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# Cultural Psychology, Social Identity, and Community Engagement in World Heritage Conservation Sites

*Psicología cultural, identidad social y participación comunitaria en la conservación de sitios patrimonio mundial*

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### RESUMEN

Esta investigación utiliza el estudio de caso de sitios patrimonio mundial del Sur de Asia y de la región del Asia Pacífico. Tiene como objetivo explorar cómo la psicología macrocultural, la identidad social y el compromiso de la comunidad influyen en la conservación de los sitios patrimonio mundial. Los datos para este documento se obtuvieron de tres países asiáticos, a saber, Indonesia, Pakistán y Malasia. Se realizaron grupos focales y entrevistas en profundidad a todos los interesados, además, se llevó a cabo un análisis temático de datos. El documento encontró que en estos tres países las ruinas de sitios patrimoniales, se utilizan para crear identidad social, macro psicología e involucrar a las comunidades.

**Palabras clave:** Asia, compromiso comunitario, conservación, patrimonio de la humanidad.

### ABSTRACT

This research uses the case study of world heritage sites from South Asia and the Asian Pacific region. It aims to explore how macro cultural psychology, social identity, and community engagement influence the conservation of world heritage sites. The data for this paper was collected from three Asian countries namely Indonesia, Pakistan, and Malaysia. FGDs and In-depth interviews from all the stakeholders were conducted, also, data analysis were made. The paper found that in all three countries heritage site remnants are used to create social identity, making macro psychology and engaging communities.

**Keywords:** Asia, community engagement, conservation, world heritage site.

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## INTRODUCTION

Cultural heritage is a significant incentive to tourist demand, whether it is exhibited in the buildings, infrastructure, places, or sites or exists as the cultural environment manifested from the atmosphere of historical places or towns. The role of cultural features is frequently documented by the tourism data collection in various countries which may include concrete and intangible heritage as determining factors of tourists' decisions for traveling to various destinations. The concept of heritage has summoned for numerous deliberations among scholars across the globe, including both theoretical and pragmatic sense to the heritage that it is not easy to define this concept due to its hybrid and complex nature (Graham & Ashworth: 2000, p. 129). One way to define heritage is by employing it within a specific set of psychological, cultural, or social values assigned by individuals and organizations (Smith & Akagawa: 2008). These ascribed values on heritage vary in the context of reason, culture, level, location, and time (Graham & Ashworth: 2000, p. 129).

The impact of World Heritage Sites on the psychological development of residents is inevitable as the local communities are open for tourism across the globe. Various activities are generated via tourism including economic, social, and cultural, etc. Thus, tourism can elevate the local life and sustain tourism via enhanced local infrastructure and shared plans that can upgrade health care, education funds and resources, employment prospects, and earnings level. The socio-cultural and psychological aspects of tourism may incorporate a greater sense of social identity, cultural psychology, an intensified sense of linkage with the indigenous environment, and better social capital followed by an increase in several tourists. For instance, in the case of Indonesia, the presence of tourism destinations enriched the resident's attitude towards accommodating modifications, which enhanced their understating about other people's practices and traditions and improved their overall lives (Cochrane: 2018, pp. 335-344).

The importance of the interrelated concept of heritage and identity is ever-growing despite the mounting risks due to globalization, which is subsequently corroding the people's cultural values and historic civilizational particularities, and the persistent changes internationally influencing the thoughts, sensitivities, ideas, beliefs, and opinions articulated by people's cultural values and civilizations, even though the diverse backgrounds. At this crucial hour in human history, it is principally true that identities are facing the risk of melting in the predominant widespread identity, and human heritage experience distortive campaigns which are intended to play down its significance and undermine its compelling role in the protection of human communities' right, to cling down to their own set of traditions and historic identity (which are perceived as the main support of their moral, psychological, cultural and civilizational specificities). Heritage is not only the part of the past alone, where it has witnessed recording all the progress in all areas and the succeeding events through ages, But it also incorporates the present and associated modifications as well as all the prospects of the future. Heritage encompasses our lives and transforms us into the future; it is a part of ourselves and hence, it is impossible to detach oneself from it. Therefore, heritage is the inherent feature of identity which conditions all other components. Heritage is not bounded by time. The historic studies and works of scholars, intellects, researchers, scientists, poets, philosophers, historians and academicians across diverse fields of knowledge are a form of heritage such as psychological heritage, cultural heritage, scientific and intellectual heritage. Hence heritage is an integral part of our minds, heart, souls, and collective memory. Heritage is not just the past, but the present and future equally.

Cultural heritage and social identity exists in correlation and are interconnected. The shared identity associated with one's cultural background and historic setting may initiate feelings of pride in one's culture. Education and efforts to raise awareness of the public about the existence, importance and conservation of historic sites attribute to this pride in one's cultural heritage and identity (Schuster: 1997). The local engagement has been proven to be beneficial in promoting voluntarism for the conservation of Bangkok Old Town in Thailand (Siririsak: 2009, pp. 405-411) and Dragon Garden in Hong Kong (Cheng & Ma: 2009, pp. 511-528). The maintenance and preservation of heritage infrastructure and inner-city renovations bring cultural benefits as well as economic assistance to the local inhabitants. Also, if local participation is

encouraged via providing sustainable finances for heritage conservation, then the societal welfare will be considerably enhanced.

Moreover, the phenomenon of macro-cultural psychology is deeply rooted in the study of psychological as well as macro cultural factors such as cultural concepts, artifacts, and social institutions. Aligning with this rationality, the study of macro cultural psychology ensures that psychological phenomenon is embedded in historic forces such as policies of the government, warfare, migration, and immigration, production means, technology, art and literature, industrial development, religious values, nuclear family, consumerism or economic liberalism. The further psychological phenomenon is explained as essential components or constituents of macro cultural aspects such as social institutions, antiques and artifacts, and cultural concepts. What we ponder, observe, or perceive and sense is via macro cultural factors. Correspondingly, psychology is the study of motivation and incentives, sensation and perceptions, emotions, self-identity, cognition, memory and intelligence, self-recognition, personality, mental or psychological disorders, cognitive development of cultural behavior which attributes towards cultural concepts, artifacts, and social institutions. To do so, cultural features must be present in psychology. And this is exactly what is studied by the macro cultural psychology phenomenon.

Therefore, to understand conservation of heritage, there is a need to consider cultural sensitivity (both social identity and macro cultural psychology) and historic specificities while overseeing the challenges posed at different stages of developing and managing processes (including the identification and planning stage, development and implementation, appraisal and monitoring. Engaging members of the local community, in collaboration with other stakeholders, in the conservation of world heritage sites is vital as its potential for transforming beliefs, practices, principles, and behavior towards sustainable development cannot be ignored (Halim & Ishaq: 2017, pp. 11-38).

Numerous studies have concentrated on societal engagement in the preservation of World Heritage sites (WHS) and the advancement of heritage tourism (Su & Wall: 2014, pp. 146-156). The inclusion of native residents in the heritage management of world heritage sites and tourism advancements enhances the quality of life of the local population and promotes sustainability in heritage site conservation programs (Sirisrisak: 2009, pp. 405-411). Further, by engaging community in localized world heritage sites advances the sense of belonging and identity of inhabitants and stimulates the factor of psychology which simplifies social network development and infuses understating of the significance of the local area. The following section debates the heritage community management.

## **LITERATURE REVIEW**

### **Heritage community engagement in World Heritage Sites (WHS) conservation**

About Pakistan, Indonesia and Malaysia (case studies for this paper), the heritage community denotes every member of society which may include concerned governments, residents, experts and others who considers themselves as a part of the particular cultural heritage of a country (irrespective of if they ascribe value or not) and shows concerns for the heritage sites conservation. Public engagement refers to the cooperative mechanism which allows concerned people to contribute in the decision-making process World Bank defined public engagement as "a process by which people---especially disadvantaged people---can influence over policy formulation design alternatives, investment." Public engagement is now getting popularity across all disciplines and becoming a fundamental element in the process of decision making.

Due to rising appreciation for the relationship between social- the well-being of people and cultural heritage, the need for developing public engagement in the context of preservation is acquiring strength. According to Auclair and Fairclough (Auclair & Fairclough: 2015), "Heritage is not merely a set of objects but is more about the collaboration between public and their world and interaction between communities and people". Thus in the contemporary world, heritage conservation should lean towards people's well-being.

To realize its prospects as a social service, the management of heritage calls for encouraging community engagement and to highlight the fact that cultural heritage is a public good. By community involvement in heritage, management does not imply that public or residents should have full control over conservation of heritage sites and the truth is, residents, do not need to perceive involvement as such. Community engagement denotes the cooperation amongst the members of the community to pursue an individual's welfare, attain mutual goals, and improve the local community (Rasoolimanesh et al.: 2017, pp. 142-153). Thus, for the creation of long-lasting and strengthened relationships between community members, it is vital to form connections and then sustain those collaborations. Community engagement is proven to establish a sense of belongingness, faith, and trustworthiness amongst community members (Rasoolimanesh et al.: 2016, pp. 72-81).

### **Macro cultural psychology and heritage conservation**

Psychology, culture, and humanness interrelated and cannot exist in isolation. Each of them complements other and are important constituents of one another. For example, on one hand, individuals are responsible for the creation of cultural products whereas simultaneously on another hand, social relations and cultural activities form the individuals. This gives a new form of identity to individuals and subsequently, the cultured and civilized individuals show unique capabilities of developing psychology. Correspondingly, Humanness, civilization, and culture are planned, maintained, and revised by psychology. The psychological phenomenon is interpreted by macro cultural psychology as one largely equipped by three categories of macro cultural factors such as; social institutions, artifacts, and cultural concepts. Social institutions include the education system, government, economic institutions like multinational entities, religious institutions like mosques or churches, social family structures like extended family, etc. Artifacts as a macro cultural factor may consist of apparel clothing, shopping centers, mosques, advertisements, separated schools and colleges as of workplaces and home architecture. The cultural concepts are referred to as privacy, property, family, time, abortion, etc. These shared and persistent macro cultural factors are political due to their creation after a persistent and enduring struggle between various interest groups (such as ethnicities, social groups, gender) and eventually the dominance of certain vested interests.

### **Social Identity and Heritage Conservation**

Heritage and identity are considered by researchers to have a very strong correlation. Both are fundamental to individuals as well as communities and exist in amalgamation to one another. Distinctive heritage and unique cultural identity exist in every nation, to whom some nations are mindful while others are oblivious. Social identity is described as the same in all respects, according to the recent literature. Similarly, modern dictionaries also defined identity as the entire spirit of an individual or entity, which symbolize their unique yet intrinsic features. It is also known as 'self-unity'. Our civilization heritage defines our perception of identity. The identity of every nation or country is distinct from others in all manners. Three different meanings can be inferred from identity as the personification, the individuals themselves, and their external being. The overall intellect for the term identity does not change, no matter, if we assume linguistic or philosophical acceptance, as the general acceptance of the meaning of the term, will always imply for it to be distinct from others. That is to say, it will always distinguish society and individuals from each other due to its particular features, principles, and elements. In a nutshell, the absolute and unique traits of a given nation are reflected in their cultural and civilizational identity, which distinguishes the national personality patina from the personalities of other nations. More precisely, in this paper, we anticipated exploring the role of social identity in the conservation of WHS in specific Asian countries.

## **METHODS**

### **Site selection**

Indonesia, Malaysia, and Pakistan are considered culturally rich countries in the Asian region. Indonesia, a developing nation and member of ASEAN has various cultural heritage traditions and sites in its thirty-three provinces and comprised of approximately 400 tribes and local languages. Malaysia also is considered a culturally rich and developing country and represents three main communities: Malay, Indian, and Chinese. The rich culture of Malaysia and its diverse traditions are evolved from ancient cultures. The Islamic Republic of Pakistan also has a very rich culture in the south Asian region and is a densely populated country with a population exceeding 200 million people. In these culturally rich countries, the social benefits associated with cultural heritage are getting more recognition than ever especially when it comes to shaping personal or collective identities. Therefore, data collection was done from these three countries and selected sites from these countries are described below.

### **George town world heritage site (Malaysia)**

UNESCO officially declared George Town as World Heritage site along with Melaka city in July 2008, which is located to the north east of Penang Island in the north of Malaysia. Back in 1786, the British East India Company established a colonized trading center in George Town. Ever since, George Town is considered as a hub for trade and cultural exchange and evolved into a multicultural historic city from a small trading port in Think City, 2013. According to the statistics of State Government of Penang [SGP], the World Heritage Site zone of George Town protected almost 1900 notable historic structures and the architectural landscape of the city shows the diverse cultures and religions. The substantial and intangible heritage of George Town is reflected from its mass gatherings for religious festivals, dances, costumes, art, music, food, and lifestyle. George Town is being used as a major Southeast Asian trading port by different cultural groups from Asia, the Middle East, and Europe, hence the city represents a unique amalgamation of architecture, traditions, culture, and urban landscapes.

### **Fort and Shalimar Gardens in Lahore (Pakistan)**

Shalimar Gardens and Lahore Fort reflects the zenith of Mughal's artifacts and architectural expressions, dated back to the 17th century. Both sites were added to the world heritage sites list. Located in the city of Lahore Pakistan, The Lahore Fort, Shalimar Garden, and two royal complexes are protected under WHS and have a distance of seven kilometers from each other. The two complexes included monumental architect and extensive water gardens and fountains, both expressed the aesthetic sense of Mughal creativeness during the 16th and 17th centuries. The Mughal civilization was an amalgamation of Muslims, Persians, Mongols, and Hindus and for several centuries, The Mughal Empire ruled and dominated the subcontinent and influenced the cultural and subsequent developments.

### **Kotagede heritage site, Yogyakarta (Indonesia)**

Kotagede heritage site is located in Yogyakarta province in Indonesia and one of the key heritage sites. Yogyakarta is neighborhood to historic Kotagede in Indonesia. Kecamatan, an administrative district in Yogyakarta was also named after this heritage site i.e. Kotagede. Remains of the first capital of Mataram sultanate from the 16th century were also present in the historic city of Kotagede. Some of the relics and artifacts in Old Kotagede shows the historic remains of the palace, the royal cemetery, the royal mosque, moats, and defensive walls. Internationally, Kotagede is also famous for its prominent silver crafting.

## Research design

The research design adopted for this study is qualitative research, where the main data collection techniques employed are FGDs and in-depth interviews, and the question statements from previous related studies are adapted (France et al.: 2014, p. 119). A literature review of heritage tourism identified that majority studies focused on the only theoretical perspective of relations between sustainability and tourism, planning procedures adopted for regional tourism or collaborations, and partnerships between stakeholders. Although the study of tourism impact on the community by Faulkner and Tideswell's (Faulkner & Tideswell: 1997, pp. 3-28), research by Wells & Lixinski (Wells & Lixinski: 2017) over the relationship between sustainable development and tourism heritage mining about the inter-institutional partnerships at World Heritage Sites provided valuable insights, none of the studies dedicated their efforts to examine how or to what extent sustainability is adopted in tourism management plans at World Heritage Sites. Therefore, WHS was considered suitable as a research sample for this study mainly because of two reasons. First, the significance of declared world heritage sites in international heritage is based on generic mutually agreed criteria globally; second, recognized and autonomous experts have access for an independent assessment of WHS. So in this way, the importance given to the incorporation of sustainability in the tourism management of world heritage sites is not only recognized universally but likely to replicate such practices across national, regional, and local levels.

For the sake of this research, three heritage sites (out of thirty-three sites identified) were selected as a suitable research sample. These three sites studies showed relative conformity with the legislative framework and recent inscribed properties. Most importantly, all-inclusive management plans were in place for all three sites and many experts considered these sites as ideal for other such heritage sites. The primary data for this research study comprised of 21 in-depth interviews (seven in each country) and 6 FGDs (2 in each country). Along with primary data, existing theoretical perspectives by research themes (which include macro cultural psychology, community engagement, and social identity) were also identified, based on which focused thematic analysis was conducted.

## Data analysis

In-depth interviews and Focus Group Discussions were conducted in Pakistan, Malaysia, and Indonesia from world heritage conservation experts, government officials, presidents of cultural heritage NGOs, and local community within the time frame of twelve weeks in 2018-2019. All the interviews were recorded and the time duration of each in-depth interview was between forty-five to fifty minutes apart from initial discussions. Participants were given the freedom to discuss questions before interview recording to ensure that there is no ambiguity with what would be asked of them and they understand the questions. Recommended guidelines were followed thoroughly and question statements were designed before the interviews. All interviews were taped as well as documented manually and transcribed. Interviews and FGDs were translated into English, transcribed, and theme coded. Theme coding was done to explore the converging as well as differentiating ideas and concerns of respondents.

## Steps applied for data analysis

For this research, the methodology can be defined in three stages. At stage one, the structural coherence of each plan and methodology of the planning mechanism was determined. Evaluation instruments were used at stage two for coding the plans. Themes were identified from coded data at stage three, which was then followed by detailed analysis for examination of the integration of sustainable tourism principles at each world heritage site. Findings and discussions are presented in the following section.

## **RESULTS**

Research findings for this paper collected from all the three countries are presented in the following section.

### **Perceptions of community**

The socio-demographic characteristics of the research participants collected within in-depth interviews from all three countries are analyzed as age, gender, educational level, and residence. Age and gender distribution among all the 126 respondents, with age brackets from 20 years to 60 years of age, were almost the same. Most of the respondents from all three countries were largely educated. These respondents were engaged, either directly or indirectly, with the heritage sites in the respective areas in their countries which were contributing to achieving affirmative survey results. According to data collection, while determining the prevailing situation of the heritage sites in all three countries, various challenges were singled out from diverse indicators: the absence of conservation as well as management, cheap infrastructure quality and signalization, poor quality of tourist services and lodging, the absence of interpretation and animation on heritage sites, the shortage of offers for tourists and marketing and few cultural events. As far as respondents are concerned, they singled out the following factors as foremost causes for this situation: a shortage of finances, non-existence of public care from government administrations, lack of proper management plans, absence of experts, the lack of awareness and care of the local inhabitants. Without any significant differences, questions distributed among respondents in all three countries were alike.

### **Social Identity and cultural heritage**

The respondents from all selected countries indicated their consent that voluntary efforts and cooperation from local inhabitants are required to conserve heritage sites. The findings showed that even though the community engagement and deliberations benefit in aligning the conservation goals of various stakeholders, individuals may wriggle out from their commitments due to the diverging notion among individuals and collective interests.

It has been established that individual interests may be aligned in a pro-social way if the community shares a mutual concern regarding cultural values. While checking the emotional manipulation, the findings from all three countries showed that respondents felt pride in their historic and cultural values. This may indicate the substantial willingness of people to contribute towards public good and about their social identity. In all three countries, those respondents who were well-informed of cultural information exhibited greater supportive and accommodating behavior as compared to others who were not informed of the same information. The local community, in case of Pakistan, showed insignificant information about cultural values which made them less cooperative as compared to the local community of Indonesia and Malaysia where the community was informed with a substantial level of information.

Through the FGDs, the well-informed participants seemed to be optimistic with regards to the level of involvement and contribution as compared to members who were not well informed. Excluding Pakistan, even the less primed members from Indonesia and Malaysia demonstrated their consent for contributing to the heritage conservation. Moreover, the findings revealed that the local community in the cultural treatment showed more reciprocity than other members who were in the control treatment. Their inclination for contribution was enhanced when local community members contributed more, however, this pattern was absent in the control treatment.

The claim of one's specific genuine culture is a reaction that is shown when any social group is alienated from their identity. It is foreseeable that the world population will be affected by global flows, yet not at the point of conversion of all communities to a constant mass. The confrontational identities and project identities come onto the act here, invigorating with revealing multiculturalism, and revoking the coca colonization of culture to a certain extent (Urry: 1999, pp. 310-324). While giving responses to the question regarding this, all

the respondents from three countries pronounced that they take pride in their identity, and heritage sites are a manifestation of such pride. Therefore, they have a psychological attachment to their cultural values and heritage.

### **Macro cultural psychology and cultural heritage**

Respondents were asked questions in context to the role of macro cultural psychology in the heritage sites conservation. The question which was asked included the influence of social institutions, historic relics, and cultural concepts in the preservation of heritage sites. Owing to the broad evidence for the escalating individualism and diminishing collectivism, the question arises whether the nation's cultural heritage would eventually disappear. The findings are in contradiction to this question as there is minimal possibility of such happening. First, the findings revealed that despite the escalating individualism around particular nations, the cultural heritage of customary belief methods will continue exerting influence upon society.

Second, the findings from FGDs and in-depth interviews provided ample evidence that certain features of collectivism still endure. The findings suggested that despite the apparent escalation of prevailing individualism over time, some customary values still sustain, and in some cases, these traditional values bear more weight such as in the case of Pakistan and Indonesia, which is aiding them in the conservation of heritage sites. However, in the case of Malaysia, the findings revealed that some aspects of collectivism or traditional values still endure.

Third, at the societal level, the findings showed that collectivism within the in-group is stressed in all three chosen countries and enhances cooperation in team-bonding, however, collectivism at the institutional level is reassured in Malaysia only which motivates cooperation in group-bridging. The main contributor to the conservation of cultural heritage was found to be the macro cultural psychology within all these countries. Further, it was established that the capacity to endure cultural heritage may not essentially specify the lack of shifts in culture, provided that incentives for validating such values may change or modify across time.

### **Potential of the heritage-conversation the George Town, Yogyakarta and Lahore**

IBLI The community considers the potential possibilities brought with the development and conservation of heritage and show welcoming behavior in all three countries. They believe that the cultural heritage is revitalized in a proper way when the cultural tourism is the product and sites are made attractive for the tourists in the George Town, Yogyakarta and Lahore. It can be concluded from the respondent's answers that these regions are very attractive to be developed for tourism as 92.% respondents responded affirmatively. Considering the overall attractiveness of the sites of heritage for the research as far as the destination for tourists and place for living is concerned, it is revealed that the majority of respondents gave positive answers with very fewer negative responses and those too from residents of smaller villages. Similarly, it is found that the results regarding the attractiveness of the heritage are similar for all the three countries. OGRAPHY

### **Levels of awareness and involvement of the local community**

It is found that the residents have very low levels of involvement and awareness in development projects which is examined through their level of awareness and involvement. The results of FGDs revealed that the locals had no knowledge of development projects related to the conversation of cultural heritage in their area and only limited people were well aware of the development. The direct involvement of residents in the projects is limited with only seven residents from all three countries who were employed in public institutions assigned with these responsibilities. Furthermore, the residents do not expect heritage conversation to have a positive impact and expressed their key concerns.

The contributions of the heritage conversation to the local community in terms of positive impact is also limited and has multiple viewpoints. The respondents from Lahore, Pakistan do not see any of its advantage or contribution to the local people. Numerous respondents from George Town, Malaysia, and Yogyakarta, Indonesia are of the view that such projects contribute positively to the community whereas the majority

respondents consider these projects as significant contributors to the local community (mostly the representatives of governments and their institutions, owners providing facilities of accommodation, restaurants, etc). It can be deduced that they are very welcoming to the heritage conversation activities to improve the present situation.

### **Stakeholder participation**

The major stakeholders have been identified in all the plans but only two plans comprehensively define their relationship whereas the consultation process is explained by all three. The World Heritage Site Strategy Group prepared the consultation draft of George Town, Malaysia detailing the major landholders as well as the organizations with responsibilities of statute and authority within the WHS and fall under the World Heritage Convention.

The plans did not outline the level of consultation and its influence on the strategic direction yet the six management plans only established a framework for involvement and participation of different stakeholders that is government, non-government, local community, and visitors in the three cities Yogyakarta, Lahore and George Town. The sites are however comprised of management structure and Coordinator of World Heritage Site. There is variation in the backgrounds of site coordinators as half had a background of architectural/planning and the rest three with a background of conservation. The structure of management consists of a management committee where technical panels and working groups support and assist it. The plans lack in detailing the practical manifestations and expressed consultation process and review.

### **Heritage management**

All three countries are in their transition phase as far as protection and maintenance of cultural heritage are concerned. This area is characterized by several problems such as economic crisis from a long period that is the 1990s and is still in occurrence. This period is marked with the governmental avoidance of taking the responsibilities and shortage of finance. The government institutions also lack knowledge related to the practices of management and finding substitutes for finance and fundraising. Furthermore, preservation and conservation levels are different across different sites. The heritage assets in the larger towns are processed through conservation, reconstruction, revitalization, and also made open to the public for the tourism purpose. Whereas, the larger settlements are mostly isolated and characterized by their poor infrastructure where illegal and uncontrolled constructions have been made accompanied by demolitions and diggings of the sites. These sites have become very unappealing as no cultural programs are organized and the public's interest has diminished. The local communities of such sites are also ignorant of such developments as they are mostly poor and the standard of living is also low where the majority of people are illiterate especially in Pakistan and Indonesia. In the heritage there is a shift from conservation to revitalization as the notion of sustainable heritage management is gaining prominence.

### **Stakeholders in the cultural and heritage conservation**

Most of the countries have undertaken efforts so that cultural assets can be protected through the modernized legal and administrative system but the outcome of these efforts is insignificant. The conversation has been integrated into the planning process to achieve better collaboration planning of tourism and protection of heritage. The protection of heritage sites has become more difficult as various levels of jurisdiction and numerous stakeholders have been involved. The government organizations at the national level are to be considered while considering the problem of jurisdiction globally and its distribution across and between multiple sectors.

The heritage conversation process should identify the major stakeholders at earliest and know their interest and level of influence in the process. The communication plan is based on this analysis which also determines the engagement level of stakeholders and their role in the process. The respondents have

revealed in FGDs that the decision making processes do not incorporate and consult the local communities (whereas researches in the past demonstrate democratic processes of all three countries do not consider the citizen participation as vital to the processes).

## **DISCUSSION**

The respondents were provided with an opportunity to express their thoughts and provide suggestions for improving the existing situation. Overall, respondents give recommendations such as renovation and recompensing of buildings, providing lights in the area, cleaning of sites, employing trash-cans and benches, deploying signs and information desks, enlarging parking spaces, introducing shops and workshops, bringing up cultural events, etc. The general positions of respondents varied largely as per their residence; for instance, the inhabitants of bigger towns showed more optimistic thoughts whereas others expressed reserved opinions in regards to the management of heritage sites and tourism development possibilities in the future.

To sum up, in regards to In-depth interviews and FGDs with expert panels and government official, it was found that the communities in Malaysia and Indonesia are more inclined towards promulgating their cultural heritage by emphasizing their social identity whereas, in the case of Pakistani administration, no such contribution is visible. This is all aligned with the findings of the studies conducted by Chirikure et al. (Chirikure e et al.: 2010, pp. 30-44). Moreover, it was established from research findings that the administration of Malaysia was more actively involved in disseminating its heritage and mounting it within a larger prospect to create their social and cultural identity as an attraction for common interest, all in a struggle to outreach tourist market places overseas.

This has resulted in the renewal of heritage sites with the restoration of the original vision, outlining the old function for use in the present societies. As this context is considered, social, cultural, and economic synergy is achieved by aligning the development and marketing strategy with the conversation (Baltà Portolés & Dragičević Šešić: 2017, pp. 159-173). The sustainability is achieved by no alteration to the original characteristics and values of the heritage in the process (Terzić et al.: 2014, pp. 1-16). The management is tasked with developing heritage sites that are suitable for community use (the cultural animation and tourism economy models are utilized). The preservation of cultural identity is done through the rehabilitation of heritage in any region. Sustainable development is achieved when cultural tourism is promoted.

The resident population will be marginalized if the current trends continue in the development of tourism. Positive outcomes can only be generated through the involvement and direct part of local communities in the process along with the involvement of local government and its institutions. Direct participation in its ideal form comprises conducting public debates relating to the issues of common interest to make decisions accordingly. The cooperation and integration of the activities are necessary to achieve sustainable development at all levels which currently lacks in Serbia.

## **CONCLUSION**

To conclude, it can be said that to create a national identity, existing nation-states prefer to use metaphors of selected past. In today's world, conservation of heritage is the manifestation of persistence on coordination and coherence over time among the specific community group and its surroundings, cultural psychology, and social identity where the key feature of sustainable development attributes to the perception of the preservation of people's lifestyle. Thus a modern masterpiece is created through the freezing of individual monuments which verifies the conception of discontinuities.

In all the three countries i.e. Indonesia, Malaysia, and Pakistan, heritage site remnants are utilized to create identity, psychology and the objective of this activity is to achieve and enhance the economic

performance of the city. These heritage sites are situated on the momentous and crucial location in these countries which have the potential for unifying the integrity of desirable look, macro cultural psychology, and social identity of the society. These are being utilized for the restoration of vanished infrastructure traditions and craftsmanship, thus advancing to the continuity of culture, social identity, and civic engagement. The underlying capacities of these heritage sites for promotion of celebrating the cultural values and social traditions would enhance the new form of cultural identity and subsequently, put down a firm foundation to levigate urban conservation in the contemporary realization of cultural values.

Heritage is a neglected resource that lays out the vital foundation for human existence. Heritage may direct the future of societies while signifying the evolving culture. In Asian countries such as those of Indonesia, Malaysia, and Pakistan, attention should be given to the social and psychological integration in cultural and growth actions and the realistic evolution of societies.

The researcher forms the opinion that human societies in the contemporary dynamic world are exposed to severe challenges that pose a threat to diminish their national identity, socio-cultural, psychological and civilizational specifications, and religious nobility. Further to worsen the situation, these fast-paced drastic changes within an autonomous world order does not spare any chance to rise to them successfully. World heritage sites are the distinct components of people's cultural values and civilization and are perceived as important elements of identity, a reflection of itself, and heritage vehicle. The conservation of heritage in various forms and expressions is considered as an obligation and a duty and is implicitly understood that it is the trove of treasure and accumulative outcome of people's experience in several realms of knowledge. Failing to conserve heritage is weakening the shackles of one's identity and abandoning the cultural origins. Therefore, it is imperative to protect and preserve the cultural heritage in all its diverse forms for future generations.

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