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PRESERVATION OF HISTORICAL SCHOOLS AND HERITAGE TOURISM IN MALAYSIA

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ABSTRACT

Malaysia has rich and diverse historic buildings; some are well documented while others are neglected. Unfortunately, those that have been left out and neglected are the historic educational institutions, perhaps because most are still in used as schools. While there are studies that have concentrated only on the architectural design aspect of these few individual schools; few other historic schools had been demolished to make way for development. This paper argues for a comprehensive study of these schools from both the architectural and design perspectives, as well as the socio-politico perspective. From Penang Free School to Malay College Kuala Kangsar to Victoria Institutions in Kuala Lumpur, these schools have significant architectural heritage as well as contributions to local and national development. Thus, the heritage significant of these historic schools can be well appreciated. These historic colonial schools are Malaysian heritage. The paper also proposes educational institutions heritage tourism as part of heritage tourism focusing on these historic schools.

Keywords: educational institutions, heritage tourism, historic schools in Malaysia

1. INTRODUCTION

Malaysia has a rich and diverse heritage of historical buildings and sites which have not been fully recognized and protected. Some of these buildings and sites have been destroyed while many others are threatened by new developments. Most of the buildings that have received recognition and gazetted tend to be big individual buildings such as government offices, residences and places of worship. Some old shop houses have also been retained while facades of others are preserved through adaptive reuse.

A group of significant historical buildings and sites that seem not to have been given much emphasis are historical school buildings. Perhaps this is due to the fact that most of these educational institutions are still being used as schools. That does not mean that they will remain and be preserved forever as attested by the destruction and "relocation" of Bukit Bintang Girls' School in the middle of Kuala Lumpur to Cheras. For those schools that still remain, some seem to be in a state of neglect while others are threatened by developments surrounding them. In some other cases, new modern buildings built and connected to existing historical buildings are insensitive to the architectural design of these historical buildings. This is perhaps due to lack of focus on these educational institutions from heritage perspectives.

In terms of historic educational institutions, tertiary educational institutions or universities are still relatively new. University Malaya, the oldest university in Malaysia, was only set up in Kuala Lumpur in 1962. Universiti Perguruan Sultan Idris (formerly known as Sultan Idris Teachers College, founded in 1922) and University Putra Malaysia (formerly Serdang Agriculture School, founded in 1921) were two of a very few tertiary educational institutions that have a few historical buildings. Consequently,

universities in Malaysia generally do not contain many historically and architecturally significant buildings that may be considered as heritage.

All is not lost, however. Malaysia is fortunate that there exists a group of secondary schools that have been in existence for about a hundred years or more which should be studied and preserved as educational heritage of Malaysia. The schools that come to mind include Penang Free School (1816 – the oldest school in Malaysia and the oldest English school in Southeast Asia) and St Xavier Institution in Penang; Malay College (1905) and Clifford School (1897) in Kuala Kangsar; King Edward School VII (1905) in Taiping; Anglo Chinese School (1895), Anderson (1909) and St. Michael's Institution (1912) in Ipoh; and St John (1904) and Victoria Institution (1893) in Kuala Lumpur, to name an obvious few. In addition to their significant architectural designs, these schools played pivotal roles in the early part of educational development of Malaysia at the turn of the 20th Century or earlier. Thus, as a group they constitute our educational institutions heritage.

It is the purpose of this paper to argue for the preservation and enhancement of these historic educational institutions as national significance since they reflect the development of Malaysian society, especially at the turn of the 20th Century. In addition to their significant architectural designs, these schools, some of which were set up by Christian missionaries, had significant impacts on the life of Malaysians from colonial time until the present modern day. These schools have illustrious histories which in addition to their magnificent architectural designs do have great potential to be promoted as part of educational institution tourism which is closely related to literary tourism.

The paper briefly discusses the concept of literary tourism and preservation of educational buildings for tourism in some western countries. It argues that many school buildings in Malaysia can be promoted in the same way. It concentrates only on schools located in Perak, mostly in Ipoh. It evaluates the significant architectural heritage of these schools as well as their histories to justify them to be included and promoted as *educational institution heritage tourism*. The main aim of the paper is to bring awareness of the heritage of these schools and introduce and promote the concept of educational institutional heritage tourism in Malaysia.

1.1 Is Preservation A Conservation Process?

Before proceeding to discuss any further, we need to ask how preservation relates to conservation. The Burra Charter considers conservation as all the processes of looking after a place so as to retain its cultural significance. It further states that depending on circumstances, the processes may include: the processes of retention or reintroduction of a use; retention of association and meanings; maintenance, preservation, restoration, reconstruction, adaptation and interpretation; and commonly include a combination of more than one of these.

Cardosa (2007) seems to agree with the charter that conservation is a process. According to Cardosa conservation means the process of looking after a place so as to retain its cultural significance. She added that it includes maintenance and may depending on circumstances, include preservation, reconstruction and adaptation and will, commonly be a combination of more than one of these.

On the other hand, the National Heritage Act (Act 645), an act to provide for the conservation and preservation of National Heritage, natural heritage, tangible and intangible cultural heritage, underwater cultural heritage, treasure trove and for related matters, under section 2, states that conservation includes preservation, restoration, reconstruction, rehabilitation and adaptation or any combination. The Act further defines preservation as "…aiming to halt further deterioration, decay or a state of dilapidation and providing structural safety and well being but does not contemplate significant rebuilding...." Unlike Burra Charter, the Act does not state preservation as part of conservation processes but seems to suggest it is an action in itself. This can be justified because Section 2 of the Act further states that preservation includes: techniques of arresting or slowing the process of deterioration, decay or state of dilapidation of an item or structure; improvement of structural conditions to make a structure safe, habitable, or otherwise useful; and normal maintenance and minor repairs that do not change or adversely affect the

fabric or historic appearance of a structure. Although, preservation is not considered as a process it is a part of conservation.

Our next question is then, why do we want to preserve historic or old schools? If they are considered as having heritage significance, what do we mean by heritage?

1.2 Preserving Heritage

There are various meaning and approaches in defining heritage. Ministry of Culture Arts and Heritage (KEKKWA) defines heritage as related to something that has been inherited from one generation to the next by someone or group of people in community. Heritage is about the memories of lifestyles of a people that reflect their civilisation. Cardosa on the other hand, defines heritage in a more philosophical way when she said that "Heritage appears to represent that is 'dead', what is the past, but it is as much about the present and the future".

While, in section 2 of The National Heritage Act 2005 (NHA), heritage is defined in terms of heritage item that is "any national heritage site, heritage object or underwater cultural heritage list in the register". NHA also classifies heritage into two categories: cultural heritage and natural heritage. It further distinguishes cultural heritage as tangible cultural heritage and intangible cultural heritage. Tangible cultural heritage is said to include area, monument and building, while intangible cultural heritage refers to any form of expressions, languages, lingual utterances, sayings, musically produced tunes and that may have existed or exist in relation to the Malaysian heritage or in relation to the heritage of a Malaysian community.

Although we may be interested to preserve and promote the tangible cultural heritage, in other countries the intangible cultural heritage are just as important.

1.3 Intangible Cultural Heritage: Literary Places

Literary tourism is an example of intangible cultural heritage, which is seen as a potential tourist product in some western countries. Basically, literary tourism is based on the life of a person with literature significance. David Herbert (2001) argues that if a literary place has the potential to attract tourists, its heritage can be translated as a product. As such, literary tourism is being considered as an important component of the heritage sector. It involves visits by tourists to literary places in which they are considered as 'heritage' sites. Literary tourism sites are usually constructed around the life of authors or even the settings described in a literature (Fawcett and Cormack, 2001). Thus, literary places can be identified as two types: the 'real life' and the 'imagined' places (Smith, 2003).

Because of the significance of these sites, 'literary pilgrims' have been created as literary sites seem to inspire visitors not only to experience but to appreciate and understand this form of heritage, especially the educated tourists (Herbert, 2001). Herbert cites Eagle and Carnell (1977: v,) who described literary pilgrims as those who have "…*a fascination about places associated with writers that has often prompted readers to become pilgrims: to visit a birthplace and contemplate the surroundings of an author's childhood, to see with fresh eyes places that inspired poems or books, to pay homage at a grave side or public memorial"*. Nevertheless, how literary places are promoted to either literary or non-literary pilgrims to experience and visit varies.

In Canada, the Prince Edward Island, for example, is promoted by the site guardians depicting the scenes created in Montgomery's novels. In England, Shakespeare's birthplace in Stratford-upon-Avon is showcased through a year-round event by the caretaker to inform and educate tourists of the former heritage and life. Whereas, in New Zealand, literary tourism is taken on a different note by the New Zealand Book Council, which is to promote books and reading, and provide gathering destinations of writers, editors, and publishers alike throughout the country.

Although literary places are usually linked historically to the writer's birth or death places, they can also be social constructs to attract tourists (Herbert, 2001). For whatever reason the places have been

created, Herbert identifies four reasons why visitors are attracted to literary places. The first is the association of the place to the writer's lives, which creates a sense of nostalgic; second, the settings for novels, which provides the real and the imagined, a special meaning to the place; the third, places remind visitors of some memories and emotions of their childhood; and the fourth, some dramatic events that occurred to the writers rather than his literature (Herbert, 2001).

1.4 How literary places are created

How are literary places created? Let us look at some examples of how they were created. The first is the Prince Edward Island in Canada, which is the birthplace of Montgomery, who created the famous children's book, *Anne of Green Gables,* first published in 1908 (Fawcett and Cormack, 2001). Montgomery used the site as the setting for almost all of her novels. Looking at three sites, Fawcett and Cormack illustrate how the guardians of the sites have constructed the sites based on what they thought is true of Montgomery. It seems that how the site guardians shaped Montgomery's heritage have contributed to the literary tourism of Prince Edward Island. Although, in this instant the authenticity of the sites may appear much to be desired, the fact that the guardians have managed to preserve and promote them is the main concern in some literary tourism sites.

On the other hand, Stratford-upon-Avon, the birthplace of Shakespeare and one of the most popular historic towns in England, exhibits different aspects of Shakespeare's life (Figure 1). The Shakespeare Birthplace Trust who cares for the Shakespeare's heritage organised year-round events relating to the history of Shakespeare. They also produced a trail map (Figure 2) that lead to five different houses, which are linked to Shakespeare. In one of the houses (the Mary Arden's house, Shakespeare's grandparents home), Elizabethan times are re-enacted to allow visitors to gain experience of the era.

Figure 1: Some of the sites at Stratford-upon-Avon the birthplace of Shakespeare (top left and down left); Halls Croft- the home of Shakespeare's daughter, Susanna (centre); Holy Trinity Church – the church Shakespeare was buried (right)
Source: www.stratford.co.uk

Figure 2: Map of Shakespeare houses produced by Shakespeare Birthplace
(Source:http//houses.shakespeare.org.uk/houses map.pdf)

In New Zealand, literary geography is created to provide literary pilgrims knowledge about writers in different regions of the country. List of writers, their quotes and their locations are displayed in a Literary Map as shown in the diagram in Figure 3. Apart from this map, literary destinations have also been identified to create a more comprehensive guide to visitors. For example the New Zealand Society of Authors, Wellington Branch, produced a writer's walk map in their efforts to make writing more noticeable in the city. Along the walk, text sculptures and quotes by well-known New Zealand writers are placed to allow visitors to learn more about their works.
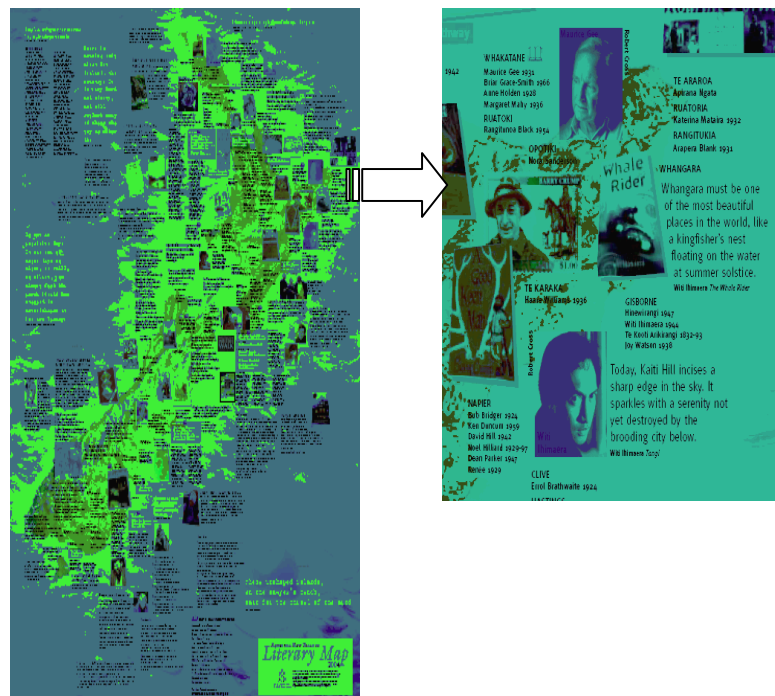

Figure 3: Aotearoa New Zealand Literary Map produced by the New Zealand Book Council. The map shows the locations of writers in 9 regions of the country. Each region provides literary figures of writers and their quotes. *Source: http://www.bookcouncil.org.nz/tourism/literarymap/LiteraryMap.pdf*

Looking at these three examples, it has been shown that literary tourism has been approached differently. In the Canadian and the UK examples, literary places are considered in terms of visitor attractions. Whereas, in New Zealand, it is approached geographically using a humanist theory. In the latter, the emphasis is to link between literatures and place and do not necessarily focus on the act of visiting (Smith, 2003).

2. TANGIBLE CULTURAL HERITAGE: HISTORICAL EDUCATIONAL BUILDINGS IN UK

In addition to literary tourism mentioned above, another element closely related to it as well as heritage tourism are historic educational buildings. In the UK, visitors' attraction sites were categorised as: historic houses and monuments; cathedrals and churches; gardens; museums and galleries; wildlife attractions/zoos; country parks; farms; leisure parks; steam railways; visitor centres; and, workplaces (Nurick, 2000). Amongst these, a survey on the number of visitors to these sites in 1998 found the two highest numbers of visitors were to the museum and galleries, and also, the historic houses and monuments, which are mainly located in England. Although, historic school buildings are not specifically mentioned, in the UK they are considered part of the national heritage and can be categorised under historic houses, as well as museums. There are a number of historic institutional buildings in the UK; examples include public schools like Eton College, Stowe School, and universities like Oxford University and the Cambridge University.

   i)   Eton College

Eton College, a famous public school in UK and one of the most exclusive schools in the world, was founded by King Henry the VI in 1440 with the purpose of providing free education for 70 poor scholars. Since then, its entrance has been based on a very competitive examination. Its historic building has contributed to part of the country's national heritage. Daily tours to the school, which starts from the main entrance, would include visits to the school yard, lower school, college chapel, the cloisters, and the museum of Eton life. Commentaries about the surroundings, its history and activities are also given to tourists. There is also an entrance charge for visitors at the front gate of the school. (http://www.ukstudentlife.com/Travel/Tours/England/Windsor.htm#EtonCollege)

Figure 4: Images of Eton College, UK. Lupton's Tower (top left); Eton Chapel (top right).
Source: http://www.ukstudentlife.com/Travel/Tours/England/Windsor.htm#EtonCollege

ii) Stowe School, Buckingham

Stowe School is another example of a public school, which is a country boarding co-ed school in England. It was founded in 1923 and housed in one of the earliest neoclassical palaces, the Stowe House. In 2005, it won the RICS Building Conservation Award.

Figure 5: Stowe School, Buckingham. On the left is the Marble Hall of the school.
Sources: www.achievement.org; arts.guardian.co.uk

3. WHY DO WE WANT TO PRESERVE HISTORICAL SCHOOL BUILDINGS?

The need to preserve buildings is said to be for three reasons. The Heritage Trust of Malaysia identified them as for historical significance, architectural significance and buildings of particular value. If we are serious about considering or listing our old schools as our heritage, which of these reasons would is it?

Reasons that may relate to school buildings having historical significance may include the following:
   a) the sites and structures are connected with events significant to our culture, politics, economic, military, or social history of municipality, state or nation;
   b) home or places of significant activities of notable personages of a municipality, state or nation;
   c) site and groups of structures representing historical development patterns;
   d) structures related to the civil life of communities: jails, schools, town halls

For reasons of architectural significance school buildings could have displayed:
   a) example of particular style
   b) example of unusual or a typical style
   c) architect or builder of local importance
   d) craftsman of local importance
   e) group of structures from one period
   f) unique building or structured technique
   g) richness in details reflective of the times or are pieces of artwork in themselves
   h) representative work of generally recognised masters
   i) important influence of the character of the surrounding environment
   j) an overall aesthetic pleasant to the public eye

School buildings could also be of particular value, which suggest they are:
   a) structurally sound
   b) have potential for functional adaptability for future use
   c) contain adequate essential services and safely provisions i.e. plumbing, electricity, water, fire exits etc
   d) retain a high degree of design integrity

e) are compatible with the existing land use

Regardless of the reasons historical school buildings should be preserved, it is of an interest to note that they can contribute to the heritage tourism. Yale (1991) was quoted in an article by Garrod and Fyall (2000), that heritage tourism is simply tourism centred on what we have inherited, which he suggested can be anything from historic buildings, to art works, to beautiful scenery. Thus, our historic school buildings, which we inherit from the westerns, are part of our heritage.

3.1 Historic School Buildings in Perak

The state of Perak, being one of the earlier states colonized by the British, had a long history. Since it was rich with tin especially in the mid 18th Century till the middle of the 20th century, its towns were some of the earlier developed towns in colonial Malaya. Due to the hive of economic activities in Perak, some prominent schools were founded in earlier towns such as Taiping, Kuala Kangsar and Ipoh.

All of these schools still remain. Architecturally, the schools main buildings have significant designs which cannot be found in Malaysian schools built after the Independence which were mostly designed by the Malaysian Public Works Department (Jabatan Kerja Raya – JKR). Although the western architectural design of the main buildings of these schools are the main attractions, some of these schools still maintain the original wooden structures which were actually the first buildings on the sites. These old wooden buildings could be found in Anglo Chinese School, Ipoh, and Anderson School, Ipoh . These early designs of the schools were simple, small in size and used materials, i.e. timber, that suit the climatic conditions of the country. Their designs were influenced by local traditional Malay house with large windows and good ventilation system (**Error! Reference source not found.**).

The main buildings of these schools are currently their main attractions. From the Gothic architecture of St. Michael's Institution in Ipoh, to the Western Neoclassical design of Malay College Kuala Kangsar to a combination of Anglo-Chinese architecture of Anglo Chinese School, Ipoh, these schools exhibit various architectural heritage styles of Malaysia (figures 7 – 12). The designs of these early schools were much influenced by those built in the West which included architectural styles such as Romanesque, Neoclassical and Neo-gothic. The St. Michael's building, designed by its head, Frenchman Brother Vernier Augustus, who was trained in architecture, was strongly ecclesiastical in feeling, in the Gothic vernacular, and simple in its detailing (www.st-michael.edu.my).

In addition to architectural design, these schools provide some example of good urban and aesthetic building designs which provide comfort to the school communities. They have high ceilings which provide comfort from the heat without the use of air conditioners, wide corridors to provide shade from the sun, and large green open space in front of the building. At St. Michael's Institutions, for example, all class doors of the original buildings faced either north or south, so that sun rays would not cause disturbance to class activities.

Figure 6: Anderson School (left); Anglo-Chinese School (right)

3.2 Significant architecture

The following photos and short analysis provide rather good summary of architectural designs of some of these historic schools.

i)   King Edward VII School, Taiping (1905)

The gate-way was built as a supporting element to enrich the sense of welcome to the school.
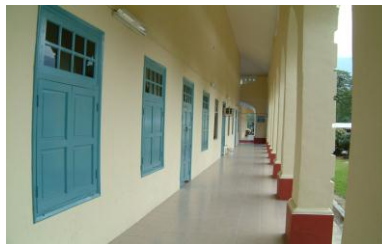
Figure 7: King Edward VII School, Taiping

The main feature of this school is its two-storey building with high doors, high ceilings and large and high windows. The schools have arched openings along the wide corridors which also provide shade from the sun. The designs are mostly influenced from the west, reflecting the colonial era of the time when these schools were established.

ii)   Malay College, Kuala Kangsar (1905)

The building design is based on a western neo-classical tradition, and faces a large open field. The centrepiece of the building is prominent feature consisting of Ionic columns which represent Greco-Roman architecture.

Figure 8: Malay College Kuala Kangsar

iii) Anderson School, Ipoh (1909)

The centrepiece of the main building consists of a clock tower which later became the trend in building colonial schools.

Figure 9: Anderson School, Ipoh

iv) St. Michael's Institution, Ipoh (1912)

The St Michael's is perhaps the grandest and biggest colonial Christian missionary school in Ipoh or perhaps in Malaysia. The architecture design is absolutely the true Christian masterpiece in the late Gothic style. The main features are wide arched verandas and green open space in front of the building.

Figure 10: St. Michael's Institution, Ipoh

v) Anglo-Chinese School, Ipoh (1895)

The design is a combination of the West and Anglo-Chinese architecture that was influenced by the cultural exchange introduced by British

Figure 11: Anglo-Chinese School, Ipoh

vi) St. George's School, Taiping (1915)

Figure 12: St. George's School,

The architectural designs of these schools are not their only significant features. They actually are a reflection of the economic and socio-political situations of colonial Malaya at that time. Some of the schools were established by Christian missionaries and thus would have a church within the compound. St Michael is a Catholic based school that was established by La Salle Brotherhood from France while Anglo Chinese School was founded by the Methodist Church. Anderson School was established by the British government to provide educations for the Malay children who could not get seats at the Malay College Kuala Kangsar and whose parents were reluctant to send to religious-based school such as the Anglo Chinese School. The role of Malay College in uplifting the socio-economic conditions of the Malays needs no elaboration here.

4. LISTING AND GRADING

Having explored the school buildings, we must realise that to conserve these buildings listing is a major step. It is an important task that leads to the implementation of conservation of heritage. The heritage building list is believed to be important and effective way in preserving and defending the building from ruining or demolishing and to save heritage buildings from being left for market forces (Ghafar, 1995).

The NHA underlines the heritage listing in Sections 23 and 24. Section 23(1) states that "…the commissioner shall establish and maintain…the National Heritage Register as may be prescribed containing the lists of heritage items registered under the Act"; and Section 24 states that "the Commissioner may designate any site which has natural heritage or cultural heritage significance to be a heritage site".

To make special consideration and distinguish between different levels of importance of the heritage buildings, the listed building could be divided into categories. According to Hamilton (2007), in Scotland the listings are divided into three categories which are as follows:

i. Category A: Buildings of national or international importance, either architectural or historic, or fine little altered examples of some particular period, style of building type.
ii. Category B: Buildings of regional or more than local importance, or major examples of some particular period, style or building type which may have been altered.
iii. Category C: Buildings of local importance, lesser examples of any period, style or building type, as originally constructed or altered: and simple, traditional buildings which group well with others in categories A and B or part of a planned group such as an estate or an industrial complex.

Those categories are divided based on the function and role, level of importance and the authenticity of the building. On the other hand, Badan Warisan (1990) used the significance level and the condition of the building as main consideration of the grade. It consists of three levels of scales which is:

i. A High rating indicates a building of considerable historical and/or architectural significance and in good condition.
ii. A Medium rating indicates a building of minor historical and/or architectural significance but in good to fair condition or conversely, a building considerable historical and/or architectural significance but in poor condition.
iii. A Low rating indicates a building of minor historical and/or architectural significance and in poor condition.

The criteria for listing also appropriate to consider in terms of value of the cultural heritage. Kamal, 2002 highlighted the value of cultural heritage into three:

i. Emotional Values, for example feeling of wonder, identity, continuity, spiritual and symbolic.
ii. Cultural Values, for example documentary, historic, archaeology, age and scarcity, aesthetic and symbolic, architectural, townscape, landscape and ecological, technology and scientific.
iii. Use Values, for example functional, economic, social, politic and ethnic

To assist in evaluating or assessing the significance of buildings, matrix table can be used. The criteria listed in the NHA can be used to measure variables in determining the most significant heritage building. Section 67(2) of the NHA states that, the Minister may consider the following criteria in declaring any built heritage as a National Heritage.

Legend	Criteria
A	The historical importance, association with or relationship to Malaysian history
B	The good design or aesthetic characteristics;
C	The scientific or technical innovations or achievements;
D	The social or cultural associations
E	The potential to educate, illustrate or provide further scientific investigation in relation to Malaysian cultural heritage
F	The importance in exhibiting a richness, diversity or unusual integration of features
G	The rarity or uniqueness of the natural heritage, tangible or intangible cultural heritage or underwater cultural heritage
H	The representative nature of a site or object as part of a class or type of a site or object

The following illustrates the use of such a table in determining the significance of school buildings in a study in schools in Klang.

Table 1: Example of the Heritage Significant Appraisal Matrix

School Name	A	B	C	D	E	F	G	H	Total
Malay Schools									
SK Sementa	2	3	0	3	2	1	1	1	**13**
SK Batu Belah	2	1	0	3	0	0	0	0	6
SK Rantau Panjang	2	1	0	3	0	0	0	0	6
SK Sungai Binjai	2	2	0	3	1	1	0	1	**10**

Chinese Schools									
SJKC Soo Jin	2	1	0	3	0	0	0	0	6
SJKC Kong Hoe	2	1	0	3	0	0	0	0	6
SJKC Perempuan	2	2	0	3	1	1	0	1	**10**
SJKC Chung Hua	2	2	0	3	1	1	0	1	**10**
SJKT Tiong Hua Kok Bin	2	1	0	3	0	0	0	0	6
Tamil Schools									
SJKT Tepi Sungai	2	1	0	3	0	0	0	0	6
SJKT Batu Ampat	2	1	0	3	0	0	0	0	6
SJKT Simpang Lima	2	1	0	3	0	0	0	0	6
English /Missionary schools									
SK/SMK Convent	2	3	1	3	2	1	1	1	**14**
SK/SMK Methodist ACS	2	3	1	3	2	1	1	1	**14**
SMK Tinggi Klang	2	3	1	3	2	1	1	1	**14**
Total	**30**	**24**	**3**	**45**	**11**	**7**	**4**	**7**	

Note:
0 : No significant
1 : Low significant
2 : Moderate significant
3 : Highly significant

Once they have been appraised for their heritage significance using a matrix table, grading is necessary before any building could be conserved. The main purpose is to assist on prioritizing the building for best decision making especially to determine the time ranking and the amount of allocation worth. It also helps to categorize the building to choose the most suitable implementation approach and method.

The selected criteria for this purpose are as follows:

Legend	Criteria
A	Example of particular style.
B	Craftsman of local importance.
C	Unique building or structured technique.
D	An overall aesthetic to the public eye.
E	Are structurally sound.
F	Have potential for functional adaptability for future use.
G	Retain a high degree of design integrity.

Table 2: An example of grading matrix: Architecture Design and Building Condition

School Name	A	B	C	D	E	F	G	Total
SK Sementa	3	3	2	2	1	2	3	**16**
SK Sungai Binjai	2	3	1	1	1	2	2	12
SJKC Perempuan	1	1	1	1	2	3	2	11
SJKC Chung Hua	2	2	1	1	1	2	2	11
SK/SMK Convent	3	1	2	3	2	3	3	**17**
SK/SMK Methodist ACS	2	1	2	2	3	3	3	**17**
SMK Tinggi Klang	3	1	2	3	3	3	3	**18**

Note:
1 : Low significant

2 : Moderate significant
3 : Highly significant

In this analysis, the priority to have the immediate conservation process should be given to building that have the higher heritage value but poor in condition. In this case, it refers to SK Sementa and SK Convent.

5. THREATS TO HISTORIC EDUCATIONAL INSTITUTIONS BUILDING

Although all of the schools that we cited in Ipoh are currently in use, there is no guarantee that the historical buildings will remain forever unless steps are taken to include them under the list of heritage buildings and protected under the law. The Bukit Bintang Girls School in Kuala Lumpur which was demolished to make way for modern development is a case in point.

In Ipoh, the Ave Maria Convent may face the same future as the Bukit Bintang School. It was bought over by a Singaporean businessman who has a right to the land. Since it is now located next to a shopping complex that was built a few years ago, there is a strong likelihood that the school may be razed for other modern development. As it is not gazetted as a heritage building, the local government does not have the power to ensure the building remain as it is; the best that they can do is to persuade the new owner to maintain the architectural significant of the building, at least by maintaining the façade of the historic building.

Figure 13: Ave Maria Convent School, Ipoh

5.1 Insensitive Additions and Extensions

There are many cases where additions and extensions to the historic buildings that occurred after Independence of 1957 were insensitive to the integrity of the original historic buildings. The new additions are based on JKR standard designs which may be appropriate for building of new schools but is not appropriate for extensions to existing historic school buildings. The photos below show examples of inappropriate design of school extension at Anglo-Chinese and St. Michael's Institution.

Figure 14: Insensitive additions to historic buildings at ACS and St. Michael's, Ipoh

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5.2 Schools after Independence

Many modern schools built after Malaysia gained her Independence in 1957 do not have the architectural significance of earlier schools built in colonial Malaya. A strong case is Sekolah Tuanku Abdul Rahman (STAR) Ipoh, which despite built to follow the tradition of Malay College Kuala Kangsar, i.e. as a government supported fully residential school for the academically excellent Malay students, does not have the architectural significance compared to the latter. It seems that the building character is missing from all of these schools. Even worse are schools built much later especially in the 1970s to 1990s period. The blocks are identical and it is hard to distinguish one school from another based on the school designs.

Figure 15: Sekolah Tuanku Abdul Rahman (STAR) in Ipoh

Schools built in late 1990s and early part of the 20th Century appears to be more innovative and modern. Although they look more refreshing compared to those built in the mid 20th century, the details that could be found in schools built in the early 20th Century schools are lost.

Figure 16: Modern schools built by JKR in recent years

6. CONCLUSION: Promoting Historic School Buildings As Heritage Tourism

The previous section has shown that some schools built during the colonial period have their own history, heritage and architectural design or style.   The significance of historic school buildings have been widely recognised both for their architectural structures and their design elements, which many agreed are difficult to duplicate. In some cases, they may appear dilapidated but they are structurally sound since they are built to last.

Because of the architectural values of these school buildings, efforts have been made to maintain them rather than building new school buildings. For example in the USA, the Pennsylvania Historical and Museum Commission feels maintaining them is more economical and cost effective. Similarly, in the UK, concerns about the future of these buildings have seen the involvement of a national body, the English Heritage, in ensuring that the significance of these school buildings is understood by all parties. The English Heritage plays an advisory body by providing broad guidance on schools that have been

identified as having historic or architectural interest. To ensure sustainability, this body's approach is repair, refurbish and reuse rather than replacement or rebuilding.

Likewise, school buildings in this country that are of historical, architectural and historical value should be preserved and conserved. Apart from cost saving exercise, these buildings are seen as having heritage tourism potentials. Apparently, amongst these schools, the original building of the St. Michael's Institution is claimed to have been designated as a heritage site in Malaysia contributed by its architectural significance. Nevertheless, how these schools were being set-up and built by its founders can also be of similar interest. If these schools have their humble beginnings waiting to be unfolded, could these historic school buildings create similar interest as literary places? But, if literary places are linked to the places of lives and writings of famous writers, historic school buildings can be also be similarly linked to both its founders and its heritage. And, if heritage tourism refers to travelling to experience the places, artefacts and activities that authentically represent the stories and people of the past and present, so too can historic schools.

It is thus greatly appropriate for the relevant authorities to consider the idea or preserving and maintaining these historic school buildings as part of our educational heritage. They should then be promoted as part of historic educational institutions heritage tourism.

Further research will be conducted throughout Malaysia in the near future that will analyse the significance of all these schools, architecturally, culturally, and historically. Later they will be grouped and analysed to determine the feasibility of historic educational institutions heritage tourism. This paper only introduces the need to protect our historic educational institutions and to look at them in the context of heritage tourism. It is chiefly to introduce the concept of historic institutional heritage tourism and its potential in Malaysia.

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