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RESEARCH PAPER

A Cross-Regional Study of Built Heritage Conservation in South Asia within the Global Heritage Discourse

¹Dr. Sana Younus* ²Dr. Saima Gulzar ³Faiqa Khan

1. Academics, School of Unievsity Studies, Keyano Collage, Alberta, Canada
2. Professor, Departmnet of Architecture, University of Management and Technology , Lahore, Punjab, Pakistan
3. Lecturer Department of Architecture, University of Management and Technology, Lahore, Punjab, Pakistan

| ***Corresponding Author:** | sana.younas105@keyanomail.ca |

ABSTRACT

This paper explores the built heritage conservation perspectives around the globe while analysing the international charters and local practices in the South Asian region.The international charters provided extensive guidelines for the protection of heritage while following procedures. The implementation in diverse regional and cultural context still requires additional research and formulation of procedures. The study employed two phase qualitative methodology starting from the literature mapping for the synthesis of key trends and paradigms in global heritage discourse, highlighting the material-centric conservation to inclusive community engaged approaches for sustainability. The second stage analysis of global case studies to explore the operational challenges within the South Asian context. The finding reveals that in this part of the world the global heritage frameworks are embedded in conservation practice but facing severe issue due to the socio-cultural, political and historical factors in addition to the economic instability. The paper concludes with the recommendations for application of context-sensitive approach embedded with the traditional aspect and the global construct.

| **KEYWORDS** | Built, Heritage, Conservation, Pakistan, South Asia |

Introduction

Conservation of heritage is the essence of any culture and society. The past does not always know what kind of significance and history it will hold or how important it will be. Heritage Conservation deals with every aspect of it. In many ways, the landmarks that have been preserved throughout the years are what give a city its physical character. Our city's past, present, and future can all be gleaned from the lived-in architecture, key locations, and varied usage of these structures. These elements enrich our city with its unique beauty and history, making us feel more at home here and reminding us that we are all part of this city's heritage. These wonderful structures have been handed down to us, and we owe it to future generations to keep them in excellent shape. Heritage does not only help in preserving history, but it also becomes a great way through which economic conditions can be improved significantly.

Built heritage is all about the legacy of tangible things like building, monument, or landscape and their intangible impact on the communities in the form of customs, language art, or way of life. Heritage is something that comes from the past and the generations only inherit them from their forefathers and they are preserved due to their historic values (Athens' Charter of 1931).

Protection or preservation is also the technique where the aging process is made slow and the effects of natural calamities are minimized by a set of actions employed. It aims to transfer the asset to the next generation with the least deterioration. Present activities

are done by the people who are called conservators, restorers, or technicians, and they are carried out in museums, laboratories, and on-site.

These activities involve a close watch on the environmental effects and immediate remedies to cancel out the effects, the scientific treatment of the monuments to enhance the resilience of the construction constituents. The restoration is the immediate response and efforts made by the experts to bring back the structure to its previous condition. Conservation technical research actions, which are typically done by conservation researchers in global schools and heritage study institutes, back the conservation exercises by giving technical developments in the material's properties. The Venice Charter of 1964 also emphasizes taking in the factors of classification, examination, pliability, and the extension capability of the material along with the machinery for further repair. Heritage in the contemporary world is an industry and a source of fiscal benefits across the globe. Tourism generates revenue and is beneficial for the host neighborhood its country and its residents living in the vicinity of the heritage zone. In 2019 world travel and tourism council conducted a study that concluded that 40% of all the tourism activities were done around the heritage zone and 319 million jobs were produced giving 30 billion euros of income every year (Travel & Tourism London, 2019). Along with the monetary benefits the heritage is an important factor for the people to connect to their identity (EPRS, 2018). It is noted and explained in the previous studies that successful examples of the projects are very less where the application of the policies related to conservation are very adequately applied and hence the expected decline and impairment have not been stopped as they should have been. The 2020 report of ICOMOS has written that more than 60 % of the heritage zones and sites are in danger due to inappropriate preservation and the quality of conservation is not up to the set standards which is leading to total damage to the monuments not only physical loss of the structure is probable but also the cultural and economic risks are high. Keeping in account that the conservation of built heritage guarantees the tourism industry to flourish and it has been growing at a rate of 20-25% before the pandemic eruption in 2020 (UNWTO, Madrid 2018). Global warming and pollution are responsible for the early decay of monuments in the coming 10 years (Heritage Stud, 2018, UNESCO Paris, 2018). Since third-world countries are socially and economically on the verge of collapse, the fiscal benefits coming from their rich heritage will not only bring benefits to them as well as the financial gap between the developing countries and the rest of the world will also be reduced.

Literature Review

The act of maintaining something's existence or keeping it alive is named conservation. It is opposite to the known phenomenon that it is all about restoring old buildings. It has many faces and is a step-by-step process that may involve any number of rehabilitations, restoration, regeneration, reconstruction, adaptive reuse, and other related activitie**s.**

According to Lindsay, the conservation, safeguarding, and rehabilitation of historical, artistic, and natural resources are all part of the subject. It is a critical operation because it deals with nature as well as the cultural variety of the planet, preserving both the material and immaterial heritage of mankind for future generations.

The maintenance of cultural identity and customs is one of the reasons heritage protections is vital. Cultural heritage is a catalyst for identity and community cohesiveness for communities, as well as a foundation for sustainable development, according to UNESCO (2015). Due to the ability of historical structures and monuments to draw heritage conservationists and produce income, heritage protection may also contribute to advancing the heritage conservationist industry and the economy (Lindsay, 2014).

According to the Charter, the preservation of history can aid in the advancement of societal harmony and education. Communities may learn about their past and customs,

encourage cultural diversity, and foster understanding through preserving and presenting their cultural heritage. Additionally, promoting responsible heritage conservationism and minimizing the detrimental effects of heritage conservationism on cultural heritage can be accomplished through education and awareness-raising. and regular upkeep without changing the original shape. All the procedures involved in maintaining a location to preserve its cultural importance. People always desire to see the roots with a sense of the location or place in particular the regions that have been victims of urban growth and as a result losing out their identification. Due to the urban crawl, the conservation has attracted more and more attention because of the fact people do not wish to lose out their memories attached to the location.

The present-time practices feel the gravity of the fact that if they fail to hold on to the past their future and present will hold no value either. This is the prime responsibility of every group to save the identity of the monuments for the people to come in the future. The subject activity is continuous and it has never lost its charm rather in modern times it has attained more popularity. The people have never let go of their memories no matter what generation they belong to these elements might seem sleeping but they are wide awake in the resident's minds as they are not able to get disconnected from their past. Since the government institutes are involved in the process hence all these heritage zones are named as a landscape of culture.

Material and Methods

The qualitative research methodology was adopted for this research comprised of two stage data analysis. The first stage was analysis of existing literature and the international charters to draw the challenges and understanding of global heritage principles and networks. The later stage employed the case study analysis to further enhance the implementation phase issues with reference to diverse regional context. After critical comparative analysis results of the data sets the conclusions were derived and set of recommendations is proposed.

Results and Discussion

Heritage is entrenched in certain locations. All regional stances on historic conservation practice are not covered by a single conservation policy. For instance, there are significant differences between European and Asian nations regarding attitudes, needs, and approaches to conservation. The opposing statements take away the global criteria of legacy preservation from the joint rules that are relevant unanimously and support the relativity of the heritage value. This conflict is realized by UNESCO as well (Jenkin, 1998). As a result, ever since the Venice Charter's proclamation in 1964, there has been a continuing demand for context-appropriate adaptation, leading to the other important charters like the Burra Charter in 1979, which was upgraded in 1999 along with the Nara document established in 1994.

Asian are by default very sensitive towards their past and due to this attitude, the global model of conservation achieved popularity. Asians put more attention to the culture and its admiration whether it is concrete or immaterial. They believe in the ownership of the social actors. As the literature says (Larsen) the Asians made efforts to break the self-rule of the European nations that overrule the UNESCO and ICOMOS. The Nara document came in 1994 and it clearly states that authorities in the world realized that cultural preservation should be done keeping in mind that the host community should approve first. Going by these footprints, the initial perception of the built heritage came into being that encompasses the terminologies of tangible and intangible cultural aspects. The idea of society's character and its involvement came into being after this awareness was established. The Nara takes the stance that the charters are not relevant in many aspects. Some of the prominent problems have been discussed below;

Table 1
Key Elements of Heritage Conservation with regards to Historical Places

Charters	Prominent problems associated with Heritage Conservation with regards to historical places.
The Venice Charter (1964)	It somehow refers to significance in terms of culture, architecture, history, science, and society. demonstrates the value of historic architecture and unique materials. documentation, inclusion of all historical eras in the architecture, and preservation of history for societal good.
Charter Burra came in 1979 and was finally upgraded in 1999	The whole charter emphasizes the importance and value of culture, For all time zones the culture is based on the bygone time, history, social fabric and sense of attachment. It is shown in the location itself as well as its structure, context, usage, associations, meanings, records, linked locations, and associated artefacts.
"Charter Washington" came in 1987	The following should be protected The value of heritage religious elements urban fabric open grounds
Charter New Zealand 2002	Sheds light on the importance of the following Heritage and its cultural aspect Conservation planning and principles Community's identity and background Sense of attachment to the location Connection between past and present
The Document of Nara came in 1994	It endorsed the following Authenticity of the norms and customs Reliability and honesty of background Global joint partnership for workable growth
The Hoi An Protocols for best conservation practice in Asia (2001)	The protocols cover a number of important topics in heritage conservation, such as the necessity of community involvement in conservation efforts, the value of genuineness and honesty in preservation, the importance of environmentally friendly growth, and the part that education and training play in guaranteeing effective conservation practices identifies the key issues that are causing the historic structure of Asian regions to decline. The regulations stress how crucial it is to comprehend the cultural and historical settings of the area and include conventional methods and materials into conservation operations. In order to maintain the long-term viability of conservation activities, they also underline the necessity of partnerships and collaboration between governments, business organizations, and local people. In general, the Hoi An Protocols offer an important framework for Asian heritage preservation, taking into account the particular difficulties and chances that the region's rich cultural legacy presents.
The principles of China (2002)	According to Chinese ideas, a site's legacy values include its historical, aesthetic, and scientific merits. For the benefit of society, heritage sites should be used rationally. The site's worth should not be in any way go down.
The Intangible Heritage safeguarding convention of 2003	It puts emphasis on the safeguarding of the following; Art Norms and customs Social fabric and actors Commemoration and events Craftsmanship, language and music Furthermore, the challenges of heritage conservation are raised. Intangible heritage is defined by the convention as cultural expressions and behaviors passed down from one generation to the. The agreement emphasizes how crucial community participation is in finding, preserving, and passing on intangible cultural property. Additionally, it emphasizes the significance of human rights observance and sustainable development in heritage conservation efforts.
Quebec Declaration (2008)	It puts emphasis on the following; Essence of location Permanency of the conservation work The location has an essence which is an amalgamation of physical and emotional memories based on the rituals and festivals

Critical Analysis of the Charters

In this part, a few selected charters that are generally acknowledged to have higher relevance and a worldwide influence on the philosophy and practice of heritage protection are critically examined. The Venice Charter is sometimes seen as the founding and fundamental text of the heritage conservation ideology. It was an important step in realizing the value of better conservation techniques for historic structures and locations. The charter of Venice picks up the importance of history, architecture, science, and social actors it has been criticized for ignoring intangible heritage values. The importance (in the Charter) of The Charter disregarded the significance of local connection and the cultural value placed on heritage structures by local people in the context of heritage protection. Additionally, it raised questions about the effects of new development. According to Hardy73, one clause says the new set of planning must be according to the latest technology but it is a clear favor to the construction industry of the present time. The results are putting pressure to identify and reconsider the key issues in the construction methods employed in the modern world. The Burra and Nara documents positively brought significant changes and it has been agreed afterwards that the community creates value by interpreting the items and gaining knowledge.

Heritage Conservation: The Key Issues

A major concern in heritage protection is time-space continuity. Change is unavoidable, even in ancient historic neighborhoods. Sometimes it happens instantly and in full. While in other circumstances, the process is gradual and slow. In any case, it should be acknowledged as a part of the continuity of time and place because legacy is not a "frozen" thing. Cultural legacy variety exists over time and location. According to the Nara Document of Authenticity. If the heritage value itself is not in danger, continuity, and adaptability are especially important for any living heritage site. According to Powel and other writers who support this idea, heritage locations should not be kept as museum dioramas. According to Powell, for communities to survive, this is also necessary because none do so without adjusting to the changing nature of society. This topic is extremely important, especially in the Asian setting where legacy is frequently alive and regular preservation work is important for survival. In a country like Japan, the value of heritage is assessed by the spiritual essence of the space rather than just its physical attributes.

The intangible value connected to locations and cultural practices which are inextricably linked to heritage is another significant concern.

Built Heritage: Concept Progression

According to the available literature the practice of conservation ideologies, every step is different from one another. This is a logical way that has a goal to understand what ordinary people think of the monuments and the place beyond their apparent use and make sure that any renovation work brings as less mutilation as humanly possible to the elements that signify those values. Conservation requires ethical and policy-based judgment. It is based on understanding a building's heritage values, how they are represented in its skin, and how some restoration techniques disturb them. A logical debate for the conservation, normally started by the rich heritage that is in danger and now the debate has progressed into expert reports of moral values and positive approach. The ideology has laid its foundation on strong footings but the expression is constantly changing its shape as the subject becomes multifaced and communal, building conservation is linked to preserving objects and the historic environment's cultural values (Drury, 2012). According to Hoda Zeayter. The many philosophies have shaped the conservation movement throughout the years. It demonstrates the lengthy progression of ideas that have been indicated throughout history, from the early classical eras to the present period of globalization, and it emphasizes certain points as hopeful tactics to be used in preserving ancient cities. The theories explore

the earlier methods of conservation where the material was given the most importance and it was initiated in Europe but more recently, techniques based on the heritage value are being employed. After the detailed study of historic beliefs, the practice used assesses modern methods by the given three features; discernment, validity, and sustainability, to come up with a philosophy that talks about the current century's requirements in the cores of the ancient cities. The literature put a stamp on the authenticity of the urban philosophy related to the built heritage zones. Conservation Heritage preservation is seldom a straightforward process; rather, it is a very complex embodiment of legislation, ideologies, and traditions.

The growth inclinations and prospects of contemporary society, along with its in-built ideals, aims, and necessities, recurrently biased intentions to preserve heritage zones. From the beginning of the conservation's history, the techniques and tools have acquired many shapes depending on some factors such as location, community, and social fabric. Jokilehto, in his book "A History of Architectural Conservation", divides the essential developments in heritage conservation into four major categories. Although they are in order, these developments essentially happened simultaneously starting in the eighteenth century. They are explained as below.

Memorial Monuments

The main purpose of monuments and memorials, which gained popularity throughout the Renaissance, was to recall history as a lesson to be learned for the benefit of mankind and modern design. Prioritizing their preservation over that of other, 'lesser' buildings and locations is a typical practice. Since they are thought to have more political and/or religious significance overall, it makes sense that more funding is devoted to their preservation. They frequently have symbolic or iconic qualities. The original meaning of the monuments frequently recedes in favor of identification with a modern political or patriotic purpose.

Monuments may significantly influence how we remember and understand history. They can act as tangible representations of our collective memory, serving to jog our memories of the past and pay respect to individuals who have made contributions to our society. However, because they frequently capture the attitudes and beliefs of the period in which they were made, monuments can also be complicated and divisive. Making sure monuments authentically represent the history and contributions of the people or events they are supposed to honor is one of the difficulties in utilizing them as memorials. For instance, certain historical monuments may have honored people or occasions that are today seen as problematic or debatable. There have therefore been discussions on the suitability. According to Bender, it addresses the usage of memorial monuments to honor people, places, and concepts. Monuments can be seen in both public and private settings and come in a variety of shapes, including sculptures, plaques, obelisks, and memorial parks. They frequently have writing or symbols that serve to explain their importance (Bender, 2017).

Restoration of Style

With the new cultural ideologies, introduced in the late 18th century such as Romanticism and identification of the late medieval monuments the restoration style began, and it was seen as a part of the inheritance of the homeland. The supporters of this mid-nineteenth-century movement were Mrime and Viollet le Duc. The idea was to reestablish the missing artistic identity and the solid beauty of the classic styles as it was connected to the theory of elegance and stylishness. Hardheaded architects stressed the need to make use of the monuments instead of only protecting them as a sign of gone days. Politicians also jumped in and supported them. This fashion or trend continued for the next 100 years.

Modern Conservation

Jokilehto says that contemporary ideas of conservation started in the second part of the 18th century as the people changed their ideology about the monuments and opposed the debate that beauty should not be preserved. The movement places a strong emphasis on the necessity to conserve the real and original, as well as the various layers and historical modifications that have developed through time. The idea of "authenticity" came to be seen as a global worth in mortality, while even the utmost honest refurbishments were titled imperfect. Carter, Ruskin, Morris, and Boito started the movement, which Brandi developed into the current conservation theory (Jokilehto, 1999). According to Sanderson, the goal of modern conservation is to strike a balance between the demands of people and the requirements of the natural world. It highlights the significance of protecting natural ecosystems and encouraging sustainable human endeavors. Modern conservation acknowledges that human cultures are a part of, rather than distinct from, the natural environment. This means that to effectively safeguard the environment, human needs, and interests, especially those related to economic and social well-being, must also be taken into account. To create successful conservation methods that are both environmentally and socially conscious, contemporary conservation also recognizes the significance of collaborating with local stakeholders and communities (Sanderson, et al, 2002).

Traditional Continuity

In the 18th century, the sources of art, typical wisdom, and inventiveness are seen as the foundations of the culture-based character, getting along with other movements. The end of the 20th century saw a shift in the ideology as the focus was moved towards the world's ecological problems, hence attempts have been made to preserve traditional landscape.

Conservation efforts were concentrated on deteriorating old city centers, locations with historical significance, and other cultural landscapes. Securing traditional knowledge and living legacy, however, demands the acceptance of modification as an unavoidable part of the procedure. It is noteworthy that in a heritage zone, it is not possible to preserve everything; the social fabric should have some abilities to administrate the changes and describe the spirit behind the change or preservation.

Since the 1950's this ideology of the preservation of heritage zone has been established and in practice and slowly it has taken a concrete stance in the form of set rules and laws such as guidelines, global instructions, and charters.

Developments of Heritage Theories

Heritage conservation has undergone notable changes in the recent past as the idea has got wide appreciation. The emotional associations with the heritage are the main driving force for the host community. This occurs as a result of the majority of heritage conservation initiatives being focused on constructed forms or the physical fabric.

According to Johnson, luckily, the emotional or non-physical values, when considered as a tool of awakening the people about the glorious past in the background of the social fabric the ideology of restoration has gained much popularity. The motivation that comes from the heritage, considered as the societal character is the key to the successful completion of the conservation process.

Modification of Patterns: Identification of Incorporeal Cultural Values

According to Clarke, Heritage conservation concerns about both material and intangible components are built over time and are intertwined. The tangible constructed

heritage and its intangible aspects cannot be separated (despite several attempts to do so); this has always been the case for residential areas (Clarke, 2003).

According to Loh, it highlights the significance of realizing and recovering all material and non-material ideals. According to one of the conserving historic architectural heritage's guiding principles (for the UNESCO prize for the Asia-Pacific area).

Heritage's physical components are more frequently recognized and preserved as a result. They are distinguishable qualities that can also be detected by other senses, such as touch, etc.

In contrast, the intangible components are more challenging to interpret from routine observation. They call for more thorough research and comprehension. Cultural practices, regional traditions, crafts, the arts, folklore, tales, attitudes, and the relationships between people and places are just a few examples of intangible aspects. According to Powell60, intangible traits are crucial because they provide significance to concrete qualities. Intangible components are crystallized into structures and environments (Loh, 2007).

According to Nara documents, all philosophies and societies are linked in an exclusive system and a means to express the attachment towards tangible and intangible assets.

They consist of arrangement and proposal, materials and elements, usage and purpose and methods, place and situation, essence and sensitivity, and additional inner and outer aspects. The document further says that the usage of these foundations is likely to explain the exclusive, artistic, antique, societal, and logical elements of cultural inheritance.

Immaterial heritage traits are immeasurable, sometimes abstract, and sometimes even metaphysical in nature, as the Nara Document notes. They are a part of the current traditions. They consist of rituals, performing arts, and traditional crafts. Learned ways of life, oral traditions, cultural occasions, and relationships.

Other charters like the "Convention for the Safeguarding of the intangible heritage" put strong pressure on the restoration of the monument and the location where they are situated. This material heritage is linked with the immaterial type of heritage. It motivates to develop some sense of attachment with the heritage values that cannot be touched physically (Nara, 1994).

The convention further says that the invisible heritage includes the ideologies, craftsmanship, community leaders, and their fan following can also be counted in the nonphysical features of the heritage.

The conservation methods used across the world vary in kind due to several considerations. Their differences depend on political will and socioeconomic conditions. Even though intangible values are now widely acknowledged to be an essential component of a part of the process, there are some occurrences where they are overlooked. However, after the 20th century, the model for heritage conservation has altered. Instead of the restoration of only architectural elements, the focus has expanded to include "places that are associated with collective, individual, and familial memories - places that

Several conservation charters from the past few decades have also made this clear. (UNESCO, Convention, 1972). According to Clarke and Johnston, these problems, therefore, have an impact on how effectively the legacy is maintained or protected (Clark & Johnson, 2003).

Opportunities and Challenges in the Conservation

The term combined conservation became part of the language in 1975 when the European Charter was passed (Council of Europe, 1975). Since the fortune of that component of the heritage depends on the weight attributed to it, Urban and regional planning frameworks. Since then, Intangible cultural heritage has increased in the heritage community. Cultural variety, sustainability, and According to Siravo (2014), the changes in the macroclimate have redefined the background and role of the society where the community acts as the caretaker of the built heritage. The planners have a perception that the group of monuments is the leftovers from ancient times and they have a unique character and cannot be included in the daily routine use of a metropolitan setting (Siravo, 2014).

This concept of cultural legacy is still quite prominent across the globe, but notably in Europe. According to Labadi (2015), Cultural legacy is now understood submissively and energetically. Originally, it has an exclusive outlook that sees heritage as a setting where society and politics that value the inheritance as a gift. This is because they imitate and authenticate our character as a society. Heritage is considered an object which has a multi-faced identity and it is important for the nation attached to it (Kalman 2014).

According to Gottler (2017), this is an opening to the avenues to the methodologies of site management when it is mixed with the contemporary techniques of administration that have been developed from different models of management. The administration of World Heritage Sites is currently centered on strategies for stakeholder collaboration and community involvement, all aimed at providing benefits for local people (Göttler & Ripp, 2017).

Comparative Analysis of Geroregtown and Lucknow

Georgetown is the first example of how obtaining a UNESCO World Heritage designation has resulted in the modernization of the area's original residents. According to Gidden, Penang's capital is Georgetown. The strategic position at the northern point of the Malacca Passages has a great influence on the history of Penang. It was a port between China and India. Later, a connection was made between Europe and America. Whereas, Trading has throughout the years subjected Penang Island to wide-ranging global influences, which are quite noticeable in the cultural and Conservation fabric of the island (Gidden, 1990).

	1974	Penang New Urban Centre – KOMTAR
1987	MPPP Draft Conservation Guidelines – 5 Conservation Zones
1996	Additional Zone – 6 – China Town
1998	Additional Zone – 7 – Colonial Quarter (announced during UNESCO Nomination proposal seminar).
2005	Penang Island Structure Plan – Heritage CORE Zone
2005	Penang Island Structure Plan – Heritage BUFFER Zone

Figure 1 *Georgetown Map Reflecting Policy Changes (Jenkins, 2008)*

The history of Penang goes back to the sultanate of Malacca in the 14th century. It has also been a colony of several European countries including France and the British. On the North side of the island, Georgetown, Penang was one of the British bases in the southern part of Asia and it was developed by Captain Francis in 1826. Penang was also part of the passages that came under colonial rule.

The port was very busy in its time and an influx of traders came there from India, China, the Middle East, and Europe. For obvious reasons, the religion, norms, ethics, and culture of these countries came along. This is the reason the culture of this region is highly diverse and can be called as richest and most varied legacies. Hence, it is admitted that the heritage is a combination of Asian and colonial inspirations. Both physical and non-physical inheritance are linked in traditional enclaves, spiritual edifices, and several ceremonies, commemorations, and administrations. The shops and small houses are common in the heritage zone but the two-story shophouses predominate and exhibit distinctive heritage features. According to records, Georgetown has over 65 10,000 pre-war structures. These historic structures have a history that spans the late eighteenth and early nineteenth centuries.

Georgetown, a former colony, prospered thanks to trade relationships and has foreign influences seen throughout its ancient heritage structure. The towns made it through and still redefined their culture in every possible way. According to (Mui), it has some identity and cultural fusion brought about by intermarried couples. The cultural character of Georgetown is constantly being redefined. The actions at the national level were followed by the identity rebuilding at Georgetown, particularly in the decades that followed Malaysia's independence. The value of Georgetown's Conservation legacy was becoming more widely acknowledged, thus efforts to preserve it started in the early 1970s, although with little success. George Town is added to the list of utmost threatened sites in the world, listed in the world monuments watch in 2000. Due to its distinctive background in Malacca and George Town, in 2007 they were added to the list of world cultural heritage by UNESCO. Furthermore, they were also titled as an existing historic downtown region in its complete form on the Malacca passage (straits) having a living heritage with multi-faced cultural features.

Mui says that the further growth was stopped by the firm set of rules and it prevented the destruction of the unique building styles. These restrictions were put in by UNESCO on October 2010. The George town's organizational zone was selected as a UNESCO "world heritage site" also the city Centre was declared as the heritage area. Conflicts over adjusting to the new resulted from them; for instance, the new building regulations prevented certain commercial projects from being completed as planned. With Penang's quick conservation process, many people left the historic district in favor of a contemporary lifestyle, leaving the once-vibrant city in a condition of decline with many crumbling structures (Mui, 2008). As further explained by Mui the zoning of the area brought a negative impact and owners lost the charm in preserving the structures as the tenant's influx was reduced when the rent control act was repealed. The battle of existing communities to resist gentrification and commercialization in many ways while maintaining their conventional ways of life is another obstacle. Thus, the historic center of George Town has been referred to be a "contested space "(Mui, pg. 108). The fast-expanding cultural tourism industry, which generates new firms, is one of the primary issues. This eventually causes the local population to be displaced as conventional homes and businesses are converted into restrooms, shops, and grocery stores, this redevelopment destroyed everything that helped in obtaining the title from UNESCO. Whereas, despite these facts, Penang has made some significant advancements in recognizing and preserving the distinctive elements of its cultural history. Despite these facts, Penang has made some significant advancements in recognizing and preserving the distinctive elements of its cultural history.

Srinivas, claims to have observed research plans that intend to unify the preservation process with the main aim of local sustainability. The sustainability of Penang is seen as an effective program that adds additional value to the regional economy into tourism plans and initiatives as a step toward the future. He contends that cooperation with the corporate sector in maximizing Georgetown's tourism potential for both domestic and foreign visitors will assure the initiative's economic viability. However, the government's attempts to preserve the legacy are falling short. The significance of local communities' cooperation and engagement in preserving Georgetown's history is becoming more widely acknowledged. Participating in the community might be difficult since the locals are unsure of whether to protect the history or not. This is one of the reasons why municipal administrations have been sluggish to join the conservation effort. Given the situation, it has been suggested that adaptive reuse, which involves converting a protected area into a commercial district and housing inhabitants outside of the conservation zones, may be a viable option for achieving economic sustainability (Srinivas, et al).

Lucknow highlights the issue of contradictory laws (to conserve history) and the disappearance of traditional craftspeople. The instances were chosen so that they examine the concerns faced in the conservation. Legend says that Lucknow is as old as the time when Ramayana happened which is a sacred Hindu text. Lakshmanpur used to be the name of the city. Contemporary Lucknow has a significant value that added an incredible perspective to the overall history of India and the Hindu culture. According to the World Bank/ IDA, it is rightfully stated that Lucknow's history started when the Mughals started to employ Nawabs. In 1730, Lucknow was a big region. In the 18th and 19th centuries the city experienced a flourishing period for its arts, architecture, poetry, music, and dance under the Nawabs. The city was the perfect combination of several architectural features.

Figure 2 Map 3 Lucknow Heritage Area Map (Columbia.edu)

The British monarchs both before and after the 1857 revolt and war. The British colonial authorities destroyed thousands of monuments, magnificent heritage structures, and populated neighborhoods, causing permanent harm to Lucknow's legacy to let the soldiers roam about unimpeded and out of retaliation. The remaining Lucknow legacy is still present to show off the city's illustrious past. Lucknow's architecture is mixed-style as a result of several influences. The city's rich history and development are highlighted by the hybridity, which is a result of global impacts mixed with native practices. Most of the style is Indo-Islamic with a pinch of Persian, Egyptian, and European styles. However, Indo-Islamic and Indo-European styles are most prominent. Stone was hard to come by in the Mughal cities, unlike the other cities. The Nawabs employed lime mortar and bricks are construction materials. It has more than a hundred building typologies and styles. Lucknow is renowned for its decoration made of lime plaster. The very elaborate lime plaster decoration made up

for the lack of diversity in the stone. According to Chandra, Lime plaster embellishment imitates the stone ornamentation techniques used by European and Mughal-Persian artists. The progress was continuous and it bagged the title of Lucknow style (Chandra & Tauqi, 2006).

The heritage buildings are owned by a variety of parties, including the Hussainabad Trust, private individuals, and government organizations (ASI, SAD, and others). Conservation initiatives are more difficult since there are so many different kinds of ownership. According to a database of memorials kept by there are 741 monuments in Uttar Pradesh, India, according to the Archaeological Survey of India (ASI), 365 of which are located inside the Lucknow circle.Inadequate preparation by the authorities, lax enforcement, and legal loopholes have been widespread throughout the last few decades. Aside from human vandalism and unauthorized building near architectural landmarks and monuments, other significant issues include rapid Conservation expansion, poor upkeep, and rapid Conservation development. These have put the Lucknow legacy in a precarious position. To some extent, the city's original cultural fabric has been warped, and this pattern has persisted.

There is a significant gap even within the regulations put in place by the state, which exacerbates overall issues with the city's legacy as well as external difficulties and pressure from the businessmen. It is described in the literature that rules and regulations formed by the Government of India are opposite to the bylaws of Lucknow. The central government plan is called AMASRO "Archaeological Sites and remains amendments and validation ordinance" which is against the LDA (Lucknow development authority). Khan says that offenders had to pay high penalties. While the Lucknow master plan is against AMASRO's principles by not just taking a lax approach to historic preservation. Author Vipul Varshney, an architect located in the city The Ordinance is unquestionably a blessing for the city's heritage sites. However, every uncertainty must be resolved to prevent abuse of its laws, especially when defining phrases like "other important monuments." (Khan, et al, 2010). Another issue is the lack of skilled labor who are masters of the embellishment.

The legacy of the city was seriously endangered. The training sessions have allowed traditional wisdom to be passed down through the years. Lack of employment, switching to other, more profitable professions, the craft's declining appeal in a losing war against a contemporary glass-concrete building, etc. are some of the factors contributing to their depletion. The survival of the city's legacy depends on the revival of this significant craft. Even though some significant monuments have been preserved, the majority of historic structures are either extinct or in various states of ruin. Despite the rules in place, the significant historic structures struggle to remain in their original splendor because of lax enforcement. They demand urgent conservation measures. Due to colonial influences, the Asian conservation legacy is diverse and frequently hybridized. Heritage preservation is becoming increasingly important, and all interested parties share responsibility for it. The traditional enclaves' local communities' lives and value systems are strongly influenced by their heritage. It has been acknowledged that Conservation legacy is a crucial component of Conservation identity and necessary for continuity moving forward. With the assault of fast economic expansion and modernization, many ancient neighborhoods are in a very vulnerable position and on the point of dying. Other issues include the population's shifting attitude and lifestyle choices to reject the legacy, inconsistent and unclear legislation for the protection of the heritage, unlawful encroachments, etc. More concerted efforts will be needed to safeguard the architectural history, and in some situations, immediate action is required. The communities' daily lives are infused with legacy, particularly living heritage. The heritage and its destiny are complicated and identification of the factors within the greater context of the municipality as a whole is also crucial.

Conclusion

This study pulls together examples from South Asian countries to show how global ideas about heritage collide with everyday efforts to look after old places. International guidelines offer a useful starting point, yet they are patchily put into practice because of local politics, varying economic resources, differing historical memories, and sometimes a simple lack of awareness. As a result, there remains a significant gulf between the way these rules are presented as universal and the day-to-day realities that heritage managers actually face in the region. To map this, the research followed two steps: first, it reviewed existing documents, and second, it dug into specific cases where communities and authorities have tried to care for sites. That journey makes clear that conservation thinking in South Asia has moved from stressing bricks and mortar to including voices, skills, and customs of ordinary people. Even so, the regions sprawling and varied cultural landscape cannot be looked after by a single blueprint copied from elsewhere; every project must honour local knowledge while still meeting the standards expected in the wider world.

Recommendations

- Develop the context-sensitive conservation models embedded with the local traditions and knowledge
- Integration of global heritage standards to achieve the long-term survival without ignoring the regional identities
- Initiate the cross-regional dialogue to strengthen the South Asian perspective
- Empower the local communities for conservation projects
- Suggest policy revisions for creating a balance of modernity and tradition for conservation processes

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