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Investigation on the framework of heritage preservation in the context of sustainable development

DEPARTMENT OF REAL ESTATE AND CONSTRUCTION

BY
LIN TIEN CHI

APRIL 2007
Abstract

Heritage is an indivisible part of a city. This is true even for cutting edge city like Hong Kong. It is argued that traditional approaches in preserving heritage in Hong Kong have loopholes. The current framework of heritage preservation has not been changed since 1974. There is an urgent need for changes. Though the concept of sustainable development has been proposed long time ago and Hong Kong has made its Declaration on Sustainable Development for Cities, a few knows the relationship between sustainable development and heritage preservation.

From the experience of Macau and Singapore, it was found that there are better ways in preserving the invaluable heritage. However, the concept of heritage preservation remains old in Hong Kong.

By literature reviews, interviews, and questionnaire, it is discovered that Hong Kong could have its own way in heritage preservation in the context of sustainable development.
Acknowledgements

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Ms Beckie Li, the Assistant Curator II (Exhibition and Publicity) of the Antiquities and Monuments Office

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Chapter 1 Introduction

1.1 Background of Research

Being a British colony for more than 100 years, a mixture of both Chinese and Western culture is one of the unique characteristics of Hong Kong. Existing heritages are the witnesses of colonial era. Yet, this invaluable part of history does not receive enough respect and protection. The first heritage preservation ordinance, the Antiquities and Monuments Ordinance, was enacted in 1976. Nevertheless, heritage preservation has never been regarded as an important issue by the general public, despite the tremendous effort of non-government organizations. Heritage preservation is often the loser during competition with new developments in Hong Kong.

Geographical boundary and scarcity of land have constrained Hong Kong’s development which is of crucial significance in the face of the ever-expanding population. Continuous development of a city could not be made possible without strategic approaches of proper planning. One of the approaches adopted by many governments worldwide is integrating the concept of sustainable development into their planning policies.

In the 17th plenary meeting of the World Summit on Sustainable Development held in September 2002, the Johannesburg Declaration on Sustainable Development was adopted. It mentions that,

…Accordingly, we assume a collective responsibility to advance and strengthen the interdependent and mutually reinforcing pillars of sustainable
development: economic development, social development and environmental protection; at the local, national, regional and global levels.

The concept of sustainable development, thus as seen from the above declaration, involves three areas of concern: economic, social and environmental. To attain a holistic development policy, these three domains should be and, must be of equal importance, but not at the expense of each another. None of the three areas should outweigh any other, nor should any of them be ignored.

In 1999, Mr. Tung Chee Hwa, the Chief Executive of the Hong Kong Special Administrative Region mentioned sustainable development in his Policy Address as one of the direction for Hong Kong’s future development (Policy Address, 1998). The Council for Sustainable Development was established to prepare and promote sustainable development in Hong Kong. Heritage preservation, being under the domain of social development, however, has not received as much recognition as it deserves in Hong Kong. As revealed from various cases, the importances of economic growth and development have always outweighed that of heritage preservation. It is of dismay that heritage preservation was considered by the Council to weigh no priority in its agenda. In May 2005, Government announced the “First Sustainable Development Strategy for Hong Kong”. Four out of the “Fifteen Key Initiatives” fall within the “Sustainable Urban Living Space” but none of them concern with heritage preservation. During the tenth meeting of the Council for Sustainable Development in August 2005, a “Priority Areas for the Sustainable Development Strategy” was produced where heritage preservation was, again, weighted 0% priority among the sixteen selected area.
Cultural heritage signifies a city’s history. Not only is heritage a valuable collective memory of the past, it also constitutes part of the lives of future generations. Once heritage buildings have been demolished, they can never be restored. In discussing sustainable development, safeguarding the existing cultural heritage is a social aspect that should not be ignored for the sake of current as well as the future generations.

This dissertation studies the importance of heritage preservation to Hong Kong’s future, with respect to international experiences, and proposes ways to integrate preservation of heritage or historical monuments into sustainable development.

1.2 Research Question

In this research, the following questions will be examined:

1. What are the factors affecting the existence of heritage in Hong Kong?
2. How and to what extent do the identified factors affect the existence of heritage in Hong Kong?
3. What are the crucial considerations of sustainable development in Hong Kong?
4. What are the relationship between sustainable development and heritage preservation?

1.3 Research Objectives

Sustainable development and heritage preservation are widely concerned matters in Hong Kong. The main aim of this dissertation is to investigate the meaning and relationship of sustainable development and heritage preservation in Hong Kong and to propose practical ways of integrating heritage preservation with sustainable development in Hong Kong. The detailed objectives are:
1. To investigate the concept of sustainable development.

2. To investigate the current situation of heritage preservation in Hong Kong.

3. To propose practical ways of refining heritage preservation framework with the basis of sustainable development.

1.4 Significance of Research

Heritage provides a sense of connection to a society’s history. It is a record and origin of one’s identity. It helps to build up a sense of belonging to one place and distinguish one city from another. Heritage preservation is thus of great importance to sustain the life of a city, especially places like Hong Kong where many people feel a sense of loss regarding their identity.

Recently, the demolition of Star Ferry Pier caused reverberation in Hong Kong society. As more and more corroborators of our collective memory toward Hong Kong are being destroyed, heritage preservation is essential. The limitation of usable land, current land policy and a growing population give pressure to continuous redevelopment of the existing urban fabric to accommodate new buildings and structures. Notwithstanding the urgency of this matter, there is a need to deliberate the best way of preserving the past.

Many of declared monuments in Hong Kong are converted to museums as a way of preservation. The economic value of such exhibits is low since these museums can only be served as tourist attractions and for educational purposes. Hong Kong does not need 100 museums but we do have more than 100 places needed to be preserved. Is there any
way out? After studying the factors affecting the existence of heritage together with the context of sustainable development, this dissertation hopes to answer this question.

1.5 Methodology

To conduct literature review on the concepts of heritage preservation and sustainable development, followed by a review of past government policies, international guidelines in the heritage preservation and sustainable development context.

Data collection will be carried out through interviews with practitioners, government officials, and scholars and collecting opinions from the general public by questionnaires. Selected case studies from Hong Kong and overseas will also be examined. Possible ways of incorporating heritage preservation from the context of sustainable development will be generated after analysis of the data.
Chapter 2 Literature Review

2.1 Sustainable Development

The Need for Sustainable Development

The need for sustainable development is pressing in the 21st century when facing the challenges brought about by the continuous population growth. According to the United States Census Bureau (2007), our world's population has reached 6.5 billion in March 2007. It is estimated to grow by half, another 3 billion in 2030 years. The bulge in population has led to reasonable expectation of the increase in consumption of the world’s resources. As many of the world’s resources, such as oil and wood, are scarce, the continuous increase of population has placed a heavy burden onto our generation on attaining a promising future with economy growth while not exhausting the limited resources at present.

Apart from the running out of resources, culture, which plays a vital role in safeguarding a sense of belongings to the country or community, is having an even gloomier outlook. Alarmingly, the occurrence of globalization and the revolutionary advancement in internet technology have diminished cultural difference in a global scale (Ng & Chan 2005). Eventually, this will result in a loss of culture in the long run. In this regard, preserving the intactness of cultures against time is of great importance in the urban context when there is unceasing development.
Concepts of Sustainability

The underlying principle of sustainable development is to preserve certain resources that are important and non-replaceable. Should we consume resources at the expense of the future generations? Is it more justifiable for different generations to have an equal chance to enjoy the resources of the earth? This would be connected with the concept of equity in consuming resources. We should carefully consider how our actions affect future generations: Have we robbed them of what we are enjoying now (Ng & Chan 2005)? This involves not only the distribution between current generations (which refers to intra-generational equity), but also the distribution between different generations (which refers to intergenerational equity).

Throsby (2002) said, for intra-generational equity, consideration should be given to the distributional impacts of the costs of the investment project under study. It refers to the equity in access to the benefits of the resources across social classes, income group, locational categories, and so on. He furthered that a sustainable project will be one leading to no adverse distributional consequences with respect to the incidences of either its costs or its benefits.

For inter-generational equity, we need to recognize the interest of the future generations. This is a matter between present or future consumption of the resources. The World Commission on Culture and Development mentioned in its report that the long-term needs of future generations for access to cultural resources can be seen as important (WCCD, 1995). Young (1992) defined inter-generational equity with reference to the maintenance of an equal level of welfare or utility between generations. Equal level could be measured by consumption per capita, capital stock or resources bequest.
History of Sustainable Development

People started to address the issue that there is a need to alter our way of development in the United Nations Conference on the Human Environment in Stockholm in 1972. In 1980, the term "sustainable development" was first introduced in the World Conservation Strategy by International Union for Conservation of Nature and Natural Resources (IUCN, 1980). Three years later, United Nations (UN) established the World Commission on Environment and Development (WCED) aiming to draft a report on various aspects like environmental and cultural issues for the coming three years. A commonly known report, "Our Common Future", or known as “Brundtland Report”, was then produced. It is the first time to formally give "sustainable development" a definition, which we often quote, "Sustainable Development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs." (WECD, 1987). This statement has then become a benchmark for thinking about the global environment and development (Ng & Chan 2005).

Despite the popularity of this statement, there have been questions about the definition of the word "needs". What should be considered as need has not been defined in the report. Different people or different nations would have different interpretation on its meanings.

In October 1991, the International Union for Conservation of Nature and Natural Resources, the United Nations Environment Programme and World Wide Fund for Nature have produced a joint report "Caring For The Earth" which try to serve as a strategy for sustainable living. It defines sustainable development as "Improving the
quality of life while living within the earth's carrying capacity". (IUCN, UNEP, WWF, 1991) This has then put the definition of sustainable development a bit forward.

Agenda 21 and Rio Declaration were other milestones in the evolution of sustainable development. They were publicized in the United Nations Conference on Environment and Development, Rio Summit 1992 (UNCED 1997). Agenda 21 is a plan for different strata of the world to carry out sustainable development. The Rio Declaration was signed by over 150 nations to declare their determination on environmental protection and responsible development. It contains a set of principles about the rights and responsibilities of the member nations thought it do not have binding power.

Though there are different interpretations of sustainable development, basically, they all include three basic elements, namely economic, social and environmental. The main objective of sustainable development is to strike a balance between these three aspects.

Universal Declaration on Cultural Diversity (UNESCO, 2001) put the definition of sustainable development even further by stating that: "cultural diversity is an necessary for humankind as biodiversity is for nature", it is "one of the roots of development understood not simply in terms of economic growth, but also as a means to achieve a more satisfactory intellectual, emotional, moral and spiritual existence". From here, a forth element, cultural diversity, which was often regarded as part of the social issue, has been addressed individually in the context of sustainable development.
Further to that, at the 2002 World Summit on Sustainable Development Local Government Session in Johannesburg (Johannesburg Summit), government leaders from all over the world together with United Nations Development Programme (UNDP, United Nations Environment Programme (UNEP)), and the World Health Organization (WHO) launched the Local Action 21 in response to Agenda 21 and Rio Declaration. It assists communities to go beyond general sustainable development planning and to address specific factors that preventing them from becoming sustainable. It hopes to reduce individual cities’ reliance on the world’s resources.

**Misinterpretation about Sustainable Development**

People often relate the word “development” with economic growth (Ingham, 1995). Those economic indicators are the most popular tools for countries to show their development. Therefore when people come across the term “sustainable development”, they will project it as “sustainable economic development”. Other elements of development are tended to be neglected.

This economic-biased concept of development and sustainable development, however, both have violated the intrinsic meaning of development as Chan & Ma (2004) said. They defined development as a stage of betterment and a progressive transformation of humanity and its sustainability entails prolonging developmental potential and achievements well into the future.
2.2 Heritage Preservation

Definition of heritage preservation

Many international charters have given the word “heritage” different meaning. Ahmad (2006) talked about the evolution of definition of heritage in his paper. According to Ahmad, Venice Charter 1964, the International Charter for the Conservation and Restoration of Monuments and Sites was one of the most significant guidelines. The scope of heritage has broadened from a concern for physical heritage such as historic monuments and buildings, historic urban and rural centers, historic gardens and to non-physical heritage including environments, social factors and, lately intangible values. Later in 1965, the International Council on Monuments and Sites (ICOMOS) redefined heritage as monuments and sites. Its Article 3:1 stated that monument include all real property having archaeological, architectural, historic or ethnographical interest and may include besides the furnishing preserved within them; site include a group of elements, either natural or man-made, or combination of the two, which is of public interest to conserve. In 1968, the Hague Convention classified heritage into immovable cultural property while museum collections were classified into movable. Immovable cultural property also includes groups of traditional structures and historic quarters.

Heritage by that time was no longer confined to historic monuments and buildings should be extended to include groups of buildings and historic quarters, said by Ahmad (2006). In 1972, UNESCO rephrased “cultural heritage” and included “groups of buildings” to ensure that groups of buildings and urban settings were being protected. “Groups of buildings” was defined as groups of separate or connected buildings which, because of their architecture, their homogeneity or their place in the landscape, are of
outstanding universal value from the point of view of history, art or science. ICOMOS also revised its statute adding “group of buildings” in 1978.

The Australian ICOMOS Charter for the Conservation of Places of Cultural Significance, commonly known as Burra Charter introduced the term “cultural significance” which refers to aesthetic, historic, scientific or social value (ICOMOS 1996a). Ahmad (2006) stated that it recognizes social and aesthetic values as part of cultural significance, as well as intangible values or intangible cultural heritage referred to by UNESCO as an integral aspect of heritage significance.

Need for heritage

Why should heritage be preserved? The answer given by Bluestone is rather precise and straightforward: we conserve and preserve things that are judged to be beautiful, or rare, or testaments to creativity and cultivated artistic endeavor (Bluestone, 2000).

Allison et al (1996) said conservation properties can form parts of sites where demolition and redevelopment could deliver the greatest market value, and in some cases such value can overwhelm current use value of the property. This defines a conflict between conservation and the market, since the fact that the residual value of the site of some listed buildings would be greater if the buildings were demolished and redeveloped, rather than put to the most beneficial use consistent with the conservation of its special architectural or historic interest which has never been accepted as a valid argument for granting consent for demolition. Most owners of commercial buildings regard their property simply as a unit of production whose only purpose is to support business
functions at the lowest possible cost. Owners of commercial buildings wish to keep expenditure on property to a minimum. Any additional costs arising from a need to maintain to a higher standard or retain a building because of conservation issue will be unwelcome. The sudden listing of a building is considered to be approaching the end of its useful economic life. So how do these old buildings contribute (in terms of values) to our society?

Values of Heritage

Heritage possesses different kinds of values. Graham (2001) believes that heritage is a knowledge that constitutes both economic and cultural capital. Heritage does not engage directly with the study of the past. Instead, it is concerned with the ways in which very selective material artifacts, mythologies, memories and traditions become resources for the present. The following part will categorize different items into with economic values (static and dynamic) and with cultural values.

Static benefits

In the market, the exchange value of a good or service is indicated by the price at which it is traded. However, market prices are poor indicators of the value of many public or collective consumption goods as many of their underlying feature are not taken into account, especially for the unique natural and historic human-made resources since they are common property resources and are accessible publicly. Although many collective consumption goods remain unmeasured and unpriced, their true value can be considered to be much greater than their market price due to their uniqueness (Allison. et al 1996).
For the economic value of a cultural heritage, with respect to the static benefit, there are several value could be generated.

1. Use value. It is the direct valuation of the asset’s service by those who consume those services. Use value can further be divided into direct and indirect. Entrance fee of a historic site is one of the examples of direct use value. The appearance of the heritage that gives pleasure to the local community constitutes indirect value.

2. Nonuse value. It refers to the value placed upon a range of non-rival and non-excludable public-good characteristics typically possessed by cultural heritage.

3. Option value. This is the potential benefit which consumers might derive from resources. It is an expression of a willingness to pay for their preservation in order to retain the option of using them in the future.

4. Bequest value. It expresses a willingness to pay for their preservation for the benefit of future generations.

5. Intrinsic value. It is the preference of people who would like the existence of the resources to be continued even though they are not planned to use it directly. This may occur to those famous heritages that people care about their existence even though they never expect to visit it. (Throsby, 2002 & Allison. et al 1996)
Dynamic benefits

Besides the static benefit, dynamic benefits of economic values can also be generated. For a proper preserved heritage, the value of the surrounding buildings may be positively affected by the physical characteristics of the heritage. Thus if conservation results in an improvement in the physical characteristics of a buildings, this may be a partial trigger for urban regeneration. Further to that, conservation and improvement of a group of buildings will result in higher rents and price being obtained. This neighborhood effect can equally well be applied to buildings used for commercial and other purposes as well as housing. Traditional factors such as the availability of natural resources or physical infrastructure are of declining importance in determining local economic prosperity. Non-traditional factors such as amenities and the quality of the environment, the quality of life are increasingly important. Evidence has shown that wealthier households prefer, and can afford, to live in proximity to other wealthier households. Better physical environments and lower densities are generally being seen as a better physical and architectural quality (Allison. et al 1996).

Besides the tangible values, heritage buildings also possess intangible values, which are cultural values. Before putting forward the concept of cultural value, the concept of cultural capital will first be introduced.

Concept of Cultural Capital

Throsby (1999) argues in his paper that there is a need to define a new type of capital, cultural capital on top on the existing capital. There used to have three types of capital, physical, human and natural. Physical capitals are the real stocks like machinery or plant that can produce us further goods. Human capital refers to the skills and
experiences in people which contribute to outputs in economy. Natural capitals are the resources, both renewable and non-renewable, provided by Mother Nature.

Throsby stated that “many cultural phenomena such as heritage buildings… have all characteristics of capital assets. However, the influence of these cultures is generally chronic which makes the traditional views of economic capital are inadequate and unfit to this context.” He suggests there is a need for a separated concept for cultural capital in order to “formalize the role of such phenomena in cultural and economic affairs.” (Throsby 1999).

Theory of cultural capital was firstly introduced by a French sociologist Pierre Bourdieu (Bourdieu & Passeron, sited by Brown 1973). Bourdieu’s definition of cultural capital includes anything that adds value to one’s life such as social status, family background or professional qualification. Bourdieu classifies this type of cultural capital into three forms and he believes that the embodied state, that is a long-lasting disposition of the individual’s mind and body, is the most important. Thorsby considers the concept of cultural capital developed by Bourdieu is very close to the definition of human capital in economics.

Thorsby tries to give a clear definition of cultural capital but he defines the concept of culture before that. He gives “culture” two sets of definition.

1. Culture is a set of activities including all those activities undertaken within the so-called “cultural industries”. Culture in this functional sense can be thought of as being represented by “cultural sector” of the economy.

2. Culture is seen as a set of attitudes, practices and beliefs that are
fundamental to the functioning of different societies from an anthropological or sociological view.

Thorsby then defines cultural capital as an asset that contributes to cultural value and is the stock of cultural value embodied in an asset which may give rise to a flow of goods and services over time. Someone may get inspired from a particular artwork and produce another piece of work.

Later in his other paper, Throsby (2002) defines cultural capital as both tangible and intangible values embodied in the assets. Intangible cultural capital includes ideas, traditions, beliefs, and customs shared by a group of people, including intellectual capital exists as in language, literature, music, and so on. Tangible cultural capital refers to assets such as historical buildings and paintings. Built heritages, which can be seen as assets as it required investment of physical and human resources in their original manufacture and construction, will deteriorate over time unless resources are devoted to their maintenance, upkeep and give rise to a flow of services over time that may enter the final consumption of individuals directly or contribute to the production of further goods and services.

**Cultural Values**

In addition to the economic values, cultural resources, as possessed by cultural heritage, have often been forgotten by people as this is the intangible part. Turnpenny (2004) quoted the Department for Culture, Media and Sport in UK that “a substantial number [of people] who do not see it [the historic environment] as having any relevance to them. This may be because they … feel that aspects of the past to which they themselves are attaching importance have been overlooked or undervalued.” The
Convention for the Safeguarding of the Intangible Cultural Heritage (UNESCO, 2003) pointed that “intangible cultural heritage means the practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artifacts and cultural spaces associated therewith - that communities, groups and, in some cases, individuals recognize as part of their cultural heritage. This intangible cultural heritage, transmitted from generation to generation, is constantly recreated by communities and groups in response to their environments, their interaction with nature and their history, and provides them with a sense of identity and continuity, thus promoting respect for cultural diversity and human creativity”.

Several elements are identified to have contribution to the cultural value. They are (Thorsby, 2002):

1. Aesthetic value. It is the feeling of beauty and harmony.
2. Spiritual value. The understanding, enlightenment and insight generated from it.
3. Social value. It is the connection between each and other and the sense of identity.
4. Historical values. It provides a connection with the past.
5. Symbolic values. The objects that repositories or conveys meanings.

The economic value of the asset is likely to be augmented if they possess cultural values. Sometimes, cultural value may be a significant determinant of economic value. (Thorsby, 2002)
**Need for preservation**

Strange (1997) said there are three factors that pose a threat to heritage, namely competing demands for land use, changes in the nature of local economies and continued consumption of historic assets. The solution to that is by applying sustainable development policies to both physical and social fabric of historic sites and regulating the localized patterns of economic and physical growth. Strange stated that the idea for sustainable development is not new, what is new is the application of the notion of sustainability and sustainable development policies to the planning and development process in historic cities.

The New Zealand ICOMOS Charter for the Conservation of Places of Cultural Heritage Values stated the importance of heritages (ICOMOS 1996b). Heritage refers to places that:

1. have lasting values and can be appreciated in their own right;
2. teach us about the past and the culture of those who came before us;
3. provide the context for community identity whereby people relate to the land and to those who have gone before;
4. provide variety and contrast in the modern world and a measure against which we can compare the achievements of today; and
5. provide visible evidence of the continuity between past, present and future.

Jacobs (1993) stated several needs to have old buildings in a city. First, without old buildings, the diversity of businesses will be limited. If a city area has only new buildings, the enterprises that can exist there are automatically limited to those that can support the high costs of new construction. Enterprises that support the cost of new constructions
must be capable of paying a relatively high overhead, high in comparison to that necessarily required by old buildings. Those low earning power business can absorb uneconomic discussion and go into old buildings but they will be inexorably slain by the high overhead of new construction. Second, those who possess creativities can test their idea in old areas. Old ideas can sometimes use new buildings while new ideas must use old buildings which allow a low cost in trial and error. Large swatches of development at one time are inherently inefficient for sheltering side ranges of cultural, population, and business diversity. Third, it is common for planned shopping to occur. Large developers often specify what types of businesses to be operated in their shopping mall. Monopoly is often occur for several types of businesses such as food and beverage. The routinized monopolistic packages of substitute city are palmed off as planned shopping. Fourth, there are always some people who prefer to have more space for a same amount of money. New developments are generally more expensive than the old one. Having old buildings can help a city to cater different types and classes of citizens. Lastly, smaller shops in the old buildings can easily be changed to suit the need of the city. Minor changes are forever occurring where city districts have vitality and are responsive to human needs.

Fung (2004) believed that the primary reason for conserving cultural heritage is for cultivating a sense of identity in our community and a search into our common roots. Heritages help us understand the history and culture of our society. Their physical form reflects not only the social, political and economic conditions of the society, but also its aesthetic, philosophical and spiritual values. Heritage also contributes to the diversity and character of our environment, distinguishing our city from yet another anonymous urban place.
Chapter 3 Sustainable development and heritage preservation in Hong Kong

3.1 Policy Address

Chief Executive of Hong Kong SAR will announce his Policy Address in October each year. The Policy Address can be seen as the direction of the Hong Kong government for the following year. The table below summarized the content related to sustainable development and heritage preservation in the Policy Address from 1998 to 2007. Note that there was no Policy Address in 2002. The Policy Address for that year was delayed because of the implementation of The Principal Officials Accountability System and Civil Service Reform.

<table>
<thead>
<tr>
<th>Year</th>
<th>Point</th>
<th>Extract of Content</th>
</tr>
</thead>
<tbody>
<tr>
<td>1998</td>
<td>83</td>
<td>Start drafting an Urban Renewal Strategy which will provide a comprehensive planning framework for urban renewal.</td>
</tr>
<tr>
<td></td>
<td>123</td>
<td>A “study on Sustainable Development for the 21st Century, which will give us better tools to identify the consequences of the choices we make for developing our society.” was going to be conducted.</td>
</tr>
<tr>
<td></td>
<td>124</td>
<td>It stated there is a “need to promote our heritage, which is a valuable cultural legacy. This involves the protection of historic buildings and archaeological sites.”</td>
</tr>
<tr>
<td>1999</td>
<td>128</td>
<td>“Urban Renewal and Protection of Our Heritage” was put under the same context.</td>
</tr>
<tr>
<td></td>
<td>133</td>
<td>It stated that “it is important to rehabilitate and preserve unique buildings. The concept of preserving our heritage should be incorporated into all projects for redeveloping old areas.”</td>
</tr>
<tr>
<td>Year</td>
<td>Page</td>
<td>Text</td>
</tr>
<tr>
<td>------</td>
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</tr>
<tr>
<td>2000</td>
<td>7</td>
<td>The “concept of sustainable development” has been placed under the title of Improving the Environment.</td>
</tr>
<tr>
<td></td>
<td>79</td>
<td>It stated that “our young students have much to learn about the history of our country. They should find out more about our great cultural heritage.”</td>
</tr>
<tr>
<td>2001</td>
<td>17</td>
<td>It used to term “continue to develop” instead of sustainable development and it focused on economy only.</td>
</tr>
<tr>
<td></td>
<td>93</td>
<td>“The Urban Renewal Authority was set up … to speed up the redevelopment…. But in achieving this, we plan to preserve their characteristics and cultural heritage.”</td>
</tr>
<tr>
<td>2003</td>
<td>17</td>
<td>It stated that “efforts include … preserving and promoting our heritage and cultural relics … will consolidate Hong Kong’s position as a premier tourist destination.”</td>
</tr>
<tr>
<td>2004</td>
<td>26</td>
<td>It stated that “in support of tourism development …we are proceeding with heritage tourism projects.”</td>
</tr>
<tr>
<td></td>
<td>35</td>
<td>It stated that “the urban renewal process includes … preservation. Accelerating urban renewal … can provide the impetus for long-term sustainable development as well as job opportunities for the local construction industry.”</td>
</tr>
<tr>
<td>2005</td>
<td>47</td>
<td>It stated that “building a quality living environment has become the key … realizing sustainable development.”</td>
</tr>
<tr>
<td>2006</td>
<td>93</td>
<td>It used the term “continuous development” again and stated that was “necessary to maintain Hong Kong’s vitality”</td>
</tr>
<tr>
<td>2007</td>
<td>16 &amp; 33</td>
<td>Both of the content included sustainable development under the context of economy.</td>
</tr>
<tr>
<td></td>
<td>51 &amp; 66</td>
<td>Both of the content included sustainable development under the context of environmental protection.</td>
</tr>
<tr>
<td></td>
<td>70</td>
<td>It stated that “the well-being of the environment is about resource conservation and sustainable development. To attain these progressive goals, however, we must keep up the momentum of economic growth; otherwise this is all empty talk.”</td>
</tr>
</tbody>
</table>

(Source from Policy Address: www.policyaddress.gov.hk)
As seen from the above table, our government does not have a consistent policy direction for sustainable development and heritage preservation. After the drafting of Urban Renewal Strategy, the Chief Executive has mentioned that “The concept of preserving our heritage should be incorporated into all projects for redeveloping old areas” in 1999. This promise has obviously not been implemented.

Moreover, the focus of sustainable development and its relationship with heritage preservation keeps varying throughout the years. After the economic downturn in 2000, heritage preservation was missing from the agenda. The focus of sustainable development was shifted to environmental aspect. In 2001, sustainable development was replaced by continuous development with its focus changed from environment of the previous year to economy. In 2003, matters related to sustainability were missing while heritage was used barely as a means to promote tourism. In 2004, sustainable development reappeared with heritage preservation though the purpose of having heritage was to “support of tourism development”. In the following year 2005, heritage preservation disappeared while the centre of sustainable development shifted back to environment aspect like five years ago. In 2006, heritage remained invisible while sustainable development was, again, replaced by “continuous development”. Finally, in 2007, sustainable development came back, with the focus on both economy and environmental protection. The concern towards heritage kept missing for three consecutive years. Apparently, our government lacks a consistent direction and a systematic approach regarding sustainable development and heritage preservation in the context of Hong Kong. Both sustainable development and heritage preservation are long term consideration. An ever-changing policy without a coherent direction can never accomplish the two important missions – developing a sustainability future and safeguarding the city’s cultural assets.
Mr. Donald Tsang in this year’s Policy Address concluded that all matters related to resources conservation and sustainable developments are empty talk without enough funding. A strong economic growth, as believed by the Chief Executive, is the prerequisite for achieving them. This statement is fundamentally wrong. Having a sustainable policy should come before the consideration of short term income as the scarcer the resources we have, the more pressing a sustainable development is required.

3.2 Effort done by various government departments

After examining the outline of the government policy, the following part will discuss about the implementation of these directions and ideas by various departments.

Planning Department

In 1997, Planning Department conducted a study called “SUSTAINABLE DEVELOPMENT FOR THE 21ST CENTURY” which defined sustainable development for Hong Kong as:

“Sustainable Development in Hong Kong balances social, economic, environmental and resource needs, both for present and future generations, simultaneously achieving a vibrant economy, social progress and a high quality environment, locally, nationally and internationally, through the efforts of the community and the Government.” (Planning Department, 2000)
It is the first formal step of confirming the importance of sustainable development by the Hong Kong government. The study of the Planning Department also concludes several importance of sustainable development to Hong Kong:

1. reduced wastage thereby providing economic benefits;
2. improved health and reduced economic burden on health care;
3. more efficient land use and improved amenity from natural and open areas;
4. greater competitive advantage as Hong Kong's regional and international image as a clean, safe and sophisticated world city is enhanced; and
5. greater community ownership of quality of life issues.

(Planning Department, 2000)

Nevertheless, all of them are not related to heritage preservation. Heritage preservation is only mentioned under the “Environmental Baseline”. Though the study seems to in line with the international definitions of sustainable development that includes “social” as one of the elements, the actual interpretation is different. Heritage preservation has not seen as a crucial area by the Planning Department when considering sustainable development. This causes serious problems since Planning Department is responsible for the planning of Hong Kong’s future.

**Sustainable Development Unit**

A Sustainable Development Unit was set up in April 2001. Its tasks were to facilitate the integration of sustainable development into new government initiatives and programmes and in the community generally, and to provide support to the Council for Sustainable Development upon its establishment. It has publishes a sustainability assessment system which include several sustainable indicators: Economy, Natural,
Resources, Biodiversity, Leisure and, Cultural, Vibrancy, Environmental, Quality and Mobility. Once again, heritage preservation weights zero importance as revealed from its absence in the indicators.

**Declaration on Sustainable Development**

Later in 2004, the HKSAR government has made a Declaration on Sustainable Development for Cities in the Asia and Pacific Leadership Forum. It further elaborated and refined the needs and actions of sustainable development for Hong Kong:

“We firmly believe that sustainable development is the key to the future of cities in the Asia-Pacific region.”

“We call for the implementation of a long-term sustainable city vision that integrates the economic, social and environmental needs of cities.”

Cultural heritage has, eventually, been included as one of the major parts of sustainable development:

“We encourage national and local governments to … protect the rich cultural heritage of this region…”

“We urge national and local governments to maintain and conserve the natural, historical, and cultural diversity and heritage of the region, including its intangible heritage.”

“We call upon national and local governments to integrate heritage protection, conservation and rehabilitation into current and future urban development, at both the planning and implementation stages. We emphasize that cultural identities of cities are not only a national asset … they are also an essential element of sustainable development at all levels.”
“We call upon and support national and local governments to adopt a holistic approach to heritage protection…”

It seems that our government has related heritage preservation to sustainable development. Nevertheless, the Declaration does not come with substantial actions.

Council for Sustainable Development

The Council for Sustainable Development was set up in March 2003. It consists of experienced representatives from the social, economic and environmental sectors, selected by the Chief Executive. The terms of reference of the Council are advising the Government on the priority areas, preparing sustainable development strategy, facilitating community participation and promoting public awareness and understanding of the principles of sustainable development (Council for Sustainable Development 2007a). The First Sustainable Development Strategy for Hong Kong was published on May 2005, after the Hong Kong Declaration on Sustainable Development for Cities, but disappointingly, it has mentioned nothing about heritage. Later during the 19th meeting of the council in August 2005, a new Priority Areas for the Sustainable Development Strategy was discussed but the area of heritage preservation was voted 0% (Council for Sustainable Development 2007b).

We can see the actual implementation of the concept deviates from department to department. Lack of consistent policy direction causes different the occurrence of different interpretations. The purpose of heritage preservation is often for the purpose of generating tourism and economic interest which is not in line with international belief.
3.3 Heritage Preservation Legislation

Hong Kong has been a long history of six thousand years with a rich and unique cultural heritage that blends the East and the West. As a British colony for over 150 years from 1841 to 1997, western culture also had an indisputable impact on Hong Kong from the way of life and tradition, to its urban development (Fung, 2004)

Limitation of usable land, current land policy, and a growing population all give pressure to the existing urban fabrics which develop continuously to accommodate new structures. (Chu & Uebegang, 2002)

In 1976, Hong Kong government introduced the Antiquates and Monuments Ordinance (AMO). It is the first and the only legislation that is purely serving the function of heritage preservation till now. It aims to protect monuments, historical buildings, and archaeological sites that are of public interest. In the same year, the Antiquities Advisory Board and the Antiquities and Monuments Office were established. The Office, which provides secretarial and executive support to the Board in conserving places of historical and archaeological interest, is the executive arm of the Antiquities Authority (AMO 2006). The Antiquities Authority may declare a building to be a heritage once it is considered to be of public interest. This is, so far, the major means to protect heritage in Hong Kong.

In 1997, the Environmental Impact Assessment Ordinance (EIAO 2007) was introduced by the government. The Annex 10 of the EIAO states the criteria for evaluating visual and landscape impact, and impact on sites of cultural heritage. A person who is planning a designated project should apply for an EIA study brief to proceed with
an EIA study. The approval of EIA study is determined by the Environmental Protection Department (EPD).

In 2001, the Urban Renewal Authority (URA) established based on the Urban Renewal Authority Ordinance (URAO). One of the main objectives of URA is to preserve by maintaining and restoring buildings of historical and architectural value, and to sustain local characteristics (URA, 2005).

Mr. Patrick Ho Chi-ping, Secretary for Home Affairs, admitted that Hong Kong’s heritage preservation work was unsatisfactory in the legislative council meeting on 17th January 2007. He believed that current legislation framework is outdated (Legislative Council, 2007) One of the major problem in heritage preservation legislation is all the related government departments do not have an overriding power in determining the handling of a heritage. URA and EPD may consult AMO when dealing with matters related to heritage, but the final decision power is still rest on their own department. Lacking a system of well-defined objectives and duties makes communication among different departments difficult. Each department has an independent source of power causing them to become indifferent with other departments’ objectives. Overlapping of workload may also occur as various departments are controlling on the same issue. There is no clear distinction within the authority constitute of different departments. Apart from that, loopholes exist in the current legislation. According to the Antiquities and Monuments Ordinance (AMO), landlord can apply for compensation for loss after their property has been declared as monument under Section 8 of AMO (AMO 2006). However, Mr. Ho revealed that government, in most of the cases, will acquire the consent of the landlord before employing the declaration power from the Ordinance. In another
words, the Ordinance is actually an empty title as most of the landlord would not
sacrifices its own properties’ development potential by agreeing with the AMO to declare
their properties as heritages.
Chapter 4 Interviews

4.1 Interview with Mr. Lam Sair-ling
Mr. Lam is the Senior Property Services Manager of the Special Projects & Advisory of Architectural Services Department (ASD). He is the first architect who was sent to Britain by the government to study heritage preservation. When he came back to Hong Kong, he continued to work in the heritage preservation field. He has involved in most of the heritage preservation cases in Hong Kong. The interview was conducted on 21st February 2007.

4.2 Interview with Professor David Lung Ping Yee
Professor Lung is from Department of Architecture, The University of Hong Kong where he was the Head of Department of Architecture from 2002 to 2005. He is the Founding Director of Architectural Conservation Programme. He is also the Chairman of the Council of the Lord Wilson Heritage Trust.
The interview was conducted on 19th March 2007.

4.3 Interview with Ms Beckie Li
Ms Li is the Assistant Curator II (Exhibition and Publicity) of the Antiquities and Monuments Office. Ms Li provided me some useful information in email about the work of the Antiquities and Monuments Office. As the hectic schedule of Ms Li, a telephone conversation was done on the 29th March 2007.
4.4 Review

During the interview, all the respondents provided me with lots of valuable information regarding their experience and knowledge in preserving heritage. Both interviews were conducted in semi-structured format. The following are the extracts of the interviews.

Importance of Heritage and Sustainable Development

Mr. Lam believes that heritage preservation is a matter of cultural concern. The importance of heritage relates greatly to the level of maturity of a community. Sustainable development is in similar nature in this context. Once the people are fulfilled with basic necessity, they will transit from seeking to higher level of cultural or spiritual needs and also a realization of passing on their culture. The external environment as well as the atmosphere within the society would determine the value of heritage to a community. Whether a city chooses to preserve heritage is basically the choice of the citizen. If most of the people in Hong Kong are so concerned with the heritage, there should be much more resources put into that. The total resources of the government is more or less the same, it is a matter of how to distributing them. He regarded preservation as a pendulum swing. Preserving too much heritage will freeze the future development of a city while preserving lesser, a city may lose her history. He said we should learn from foreign countries’ mistakes. Some countries have already lost many of their valuable history.

Prof. Lung told me that the concept of sustainability is interrelated with cultural and economic resources. Sustainability is talking about the building and preserving the identity and the value of a city. Protecting and enhancing our cultural capital is actually achieving towards the goals of sustainability. Sustainability is the concept of intergenerational equity of accessing resources, arts, history and memories. Preserving
local collective memories is an indispensable element of cultural capitals and cultural resources can enhance tourism and economic growth.

He thinks any places in the world should preserve their heritage as everyone has their own feeling or emotional connection to a place. He identified several significance of heritage, 1) story of a place lies in its significance; 2) the significance usually refers to the 'values' of a place which incorporates all the character-defining elements that contribute to its values; 3) significance is about the identification of these values and their contribution to the understanding of a place. He adds that significance is not a fixed quantity, but something that may grow, diminish or evolve over time;

Adaptive Reuse of Built Heritage

Mr. Lam told me that reuse old building can be regarded as the concept of "point, line and area". It is needed to be dealt with a planning context. General public often think of converting heritage into museum as a way of preservation. However, converting heritage into museum is not an easy task as it is required to cope with the current building regulations, such as provision of means of escapes. Others modifications such as adding extra stairs, lifts, and facilities for disable person, extra electric supply and ventilation would also be difficult. He thinks every preservation act to the heritage causes certain damage to it. It is a matter of how to balance different elements.

Mr. Lam supplemented that there are some creative way of preserving heritage in Hong Kong. For example, old Stanley Police Station has been turned in to a supermarket now. In Hong Kong, we need to consider the balance of commercial and cultural cost of a preservation project. From a different prospective, Peak cafe may be regarded as successful examples of preservation in terms of balancing. It generates good commercial
income while preserving the cultural ingredient and the most important point is they are both open to public. Public access is indeed very important for a heritage to be enjoyed by the community. Prof. Lung also agrees that public access is vital to a heritage. Turning them into museums are often no good as the public would not enjoy the heritage too often.

**Values and Costs of Heritage Preservation**

Prof. Lung classified the values that built heritages possess into two categories, economy and cultural values. For the economy (potential) values, they include 1) property value which means future income; 2) income from tourism; 3) option value which means to save an option for future use; 4) bequest value which means the benefits for future generations and 5) existing value which means ethical reasons for just knowing and exists. For the cultural values, they include 1) aesthetic value; 2) identity value which represents the sense of identity; 3) social value which is the usability for community; 4) historical value is the link to historical event and 5) authenticity value.

Mr. Lam supplemented that values of heritage is complicated. Even if we acquired the heritage but having it untouched will also incur costs. The heritage may finally wear out and we will lose it forever.

**Situation in Hong Kong**

Mr. Lam believes that heritage preservation in Hong Kong is always related to development cost and opportunity cost. Persevering a private property means a lost of plot ratio and development opportunity. There should be a balance of private right.
Mr. Lam feels that we should compare the level of heritage preservation by using ratio. Comparing the absolute number of preserved building is not fair to small places like Hong Kong. We should also compare the input of resources in heritage preservation and the final outcome.

Prof. Lung’s view on this issue is that land is a scarce commodity in Hong Kong. The success of heritage conservation hinges on mechanisms such as Transfer of Development Rights (TDR), if direct compensation is not a feasible option.

Without a comprehensive and coherent policy, heritage conservation will be subjected to economic priorities of land development, and the end result will be inadequate and fragmented. He believes Urban Renewal Authority should play a more vital role in weaving the urban fabric. He told me that the World Heritage in Macau only selected about 20 items. This could be done easily in Hong Kong too. However, when Hong Kong was still a colony of United Kingdom, British government only treated Hong Kong as a place that generates profit. This has been reflected in the planning intention during the 60/70's when all the focus of the government policy was how to make the most money from this piece of land. Lack of vision of the planners was one of the major problems at that time.

**Monument Declaration Process**

Mr. Lam and Ms Li provided me with the process for declaring heritage. First, some survey will be conducted for certain type of selected housings or areas. Followed by the assessment of the age of the building, completeness and accuracy of the information or history, connection with famous historical incident or people, specialty about the structure,
educational value, collective memory and also the aesthetic value are also examined. The assessment result would determine whether the monument would be declared or not. There is an internal alarm system for buildings that were constructed before 50’s. If anyone wishes to demolish a pre war building, one must submit application to the Buildings Department. Buildings Department will then refer it to AMO. AMO, if needed, may declare it as temporary heritage.

For the “point, line and area” concept, Mr. Lam reckons that it could be possible for AMO to set the boundary of a heritage to a certain area when declaring monuments. However, this has never been done before.
4.5 Interview on the Opinions of Sustainable Development and Heritage Preservation

Background Information
Between 6:00p.m. to 9:00p.m. from 26th February to 4th March 2007, 600 randomly selected households have been contacted via telephone. Among the 600 telephone phone calls made within the period, I have successfully interviewed 132 Chinese citizens who are all aged 15 or above and have lived in Hong Kong for more than 7 years.

Data and Analysis
103 out of the total 132 respondents think that sustainable development is important, while 21 think that it is insignificant. When being asked about what should be the constituting element of sustainable development, 110 out of 132 respondents have chosen “maintaining economic growth” while 80 respondents have chosen “protecting the environment”. Only 30 respondents perceive “preserving heritage” as an element in sustainable development. This reveals most of the respondents consider sustainable development is an area of concern. When comparing economic growth and preserving heritage, the former one seems to be of greater importance in sustainable development.

When being asked about what the government has done so far to attain sustainable development, remarkably 89 of the respondents view that nothing has been done on such purpose. 35 of the respondents know that there is a setting up of a council for sustainable development. In this regard, either the public lacks an understanding of the work of the government or the government fails to show to the public its continuous effort in achieving a sustainable future for Hong Kong.
The majority of the respondents are aware of the importance of heritage preservation. Among the 132 respondents, 117 of them perceive heritage preservation as important while only 5 consider it insignificant. Regarding the resources input by the government to conserving heritage, around 57% of respondents think that too little has been input to this area while 16% of respondents feel that the present input is about right. When being asked about government’s level of concern towards heritage preservation, a very large number of respondents (93 in total) believe that it is too low. Though preservation of heritage has been viewed as important by nearly 90% of the respondents, as revealed by the negative response, the government may not have put enough attention to this respect. While funding allocating to the conservation of historic buildings maybe debatable, putting more emphasis on valuing the city’s cultural assets is in order.

4.6 Government survey

Government has conducted a survey in May 2004 and the result is basically in line with the above questionnaire. It reveals that citizens do not know well about heritages in Hong Kong. Only 36.6% of the citizens can precisely point out part of the declared monuments. Nevertheless, 92.2% of citizens agree with the importance of heritage preservation.

Between 26th April to 9th May, the Home Affairs bureau has successfully interviewed 3,010 citizens who are aged 15 or above through telephone.

The most commonly known declared monuments are Sam Tung UK Museum (14.3%), Lei Cheng UK Han Tomb Museum (9.5%), and the Former Kowloon-Canton Railway Clock Tower (9%). Other declared monuments are recognized by less than 5% of the respondents (3.2% or below).
Generally, citizens recognize the value of preserving heritage. These include:

Promoting the sustainable development of traditional culture (94.4%)
Promoting cultural tourism while bringing revenue (93.9%)
Enriching the city’s profound history and visual experience (92%)
Constructing an area commonly owned by the citizens (89.7%)
Affirming cultural identity and sense of pride (89.7%)
Strengthening citizen’s sense of belongings (86.8%)
Enriching the city’s living environment and mode of living (84.8%)
Enhancing cohesive binding among citizens (79.1%)

Apart from historic significance and architectural merit, respondents believe that there are other selection criteria for granting conservation status to heritage. These include:

Playing a role in the community’s collective memory (82.1%)
Bearing impress over a span of time and local cultural testimony (74.9%)
Exhibiting the characteristics of living tradition of the local Chinese (72.4%)
Having unique cultural flavour (71.9%)

and so forth.

Results found that the majority of the citizens (81.3%) believe that the general public needs to shoulder the cost of preserving heritage. With regard to the mode of allocating fund for repairing the heritage, most of the respondents believe it should be in the form of denotation or the establishment of foundation (86.8%).
Chapter 5 Case Studies

5.1 Singapore

Introduction

Singapore has integrated conservation of its heritage as part of its urban planning and development. The authority believes that the restoration of their historic areas add variety to their streetscapes and modulate the scale of their fabric, creating the visual contrast and excitement within the city while protecting the important reminders and representations of their past (Urban Redevelopment Authority, 2006). In Singapore, the Urban Redevelopment Authority (URA) is the national planning authority. Since the 1970s, the authority has been actively involved in conservation as well as rehabilitation of some state-owned properties for adaptive reuse.

Up till now, conservation status has been given to 71 conservation areas involving some 6,500 buildings throughout the island. Within these 71 conservation zones, Chinatown has gained international recognition in its success of conserving cultural heritage while integrating with the continual urban development.

Chinatown

The Chinatown Historic District, located south of Singapore River, is the original settlement of the Chinese community in Singapore. It is a largely intact area of shophouses with original texture and fabric, depicting the simple lifestyles of the early immigrant community. The district is consisted of four sub-districts- Kreta Ayer, Telok Ayer, Bukit Pasoh and Tanjong Pagar. Based on the information provided by the Urban Redevelopment Authority, these four areas, each with a large number shophouses of the
Early, Transitional, Late and Art Deco Shophouse Styles, were given conservation status on 7 July 1989 (Urban Redevelopment Authority, 2006). There were more conservation status granted to two roads in Bukit Pasoh (Chinatown) Conservation Area, respectively in 1990 and 1991. In 2005, the Modern-style former Jing Hwa Cinema on Tanjong Pagar Road, which is one of the bounding roads of Tanjong Pagar (Chinatown) Conservation Area was also conserved. The following map shows the details of the conservation plan in Chinatown. There are altogether five national monuments within the Chinatown Historic District. They are the Sri Mariamman Temple and Jamae Mosque in Kreta Ayer, and the Thian Hock Keng Temple, Nagore Durgha Shrine and Al-Abrar Mosque in Telok Ayer.

Conservation Plan of Historic District- Chinatown
(Source: http://www.ura.gov.sg/conservation/plans/BukitPasoh(Chinatown).pdf)
Conservation Principle

The “3R” Principle

According to the Conservation Guidelines issued by the Urban Redevelopment Authority, the fundamental principle of conservation applicable to all conservation buildings, irrespective of scale and complexity, is maximum Retention, sensitive Restoration and careful Repair - the “3R”s (Urban Redevelopment Authority, 2006). The authority holds the quality restoration is more than just preserving a facade or the external shell of a building as it retains the inherent spirit and original ambience of historic buildings. All original structural and architectural elements are to be retained and restored. In the event that such elements have to be repaired or replaced, their features are to be retained. Conservation buildings are to be restored in accordance with the conservation guidelines.

However, in view of inevitable urban development, buildings may need to be altered to some extent to fit into the urban context. In this regard, when upgrading and adapting a building to new uses, the existing structure is to be retained by strengthening and repairing the structural elements. Any alteration or strengthening to structural elements is to be done in the most sympathetic and unobtrusive way, using original methods and materials wherever possible. Before any conservation work commences, a thorough research and documentation is to be carried out on the conservation building to ensure that restoration work is faithfully carried out. At every stage of the conservation work, the technical aspects and process of the various activities are to be documented.
Conservation Guidelines – Application to Various Groups of Conservation Areas

In Singapore, conservation guidelines are applied to various extents to the different groups of conservation areas which are categorized according to their historical significance, the context of the surrounding developments and the long-term planning intention for each area. The four main groups of conservation areas are: the Historic Districts (as for the case of Chinatown), the Residential Historic Districts, the Secondary Settlements and the Bungalow Areas.

Application of the guidelines to the Historic Districts- Chinatown

As stated in the Conservation Guidelines, the strictest form of conservation is practised in these districts where the entire building within the area is to be conserved (Urban Redevelopment Authority, 2006). No building or structure shall be altered or demolished if there is any conceivable way of preserving it in its original or current condition. Change of use to commercial or residential use is permitted in these historic districts. Nevertheless, in restoring and adapting a conservation building to new uses, it is important to adhere to the conservation principle in order to retain the intrinsic character and historical value of the building. All these require a thorough understanding of the behaviour of traditional buildings, traditional building construction methods, and how the buildings hold themselves together by the intricate interaction of the various elements.
Conservation Plan

The plans below show the boundary of the conservation areas, the core areas (which are encompassed in red), the buildings to be conserved and the envelope control sites. For buildings to be conserved, as mentioned above, the entire building is to be restored in accordance with the conservation guidelines. Vacant lands and buildings not designated for conservation can be redeveloped subject to envelope control guidelines.

Core Area

In Chinatown, certain streets are located within the designated core area. The core area is the part of the historic district where the focal point of ethnic activities is located. It is, therefore, important that the ethnic ambience is retained. The first storey in the core area has to be for shops or eating establishments. Certain trades are not permitted in the
Historic Districts and the core areas. These include western fast-food restaurants, karaoke lounges, supermarkets and so forth (Please refer to Appendix for details).
5.2 “The Historic Centre of Macao”

Background

“The Historic Centre of Macao”, with one strip on the western side, stretching from the southwestern tip to the central part of the Macao peninsula, and a smaller zone to the east of it, covers eight major urban squares - Barra Square, Lilau Square, St. Augustine’s Square, Senado Square, Cathedral Square, St. Dominic’s Square, Company of Jesus Square and Camoes Square. This richly condensed area, as seen from the map below, has encompassed over twenty historic buildings and settlements, including A-Ma Temple, Moorish Barracks, Mandarin’s House, St. Lawrence’s Church, St. Joseph’s Seminary and Church, Dom Pedro V Theatre, Sir Robert Ho Tung Library, St. Augustine’s Church, “Leal Senado” Building, Sam Kai Vui Kun Temple, Holy House of Mercy, Cathedral, Lou Kau Mansion, St. Dominic’s Church, Ruins of St. Paul’s, Na Tcha Temple, Section of the Old City Walls, Mount Fortress, St. Anthony’s Church, Casa Garden, the Protestant Cemetery and Guia Fortress (including Guia Chapel and Lighthouse).

In July, 2005, the 29th Session of the World Heritage Committee has inscribed the Historic Centre of Macao on UNESCO’s prestigious World Heritage List, under the terms of the Convention Concerning the Protection of the World Cultural and Natural Heritage (World Heritage Convention, 2006).
LEGEND:

1. A-Ma Temple
2. Moorish Barracks
3. Mandarin's House
4. St. Lawrence's Church
5. St. Joseph's Seminary & Church
6. Dom Pedro V Theatre
7. Sir Robert Ho Tung Library
8. St. Augustine's Church
9. "Leal Senado" Building
10. Sam Ka-Yu-Kun
11. Holy House of Mercy
12. Cathedral
13. Lou Ka Manion
14. St. Dominic's Church
15. Ruins of St. Paul's
16. Na Tcha Temple
17. Section of the Old City Walls
18. St. Anthony's Church
19. Casa Garden
20. Protestant Cemetery
21. Quay Fortres
22. Duck Fortres

World Heritage
Monuments & Sites
Urban Squares & Streetscapes
Buffer Zones

(Source: Macao Heritage. Information Kit. http://www.macauheritage.net/mwhinfo05/indexE.asp)
The Criteria of Selection

To be included on the World Heritage List, sites must be of outstanding universal value and meet at least one out of ten selection criteria (UNESCO World Heritage Centre, 2007). These criteria are explained in the Operational Guidelines for the Implementation of the World Heritage Convention which, besides the text of the Convention, is the main working tool on World Heritage. The criteria are regularly revised by the Committee to reflect the evolution of the World Heritage concept itself.

Aspiring to be enlisted in the World Heritage List, the government of Macao has strived for fulfilling the criteria by preserving the entire historic centre even after the colonial era, giving a comprehensive view of the historic port city. With its continuous effort in safeguarding its cultural assets, the city has successful met four criteria out of ten. They are:

Criterion (ii): to exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design;

Criterion (iii): to bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared;

Criterion (iv): to be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history;

Criterion (vi): to be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal
significance. *(The Committee considers that this criterion should preferably be used in conjunction with other criteria).*

**Justification of Inscription**

As justified by the UNESCO (UNESCO World Heritage Centre, 2007), the strategic location of Macao on the Chinese territory, and the special relationship established between the Chinese and Portuguese authorities favored an important interchange of human values in the various fields of culture, sciences, technology, art and architecture over several centuries. The symbiosis of cultural exchange permeates the society, with influences not only on architecture but also on the urban development of the city, whose aesthetics are still visible in streetscapes today. As such, “The Historic Centre of Macao” meets Criterion (ii) for the inclusion of cultural properties on the World Heritage List.

Macao bears a unique testimony to the first and longest-lasting encounter between the West and China. From the 16th to the 20th centuries, it was the focal point for traders and missionaries, and the different fields of learning. The impact of this encounter can be traced in the fusion of different cultures that characterize the historic core zone of Macao. Many of the churches started by those early missionaries are still open for public worship today. These include the churches of St. Lawrence, St. Joseph, St. Augustine, St. Dominic and St. Anthony. Robert Morrison, pioneer of protestant missionaries used Macao as the base for his evangelical work in the early 19th century and committed his entire life to sharing his faith with the Chinese. His body was buried in the Protestant Cemetery, included in the nomination. Choi-Kou, a disciple of Robert Morrison was the first Chinese convert. A school named in his honour lies within the buffer zone and is still in
operation today. Local worship of the goddess A-Ma has survived for centuries from the city’s very beginnings until the present. Despite the strong influence of western religious beliefs, prevalent in Macao during its years as a European settlement, A-Ma culture has not only survived but also remained popular among locals even today. With living examples of religious traditions dating back to the city’s origins and development, “The Historic Centre of Macao” meets Criterion (iii) for the inclusion of cultural properties on the World Heritage List.

Macao represents an outstanding example of an architectural ensemble that illustrates the development of the encounter between the Western and Chinese civilisations over some four and half centuries, represented in the historical route, with a series of urban spaces and architectural ensembles, that links the ancient Chinese port with the Portuguese city. The architecture of certain buildings also reflects the blending of cultures, with the crossing over of motifs, techniques and styles between East and West. They include Lou Kau Mansion, the location of substantial Chinese residences, which set in such close proximity to the Cathedral, or the Mandarin’s House sitting on Lilau Square. Other examples include Senado Square which has remained the city’s main public square for both Chinese locals and western settlers. Behind the grand façade of the Ruins of St. Paul’s lies the miniature Na Tcha Temple, again reflecting the harmonious coexistence of different religious and cultural groups. All in all, the fusion of religious orders from the western world reveals the harmonious coexistence of different denominations, including both Catholics and Protestants. Similarly, worship at A-Ma temple encompasses different streams of Chinese religious beliefs such as Taoism, Buddhism and local folklore. The mutual respect and embodiment of such immense diversities of culture in Macao is
exemplified intensively within “The Historic Centre of Macao” presented for inclusion on the World Heritage List, and has therefore met Criterion (iv) of the assessment.

Macao has been associated with the exchange of a variety of cultural, spiritual, scientific and technical influences between the Western and Chinese civilizations. These ideas directly motivated the introduction of crucial changes in China, ultimately ending the era of imperial feudal system and establishing the modern republic. Most significantly, “The Historic Centre of Macao” still plays an intrinsic role in the everyday life of the residents who are still actively involved in their cultural practices. The cultural activities attached to the architecture and urban spaces give the nomination additional value: intangible qualities have remained inherent to the tangible heritage of the city. Annual festivals of different religious groups attract thousands of worshippers to the temples and churches; rituals include street processions commemorating the Passion of Christ, Our Lady of Fátima and the Chinese deity Na Tcha. “The Historic Centre of Macao” is tangibly associated with living traditions, beliefs and literary works of outstanding universal significance, hence meets Criterion (vi) for the inclusion of cultural properties on the World Heritage List.

**Buffer zones of “The Historic Centre of Macao”**

Buffer Zones refer to the immediate areas and settings around “The Historic Centre of Macao” inscribed as World Heritage. There are other classified heritage sites in the buffer zones around the inscribed area. All together they constitute a complete representation of the historic settlement holistically. They range in diversity from different buildings of western and Chinese origin, various architectures with a blending of both western and Chinese characteristics, traditional shop-houses, military structures,
churches and chapels, and early banking structures, to traditional Chinese pawnshops, mansions, small Chinese shrines, Art Deco vernacular architecture, and also the old commercial district of the city and other public spaces.

According to the UNESCO “Operational Guidelines for the Implementation of the World Heritage Convention” (UNESCO World Heritage Centre, 2005), every nomination for inclusion on the World Heritage List must be defined within buffer zones as a heritage protection mechanism. Paragraphs 103-104 of the Guidelines state: “Where necessary for the proper conservation of the property, an adequate buffer zone should be provided. For the purpose of effective protection of the nominated property, a buffer zone is an area surrounding the nominated property which has complementary legal and/or customary restrictions placed on its use and development to give an added layer of protection to the property. This should include the immediate setting of the nominated property, important views and other areas of attributes that are functionally important as a support to the property and its protection”.

Decree

Both Decree No. 83/92/M in 1992 and Decree No. 56/84/M in 1984 of Macau have included “Ensembles” or “Complexes” as a type of preservation. “Ensembles” or “Complexes” represent a group of buildings. Article 4 of Decree No. 83/92/M states that “It is not permitted the demolition of classified buildings of architectonic interest. If, in any circumstances, the destruction of a classified building of architectonic interest occurs, the respective owner may not develop in the land any other construction, which exceeds the volume of the destroyed building.” Article 5 further the protection to those buildings by stating that “the classified buildings of architectonic interest may benefit from
amplification, consolidation, alteration, reconstruction and recuperation works, as long as these works don’t damage the original characteristics of the buildings, namely, in terms of the building’s height and facades. The development of the works mentioned in the previous number, as well as any other works of reparation or maintenance, may only be authorized after a favorable technical opinion from the Cultural Institute of Macau.”
5.3 Designated Target Area of the Urban Renewal Authority- Wan Chai

Background

To maintain its vibrancy as a world-class city, the HKSAR government has recognized the importance of redeveloping dilapidated buildings in old districts (Policy Address, 1998). In view of this, the Urban Renewal Strategy was drafted and has acted as a planning framework for urban renewal. In 2001, the Urban Renewal Authority (URA), which is with statutory power to make plans and acquire land, was established to implement the framework and to create a quality and vibrant urban living in Hong Kong (URA, 2005). Having fixed its vision and mission, the URA carried out its redevelopment projects in collaboration with the local community via a holistic 4R approach (Redevelopment, Rehabilitation, pReservation and Revitalisation). Wan Chai has been identified as one of its target areas. Within this region, there are three projects worth discussing. They are the revitalization and preservation project in Stone Nullah Lane / Hing Wan Street / King Sing Street, the redevelopment project in Johnston Road and the preservation project in Ship Street.

5.3.1 Stone Nullah Lane / Hing Wan Street / King Sing Street Revitalization and Preservation Project

Project Information

The Stone Nullah Lane / Hing Wan Street / King Sing Street Revitalization and Preservation Project is the first joint project between the URA and the Hong Kong Housing Society (HKHS). The total site area, as bounded by the three streets, is about 930 square metres (see figure below). There are a total of 9 tenement buildings embodied which were built around mid 1920’s and 1950’s. The site shall be developed into an area
for commercial, cultural and community purposes which occupy a total of 2305 square metres, together with an open space of 220 square metres.

Site Plan of the Stone Nullah Lane / Hing Wan Street / King Sing Street Development Scheme

(Source from: http://www.hkhs.com/preservation/en/showimage.htm#photo_02)
No. 72-74A Stone Nullah Lane (Blue House)

Blue House is a four-storey building named from the blue colour painted on its external walls (see fig.). It has been accidentally painted marine blue by a maintenance team from the Lands Department.

![The façade of Blue House](http://www.fotop.net/Panda123/BlueHouse)

**Architectural Significance**

Built with entire block of Chinese-styled tenement blocks, Blue House, with balconies, is one of the few remaining of this type of building from the same period in Hong Kong. Most of the upper floors of the building and the purlin are made of timber. The two wooden stairs have also been kept intact (see fig.).
Historical Significance

Blue House was formerly a 2-storey building hospital (Wah To Hospital) which is believed to be the first hospital in Wan Chai offering traditional Chinese medical services to the locals. After the closing down of the hospital in 1886, the building was demolished around late 1910’s and was converted to a 4-storey tenement block in mid 1920’s. After that, the building had been used for various purposes. The ground floor was the Wah To Temple. The second floor had been turned into Kang Ham Free School which provided
free education for children while the third and the fourth floors were turned into Yat Chong College which was the only English School in the area before the Second World War. The fourth floor had also been used as the meeting place of the Chamber of Commerce for Fishmonger’s. Later, the block had been a martial arts school in the 1950’s, followed by an osteopathy clinic in the 1960’s (see fig.). In December 2000, Blue House has been listed as Grade I Historical Building by the Antiquities Advisory Board.

The Osteopathy Clinic

(Source from: http://www.fotop.net/kelvinalbum/20070225wanchai/DSC_5830_RESIZE)

No. 2-8 Hing Wan Street (Yellow House)

The building was an European-style Yellow House built 3 to 4 years after Blue House was built (see fig.). The façade of 2-8 Hing Wan Street is well articulated in the Art Deco style. The roofs of Yellow House are timber structure paved with concave Chinese gray tiles (see fig.). It was erected by tea merchants for tea trading. No major alteration has been made to this pre-war building. It has now been listed as Grade II Historical Building by the Antiquities Advisory Board.
Yellow House


No. 8 King Sing Street (Orange House)

Orange House was built at the 1950’s. It had once been used a timber yard.

Development Outcome

The URA, in association with the HKHA, is allocating $100 million into the project. Based on press release of the HKSAR government, the bounded area is designated as "Other Specified Uses" annotated "Open Space and Historical Buildings Preserved for Cultural, Community and Commercial Uses" but not for residential purposes. The development scheme intends primarily to preserve the historical buildings for cultural, community and commercial uses, with the provision of outdoor open-air public space for recreational uses serving the need of local residents as well as the general public. At present, the ground floor of Blue house has been used as the venue of Wan Chai Livelihood Museum which aims at showcasing the district’s history and residents’ daily life (New.gov.hk, 2006).

Wan Chai Livelihood Museum

(Source from: http://diumanpark.mysinablog.com/index.php?op=ViewArticle&articleId=429928)
5.3.2 The redevelopment project in Johnston Road

Project Information

Situated in the heart of Wan Chai, the total site area of the redevelopment project in No. 60-66 Johnston Road takes about 1,970 square metres. Four historical shop-houses will be preserved and will be converted for commercial purpose. In addition, as part of the redevelopment project, there will be a construction of a new residential area. The project is in progress at present.

Architectural Significance

The four historical shop-houses were built in elongated layout and were highly distinguishable by their narrow frontage and verandahs facing Johnston Road. Having 4 storeys in total where the ground floor was devoted to family business whereas upper levels were for residential purpose, the tenement blocks were a blend of Chinese and Western architectural characteristics. They were pre-war residential blocks (Tong Lau) in unique Chinese style which were exclusively occupied by Chinese. Every unit was about 450 - 700 square feet with high ceiling and French windows to the balconies. The projected balconies, together with the columns on the ground floor, provided a covered sheltered arcade for pedestrians.

Historical Significance

The balcony type tenement buildings laid on land reclaimed before 1887. It is quite likely that certain parts of the buildings could date from around 1888. In 1966, the Yu Clan purchased the building at No. 64 Johnston Road and inscribed the Chinese name of The Hong Kong Yu Clansmen Association on the top verandah facade. The famous
Woo Cheong Pawn Shop at No. 66 Johnston Road was owned by a well-known local pawnshop trader Lo Siu Tong for over a century. In the nineteen centuries, these blocks were predominantly seen all over southern Chinese cities and towns. Their existence signified the economic development of Hong Kong, Second World War and the influx of Chinese migrants into Hong Kong.

Woo Cheong Pawn Shop (1)
(Source from: http://www.imagestage.net/-vt3030.html)

Woo Cheong Pawn Shop (2)
(Source from: http://life.mingpao.com/cfm/Photo1.cfm?File=20040113/nalgh/_13gha.jpg)
Development Outcome

In view of preserving the historical shop-houses, the Urban Renewal Authority has bought Woo Cheong Pawn Shop at a value of 25 million (Hong Kong dollar). It is planned that the shop-houses would be converted into a structure for commercial purposes with a total area of 2,600 square metres. Furthermore, the URA would work with Union Profits Limited (a subsidiary of K.Wah International Holdings Limiter) in developing No. 60 Johnston Road into a residential building named *J Residence*. According to the developer, a 40th floor high-rise providing a total of 381 units of residence will be completed by the third season in 2007.

![Artist Impression of the future No. 60-66 Johnston Road](http://www.ura.org.hk/usrImg/800000/apbd_john_arti_02_lrg.jpg)
5.3.3 The Preservation Project in Ship Street

**Project Information**

Ship Street, as seen from the map above, is right next to Johnston Road. The building being preserved, situated in No. 18 Ship Street, is a Chinese-styled tenement block with almost 70-years of age.

**Architectural Significance**

Similar to the Tong Lau in No. 60-66 Johnston Road, this residential block was a combination of Chinese and Western architectural features. Every unit was about 450 – 700 square feet with high ceiling and French windows to the balconies. The balconies were decorated with attractive wrought cast iron balustrade and flowerbeds. The railings carried the designs of their 1940s style. The floor of the shophouse was covered with white mosaic tiles of the 1940s decorated with green and dark red tessera. There were 4 storeys all together where the ground floor was used as an office of the family’s construction company while the upper storeys were used for living room and sleeping quarters. With Verandahs facing Ship Street, it was a typical vernacular building of the post war period. As it was built by the owner of the time, it was a personal and idiosyncratic clue to the identity of the designer.

**Historical Significance**

The shophouse laid on land reclaimed before 1887. Based on the information provided by Ho Yuen (Holdings) Limited, the tenement house was built in the late 1930s by Mr. Tse Yiu Wah of Hop Yuen Construction Company (Ho Yuen Holdings Limited,
2006). It was then handed down to the eldest son to operate lumbering business. Three generations of Tse’s Family lived at No. 18 Ship Street until blocked by Urban Renewal Authority in 2003. The house was originally of timber construction but fell into disrepair during the years of World War II. After the war, the family rebuilt with concrete slab on masonry load bearing cross wall. The building was identified by Antiquities and Monuments Office (AMO) as Grade II Historical Building.
5.3.4 The Revitalization project in Mallory Street/ Burrows Street

Project Information

There are all in total 10 tenement houses built in No. 1-11 Mallory Street and 6-12 Burrows Street, accommodating estimated 37 households. It is believed that these tenement blocks were built in the mid-1920s.

Map showing the Mallory Street/ Burrows Street Development Scheme
(Source from: http://www.ura.org.hk/usrImg/804000/apbd_mall_site.jpg)
Architectural Significance

Based on the information given by the Urban Renewal Authority, the 10 pre-war residential blocks are unique Chinese-styled tenement houses, Tong Lau, and are Balcony Type shophouses with pragmatic design (Urban Renewal Authority, 2006). Light wells of the tenements are located between the living space and the kitchen at the back but with no toilet facilities.

The external and main walls are made of plaster rendered red brickwork with tiled timber floor and column and beams of concrete. Conventional grid pattern with the scavenging lanes can be seen. The roofs are original Chinese-tile pitch roof structure supported on round China-fir beams and rafters with a high ceiling.

Existing view of shophouses at Mallory Street/Burrows Street revitalisation project

(Source from: http://www.ura.org.hk/usrImg/804000/apbd_mall_01-lrg.jpg)
Historical Significance

The lot was first owned by the American firm of Messrs Burrows and Sons and eventually Lawrence Mallory. The two streets were named after the two owners. The area was once used as timber yard and boat building yard, later on occupied by warehouses, timber/coal storage and several other small industries. Hong Kong Land Investment Co. possessed the area around 1905 and turned the lot into 10 tenement houses in mid 1920s. The ground floors of these tenements are used as shops while the three storeys above were residential.

Development Outcome

The six blocks at Mallory Street will be retained and renovated while there will be partitioned units specially designed for cultural and creative industries. A total of 18,300 square feet of cultural and creative industrial area will be offered, together with an open space of 3,010 square feet.

Artist Impression of the retained shophouses

(Source from: http://www.ura.org.hk/usrImg/804000/apbd_mall_arti_03-lrg.jpg)
5.4 Analysis of Wan Chai Project

Preserving as a zone

In the Wan Chai, all of the buildings are located in nearby street but they are all being redeveloped under different projects. This situation is especially reflected in the Ship Street and the Johnston Road. Ship Street is situated right next to Johnston Road but the two projects is under different consideration. The project in Ship Street is categorized as “Preservation” while the project in Johnston Road is categorized as “Redevelopment”. Both of the buildings in the two projects are of historic and architectural significance but they are not being considered to preserve as a whole. While considering the case in Macau, there are buffer zones for the heritage to be preserved. Having preserved only a single building, the whole historic atmosphere would be affect drastically. This is the reason why UNESCO required those sites listed in the World Heritage must be protected by a buffer zone. Long before Macau is being listed in the World Heritage, it already has Decree to protect buildings in group. It restricts the demolition and the alteration to the buildings that are listed in the Decree. The same situation is can also be seen in Singapore. There is a conservation plan that shows boundary of an area to be preserved. The entire building in the area is to be restored in accordance with the conservation guideline.

Altering purpose

For Mallory Street/Burrows Street Project, URA is going to develop it into a place for Cultural and Creative industries. URA has categorized several businesses as cultural and creative industries and plans to allow those businesses to rent the redeveloped heritage lower than the market price. This may originally want to serve a good purpose of
helping those industries, but is it the best way to use an expensive heritage preservation project to do so? Does this development outcome meet the best public interest? One of the crucial parts of heritage preservation is to value its intangible value. Besides considering the revitalization’s economic benefits, the intrinsic values of the heritage must also be respected. When changing the use of the heritage, one must look after the elements that make the building as a heritage. Heritage with only its bare structure will lost its spirit, making no longer a heritage. Redeveloping heritage into uses other than pure commercial uses does not mean that the heritage is being preserved. Respect and sustain the elements and the story behind the heritage is a crucial consideration in heritage preservation. Wan Chai is one of the districts with mixed characteristic since the colony era. We should use these heritage buildings to help gathering the gradually disappearing culture in the Wan Chai district. Helping creative industry can still be achieve elsewhere when the same level of rent is provided while preserving the local culture must be done within the district. Besides restoring the original outlook of a building, trying to restore its original function is also important when preserving heritage.

When we are considering a single block of heritage, the way of incorporating its original use is very limited. Parts that allow alteration of uses without causing damage to the original uses are little. Preserving an area of heritage may provide greater flexibility of uses. Singapore government has turn many heritage district into a market but the commercial uses of those heritage are restricted and well defined. Singapore government not only preserves those buildings with high historic values, those common traditional residential blocks of 4-storeys are also being preserved. Singapore government invests money to redevelop those buildings while allowing those buildings to change its use
without damaging the outlook. There are quite a number of 4-storey residential blocks being turned into Scarlet Hotel.
Chapter 6 Conclusions and Recommendations

Conclusion

Hong Kong is scarce of land resources. With a rapid growing economy and population, heritage preservation faces tremendous pressure. Even though citizens are proud of being a leading city in the region, the six thousand years history that blends the East and the West is needed to be preserved properly. Understand sustainable development could form a firm basis for carrying out heritage preservation.

The main legislation of heritage preservation, the Antiquities and Monuments Ordinance, remains unchanged since 1976. The outdated legislation framework causes the preservation works in Hong Kong to be unsatisfactory. The later implementation of Urban Renewal Authority Ordinance and the Environmental Impact Assessment Ordinance makes the situation worse by overlapping the authoritative power among different departments. There is a need to reform our preservation framework.

In this dissertation, different means have been carried to understand the situation of heritage preservation in Hong Kong and the world. Various related literature has been studies to understand the international trend of heritage preservation. Interviews with the practitioners and government officer have been carried out. Telephone questionnaire has also been conducted to gather the views of the public. With the use of these various data, the said objectives in Chapter 1 are achieved.
Objective 1: To investigate the concept of sustainable development

The objective has been fulfilled by studying related literature, international charters and guideline in Chapter 2 and by examining the government policy in Chapter 3. Professional opinion on this issue is collected by interviews in Chapter 4.

The Need for Sustainable Development

The size of the population is growing while many resources on earth are limited and non-renewable. Globalization accelerates the assimilation of different cultures between nations. Sustainable development becomes more and more imperative.

Concepts of Sustainability

The underlying principle of sustainability is preserving things that are important and non-replaceable. This lead to the concept of sharing resources between different generations. Every generation should have the right to enjoy the resources. One generation should not consume the resources on the cost of the next generations.

History of Sustainable Development

The term "sustainable development" was first introduced in 1980 by the International Union for Conservation of Nature and Natural Resources. In 1983, a commonly known definition for sustainable development is generated by the World Commission on Environment and Development. "Sustainable Development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs." This definition serves as the fundamental basis for the evolution of the interpretation of sustainable development. As the above definition has some ambiguous term, latter redefinition has been done by various organizations.
**Misinterpretation about Sustainable Development**

People often think of economic growth when talking about development. Generally, many people inherit this thought to sustainable development, thinking that it is related to sustainable economy increases. Development is actually a stage of betterment and a progressive transformation of humanity and its sustainability entails prolonging developmental potential and achievements well into the future.

**Objective 2: To investigate the current situation of heritage preservation in Hong Kong**

This objective has been done by investigating the current legislation regarding heritage preservation in Chapter 3, Interviews and questionnaires in Chapter 4 and the Case Studies in Chapter 5.

**Legislation**

Antiquates and Monuments Ordinance is the one and only one legislation that is dedicated to heritage preservation in Hong Kong. However, it has not been changed since its establishment in 1976. Declaration of monument is still the main means to protect heritage in Hong Kong.

Environmental Impact Assessment Ordinance was introduced in 1997 to make sure that every construction project must go through an assessment system. One of the criteria for the approval is to have no adverse impact to cultural heritage. It helps to protect cultural heritage by means of the assessment before each project.
Urban Renewal Authority was established in 2001. Owing to the integration of Land Resumption Ordinance, it is currently the most powerful means to protect heritage besides AMO.

**Defect in legislation**

Government itself believes the current legislation framework is outdated. Lack of overriding power of one department is another defect. A consistent definition of preservation method and values are also missing. Overlapping of duties between different departments may waste resources. The need for AMO to make consent with the landlord before the declaration also makes the Ordinance an empty title.

**Objective 3: To propose practical ways of refining heritage preservation framework with the basis of sustainable development**

If we wish to have sustainable development in our city, heritage preservation is an inevitable element. After reviewing the concepts of sustainable developments and the heritage preservation, the recommendations to current heritage preservation framework will be illustrated in the latter part of this chapter.

**Establishing the a consistent policy direction basis**

The analysis of the government policy reveals that our government does not have a consistent direction regarding the heritage preservation issue. We can see the purpose of preservation changes from time to time. It must be confirmed that basis of the heritage preservation is towards Hong Kong citizens. We should preserve our history, no matter the tourists are interested in it or not. Preservation principle and values must be identified through consultation of international guidelines.
Integration of Land Resumption Ordinance (LRO) into Antiquates and Monuments Ordinance

The integration of LRO in URAO has empowered the URA to acquire a large piece of land based on public interest. Integrating the LRO in AMO would allow AMO to better exercise its power. The nature of business of URA and AMO are similar. Both of them need to acquire land, though one is for redevelopment and one is for heritage preservation. Yet, both of them are conducting their business based on public interest. Integration of LRO with AMO is crucial in helping AMO to preserve heritage.

Preserving historic areas & restriction of redevelopment uses

The surrounding atmosphere is vital to a heritage. Preserving the heritage alone will cause it to lose its vitality. Experience in Macau and Singapore shows that preserving an historic area is feasible. It is proposed that amendments should be made to the current Antiquates and Monuments Ordinance to empower it to preserve the surroundings area of a single heritage. Uses of redevelopment are restricted. Evaluation of the original uses will be carried out and the basis for preservation is to restore its original functions.

If there are several historical buildings in an area, a heritage zone should be imposed. All the demolition and alteration to buildings in the heritage zone must get approval from the AMO. Altering of buildings uses are permitted given that the outlook of the buildings remains unchanged. The heritage zone can further include a “vital zone” where contains buildings have been valued to have higher cultural, historical, or architectural significant. Buildings in that area is not allowed to be demolish or altered the outlook or uses. AMO will take over the maintenance work in the vital area. Landlord in the vital zone can apply for the compensation for the lost of development right.
Compensation in preservation projects

a) Transfer of Development Rights

Development potential will be assessed under the classification of the site. Permissible gross floor area and plot ratio will be used to calculated the lost in development rights. Different method of transfer of development potential depends on the site and the landlord. Transferring development rights to adjacent lots (if the landlord owns a continuous site) or surrender and re-grant of site may be permitted depends on the actual situation.

b) Exchange of Land

When dealing with site with higher significant, government may grant another piece of land to compensate the lost of the landlord.

c) Cash bonus & Reduction on Taxes

Premium and land rent may be exempted for landlord who is willing to keep the property in its existing form. Extra cash bonus can also be given in cases where the price of premium and land rent is low.

Increasing the overriding power of Antiquities and Monuments Office

Currently, there is several government departments are related to heritage preservation issue. They only need to consult AMO on those issues but make the decision on their own. It is suggested that empower AMO to have the overriding power in determining matters related to heritage. There are few expertise in heritage in government department expect AMO. Giving AMO the overriding power on heritage issue can make sure the best decision is made upon those issues.
Increase the transparency and encourage public participation in making policy

Government tends to acquire opinion from the general public on specific areas that they have set. Most of the means of consultation of public opinion are from top to bottom. Final decision of the gathered public opinions is still rest to our government. It is suggested to get public involved in the drafting of policy and making important decisions. Public Interest can only be discovered by the involvement of the public.
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APPENDIX

The Peak Lookout

The Peak Lookout, formerly named as Peak Café, is located on the landmark of the Peak, with an open terrace overlooking Aberdeen. The restaurant retains the History of the 19th Century, when the city was not so affluent, with nostalgic interior design and a wonderful collection of old photographs.
With the conclusion of the Treaty of Nanjing in 1842, Hong Kong Island was ceded to Britain with the Central District named as the City of Victoria. The Peak Tram, Hong Kong's oldest form of machine-driven transport, was built in 1888, connecting the Peak and Central. The Peak Cafe, originally a workshop for engineers constructing the tram and then a shelter for sedan chairs, was built in 1901.

The site commenced its catering history in 1947, when a restaurant called the Peak Cafe was established. In 2001, the site was renovated and the Peak Lookout emerged. It carries with it a proud heritage with an elegant and intimate dining environment and traditional settings.
The Old Stanley Police Station

Situated in 88 Stanley Village Road, the Old Stanley Police Station was constructed in 1859 and is now the oldest surviving police station building in the territory. It is an attractive two-storey structure, with verandas at the front and back. The Army, during the early years, used the station from time to time in conjunction with the police because of its strategic position as the most southerly outpost on Hong Kong Island. During the Japanese Occupation, the Japanese Gendarmerie used the station as a local headquarters and a mortuary was built onto the building. After the war, the building

Sources


reverted to its original use as police station until 1974. Since then it had been used as a sub-office of the Southern District Office and a restaurant. It now becomes a supermarket. It has now been declared as a monument.
Incompatible and Pollutive Trades

Incompatible Trades Not Allowed Inside the Core Areas

1 Western fast-food restaurants
2 Supermarkets
3 Karaoke lounges, nightclubs, discotheques and amusement centres
4 Building materials/car showrooms
5 Nursing Homes
6 Western knock-down furniture
7 Health Centres (except at the upper storeys for Chinatown and Little India only)
8 Bars/pubs and Nightclubs (except at the upper storeys for Chinatown only)
9 In addition to the Kampong Glam Core Area, bars/pubs and nightclubs are also not allowed within buildings along Kandahar, Baghdad, Pahang and Aliwal Streets, Haji Lane and Sultan Gate.
10 Offices (except at the upper storeys)

Pollutive Trades Not Allowed Inside and Outside the Core Areas

1 Engineering, spray-painting, welding, plumbing, motor, metal, joinery workshops
2 Tyres and battery shops
3 Printing presses
4 Plastic products manufacturing
5 Industries

Note: Warehouse stores are not allowed. They may only be considered if such a use is ancillary to the main use. Places of worship, unless previously authorised, are not allowed within the conservation buildings. They should be located on land zoned for places of worship.
Questionnaire about sustainable development & heritage preservation.

In the following questionnaire, the term “sustainable development” is considered within a city’s context while “heritage preservation” is regarded as preservation of old buildings with historical value.

1. Which of the followings do you think sustainable development should consist of? (More than 1 option is allowed)
   A) Protecting environment.
   B) Enhancing population potential.
   C) Preserving heritage.
   D) Maintaining economic growth.
   E) Others: ____________________

   Question 1

   ![](chart1.png)

2. What do you think about sustainable development?
   A) Important
   B) Insignificant
   C) No comment.

   Question 2

   ![](chart2.png)

3. What do you think our government has done in achieving sustainable development so far?
   A) Setting up a council for sustainable development
   B) Providing courses for the public on sustainable development
   C) Allocating a portion of Financial Budget for sustainable development
   D) Nothing has been done on sustainable development
   E) Others: ____________________
3 of them are able to tell there is a first strategy of sustainable development

4. **What do you think about heritage preservation?**
   A) Important
   B) Insignificant
   C) No comment.

5. **What do you think about the resources input by the Government on heritage preservation?**
   A) Too much
   B) About right
   C) Not enough
   D) No comment
6. What do you think about our Government’s level of concern towards heritage preservation?  
A) Too high  
B) About right  
C) Too low  
D) No comment

Question 6