulting the local community, provision of such documents will tend to have the propensity to overlook on their problems mitigation.

However, the critical issue of engaging community members is, on its real influence in implementing decision. De Filippi (2005) addressed on manipulation issues in participatory process by asserting that: "*community members can make valuable contributions in all steps of communication, not just as targets of messages and materials developed by communication specialists*". In other words, people voices are being moulded and patterned by the desired outcome of certain stakeholders with their own interests. As the proverb says 'truth is stranger than fiction', this issue does exist and is common in nowadays planning and management scenario in which community participation is merely

treated as a requirement rather than solution. Such flaw should totally be avoided as for its backfiring aftermath in resulting ineffectiveness of any programme results pertinent to conservation.

Positive values such as respect, understanding, volunteerism, trust and honesty are crucial to improve public engagement in Malaysian physical infrastructure's planning, development and conservation activities. These values are vital in transforming the local people in becoming the 'changing agents' by making decisions and taking actions for themselves in tune with the famous Abraham Lincoln's slogan "*of the people, for the people and by the people*". Furthermore, it is observable that cultural heritage conservation in Melaka and George Town, as the UNESCO World Heritage Sites of Malaysia, are having essential need to increase the liveability of the city while maintaining the status of a living museum. Yet, both cities are heavily demanding on the role of each city's state government and local authority despite the potential strength of local people to employ the 'Heritagization' buzzword. 'Heritagization' is a process of using heritage resources to achieve certain social goals and aim to establish solidarity among members of national, religious or social group by highlighting their differences thus legitimizing a certain social order (Poria and Ashworth, 2009).

## **Obsolescence and Dereliction of Historical Buildings and Sites as the Diseases to Heritage Tourism**

Apparently, heritage assets are facing strong competition to coexist with contemporary and sophisticated world of today, besides suffering constant pressure in blending with modern development. Even though possessing bankable demand via heritage tourism, a threat to both heritage significance and tourism industry is vivid in the form of negligence of old buildings and historical sites, to the point of dilapidation and obsolescence pose. These problems can be related with a number of factors such as underuse, care-free, aesthetical impairment and lack of financial funding. Obsolescence and negligence of historical building is definitely inappropriate either economically or ethically as conservation should be continuous and not meant to be focused during a specific period of time.

Such predicament can be strongly linked with the lack of awareness and ill perception on maintenance activities which carry paramount benefits in conservation, both philosophically and practically (Dann and Cantell, 2008). The tendency to leave old building deteriorating and dilapidating before being conserved is such an unethical manner as conservation should not only be perceived as a heroic major restoration work yet also minor actions such as repairing, cleaning and replacing. Harun (2011) acknowledged that the absence of proper maintenance may adversely leads to a more severe defects and deterioration to the building fabrics. Meanwhile, Sodangi, Khamidi and Idrus (2013) emphasised the benefits in maintaining heritage buildings such as: enhancing the quality of life for everyone in the community, fostering investment through tourism products which will economically benefit the community, contributing to regeneration and providing a source of local pride and sense of place. Dann and Cantell (2008) further asserted that the longer maintenance is being ignored, rejected or postponed, the more advantages of maintenance are lost to building owners and managers.

This notion is supported by Yahya and Ibrahim (2012) saying that achievement from maintenance investment in buildings will define their value. A good building is always precedential by optimal care besides having fewer occurrences of defects on the building elements, which calls upon necessary actions to be taken at the UNESCO World Heritage Sites of Melaka and George Town, inflicted with core problem of poorly executed maintenance and restoration as based on the Draft of Special Area Plan (AJM Planning and Urban Design Group, 2011). This has consequently resulted in the strong presence of dilapidated buildings and premises within both historical cities which may potentially lead to more adverse impacts such as damaging the Outstanding Universal Values (OUV), disqualifying the World Heritage status and impairing the tourism industry.

Looking into a larger scope, dereliction of an urban area especially historical site requires urgent effective resolution to prevent further loss in terms of society, physical and economical aspects.



Aungier Street, a neighbourhood in Dublin is one of the examples of historical sites which has been regarded as underused and currently is undergoing revitalisation process to make it more marketable as a heritage tourism product, under the responsibility of Dublin City Council. The rebranding process of its Valentine District has adopted the ‘place-making’ planning strategy for the benefits of residents, businesses and visitors which sets out to capitalise on the tourism potential of the area. Place-making as defined by Schneekloth and Shibley (1995) is the way in which all human beings transform the places they find themselves into the places where they live.



Figure 4: The Aungier Street Area Map (right) and Postcard View from the Early 20th Century (left)  
Source: Dublin City Council (2013) and Dublin City Council (n.d.) respectively

Urban spatial and design features such as increased footpath width, incidental space, surface change, shared space and traffic calming are being incorporated in the physical revitalisation scheme besides improving the traffic connection by making cities ‘lighter, flow and smiles’ in the area. By taking such initiatives, the problem of vacant buildings can be tackled as more residential and commercial opportunities will be created thus making the area thrive economically and functionally (Dublin City Council, 2013). Other potentials of the Aungier Street Area as shared by Dublin City Council are: the existence of 17<sup>th</sup> Century houses and listed buildings, development of social housing for precinct improvement, Dublin City Council Energy Pilot Project, public realm improvements and greening projects.

The Charter for the Conservation of Historic Towns and Urban Areas also known as the Washington Charter 1987 (ICOMOS, 1987) summarised, “...*the conservation of historic towns and urban areas*’ is understood to mean those steps necessary for the protection, conservation and restoration of such towns and areas as well as their development and harmonious adaptation to contemporary life”. Furthermore, the Nara Document on Authenticity (ICOMOS, 1994) in its Appendix 2 defines conservation as, “...*all efforts designed to understand cultural heritage, know its history and meaning, ensure its material safeguard and, as required, its presentation, restoration and enhancement (Cultural heritage is understood to include monuments, groups of buildings and sites of cultural value as defined in article one of the World Heritage Convention).*”

In a nutshell, it is utmost appropriate to treat cultural heritage tourism as a mechanism to upkeep heritage significance while not sacrificing the site authenticity to compromise and satisfy visitors’ expectations at any cost (Fullerton, McGettigan and Simon, 2010). This assertion is much applicable in the context of conservation realm in Malaysia, currently managed to get four of its heritage sites officially registered in the prestigious UNESCO’s World Heritage List and potentially will become major attractions and icons of national identity besides holding international accountability via tourism

industry (Shackley, 2006; Freya and Steiner, 2011; Maghsoodi Tilaki, Abdullah, Bahauddin and Marzbali, 2014).

## **Achieving Environmental Sustainability Demand through Energy Efficiency and Building Retrofitting**

Green building, sustainable design and eco-architecture are among the keywords of post-modernism architectural movements that share a similar idea on environmental-friendliness. In current conservation practice, integrating environmental sustainability measures in upgrading heritage buildings to meet the contemporary expectations is a noble endeavour. Moreover, the demands of sustainable conservation itself are wide-ranging that include economic, social, physical, ethical and environmental spectrums. Focusing on conservation endeavour, the environmental sustainability can be achieved through energy efficiency and building retrofitting.

In Ireland, new building standards which urge minimal consumption of energy and fuel have influenced the expectations of older buildings users. The European Directive on the Energy Performance of Buildings (2002/91/EC) adopted into Irish law in 2006, specifically targeted energy requirements of buildings whether new or existing residential or non-residential, due to the fact that buildings contribute significantly to this country's energy consumption. Building Energy Rating (BER) and Dwellings Energy Assessment Procedure (DEAP) are two prominent rating and assessment tools for such procedure. Yet, it is vital to have realistic expectations of older buildings and to bear in mind that environmental sustainability should not forsake heritage interest.

In the quest to meet the balance of environmental and authenticity demands, it is imperative to fully recognise: architectural characters of a building, repair and maintenance issues, past construction techniques and unique characteristics of traditional building materials. Detrimental impacts on historic fabrics may result in absence of such understanding and misapplication of modern technologies (The Department of the Environment, Heritage and Local Government, 2010).

Perceivably, there is a distinction in the process of man-made environment between new developments and readily-available resources, in terms of the needs to pre-planned sustainable design features for the former and to reintegrate those for the latter. However, the greenest buildings are the ones that we already have (Jacobs, 1993) as existing buildings possess 'embodied energy' which means efforts, materials and systems that can be saved by avoiding demolition and reconstruction of a new building which will generate the carbon footprint of logistics and transportations. This notion champions the beneficial act of reusing heritage buildings through adaptive reuse by minimising waste and avoiding toxic emission to the environment as demolition of building and its materials does not took place (Langston, 2010).

Basically, environmental sustainable features in a building deal with the performance of quantifiable measurements such as: lighting, acoustics, temperature, humidity, durability of materials, amount and distribution of spaces and also end-user satisfaction (Mahgoub, 1999). There are various stakeholders and parties in Ireland which possess expertise in this matter such as the Irish Green Building Council (IGBC), the Sustainable Energy Authority of Ireland (SEAI) and of course, the Royal Institute of the Architects of Ireland (RIAI) in case of reference and consultation needed. As a summary, these are the basic critical sustainable design issues and sciences of architecture to be scrutinised by heritage stakeholders and conservation actors in Malaysia as highlighted by architects, Sean Harrington (personal communication, 22 April 2014) and Paul Jennings (personal communication, 01 April 2014):

- *Energy: Reducing thermal demand by south-facing site strategy of building to make full use of sun orientation, high level of insulations to walls and roofs as well as avoidance of cold bridges and lowering airtightness.*
- *Biodiversity and wildlife: Provision of habitats for insects besides enabling residents to grow plants and trees through gardens, plant boxes, courtyards and communal spaces as well as green roofing.*

- *Building materials: Avoid the use of environmental-hazardous materials and substances such as cement, PVC products and Medium-density fibreboard (MDF) and high Volatile Organic Compounds (VOC).*
- *Water: Utilise and save water through; water absorption via green roofs and soft landscaping, rain-water harvesting for irrigation and car wash and smart water usage by having dual flushes toilet and powerless shower.*
- *Waste: Having good waste composting machine and recycling pavilions such as the Swedish vacuum waste disposal system.*

## CONCLUSION

Learning through case studies and reflective practice manifest change, solidify understanding and foster confidence in oneself prior to embark through professional journey. Well-equipped future practitioners with up to the standard knowledge and skills pertinent to heritage conservation and management are in ever greater demand. As built heritage that we enjoyed today have survived years of generation, it is supremely a shared-responsibility to ensure those treasures are inheritable by upcoming generations without any hiatus or lacklustre. As time proceeds, construction industry of new development may get saturated as a result of land scarcity nevertheless conservation industry presumably will perpetuate, through the activities of maintenance and adaptive reuse.

Therefore, apart from lessons learned through contemplating on foreign case studies arising issues, conservation performance in Malaysia can be further fine-tuned by reflecting continuously on local conservation endeavours. This is achievable by incorporating evaluation paradigm in the current conservation programme. Despite of various benefits in having programme evaluation, evaluation is still rare and uncommon especially in the context of heritage conservation in Malaysia. Lastly, this paper serves as a part of an on-going doctoral research focusing on developing a conceptual framework (Post Conservation Evaluation) catering for Malaysian heritage building.

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