

**PHD THESIS TITLE PAGE**

**The Impact of Tourism Development on the Sustainability of  
Colonial Built Heritage: Case Study – Portuguese Colonial  
Built Heritage in Macau**

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## **SUMMARY**

### **Title:**

The Impact of Tourism Development on the Sustainability of Colonial Built Heritage: Case Study – Portuguese Colonial Built Heritage in Macau

### **Research Question and Aims**

The hypothesis put forward in this thesis is that tourism can be the agent for the sustainable development of the valuable legacy of colonial built heritage by capitalizing on its tangible and intangible assets. The key variable is the recognition of the intrinsic value of both iconic and non-iconic properties and sites that constitute the extrinsic value of the cultural attractions of the tourism destination. The research problem is concerned with assessing the impact of tourism development on these attractions and identifying the issues affecting preservation and realization of asset potential. The research aims to support the collaboration between tourism professionals and cultural heritage stakeholders committed to resolving issues and problems for the destination identified with the stages of the tourism destination's life cycle of evolution (Butler, 1980).

### **Objectives and Methodology**

The main objective of this research is to conduct a tourism impact assessment of colonial built heritage in a specific destination study area identifying both negative and positive impacts of tourism development. The case study focuses on the Portuguese Built Heritage in Macau, China. The methodology utilizes survey instruments derived from primary and secondary sources on tourism planning and management, cultural heritage preservation and management. Destination-wide and site surveys were conducted to collect empirical data identifying the generic state of preservation of the colonial built heritage and to ascertain the threats posed by tourism to the cultural landscape. Positive as well as negative tourism

impacts on the tangible and intangible economic assets of both iconic and non-iconic attractions are identified. Primary data on social and cultural impacts was also obtained by means of participative observation and interview techniques derived from the disciplines of cultural anthropology and visual anthropology. Case studies of tourism impacts on specific properties and sites are presented.

## **Findings**

The research findings reveal that failure to address threats caused by tourism impacts on the postcolonial tourism destination may result in: depreciation of the cultural landscape through loss of authentic colonial built heritage and cultural assets; diminished economic value of colonial built heritage attractions and unrealized potential for tourism product development; depreciation of the cultural capital of the destination for cultural and urban tourism markets; loss of sustainable competitive advantage over destinations able to exploit similar resources more effectively; loss of community consciousness of the cultural values of the colonial built heritage legacy; over reliance on dominant and outside stakeholders to sustain tourism product base; irrevocable branding of the destination as a tourism environment with imported replicated cultural attractions serving the demands of a sole market segment not valuing authenticity and uniqueness; higher costs required to maintain and upgrade imported attractions compared to lower costs involved in optimizing assets of colonial built heritage; stagnation of the tourism product and depreciation of the image of the destination; loss of investment opportunities from leading tourism generating countries and regions historically associated with the destination.

## **Conclusions**

The conclusions prescribe a framework for examining issues affecting the evaluation of colonial built heritage for cultural tourism planning: the threats posed by tourism development to colonial built heritage preservation; the



selection and exploitation of colonial built heritage assets; the optimization of the real value and potential value of colonial built heritage assets for cultural and urban tourism; the financing of tourism development and built heritage preservation in postcolonial tourism destinations; the impact of casino tourism on the cultural landscape of the postcolonial tourism destination; and the investment costs in commodification of colonial built heritage attractions compared to other tourism infrastructure products; the characteristics of the cultural tourism market segment in postcolonial cultural environments.

## **DECLARATION**

I certify that this thesis does not incorporate without acknowledgment any material previously submitted for a degree or diploma in any university; and that to the best of my knowledge and belief it does not contain any material previously published or written by another person except where due reference is made in the text.

Robert Ian Chaplin

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## CHAPTER ONE: INTRODUCTION

- 1.7 Introduction
- 1.8 The Research Problem
- 1.9 The Research Aims
- 1.10 The Study Objectives
- 1.11 Context
- 1.12 Significance of the Research

### 1.1 Introduction

This research is concerned with the impact of tourism development on the sustainability of colonial built heritage. Impact is defined as the physical, economic, socio-cultural effects and consequences of tourism, both positive and negative. The tourism environment comprises the various elements of the destination: its attractions; accommodations; carriers; coordinators; promoters; operators, hosts and their visitors. Sustainability refers to withstanding detrimental pressures from tourism development on the tangible and intangible resources of the destination's cultural heritage legacy through preservation, maintenance, validation, and support. In this case it implies upholding responsibilities for saving an inheritance of unique cultural resources for the next generation. The term built heritage is applied to the tangible assets of the inheritance in the form of properties and sites of historical and cultural significance. These include the following:

Business premises	Residences
Canals	Roads
Cathedrals	Schools
Churches	Squares
Civic buildings	Streets
Colleges	Temples

Fortresses	Theatres
Hotels	Towers
Industrial buildings	Waterfronts
Military headquarters	Monuments
Museums	Naval installations
Palaces	Police stations
Port facilities	

The tangible assets of these properties and sites are the focus of this research involving impact assessment studies of:

- Architectural design and features
- Building structures and materials
- Exterior and interior aesthetic attractions
- Functional obsolescence: restoration or adaptive re-use especially for tourism
- Site and cultural landscape: preservation and management

The impact of tourism development on these tangible assets is examined to predict their sustainability. Intangible assets are also examined to determine whether sustainability will be achieved by hosts and their visitors respecting and nurturing:

- authenticity
- cross-cultural influences
- opinion and consultation
- divergence
- endearment
- national and local cultural identity
- ownership and custodianship
- tradition and customs

The intangible assets of the colonial built heritage especially raise contentious issues for tourism development which this research seeks to identify and examine. The term colonial here is used to refer to the occupation and settlement of territory expropriated by European imperial powers, in this case Portugal, the first nation to establish dominion over indigenous communities in the Asia region. The contentious issues arise from the perceptions of these communities and the inheritors of the legacy of foreign domination. For some, the colonial built heritage represents imperialism, oppression, subjugation and violation. For others, the affirmation of a distinctive cultural identity. In the postcolonial environments where tourism is the driving force of the economy, colonial built heritage tangible and intangible assets can represent an opportunity for capitalizing on a unique and valuable legacy. Tourism development may achieve a compromise for the inheritors of this legacy or compromise the sustainability of its values.

## **1.2 The Research Problem**

The key question posed in this research is whether the impact of tourism development on colonial built heritage is a threat to its sustainability. The hypothesis put forward is that tourism has the potential to save colonial built heritage by optimizing and capitalizing on its tangible and intangible assets. The key variable is the recognition of the extrinsic value of both iconic and non-iconic properties and sites that constitute the intrinsic value of the cultural attractions of the tourism destination. The research problem is concerned with assessing the threats to these properties and sites and identifying the tourism issues affecting preservation and realization of asset potential.

### 1.3 The Research Aims

The research seeks to provide evidence that tourism can pose threats to the sustainability of colonial built heritage, but can also be a saviour by optimizing and capitalizing on the valuable assets of both iconic and non-iconic properties and sites as unique tourism attractions. The purpose of the research is to show that sustainability can be achieved by proactive tourism planning and management in partnership with cultural heritage management. The goal of this partnership, it is argued here, should be to harness the positive impacts of tourism development on colonial built heritage in order to maximize its potential as an extrinsic tourism resource, as well as preserving it as an intrinsic cultural resource. The research aims to support the collaboration between tourism professionals and cultural heritage custodians committed to solving issues and problems for the destination identified with the stages of the Tourism Area Life Cycle of Evolution (Butler, 1980). The research is intended to provide a conceptual framework and research methodology for studying:

- The threats posed by tourism to the sustainability of colonial built heritage attractions and their assets during the stages of exploration, involvement, development, consolidation, stagnation, decline and rejuvenation;
- Tourism impacts which have a positive effect on the preservation of colonial built heritage attractions and the capitalization of their assets during the Tourism Area Life Cycle;
- Tourism development strategies and the impact of colonial and postcolonial government policies on the sustainability of the destination's tourism assets and cultural heritage resources.

## **1.4 The Study Objectives**

The main objective of this research is to conduct an impact assessment of extant colonial built heritage in a specific destination study area to identify the negative and positive effects of tourism development. Secondary and primary sources are utilized to compile case studies of the Destination Study Area illustrating historical and contemporary tourism development and its impact on the cultural landscape. The methodology devised and employed for this research is intended as a tool for identifying specific threats to tangible and intangible assets. Empirical data are collected, analyzed, and presented to support recommendations for action to curtail detrimental impacts affecting the sustainability of the destination's iconic and non-iconic attractions. The case studies provide evidence to support the Concept of the Tourist Area Life Cycle of Evolution (Butler, 1980) and argues that the theoretical framework devised by R. W. Butler should be applied to an assessment of the risks posed to the sustainability of the tourism and cultural resources of postcolonial environments.

## **1.5 Context**

The research also supports the argument made by C. Michael Hall and Hazel Tucker (2004) that tourism studies has the potential to make a significant contribution to understanding the postcolonial experience because of the centrality of tourism to the processes of transnational mobilities, migration and globalization. These processes and their impact on the conservation of colonial built heritage attractions and their assets are of special significance to tourism planning in postcolonial societies that seek to capitalize on these assets for tourism product development.

The purpose of the research presented here is to provide a micro analysis of a postcolonial environment in the early stage of transition; illustrating the impact of these processes on the sustainability of cultural resources. Transnational



mobilities, migration and globalization epitomize the destination study area's historic and contemporary environment. The research is also a contribution to fostering an understanding of the historic and contemporary significance of the impacts of tourism on similar colonial legacies in emerging nations, nation-states and former territories in the Asia region.

The role of tourism development in the economic and cultural transition of former colonies is a neglected field of research in tourism studies. Aldrich and Connell (1998) argue that tourism development in postcolonial environments exemplifies the problems inherent in the international orientation of territorial economies dependent on the fluctuations of the global economy, and location; one of the few comparative advantages for those that are remote, being a desirable sun, sand, and sea environment. For many postcolonial economies, tourism generates more income than commodity exports. Competition however, is intense and tourism is subject to recession, the whims of fashion, and the schedules of connecting airlines and cruise liners. Hotels, transport services, travel agents and other activities are usually foreign owned, and many of the goods consumed by tourists imported. Despite the significant leakage of tourist revenue, the industry is crucial to income and employment in many territories, and its products of more value than alternative industries. Tourism has been a saviour for many destinations, with remarkable economic development achieved from capitalizing on their natural and cultural heritage. Tourism, against the absence of realistic alternative local opportunities to earn income, is perceived as a panacea.

Aldrich and Connell allude to the tourism image of destination study area chosen for this research, the former Portuguese colonial territory of Macau briefly, but critically: "Macau, the 'Monte Carlo of the East', derives half its revenue from taxation on gambling, but not without social costs, including prostitution and corruption" (Aldrich and Connell 1998:88). They cite the MSAR Government as having as one of its priorities after the Portuguese Handover in December 1999, the renovation of the seedy image of Macau through an ambitious city planning

initiative designed to attract tourists away from the gambling culture to an appreciation of the traditional and cosmopolitan culture of the city manifested in its unique juxtaposition of Chinese and Portuguese cultural heritage (Aldrich and Connell 1998:88).

From a Portuguese perspective, despite Macau's image as a seedy gambling destination for tourism, the colonial cultural legacy is a redeeming factor in terms of the opportunities offered by the Luso-Sino Joint Declaration which secured a degree of autonomy for the former territory through its internationally recognized legal status of Macau as a Special Administration Region of China (MSAR). Arnaldo M.A. Gonçalves views the prospects for the future of the MSAR as promising:

“Macao has become part of a modern China, and shares in its very promising future. Instead of becoming a socialist society in 2049, Macao probably will lead the way to China's transformation from an economic dragon to a reliable democratic society making real the desires of Deng Xiaoping, without leaving behind the 400 years during which it shared a very special relationship with Portugal. It is highly probable that the special administrative region system through which it is to be governed until 2049, will come to be a model and a reference for the profound political, social, and economic transformations that destiny has in store for China, its people and its leaders.”  
(Gonçalves, 2003:63)

With respect to Portugal's continuing contribution to ensuring that the 400 year legacy is not left behind, the prospects were limited by the transformation of Portugal itself during the 1970s into a democratic society. The process of decolonization in parallel with democratization challenged the Portuguese perspective on its relationship with its colonies and public debate continues with regard to further involvement in the emerging political, economic, and cultural identities of independent nations, nation-states, and territories once regarded as part of Portugal itself. According to research conducted by António Costa Pinto in 1978, three years after decolonization, the majority of Portuguese, almost 70 per cent, believed that ‘Portugal was right to grant these countries independence’,

although they also thought that ‘the rights of Portuguese living in them ought to be protected’ (António Costa Pinto, 2003:33). It could be argued that the preservation of their cultural legacy is synonymous with the protection of their rights. António Costa Pinto also found that in 1978, 20 per cent of the population thought that Portugal could not survive economically without its former colonies. The gradual diminution of this belief was directly linked to the prospect of EEC accession. The view held at the time of Portugal’s handover of its last remaining colony, Macau in 1999, as expressed by Pinto was:

“With Portugal’s social and economic development, the former colonies are now viewed as part of the distant past. Even with the known methodological limitations, opinion studies offer us a small window on the evolution of Portuguese public opinion with regards European unification and Portugal’s new place in the world since the 1970s and 1980s”  
(António Costa Pinto, 2003:33)

Portugal in the 21<sup>st</sup> century however, is revising this opinion and seeking to re-connect with its past through its association with the Comunidade dos Países de Língua Portuguesa (CDLP). Luís António Santos makes the following assessment of the significance of the CDLP to the future prospects engendered by Portugal’s resurgence of interest in its former colonies:

“Irrespective of what might be made of the CDLP, Portugal’s interest in such an ostensibly non neo-colonial organization is high. Not discarding the importance for certain sectors of the Portuguese economy of traditionally receptive markets, and by the same token not diminishing the relevance of an effective political alliance in the international forum, this link with the former colonies is still vital for Portugal’s self-image.”  
(Luís António Santos, 2003:78)

Exerting its renewed sovereignty over the territory, The Central Government of China views the potential of tourism development in Macau as a key component of its strategy for modernization and global recognition. The MSAR is an intermediary for fostering its economic and cultural ties with the Portuguese-speaking countries; particularly Brazil. Because of Macau’s historic link to Portugal, its role is also vital for the projection of China’s self-image as a developed nation with global affiliations in Europe. As a potential destination for

tourists from Portugal and Portuguese-speaking nations, Macau is ideally positioned to benefit from the processes of transnational mobilities, migration and globalization through its postcolonial tourism environment.

As Aldrich and Connell point out however, the image of Macau as a tourism destination is associated with the negative impacts of the casino industry. The paradox inherent in the expansion of the industry for tourism development in the postcolonial environment of the MSAR is that although sovereignty was returned to China with the Handover in 1999, the image is perpetuated despite the Central Government's prohibition of gambling on the Mainland. Underlying the reasons for this prohibition, is the protection of China's self-image as a country through its control of the corruptive influences of an industry notorious for, as Aldrich and Connell allude to in the case of Macau, its social costs.

Not only does the expansion of casino tourism in the MSAR threaten costs to the social fabric of the destination, but to the preservation of the cultural landscape which has a unique appeal for anticipated visitation from Portuguese-speaking countries, as well as the growing market for cultural tourism in the tourist-generating countries in the Asia Pacific Region and beyond. As the cultural appeal of the destination diminishes, with the changing cultural landscape dominated by casino development, these costs may demonstrate that: "Tourist development carries with it the seeds of its own destruction" (Murphy,1985). As Sir Angus Sterling warns: "No well-run industry would dissipate the assets on which its wealth is based, but rather seek to plough profits to augment those assets; only tourism at its worst, does the opposite" (Sterling, 1995:16). The well-run preservation of the colonial built heritage legacy and capitalization of its assets for sustainable tourism could be the mitigating factor preventing the dissipation of the destination's irreplaceable unique physical, economic and cultural resources.

## 1.6 Significance of the Research

The research process, focusing on the an assessment of the Portuguese colonial built heritage legacy in Macau, began before the designation by UNESCO in 2005 of 'The Historic City Centre of Macau' as China's 31<sup>st</sup> World Heritage Site. The designation has important implications for the preservation strategies and policies implemented by the Government of the Macau Special Administrative Region of China (MSAR) which took office after the Handover by the 400-year old Portuguese administration in December 1999. A proposal for every listed and classified building and site on Macau territory to be included on UNESCO World Heritage Site listing was made prior to the Handover, but the designation was not realized until the MSAR Government, given the support of the Central Government of the People's Republic of China, had presented comprehensive evidence to support the claim for recognition of the heritage properties and sites preserved in The Historic City Centre as being of global significance. This designation carries with it the responsibility for preserving the properties and sites selected by the MSAR Government for recognition, as well as sustaining their tangible and intangible assets for the benefit of the community and its international visitors. The designation also implies the authoritative, accurate, and evocative interpretation of the cultural significance of each building and site so that the community and its visitors can appreciate the value of preserving and sustaining their assets. This requires engagement and commitment on the part of the community as well as the major custodians and stakeholders directly involved in preservation and interpretation. A major variable considered in this research is the justification for the preservation of those buildings and sites selected by the MSAR Government as representative of the cultural heritage inherited by the community. The process of selection and its justification has important implications for this research which identifies other properties and sites as being significance and value, but which have been excluded from the protection afforded by UNESCO World Heritage Site designation. The sustainability of their assets is a problem which this research seeks to examine in the context of

tourism development strategies implemented by the MSAR Government through foreign investment in the expansion of the territory's revenue-generating casino industry.

The research process involves studies of the qualities and values of the assets of the iconic properties and sites selected for World Heritage Site designation and the measures needed to mitigate the impacts of tourism development threatening their sustainability. Since these icons constitute the core of the City's heritage and tourism environment, it is expected that responsibility for their protection will be demonstrated through public funds allocated by the Government for preservation. The findings of this research reveal however that the expense incurred in the preservation and restoration of colonial built heritage by the previous Portuguese administration continues to be a source of contention within the community. One of the reasons why developers and investors have been successful in acquiring sites and demolishing less-iconic properties is by contesting their value to the community. While economic values are the main source of contention, the political implications of preservation are also key issues. Despite these issues affecting sustainability, arguably unrelated to tourism development, it is significant that the colonial built heritage legacy is an integral component of the UNESCO World Heritage Site designation.

Fig 1. below presents information for tourists on significant iconic properties and sites selected for the designation of the 'Historic City Centre of Macau'. Those representing the Portuguese colonial legacy were the focus of this research. A brief description of the key properties cited on the UNESCO World Heritage list follows; which includes iconic Chinese built heritage. Fig. 2 is a map showing the location of the key iconic Portuguese colonial built heritage properties and sites selected for World Heritage Sites listing. Fig. 3 shows a selection of 'non-iconic' properties and sites not included in the designation which are also the focus of research. These represent a part of the remaining legacy which may be negatively impacted by urban regeneration, modernization and tourism

development. This research will show that their assets are not optimized and their significance to the cultural landscape of the territory is undervalued. The extent to which tourism development is a contributory factor to their threatened demise is a key area for research.

**Fig. 1 Tourist Information on Iconic Properties in ‘Historic City Centre of Macau’.**

	Monuments and Squares	Opening Hours
	A-Ma Temple*	7am - 6pm
	Moorish Barracks	Verandah: 9am - 6pm
	Lilau Square	24/7
	Mandarin's House	Temporarily closed
	St. Lawrence's Church*	10am - 4pm (access from Rua da Imprensa Nacional)
	St. Joseph's Seminary and Church*	Church: 10am - 5pm (access from Rua do Seminário) Seminary: not open to the public
	St. Augustine's Square	24/7
	Dom Pedro V Theatre	Theatre: Temporarily closed Garden: 10am - 11pm
	Sir Robert Ho Tung Library	Library: 1pm - 7pm (closed on Sundays) Garden: 10am - 7pm
	St. Augustine's Church*	Temporarily closed
	“Leal Senado” Building	Gallery: 9am - 9pm (closed on Mondays) Garden: 9am - 9pm

	<b>Senado Square</b>	24/7
	<b>Sam Kai Vui Kun Temple*</b>	8am - 6pm
	<b>Holy House of Mercy</b>	Museum: 10am - 1pm; 2pm - 5:30pm (closed on Sundays and public holidays). Small entrance fee.
	<b>Cathedral*</b>	7:30am - 6:30pm
	<b>Lou Kau Mansion</b>	9am - 6pm on every Saturday, Sunday and public holidays (house closes on the days when Macao Chinese Orchestra has performances)
	<b>St. Dominic's Church*</b>	10am - 6pm
	<b>Ruins of St. Paul's*</b>	Façade of the Church of Mater Dei: 24/7 Museum of Sacred Art: 9am - 6pm
	<b>Na Tcha Temple*</b>	8am - 5pm
	<b>Section of the Old City Walls</b>	24/7
	<b>Mount Fortress</b>	Fortress and gardens: 7am - 7pm Macao Museum: 10am - 6pm (closed on Mondays)
	<b>St. Anthony's Church*</b>	7:30am - 5:30pm
	<b>Casa Garden</b>	Gallery: 9:30am - 6pm (closed on Saturdays, Sundays and public Holidays) Garden: 9:30am - 6pm
	<b>Protestant Cemetery*</b>	9am - 5:30pm
	<b>Guia Fortress</b>	Fortress: 9am - 5:30pm Chapel*: 10am - 5pm (no photographs allowed) Lighthouse: not open to the public



## **Description and Location of Properties and Sites in the ‘Historic City Centre of Macau’.**

**A-Ma Temple** is located on the south-western tip of the Macao Peninsula overlooking **Barra Square** and the seashore. Around the corner of A-Ma Temple is the **Moorish Barracks** situated on Barra Street. Further up the road, the narrow street suddenly opens onto **Lilau Square**, the first residential district of the Portuguese settlers in history where the **Mandarin’s House** is just tucked behind the pastel façades across the street. Further up the road, Barra Street connects into Padre António Street and Lourenço Street where **St. Lawrence’s Church** stands. Behind the church, Prata Street leads to the junction of São José Street where the grand entrance to **St. Joseph’s Seminary and Church** is located. Walking alongside the granite wall on Prata Street and the adjoining Seminário Street, one arrives at the junction of Gamboa Lane. Climbing up the hill from there, the path leads to **St. Augustine’s Square** enclosed by a cluster of monuments - **St. Augustine’s Church**, **Sir Robert Ho Tung Library** and **Dom Pedro V Theatre**. Moving down Tronco Velho Lane to Almeida Ribeiro Avenue, the narrow streetscape opens onto the main city square - **Senado Square**. Situated at one end, the “**Leal Senado**” **Building** has a commanding view overlooking the entire square, flanked on both sides by South European-style buildings with the glimmering white façade of the **Holy House of Mercy** standing in its midst. Tucked behind the commercial shop fronts to the left of the Leal Senado Building is the **Sam Kai Vui Kun Temple**. Climbing up the slope alongside the Holy House of Mercy, one eventually lands at **Cathedral Square** on the hilltop where the **Cathedral** is located. Turning back down to **St. Dominic’s Square**, one passes a typical Chinese courtyard house compound – the **Lou Kau Mansion**. **St. Dominic’s Church** is located at the junction of Senado Square and **Dominic’s Square**. Ascending from the base of Mount Hill from this urban piazza along Palha Street, the bluestone cobbled road leads to the grand façade of the **Ruins of St. Paul’s**, with **Mount Fortress** to the side of it. Behind the majestic church front, is the miniature **Na Tcha Temple** and **Section of the**

**Old City Walls.** Further down the hill, the linear route ends at **St. Anthony's Church**, the **Casa Garden** and the **Protestant Cemetery**. Standing on the highest hill of Macao Guia Hill, **Guia Fortress, Chapel and Lighthouse** are visible along the skyline of the peninsula.

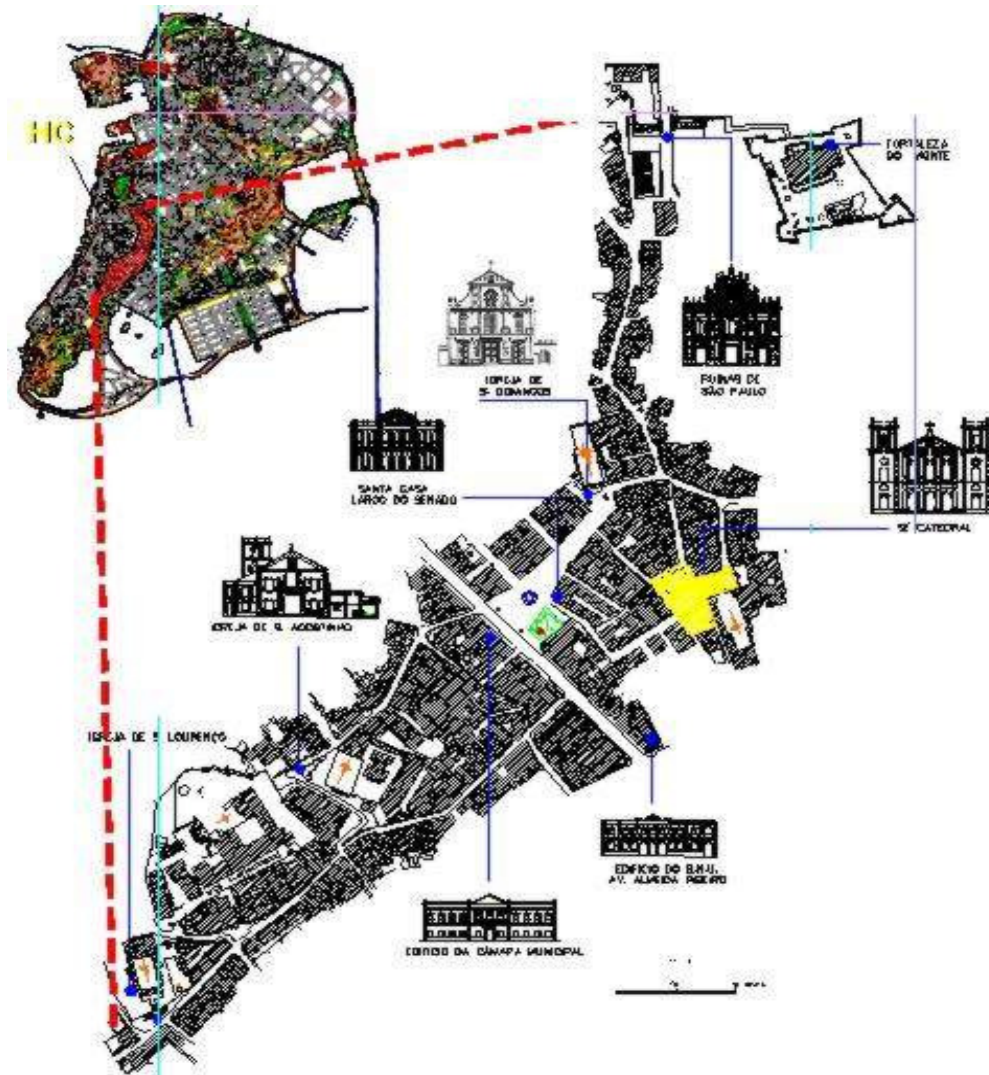


Fig. 2 Map showing location of Portuguese colonial heritage icons

**Fig. 3 ‘Non-Iconic’ Properties and Sites not included in WHS Designation**



**Bela Vista Hotel (now Portuguese Consul's Residence)**



**São Rafael Hospital (now Portuguese Consulate)**



**Former Portuguese Governor's Palace and Residence (now MSAR Government Offices of the Chief Executive)**



**São Francisco Barracks**



**Military Club**



**St. Xavier's Church and  
Eduardo Marques Square**



**Portal at Barrier Gate, Portas  
do Cerco**



**Taipa Mansion Houses**

## **CHAPTER TWO: LITERATURE REVIEW**

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### **2.1 Introduction**

This chapter cites key references from the literature chosen to guide, explain and validate the theories underpinning the research approach, aims and objectives, the research methodologies devised and employed, the data collection and analysis process, the collation and presentation of findings, discussion of findings, conclusions and recommendations for further research. The field of study was divided into five research areas: Qualitative Research and Case Study Approach; The Tourism Area Cycle of Evolution; Tourism and Built Heritage Management; Colonial Built Heritage at Risk; The Tourism Destination Study Area.

### **2.2 Qualitative Research and Case Study Approach**

The qualitative approach used in this research was adopted because of the need to examine through empirical studies, the environmental, socioeconomic, and socio-cultural impacts associated with the preservation and sustainability of colonial

built heritage in a developing nation pursuing strategies for tourism development. In the case of Macau, these strategies do not as yet incorporate either environmental impact assessment (EIA) or strategic environmental impact assessment (SEA). The author of this research, being particularly concerned with SEA, enrolled in a distance learning programme with the Department of the Built Environment at Oxford Brookes University, UK. Assignments for the modules, which do not cover the issues of tourism development, nevertheless assisted the author in setting objectives and specifying indicators for socio-economic and socio-cultural impacts assessment in this research.

A key literature source for the development of the qualitative approach was the chapter contributed by Louise Crandall to the comprehensive handbook on travel, tourism and hospitality research edited by J.R. Brent Ritchie and Charles R. Goeldner (1994). Ritchie and Goeldner point out that while a number of the techniques discussed by Crandall are familiar (such as surveys and Delphi studies), others are not traditionally included in the tourism research repertoire. Such approaches as the use of key informants/community leaders and the participant-observation approach have not received widespread attention in tourism research – especially since Crandall’s approach was conceived in relation to developing countries. Her observation on the impact of tourism development to the postcolonial environment presented in this case is particularly relevant:

“Rarely is an effort made to determine social as well as economic costs and benefits when the performance of tourism is being evaluated or when new developments are planned. The assessment of social impacts is very complex because one cannot quantify social impacts, subtract costs from benefits, and arrive at a conclusion, as in an economic cost/benefit analysis”  
(Crandall, 1994:413)

Crandall defines social impact assessment as any study that attempts to determine the impacts of a particular physical development on the day-to-day quality of life of persons whose environment is affected by the development; other than those whom the development is designed to serve. In this case study of Macau, the

environment refers to that created by the Portuguese cultural legacy in the form of tangible built heritage and the intangible aspects of the cultural landscape including the traditions and cultural practices that constitute a unique milieu. Crandall recommends the use of survey techniques designed to test the researcher's theories on the impacts that tourism may have had with the values of the impacted area in mind, but also what is perceived as important to the community. Surveys, Crandall argues, are especially relevant for studying all socio-cultural impacts, as well as economic independence, changes in employment, and improvements in living standards.

Participant observation is also cited as a useful technique when carrying out a case study, especially when it is utilized along with surveys and data analysis. Crandall observes that it is useful if the researcher has detailed knowledge of an area before tourism developed, either through a baseline study or preferably through first-hand experience. In this way, a type of longitudinal study (i.e. before and after) study can be carried out, and the intensity and impacts of changes can be examined (Crandall, 1994:420). The author of this research has had 25 years of first-hand experience as a participant observer in Macau and has conducted baseline studies which are included in Appendix 10.5.

Crandall also recommends the application of content analysis: researching newspaper articles, news items, advertisements, photos, and letters to the editor as well as analyses of quantifiable data found in government records and other public documents. For this researcher, content analysis has presented problems because information on Macau is published only in Chinese and Portuguese. Newspaper articles inevitably reflect a political bias, changing in intensity from the period leading up to the handover of the territory to the present. Editorials also reflect a cultural bias – revealing different opinions on development in the territory from a European and Asian perspective. Translation and interpretation is a problem for tourism researchers using both qualitative and quantitative approaches, which this case study demonstrates. Many interviews for this research

have been conducted through intermediaries using Cantonese, Mandarin, and Portuguese; requiring different levels of linguistic and communicative competence as well as tact and confidentiality.

Jenny Phillimore and Lisa Goodson have argued that qualitative research approaches offer a great deal of potential, much of which remains largely untapped, for helping to understand the human dimensions of society which in tourism include its social and cultural implications. With qualitative approaches, “the emphasis is placed upon studying things in their natural settings, interpreting phenomena in terms of the meanings people bring to them, humanising problems and gaining an ‘emic’ or insider’s perspective” (Phillimore and Goodson, (2004:4). However, Holliday (2002) warns that it is not easy for social science researchers in many institutions to engage in progressivist forms of qualitative inquiry. He quotes Slife and Williams (1995:6) on the perceptions which many institutions have of the qualitative research approach: “Their new freedoms of approach and open liberalities of outlook are often foreign to the traditional ways in which their host institutions think, act and value.” This has been the case with this research on the impact of tourism development in Macau where institutions are reluctant to sponsor any research which does not adopt a quantitative approach. Priority is given to research concerned with measuring economic impacts and employing methodologies aimed at justifying and supporting policies enacted by the political authority.

This research is oriented towards the development of a paradigm for anthropological studies of the sociocultural impacts of tourism in postcolonial environments. It is concerned with the relationship between tourism development and cultural change affecting the traditions embodied in colonial heritage and its legacy. As Dennison Nash has observed: “These days, an anthropological study of tourism is likely to involve an ethnographic investigation of change supposedly fostered by Western tourism in some society or sub-society on the Western periphery” (Nash, 2004:171). However, as this case study of Macau illustrates,



change is being fostered also by emerging issues identified with Chinese tourism. To date, very few studies have been conducted from an anthropological perspective on these issues which have implications for tourism generating countries in the West for which the Chinese tourism market offers problems as well as opportunities. While quantitative research on this market is growing in importance, qualitative research on sociocultural and socioeconomic issues has yet to receive attention.

The case study approach adopted here aims to contribute to the emerging research field concerned with the complex social phenomena of Chinese tourism. At the micro level, it reveals many of the issues which will affect tourism planning and development in destinations in the Asia-Pacific region, as well as those established and emerging destinations in Europe. Robert K. Yin has emphasised the need for the case study approach to be adopted in these diverse situations:

“In all of these situations, the distinctive need for case studies arises out of the desire to understand complex social phenomena. In brief, the case study allows an investigation to retain the holistic and meaningful characteristics of real-life events – such as individual life cycles, organizational and managerial processes, neighborhood change, international relations, and the maturation of industries.”  
(Yin, 1994:3).

### **2.3 The Tourism Area Cycle of Evolution (TLC)**

The theory of the Tourism Area Life Cycle of Evolution espoused by R.W. Butler (1980) and its application to the study of destinations in transition is comprehensively covered in the literature: Choy 1992; Din 1992; Douglas 1994; Getz 1992; Haywood 1986, 1992; Keller 1987; Smith 1992; Weaver 1988, 1990; Wilkinson 1987; Williams 1993. The theory and its application underpins the research on tourism development impacting on the Destination Study Area chosen for this research, The Macau Special Administrative Region (MSAR) of China. From Butler’s analysis of the cycle of a tourism destination’s almost inevitable

cycle of evolution from development to decline, the sustainability of the MSAR's colonial built heritage attractions and their assets can be assessed.

According to Butler, from research ascertained in other regions, tourism developers operate on the misguided assumption that destinations, from the development stage to the consolidation stage, will be sustainable as long as visitors continue to come and new attractions are added to a destination with a well-established image:

“The assumption that tourist areas will always remain tourist areas and be attractive to tourists appears to be implicit in tourism planning. Public and private agencies alike, rarely, if ever, refer to the anticipated life span of a tourist area or its attractions. Rather, because tourism has shown an, as yet, unlimited potential for growth, despite economic recessions, it is taken for granted that numbers of visitors will continue to increase. The fallacy of this assumption can be seen in the experience of older tourist areas, such as those of southern Ontario, over the past two decades.”  
(Butler, 1980:10).

The current investment in imported attractions aimed at rejuvenating the MSAR as a tourism destination, suggests that insufficient attention is being paid to the problem identified in the *stagnation stage* of the TLC. Butler (1980:8) points out its association with an area where natural and genuine cultural attractions are superseded by imported ‘artificial’ facilities. This may lead to the problem identified in the *decline stage* where the area will not be able to compete with newer attractions. It will face a declining market, both spatially and numerically. It will no longer appeal to vacationers but will be used increasingly for weekend or day trips, if it is so accessible to large numbers of people. This is a situation threatening the MSAR as major attractions such as Disneyland (Hong Kong) invest in the region and other destinations in Asia e.g. Singapore, are given government license to operate casinos.

Recent applications of the TLC model developed as a planning tool to investigate the sustainability of tourism in heritage cities were studied through the literature. Cited as relevant to the destination study area, is research by Antonio Paolo Russo

who is concerned with the concept of the “Vicious Cycle of Tourism Development in Heritage Cities” (2002:165).

Russo’s concept of the ‘Vicious Cycle’ is based on an analysis of the conditions affecting a destination which has a reduced later-stage attractiveness after stages of take-off and maturity; commonly stylized in the evolutionary model of the lifecycle of destinations which derives from the study of markets. According to the scheme, Russo states, an unguided expansion of the industry is followed by decline, because high private and collective costs emerge and disrupt the economic and tourism performance of the city. The scheme prescribes that policy should be proactive, anticipating and smoothing the fluctuations of the cycle. Yet, he adds, it does not provide a sound economic explanation for the “self-feeding” nature of the cycle which creates decline, with methods of preventing such decline generally being poorly defined. Russo argues that the very nature of tourism; its intensive use of the central space, its seasonal pattern, its “transversality” across industries, can greatly affect sensitive urban areas.

In examining the trend of residents and firms abandoning central locations under the pressure on the value of urban facilities, Russo cites Bermezza (1996) who points out that inter-regional competition affecting the dispersion of human capital and economic resources poses a major threat to the viability of local development. Russo sees this trend as being exacerbated in the case of the middle-sized heritage city, “locked in by the sensitive and valuable nature of its built heritage” (Russo, 2002:165).

Research has proved that tourism in heritage cities can be unsustainable (Hunter, 1997; Van der Borg and Russo, 1999) though it is not easy to track down the prime cause of such unsustainability. Russo’s hypothesis is concerned with questions such as: ‘Is it tourism that damages the other urban functions?’ ‘Is it a poor score of the local economy in general that produces an uneven tourism

development?’ He contends that this is a pertinent issue for policymakers who need to define a strategy for sustainable development.

Russo points out that the related literature nearly ignores historical cities whose peculiar features illuminate the relation among tourism spatial organization, the quality of its products, and the general dynamics of regional economics. His research aims to remedy this weakness, “examining more closely the determinants of the lifecycle for heritage destinations and deriving appropriate policy initiatives” (Russo, 2002:166). His model of the Vicious Cycle of Tourism Development in Heritage Destinations helps to focus attention on the deterioration of the quality of the experience enjoyed by visitors. The physical stress imposed by tourism causes a declining quality of environment where the act of consumption takes place. A decline in the quality of the auxiliary facilities is one consequence. The first phase of the Vicious Cycle springs from the incapacity of the heritage city to limit tourism growth to accord with its physical resources.

One of the major consequences identified by Russo, which is examined in this research in the case of Macau, is that an increase in the share of day-trippers among the overall flow means that more tourists spend a high share of their budget outside the central historic area but continue to impose costs where these main attractions are. As Ashworth and Tunbridge (1990:77) have pointed out, some cities are not sufficiently large to spread tourism over a large resource base, and not so small that this business is self-contained in a “museified city” structure, so this growth does represent a threat to other functions.

Specific regional applications of TLC relevant to the postcolonial tourism environment of the Destination Study Area were examined through research conducted by Ngaire Douglas (1997) on former colonial territories in the Pacific. Douglas herself cites research conducted by Wilkinson (1987) and Weaver (1988, 1990) which applied Butler’s model to tourism development in colonial and post-colonial territories in the Caribbean.

Douglas applied TLC as a conceptual framework on which to develop a comparative picture of the historical development of tourism in former colonies in the Pacific, Papua New Guinea, Solomon Islands and Vanuatu, which together with New Caledonia, now encompass the region known as Melanesia. Douglas' study did not include New Caledonia because being an overseas territory of France; she found most primary source publications are only in French (Douglas, 1997:4). She makes the observation that for the majority of researchers specializing in tourism development in postcolonial environments in the Pacific region: "It is fortunate that their colonial histories were predominantly written by English-speaking nations, apart from some contribution by the Germans in New Guinea and by the French in Vanuatu "(Douglas, 1997:4). It should be mentioned here that the problem of translation and interpretation affected exploratory research conducted by this author on former Portuguese colonies in Asia.

In Douglas' research, she sought to determine why tourism developed in such different ways in each destination and concluded that in each country the influence of the colonial administrations was the major intervening variable. She comments on the validity of Butler's model for application to colonial and postcolonial societies, as well as its usefulness as a conceptual framework on which to develop a comparative history of tourism. Her hypothesis seeks to identify how the colonial history of each country has determined to a great extent the type and rate of tourism development which occurred over the first 100 years, from initial colonization, to the first decade or so of independence.

Especially relevant to the postcolonial environment of the MSAR, is her observation on the introduction of a casino in a heritage hotel, the Radisson Royal Palms Hotel in Vanuatu, about which she cites Butler's acknowledgement that such an attraction demonstrates how destinations need to find other markets to which to appeal. She records the number of legal gambling locations in Vanuatu commenting that:

“The casino has proved not to be the pull factor that the tourism industry has hoped for...very few tourists play the tables and none seriously. Few expatriates frequent the establishment and even fewer *ni-Vanuatu* (indigenous people of Vanuatu)”  
(Douglas, 1997:18).

Summing up the objectives of her research, Douglas concludes with the following observation on the application of Butler’s Tourism Area Life Cycle to the postcolonial tourism environments chosen for her comparative study:

“This comparative study has sought to provide an explanation for the differing rates of tourism development in three countries which have a significant number of similarities and yet which have considerably different tourism types. The Life Cycle model, used as a conceptual framework, suggests that while the predicative capacities bestowed upon most models should be treated with considerable caution because of the infinite variations in social, political, geographical, and economic factors which exist in different destinations, Butler’s model, despite its shortcomings, is a useful tool”  
(Douglas, 1997:18).

Research conducted by Bob McKercher (1995) on applications of the Tourism Life Cycle theory in the Asia region including Macau’s neighbour, the former British colony of Hong Kong, is of particular relevance to an assessment of the threats and redeeming aspects of tourism development in the MSAR. McKercher sees the challenge for strategic tourism marketing professionals as ensuring that a destination area or a tourism product has the right mix of markets at the right mix of Life Cycle stages to ensure the area retains its popularity as each market evolves through its own Life Cycle. McKercher contends that the importance and relevance of planning for sustainable tourism development can be supported through data derived from an application of six relationships to the Life Cycle stage of the tourism market:

- 1) The relative importance of each market to the destination (as reflected by its proportion of total tourist traffic to the area).
- 2) The Life Cycle stage of each market.
- 3) The ‘age’ of each market in each Life Cycle stage.

- 4) A prediction of the future performance of the market if current marketing efforts remain unchanged.
- 5) The total number of markets attracted to an area.
- 6) The interrelationship that exists among all markets attracted to the area.

McKercher has devised a model for the application of a qualitative strategic market portfolio analysis: The Destination-Market Matrix (DMM). The DMM model is a 2 X 2 matrix that displays six relationships that exist between a destination area and the many markets it serves and can be used to determine the current status of the tourism market and its potential for product development complementing those tourism markets which, in the case of the MSAR, the casino industry seeks to attract. Rather than exacerbating the conflict between the perceived market orientations of the destination, the DMM model offers a solution to the problem of reconciling the strategies adopted by diverse interests in tourism planning aimed at enhancing the profile of the destination through expanding the market range. The Destination-Market Matrix Model is illustrated in Fig. 2.1, interpreted here for the destination study area.

The four cells of the DMM represent the four commonly recognized life cycle stages markets would normally progress through during their effective life: New, Expanding, Stable, Tired. In the case of the MSAR, new markets targeted include the Entertainment, Recreation, Sport, Leisure, and MICE markets. Expanding relates to the casino and entertainment industry targeting the Mainland China Market and the Asia/Pacific Region. Stable (but Tired) relates to the Cultural Tourism markets which, it is argued in this research require an impetus in the form of an effective strategic marketing vision, direction, planning and innovation, and the commitment of stakeholders and the community. Individual markets are located in the matrix based on an assessment of their predicted future growth prospects, juxtaposed against their current life cycle stage. Data on this for the MSAR is limited. The size of the circle represents the size of the market in

relation to the other markets drawn in the area. Limited data is available on this for the MSAR. The vertical axis reflects the likely future performance of each market, ranging from high growth, through stability, to rapid decline. Data is currently not available for the MSAR. A market's position along this axis is determined by an assessment of its likely future performance based on current marketing efforts. As McKercher points out:

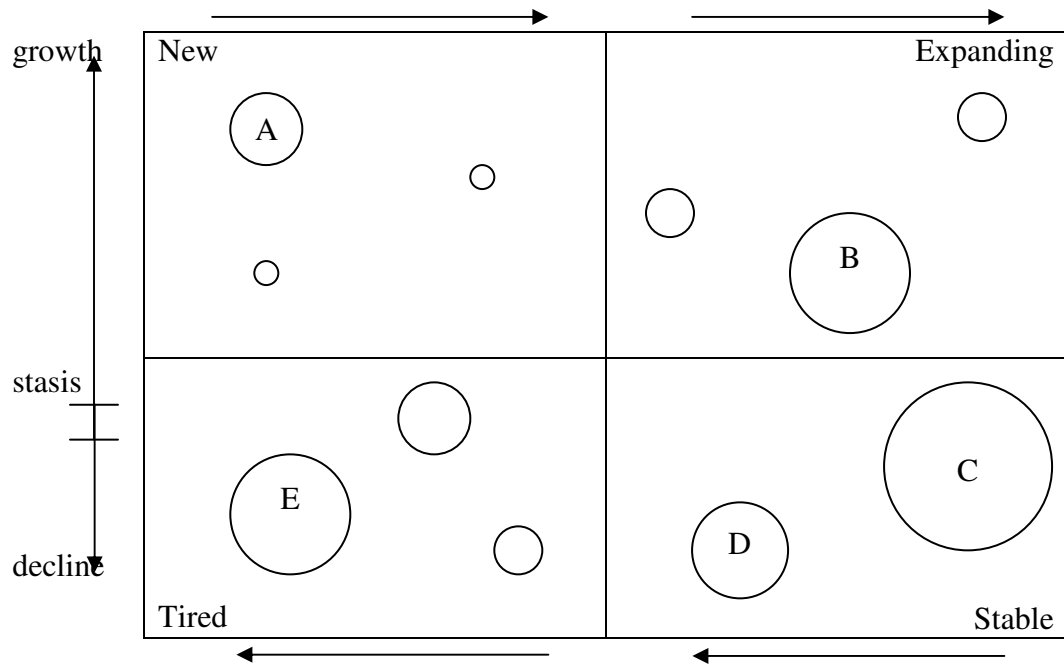
“It must be recognized that a change in marketing effort, either through an active intervention in the marketplace by the destination, a decrease in marketing activities or changes in marketing efforts by competing destinations, will affect the prognosis for a market. If the level of marketing effort changes significantly, a market's position in the matrix will have to be reassessed”  
(McKercher, 1995).

This condition applies specifically to the marketing of the colonial built heritage assets by the MSAR. This research seeks to demonstrate that tourism development offers an opportunity to capitalize on the considerable investment which the outgoing Portuguese administration made on preserving the tangible and intangible legacy. However, the tourism market for the products derived from this legacy is in urgent need of reassessment if their appeal is to be sustainable. An application of this matrix could provide the necessary tool for this re-assessment to be conducted. In terms of sustainable planning and development for the MSAR, McKercher's advice is opportune:

“The ability to strategically identify and analyze the performance of individual markets, to identify those needing support, those with potential to be developed, the cash cow markets that may fund this development and declining markets which can either be milked or dropped becomes vital to the survival of a destination”  
(McKercher, 1995:27).



**Fig 1. The Destination-Market Matrix: A Tourism Market Portfolio Analysis Model**



#### **2.4 Tourism and Built Heritage Management**

The concept of the tourist-historic city, first developed by Ashworth and Tunbridge, is particularly relevant to the study of the sustainability of tourism and built heritage. Its usefulness as a model for assessing the threats posed by tourism to, and its capacity to sustain, the preservation of colonial built heritage in the postcolonial environment of the Destination Study Area is threefold. First, it focuses on the relationship between built heritage and cities and, in particular, isolates the specifically urban attributes which contribute to heritage preservation and can thus be managed by urban authorities. Second, by tracing the genesis of the heritage city, the model generalizes the processes which produced it but also allows variations from the norm to be classified into a geography of heritage cities. Third the model provides a framework for understanding the detailed management of heritage at the local urban scale.

Ashworth and Tunbridge (1998) deal with specific issues affecting resource management of heritage assets for sustainable tourism development. They do not make a plea for tourism development in cities, nor a warning of its consequences, but are mainly concerned with the conjunction of tourist, historic and city, with the recognition that tourism in its various forms has played, and continues to exercise, a critical role in the development of historic resources; with the corollary that historic resources form an equally critical part of a growing tourism industry, and that the symbiosis of the two has become a major activity of cities and a major force in the design and structure of the modern city.

Two major premises identified by Ashworth and Tunbridge affecting the sustainability of the tourist-historic city have influenced the studies of the conservation of the Portuguese built heritage legacy in the MSAR:

- 1) That what is presented is descriptive of what has occurred and is occurring rather than prescriptive of what should, or should not, occur;
- 2) An account of what is happening rather than a manual of instructions about how to make it happen.

Ashworth and Tunbridge contend that tourist-historic cities remain cities and a classification must therefore be based upon the characteristics of urban places rather than upon aspects of the tourist-historic function as an isolated element. The classification of the city is not based on the characteristics of the historic resource itself, nor its continental or culture region location, nor its stage of development or method of exploitation, but on the more general urban characteristics of the cities themselves. The authors argue that:

“The multitude of tourist-historic cities around the world can be grouped in almost as many different ways as there are examples. Each case is necessarily the product of a unique set of resources, resulting from a particular historic experience, and presented as a distinctive product on a targeted tourism market.”

(Ashworth and Tunbridge 1990:130).

It is a widely held belief that cities *must* change, so one of the key problems is how to cope with these changes while retaining older areas and structures in which past generations have invested so heavily. According to Larkham (1996), research should focus on how change is initiated and implemented, what effects it has on conserved areas, and how it might be better managed in the future. Larkham's research is concerned with change throughout the built environment: city centres; suburbs; even peripheral villages, and how the activities of conservation interact with the planning system. He advocates exploring why and what change occurs, and who proposes and controls change, in areas of townscape that have been identified as worth conserving. The research objectives involve examining the key social, economic and psychological ideas which support conservation, the various countries' conservation planning systems and the fundamental ideas that act as precedents to guide future practice. Larkham emphasizes identification of the agents responsible for change, to determine what is going on in conserved areas and who is doing it. He quotes Adolf Ciborowski on the relationship between conservation and planning:

“Architectural structures which because of their specific technical features, frequently survive for centuries belong to the basic monuments of the past and the cultural development of the entire nation. At the same time, they are evidence of its economic and social development. The works of architecture and town planning thus embody the history of the people that created them.”  
(Ciborowski 1956).

Larkham's detailed morphological research stresses that local development control planning, and the district planning process which is having an increasing influence on development control, should place far more weight upon the morphological building blocks of the urban landscape: street; plot and building. He argues that if the urban landscape is accepted as an important factor in physical planning, then the planning system could be much more proactive in seeking to develop a shared vision of the ways in which the landscape could change, and seek to guide such change through the development of detailed site-

specific policies and even design briefs. He points out that many city authorities are beginning to do so, particularly where conservation is a key issue.

Larkham warns that little heed is given to the extensive nature and continual piecemeal operation of the process of change, particularly within historic urban cores and mature residential areas officially protected by conservation area status. He contends that area character is rarely addressed thoroughly, in either historical or morphological terms, either before designations or in any regular review process. As has been the case with the City of Macau, the amount of relatively small-scale change is rarely monitored. Larkham's contention is that without an appreciation of the changing character, "policy development remains weak and often, insufficiently robust to withstand challenge at appeal by a determined developer" (Larkham, 1996:273). In his opinion, there have to be more attempts to study area history, development, form, character and appearance on a systematic basis, and to use these data in the formulation of enlightened management policies ranging from area-wide to site-specific.

The destination-wide and site-specific studies presented in this research reveal the changing character of the cultural landscape. Urban regeneration has led to the destruction of key features that identify the significance of colonial built heritage to the sustainability of the tourist-historic city. Arthur Cotton Moore (1998) contends that every urban environment has all too many missing elements, dysfunctional or hostile features, and missed or abandoned resources for which preservationists, civic activists and architects are uniquely suited to work out answers. Moore suggests that we all have become inured to "what is arguably the ugliest human-made environment in history". He claims that the majority of the world's less-than-landmark buildings are neglected and therefore routinely altered by absurd remodellings, commercial overlays, and other examples of egregious insensitivity, creating stupendous visual chaos and suggesting underling social issues, some dark, but most merely poignant.

Moore offers in his studies of tourist–historic cities some visual evidence of the vast ocean of buildings that are grievously neglected and abused. It is, he contends, the fate of these authentically old buildings to be mocked by the acceptance and embarrassing commercial success of false, historically themed, replicated, or simulated environments for tourism purposes, which challenge the very core of preservation. He gives a succinct definition of architectural preservation which offers a guiding principle for the study of threats posed to colonial built heritage legacies:

“It has always been important for me to say clearly what architectural preservation is not: It is not a response to the anxiety provoked by growth and change, nor is it an antidevelopment, head-in-the-sand form of large-scale antique collection whose proponents hate anything new. Preservation is a carefully considered pro-growth attitude that takes the most practical and economical position of working with the equity we already have. It is a point of view that sees the new as a potential beneficial addition to the patrimony of the old. Preservation provides the human-made earthscape out of which the new can freely flower because it sees the new and the old as natural partners in the continuum of history.” (Moore 1998:38).

In Moore’s view, preservation is one of the only widely appreciated and genuinely popular architectural movements. It is the only one to gain a “significant constituency” and therefore the only one to have political power. Because of this, government processes and institutions have been created, laws have been enacted, and tax subsidies have been given to help preservation efforts. He cites as most important the fact that people truly interested in preservation remain “a democratic force in a democratic society that has and knows how to use the power, and at the same time it is pro-city and pro-architecture” (Moore 1998:41). Although this observation refers to the situation in the United States, a developed nation, it is becoming increasingly relevant in those developing countries concerned, Moore states, with the “continuum of history” and community support for political and social reform. As for the role of the architect, Moore makes an analogy which perhaps sets the parameters for the profession of architectural preservation and restoration for the MSAR:

“Restoration, as is often stated but little practiced, calls for a true sublimation of ego. The modern architect’s role becomes that of a mole, burrowing around in the innards of a building to make his work invisible; while there is considerable invention in this effort, in the end success depends on the perception that he has not even been there. The original architect can therefore be treated as the star of the show, an unthreatening name, and the invisible modern architect can be patted on the head for his or her unegotistical ways.”  
(Moore 1998:55).

In the MSAR, architects are “patted on the head” by the agents of tourism development if their restoration projects lead to returns on investments from the restructuring of historic urban quarters for appreciation and use. The former however, is not easy to quantify. Appreciation depends on residents’ and tourists’ perception of, and response to, revitalization and enhancement.

Conservation planning and policies in tourist-historic cities have progressed from a simple and restrictive concern with preservation, to an increased concern for revitalization and enhancement. Revitalization has focused on attempts to generate the economic development able to provide the finance necessary to conserve, maintain, and enhance city quarters. This has usually meant either the indigenous regeneration of the traditional activities of the locality or a restructuring of the quarter’s economic base. Tourism and culture-led revitalization is an area examined by Stephen Tiesdall, Taner Oc, and Tim Heath (1996).

From a tourism planning perspective Tiesdall, Oc, and Heath make the observation that tourism projects rarely come from a strategic appraisal of opportunities or from an overall strategy, but are generated by the characteristics of a site or from a local interest group or private sector entrepreneur. They argue for a greater role for enlightened entrepreneurs in revitalizing historic urban quarters. In their view, the process of revitalization that becomes visible through rehabilitated buildings, attractive spaces and increased utilization of those buildings, also requires continuing stewardship.

Successfully revitalized urban quarters have often benefited from partnerships between public agencies and the private sector and from having special agencies to manage them. In emerging nations with colonial legacies, tourism development may provide the solution to the reluctance of individuals from both the public and private sectors to invest in rehabilitating and maintaining properties which for many are perceived as obsolete. Tourism offers the revitalization of historic urban quarters opportunities both for the renewal of the physical fabric and the active economic use, or utilization, of buildings and spaces. In the short term, physical revitalization can result in an attractive well-maintained public realm that projects a positive image and encourages confidence in the location. In the longer term, economic revitalization is sequential; as ultimately it is the productive utilization of the private realm that pays for the maintenance of the public realm (Tiesdell, Oc, Heath, 1996:209).

As the global economy evolves, cities restructure themselves to meet the new challenges and needs that arise (Chang, Milne, Fallon, and Pohlmann, 1996). One approach is through specialization which means that destination areas capitalize on local resources and accentuate unique identities within the context of a globalised economic system. Local site factors such as the quality of attractions, transportation infrastructure, accessibility, availability of media information and competition from similar attractions determine the success or failure of a destination in attracting tourists. In other words, site-specific considerations play a crucial role in mediating the global impacts of tourism. In their attempts to specialize, many urban areas have turned increasingly to culture and heritage as a means of raising their competitive profile. Heritage conservation presents images of urban culture and sophistication that act as vital lures to contemporary travellers. In the revitalization process however, tourism development may pose a threat to the authentic appeal of heritage attractions and their assets through the introduction of new forms of architecture into the historic cultural landscape.

Studies by James Strike (1994) are concerned with the relationship between architecture and history and the role that architecture can play in preserving heritage, and how history can influence the generation of new architecture to preserve heritage. Strike outlines strategies for revitalizing historic sites through examining the philosophy of conservation practice and stressing the importance of taking into account the characteristics of each individual site. Strike explains the way in which the methods of producing good developments relate to our very perception of history, and addresses the practical problems in developing appropriate sites. He argues for architecture for conservation to be both functional and historically appropriate. Developers should recognize the opportunities that could be opened up for a more economic use, or a change of use. He provides examples of additional accommodation sensitively built alongside existing buildings, complemented by methods of controlling the pressure of new buildings at historic areas.

Strike explores the issue of preservation versus restoration, citing examples of the use of new architecture to replace parts of historic buildings or monuments which are now missing. Strike contends that there is a “common rule that missing parts should not be replaced, that the monument should be conserved ‘as found’; that to reconstruct lost pieces would confuse our comprehension of the monument as a document of the events that have formed its history” (Strike 1994:130). He acknowledges that there are specific cases where replacement of lost fabric should be considered: one such case being to re-establish the visual coherence of the architecture. James Marston Fitch (1995) argues for the extended and adaptive use of historic properties and sites; that the reworking of extant structures to adapt them to new uses is as old as civilization itself. Nevertheless, he affirms, all old buildings have a structural and artistic integrity which should be respected to maintain visual coherence. Visual coherence is essential for the tourist’s appreciation of the cultural landscape of the destination.



Many of the heritage properties and sites contained in the tourist-historic city, although continuing to have an appeal for the 'tourist gaze' (Urry, 2002), are threatened by both physical and functional obsolescence which may lead to their demise. Tiesdell (1996) defines functional obsolescence as arising when, "the building's fabric may no longer be suited for the function for which it was designed or is currently used, with regard to the contemporary standards or requirements of the occupier or potential occupiers" (Tiesdell,1996:23) In the tourist-historic city, while adaptive re-use for tourism purposes may be instrumental in saving these buildings as cultural heritage attractions, careful planning is needed to ensure that the authentic assets and artistic integrity of the attraction are preserved and respected. Appropriate and sustainable functions for old buildings must be planned in terms of respecting ownership as well as curatorial management. Although non-iconic properties and sites in colonial tourist-historic cities, Macau being a specific example, do not have any great historic or artistic significance, their role as a catalyst for adaptive re-use as attractions with appropriate revenue-generating functions, may ensure their survival in future planning; especially for the revitalization of the tourism destination product.

Fitch (1995) argues that compared with new construction, adaptive re-use offers many advantages. Not only do recycled projects generally require less capital to start and take less time to complete, meaning less money tied up for a shorter period before rents start coming in, but they are by nature labour-intensive projects; important for communities in developing countries. Beyond the benefit to the developer, these factors produce social benefits by conserving resources and employing proportionally greater numbers of workers. There are obvious benefits to adaptive re-use of extant colonial buildings in places such as Macau. Older buildings are frequently better built, with craftsmanship and materials which are difficult to duplicate in today's built environment. Later nineteenth century and early twentieth century buildings were constructed with care and lavish decoration seldom possible in contemporary buildings. Many structures

have thick walls, windows which open, high ceilings and other amenities not found in new buildings. Also these buildings were designed to use natural light and ventilation, often being natural energy savers. Such buildings “provide more interesting and varied environments for people to live, work, shop, and eat” (Fitch 1995:179).

Specific examples in the literature on the adaptive re-use of extant heritage properties were surveyed: particularly those provided by Sherban Cantacuzino (1975) who presents ten case studies of buildings which belong to what has been called ‘The Functional Tradition’. Cantacuzino points out that adaptive re-use of a building chosen for a particular function such as providing tourism services, if it is to be successful, must be based on an understanding of the essential character of the original building. Cantacuzino provides a model for recording the outline of the site, history and character of the building. This model has been adopted for the studies of extant properties presented in this research of colonial built heritage buildings in Macau which also fit, or have the potential to fit into the Functional Tradition. A key point which Cantacuzino makes in his book *New Uses for Old Buildings*, is quoted below:

“The dissatisfaction expressed by the users of so many new buildings has directed attention back to some fundamental ecological and sociological problems and has forced governments to make more money available for conservation. Yet it is unfortunately true that the process of wholesale and indiscriminate destruction will go on as long as there are local authorities who continue to see redevelopment as a matter of prestige, or find in the developer’s proposals an irresistible opportunity to increase their revenue.”  
(Cantacuzino, 1975).

Cantacuzino’s main argument is that active conservation implies far more than merely declaring conservation areas. In collaboration with local organizations, local authorities need to continue the logical process of conservation: examine and classify the building stock in each area; earmark the danger points; anticipate redundancy; prepare strict criteria for sympathetic redevelopment; alternatively propose new uses or other means of preservation, document buildings by

measuring and photographing them. The extent to which these principles of collaboration apply to and guide colonial heritage preservation is an important component of the research presented here.

Although the major emphasis of this research is on colonial built heritage in the form of buildings which remain part of the fabric of cities in the throes of tourism planning and development, attention was given to the process of street design. This enhances the aesthetic and economic value of buildings: roads; pavements; squares; even boundary walls. One reference surveying the historical and contemporary relevance of streets to heritage conservation and management consulted, was *Great Streets* by Allan B. Jacobs. Jacobs points out that there have been times when streets were a primary focus of city building; streets rather than individual buildings. In fact on some streets the facades of most structures are hardly seen, so it is the street, not individual buildings, that prevails. The French preoccupation with making streets the focus of city design during the late nineteenth century, and the rigid building requirements they instituted to insure urban complementarity, are still in evidence through the French patrimony preserved in the postcolonial tourism environment of Hanoi, Vietnam.

As Jacobs points out the best streets encourage participation. People stop to talk or maybe they sit and watch, as passive participants, taking in what the street has to offer. Participation in the life of a street involves the ability of people who occupy buildings (including houses and stores) to add something to the street, individually or collectively to be part of it. That contribution can take the form of signs or flowers or awnings or colour, or in altering the buildings themselves. As Jacobs points out: “Responsibility, including maintenance, comes with participation” (Jacobs 1999:9).

Research on the concept of the ‘Great Street’ was facilitated further by the author’s participation in the ‘Great Asian Streets Symposium (GASS)’ established in 2001, by co-authoring a paper for the 3<sup>rd</sup> Great Asian Streets Symposium held

in Singapore, December 6-7, 2004. The conference involved academics working on historical, social and morphological aspects of street studies, as well as practitioners who focus on cutting-edge planning and urban design of Asian streets and public spaces. The paper presented, 'The Place of the Great Street in Facilitating the Socially Inclusionary Potential of Cultural Heritage in an Asian City' (see Appendix 10.56), comprised a study of the restoration of the Iberian-style Square in the centre of the City of Macau and its social and economic impact on the surrounding streetscape. The network of streets linked with the restored Square are integrated into a cohesive heritage cluster, creating a vibrant environment characterized by social inclusion. As illustrated in the Studies conducted for this research, the Iberian Square, a key component of the colonial built heritage Portuguese legacy, provides opportunities for the public to interact and visitors to experience the social and cultural milieu.

The concept of social inclusion is of particular interest to academics and practitioners in the postcolonial tourist-historic city of Singapore. The Government's urban development strategy recognizes the importance of achieving congruence between tourism planning and local involvement in built heritage conservation. Singapore as an Asian model for tourism being the saviour of colonial built heritage is of particular relevance to this research. Consultation and collaboration have been the key elements of tourism planning and cultural heritage preservation in the City State. Impact assessment involved surveys of both iconic and non-iconic properties and sites that were an integral part of the cultural landscape threatened by urban regeneration. The opinions of local residents and tourists helped to convince the Government to adopt measures that would foster sustainable economic, social, and cultural development.

## **2.5 Built Heritage at Risk**

The literature reveals that evidence can be provided to demonstrate how and why the colonial built legacy is at risk from tourism, and that there is a high level of

concern among academics and professionals in the field of conservation. There is however a lack of impact studies being conducted by tourism academics and professionals providing empirical evidence that tourism can be the saviour of colonial built heritage. This research contends that having identified that tourism can be a threat to attractions and their assets, it is the responsibility and task of researchers and professionals to collaborate on planning and policy-making aimed at countering these threats. This collaboration will help to ensure that attractions are saved and their assets capitalized upon through sustainable tourism development.

One of the primary reasons for undertaking any cultural heritage conservation work is to make the significance of the place more accessible to visitors and members of the host community, and manage the resource appropriately and effectively. In order for this to be achieved, there must be close congruence with, and mutual respect for, the interests of custodians, stakeholders and tourism product and experience providers. The *ICOMOS International Cultural Tourism Charter* (1999) provides a definition for the broad concepts of cultural heritage within which to examine the issues and risks confronting both built heritage management and tourism management. The Charter defines cultural heritage as:

“encompassing landscapes, historic places, sites and built environments, as well as biodiversity, collections, past and continuing cultural practice, knowledge and living experience. Cultural heritage is recorded in order to express the long process of historic development which forms the essence of diverse national, regional, indigenous and local identities and is an integral part of modern life. In this respect, it is a dynamic reference point and positive instrument for growth and change. The heritage and collective memory of each locality or community is irreplaceable and an important foundation for development, both now and into the future.”

The principle threats to built heritage from tourism derived from the ICOMOC literature are summarized in Table 2.1 below. These factors guided the identification of specific threats to colonial built heritage in the Destination Study Area, Macau. The empirical and qualitative approach adopted for this

research provides evidence of many of the issues implicit in the identification of threats cited in Table 2.1.

<b>Table 2.1 Threats to Built Heritage from Tourism</b>
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- Lack of adequate or appropriate presentation and communication of the significance of a place to both the visitor and members of the local or host community can lead to a lack of understanding and appreciation of the culture and heritage of the place within the wider community. This lack of awareness can hinder or prevent the development of public, political and governmental support and funding to protect and conserve the place.
- An improper or inequitable balance in programmes for the interpretation and presentation of the physical attributes of a place including its intangible aspects, contemporary cultural expression and the broader context of minority cultural or linguistic groups can lead to an unbalanced or narrow understanding of the cultural heritage in the mind of the wider community.
- Inadequate integration of cultural heritage protection and management laws and practices into social, economic, political, legislative, cultural and tourism development policies at national and regional level can diminish the protection and conservation of cultural heritage over time.
- Inadequate recognition of the potential conflicts between tourism projects and activities and the conservation of cultural heritage can lead to poor planning and adverse impacts on the heritage and lifestyles of the host community.
- Conservation, interpretation and tourism development programmes that are based on inadequate understanding of the complex and often conflicting aspects of significance of a place can lead to a loss of authenticity and reduced appreciation of the place.
- Tourism development can have adverse impacts on a place if it does not take account of the aesthetic, social and cultural dimensions, natural and cultural landscapes, biodiversity characteristics and the broader visual context of heritage places.
- Excessive, poorly planned or unmonitored tourism activities and development projects can impose unacceptable levels of change on the physical characteristics, integrity, ecology and biodiversity of the place, local access and transportation systems and the social, economic and cultural well-being of the host community.

- Visitors who show little respect for the sanctity of spiritual places, practices and traditions by conducting themselves in an irresponsible manner can have an adverse impact on those places and the communities that regard them as important parts of their cultural identity.
- Tourism activities that consciously or inadvertently encourage trade in stolen or illicit cultural property can have an adverse effect on the cultural resources of the host community.
- Poorly planned, designed or located visitor facilities can have an adverse impact on the significant features or ecological characteristics of heritage places.
- Disrespect on the part of visitors for the rights and interests of the host community, at regional and local levels, property owners and relevant indigenous peoples who may exercise traditional rights and responsibilities over their own land and its significant sites, including restriction of access to certain cultural practices, knowledge, beliefs, activities, artifacts or sites, can lead to conflict and have an adverse impact on the host community.
- Lack of consultation with host communities or indigenous custodians in establishing goals, strategies, policies and protocols for the identification, conservation, management, presentation and interpretation of their heritage resources, cultural practices and contemporary cultural expressions, in the tourism context can lead to conflict and have an adverse impact on the host community.
- If the economic, education, employment, social and cultural benefits of tourism are not distributed to the host communities in an equitable manner, both in terms of gender and geographic coverage, conflicts can arise in those communities against tourism. This can, in turn, limit the distribution of income derived from tourism for the conservation of heritage places.
- The use of guides and interpreters from outside the host community can minimize opportunities for the employment of local people in the communication of the significance of the place to visitors. This can discourage local people from taking a direct interest in the care and conservation of their own heritage.
- A lack of integrated education and training opportunities for policy makers, planners, researchers, designers, architects, interpreters,

conservators and tourism operators can hinder the resolution of the at times, conflicting issues, opportunities, and problems encountered.

- Tourism promotion programmes that create unrealistic expectations and do not responsibly inform potential visitors of the specific heritage characteristics of a place or host community can encourage them to behave inappropriately.
- Promotion and management of heritage places or collections that do not minimize fluctuations in arrivals and avoid excessive numbers of visitors at any one time, can adversely impact both the significance and the visitor experience.
- Tourism promotion programmes that do not encourage visitors to experience the wider cultural and natural heritage characteristics of a region or locality can limit the wider distribution of benefits and relieve the pressure on more popular places.
- The poorly managed promotion, distribution, and sale of local crafts and other products can prevent a reasonable social and economic return to the host community, or potentially degrade their cultural integrity.

(Adapted from ICOMOS Report: Heritage at Risk 2001-2002).

ICOMOS plays an advisory role in the process leading to the UNESCO World Heritage Listing of Properties and Sites. Advisors point out in the reports of surveys on Heritage at Risk that there is a certain unevenness in the representation of the non-European countries, in the List which has to do with the fact that the Convention demands not only the outstanding significance for the objects on the list, but also appropriate State protective regulations for the monument and its surroundings, a protection that unfortunately does not exist in many emerging nations, nation states, and former colonial territories. Ironically, this is a threat to cultural heritage preservation in those countries with European colonial built heritage legacies

The research field has benefited from the publication of a report which deals specifically with the notion of risk to the 'shared' colonial cultural heritage and constitutes the basic tenet of the conceptual framework devised and applied in this



study. The report, prepared by the International Committee on Shared Colonial Heritage, authored by Graham Brooks of Australia ICOMOS, specifies the nature of the Shared Colonial Heritage (ICOMOS, 2002) as that represented by the architecture, urban planning and infrastructure introduced by various European colonial regimes throughout the world, during the period between the late 15<sup>th</sup> century to the middle of the twentieth century.

While many threats to the Shared Colonial Heritage are similar to those faced by other components of the historic built environment, those cited in the ICOMOS International Committee on Shared Colonial Heritage Report are particularly significant to the study of the impact of tourism on colonial built heritage in the Destination Area documented in this research. The threats are summarized below in Table 2.2.

<b>Table 2.2 Threats to Shared Colonial Heritage</b>
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- Emerging nationalism and the need to establish an independent identity has often encouraged former colonies to reach back to their indigenous traditions at the expense of the remaining colonial period architecture and infrastructure.
- Deliberate destruction of the remnant expressions of colonial regimes can occur in the search for a new identity. At times, this destruction has been caused by armed conflict, civil war or invasion as postcolonial societies establish control over their geographic locality.
- Some properties and sites were heavily damaged during wars of liberation struggles and no initiatives have been taken to repair or rebuild.
- Neglect and deterioration caused by economic difficulties in the postcolonial transition period and beyond is leading to the gradual destruction of colonial-period buildings.
- The use to which buildings were put during colonial times has ceased to be relevant to economic and social needs.

- Economic pressures for social and urban development are leading to the destruction of colonial period buildings that are not of sufficient scale to match the demands of an emerging urban conglomeration. The architectural phenomenon of high rise construction is causing the demolition of traditional urban settlements.
- Rural migration to urban areas and huge population increases in urban areas is placing enormous pressure on traditional towns or colonial settlements.
- Changing indigenous agricultural practices that replace colonial practices are leading to a change in the cultural landscape of whole regions.
- Adverse weather conditions: earthquakes; drought; cyclones; typhoons; tsunamis and floods destroy colonial properties and sites, which are not rebuilt.
- International aid and development programmes; especially those in urban areas, or the provision of large-scale infrastructure can destroy colonial-period buildings and other structures, as well as indigenous settlements and cultural landscapes.
- Urban improvement programmes or responses to increasing levels of traffic in towns, can lead to the demolition of colonial-period properties to ease development pressures.
- The smaller-scale features of modern life, such as electrical wiring, plumbing, air-conditioning, satellite dishes and TV aerials, security screens, in addition to commercial advertising signs can disfigure or obscure the architectural expressions of colonial buildings.
- The typical pressure of modernization, slum clearance, and the desire to match Western urban development of architectural imagery can generate redevelopment pressure on colonial-period buildings.

(Adapted from Graham Brooks (2002) *ICOMOS International Committee Report on Shared Colonial Heritage*)

## 2.6 The Tourism Destination Study Area

The literature on Portuguese colonial built heritage, its historical development and its preservation were selected from secondary sources accessed in the destination study area. Since the official languages of the MSAR are Chinese and Portuguese, translations were needed for many of the references. Some of the key publications cited below however, have been translated into English, and in some cases other languages. The author also consulted the literature available in other destinations namely Goa, where it was found much of the data is documented in English. This is perhaps attributable to the status of Goa as a World Heritage Site and the imperative for information and interpretation to be provided for international tourists.

The survey of the Literature in both Chinese, Portuguese, and English on the cultural legacy of the MSAR and its preservation, revealed the range and significance of tangible and intangible assets for historical and contemporary research on colonial built heritage and their significance to tourism development.

Much of the data used in this research is limited to two volumes published by the Macau Cultural Institute in 1998. Volume 1 is titled *The Heritage of Macau: Four Centuries of Architectural and Urban History* and contains a series of articles covering various fields including: Mythography; Archeology; History; Town Planning; Landscape; Architecture, and Art. Volume 2, *Architecture and Colonialism in Macau*, contains articles on: Architecture; Urban Planning; Law, and a section titled 'Testimonies'. Interviews were conducted with those authors still residing in the MSAR, while others were approached for further information by correspondence. The author of this research also assisted the English Consulting Editor, João Basto, with the process of proofreading and editing some of the articles published in these volumes. Further references were accessed through the Editorial Director, Luís Sá de Cunha, who provided and facilitated contacts with the Portuguese institution dedicated to research on the Portuguese

built heritage legacy in Asia: The Fundação Oriental. None of those involved in empirical studies of Macau's extant built heritage, consulted in these volumes for this research, were able to provide evidence of collaboration between built heritage management and tourism development.

These publications were preceded by an 'anthology' of built heritage published in English entitled: *Macau: Memorial City on the Estuary of the River of Pearls* authored by Calado, M., Mendes, M.C., Toussaint, M. (1985). In this volume, the authors presented an argument for the universal value of the Portuguese patrimony in Macau and its future continuing contribution to the economic and social development of the postcolonial city, with a warning of the consequences of neglecting its patrimony:

“In addition to its importance in the local and regional context, the architectural and urban heritage of Macao has a universal significance derived from the history of the territory and its geo-cultural position. A base on which converged diverse cultures from the Western to the Asiatic and Oriental, including the Mediterranean and African, the 'City of the Holy Name of God of Macao' is, today, a living witness of the oldest European presence in China. The historical stages have left their mark on the urban structures and architecture and are manifest in the city. The communion of cultural expressions is clearly visible in the union of the traditional Portuguese city with the Chinese bazaar which forms the most important historical and monumental area. The protection of this patrimony is of interest not only to the population of Macau, as a reaffirmation of its own cultural identity, but to all humanity as an expression of the encounter of universal cultures. As this patrimony becomes more impoverished, the local community and humanity in general will be poorer.”  
(Calado et al 1985:150).

This publication was available on the shelves of bookshops up until the 1990s and proved popular with cultural tourists looking for souvenirs of their visit to Macau. Further editions have not been published however, and most of the newer historical accounts of development are of the coffee-table variety replete with photographs already featured in other books.

Two years prior to the Handover, an important exhibition was organized by the Cultural Institute of Macau which was described by Luis Antonio Guizado de Gouveia Durão, Head of the Cultural Heritage Department from 1987-1997, in the following preface to the publication of his book *Asserting an Identity*:

“This exhibition seeks to reflect the work that has been pursued by Cultural Heritage Department of the Cultural Institute of Macau over the last fifteen years to ‘Assert an Identity’; more specifically, the identity of Macau. The significance of asserting an identity lies in making the population aware of what it is that distinguishes it from all the others, emphasizing the differences and what gives it a unique characteristic within the broader region in which these populations live. Given that in our increasingly small, increasingly uniform world these issues are of vital importance, in Macau, a tiny territory in the huge Southeast Asia region, asserting its identity is of even greater importance, particularly in view of the current historic period and its permanent vocation as a transitional point of passage for a large and significant sector of its society. Due to their intrinsic scale, architecture, urban planning and landscaping constitute, alongside the other cultural expressions of any people, proof of an identity that remains for any citizen or visitor to wonder about a place’s history, its inherent culture, and the reasons that lie behind the differences which should be retained. More than any written legislation or officially signed agreement, the soul of a people familiar with its identity will always seek to keep that to which it believes it is entitled in maintaining its lifestyle. Thus for any people, asserting an identity is an obvious way of highlighting a very unique way of life which should be respected.”  
(Luís António Guizado de Gouveia Durão, Architect, 1997).

This analysis has obvious implications not only for the conservation of colonial built heritage in Macau, but also for other former territories which have retained a unique identity through preservation of the legacy; enhancing their tourism image and identity.

It is significant that Durão should emphasize that conservation legislation in itself is not sufficient to ensure the sustainability of cultural heritage; especially that associated with a colonial period. The exhibition and publication which followed, is a comprehensive survey of the achievements of the cultural heritage department. The publication provides a benchmark for other destinations of the kind of profile which might be presented for tourist consumption. Unfortunately,

as is the case with many other potentially enlightening publications for visitors to the territory, it contains information only in Chinese and Portuguese. Translation and interpretation in other languages is thus a task which is an imperative for such organizations as the Cultural Institute of Macau and the Macau Government Tourism Office. Such publications are an integral part of the Portuguese patrimonial legacy and constitute a medium for education and research as well as helping to realize the potential of attractions and their assets for cultural tourism product development.

One publication which has proved to be an enduring testament to the Portuguese colonial built heritage in Macau is *Fortifications of Macau: Their Design and History* by Jorge Graça, now in its second English edition. Comparatively short with only 131 pages, this book contains informative empirical studies accompanied by old photographs, maps, and drawings which provide tourists with an incentive for visiting those fortresses which still remain. Properties and sties such as the Fortress São Tiago da Barra, converted into a five star hotel to accommodate tourists, can provide a rich cultural experience. The Pousada Mong Ha, a property staffed by students of hotel management from the Institute for Tourism Studies, both located on the site of the Fortress of Mong Ha, is another example.

Research conducted on specific cases of colonial built heritage conservation, restoration, and management; and in some cases innovations and re-creations for tourist consumption, focused mainly on observing and documenting projects carried out during the period 1982-2005. For major projects, publications accompanied the completion of the work with detailed descriptions and plans rendered by the architects. They are accorded a place of eminence in the patrimony literature, but others are not given attention; for example the paving of squares and streets, the painting of exteriors and interiors, carefully executed by skilled craftsmen and professional decorators. Expatriate teams contracted to translate an architect's vision into high quality workmanship are rarely mentioned

in tributes to conservation or restoration projects. Another little mentioned enrichment of the built environment has been achieved by landscape architects working alongside cohorts of gardeners and pavers who have transformed converted open spaces into green oases against the encroachment of urban regeneration. A pictorial testament to such work is in the form of a publication *Macau Gardens and Landscape Art* authored by Francisco M. Caldeira Cabral and Annabel Jackson with photography by Leong Ka Tai. Cabral and his team have been responsible for much of the successful rehabilitation of green spaces in the city.

Two years after the Handover, under the auspices of the MSAR Government, The Pacific Asia Travel Association (PATA) established a Task Force to study past and future tourism strategic planning in the territory, culminating in the publication: 'A PATA Task Force Report on Macau, China: Learning from the Past, Re-Engineering for Future Success' (2002). Two key recommendations emerged from this publication relating specifically to the Portuguese built heritage legacy:

- 1) "Given Macau's population dynamics, it is a very big challenge to retain its identity as a Portuguese enclave in China (its USP in the long term). While the heritage conservation efforts in Macau are commendable there is very little involvement of the wide population in these efforts. In order for Macau's heritage to become a living heritage, the people of Macau need to own its characteristics and features. This can only be achieved through a concerted effort to involve the community in mainstream cultural and heritage activities, not merely as observers or audience, but as active participants."

(Task Force Recommendation A4: PATA Task Force Report, 2002:25)

- 2) "MGTO (The Macau Government Tourism Office) (should) take a leading role partnering with other community development and heritage conservation organizations to prepare a comprehensive programme of activities for community awareness creation on Macau's heritage and turn them into public community

participatory events that will also be attractive to tourists and bring revenue earning opportunities to the community at large.”

(Task Force Recommendation A5: PATA Task Force Report, 2002:25)

Both recommendations focus on the need for cooperation and collaboration at the industry, community, and regional level which PATA sought to foster through its Task Force Studies and publications on trends and forecasts for tourism professionals and academics in the Asia/Pacific Region. The lack of progress in collaboration is perhaps due to the lack of an integrated tourism and heritage master plan devised for the MSAR which provides specific indicators of the real and potential impact of tourism on the cultural landscape of the territory before or after the Handover in 1999.

There were however, master plans for linking and exploiting the various built heritage zones in Macau; the first being drawn up in the 1960s by Garizo do Carmo. Its main goals were the preservation of the older districts, the exploitation of free spaces, and the definition of the industrial area between Aereia Preta and the Outer Harbour. The plan maintained the areas traditionally used for harbour-related activities, trade, warehousing and lower income housing. It proposed using the new land at the Praia Grande and the Outer Harbour (See Chapter 4) for luxury commerce, hotels and administrative services. In 1976, architect Tomás Taveira drew up a plan recommending urban renewal, with new development areas on the islands, in order to solve the problem of congestion in the old nucleus. It set out new industrial areas and proposed new low-cost housing districts. Meanwhile, the Overseas Development Administration had begun work on a '*Territorial Map of Macau*'. This was initiated in 1970 and concluded in 1978.

By 1979 this plan was considered out of date and the Government commissioned Profabril, a private company, to revise it. This '*General Development for Macau*' was intended as a starting point for urban development based on future



specifications for which it would supply general parameters. The plan recommended massive land reclamation schemes, first on the peninsula and, in the long-term, on the islands too. It focused on socio-economic programmes, the protection of cultural heritage, the planning of green spaces and the urban fabric, and a general transportation policy. All of this was subject to the availability of technical and financial resources and to the legislation which would have to be implemented. One of the essential elements of this plan was the intention to create a completely new city in the areas reclaimed from the sea on the east coast of the peninsula. In the same year, the architect José Carita drew up another '*General Development Plan*' highlighting the priorities for intervention in the road network and proposing a group of urgent measures. These included the implementation of plot or housing estate plans, the revision of existing plans, the study of the infrastructure, and the construction of the Flora Tunnel and the related road links and landscaping. Several phases of land reclamation were also mentioned, in anticipation of the airport and the new seaport. Land use complied with given percentages, and occupancy levels were set for residential areas.

In 1984, a Stuttgart company, with the help of the architect Castelo Branco, proposed drawing up a '*Master Plan for the Territory of Macau*'. Included in their objectives was the creation of incentives for private development, the improvement of the quality of life and working conditions, the preservation of Macau's historical, cultural and natural features, the determination of the best sites for housing, industry, and services, the revision and integration of existing plans to ensure their continuity and, finally, the promotion of this development process among both private and public sectors. From among the various elements of the plan, the following stand out: territorial land use and hierarchies for its use, the transportation network, infrastructure, green spaces, and, obviously, the areas destined for construction.

In 1986-87, the firm Asia Consult drew up a new master plan to include the islands, with the collaboration of the architect Luís Rebelo. It aimed to define the

general precepts for building density and transportation, and methods of implementation. It was concerned with providing enough land to meet foreseeable housing needs, creating premises for various economic activities and social facilities, curbing excessive growth on already developed land, protecting and exploiting green spaces, improving links to the outside (airport, harbour) and internal transportation (street maps and the new Macau-Taipa bridge), reviewing the infrastructure (water, drains, rubbish collection, electricity), and rationalizing urban management. The plan anticipated intensive occupation of the peninsula which would exhaust the available capacity; the progressive launching of new land reclamation projects; the control of urban sprawl; and the safeguarding of the most important landscape and heritage features.

In the context of the postcolonial environment of Macau, a study of the future planning and development of Macau was commissioned by the MSAR Government body, the Macau Cooperation and Development Foundation established in 1998. A team of academics and professionals from Beijing Tsinghua University, University of Macau, University of Hong Kong, Beijing Normal University, Chui & Associates City Planning and Engineering Consultants Ltd. drew up guidelines for the overall development of Macau and put forward suggestions. This project was published under the title: *21<sup>st</sup> Century Macau City Planning Guideline Study* (2000) and contains a brief section recommending the preservation of the extant Portuguese colonial built heritage attractions and their assets.

None of the above plans in their published form make any reference to tourism planning and development as an integral component of future urban planning and built heritage preservation. It is significant to note that in planning for the guideline study cited above, the MSAR Tourism Office was not consulted.

The data from secondary sources through a review of international publications on tourism and cultural heritage management by academics and professionals, as

well as data reviewed on the Destination Study Area, was used to devise a conceptual framework for empirical study. Chapter 3 explains the process adopted for conducting destination-wide specific site studies of the impact of tourism on colonial built heritage. The findings of the research are supported by further reference to relevant literature on sustainable tourism development.

## **2.61 Survey of Tourism Development by Sector**

Louise Crandall advises that an analysis of various types of statistics usually collected by governments can provide excellent information on past trends. A review of these statistics often provides useful insights on the impacts of growth in tourism, assuming that the statistics are available at the level of the region studied. Results from analysis of statistics can quantitatively reinforce results from qualitative research methodologies, such as participant observation: “It is especially relevant for looking at the socioeconomic impacts of tourism, although somewhat less so for examining most of the sociocultural impacts” (Crandall, 1994:421). As in this case study, the first step in statistical analysis Crandall advises, is an analysis of tourism arrivals by year to chart their growth. Other factors she maintains, such as racial characteristics, activities of tourists, and strength of local culture, can usually be determined through participant observation and surveys. She concludes that a number of quantitative and qualitative lines of evidence can be utilised to estimate the saturation point of tourism. For this case study, secondary data obtained on tourist arrivals from government sources is presented in Chapter 4; revealing the impact of changes in tourism markets on the strategies for tourism development in Macau.

The impacts of the increase in tourist arrivals and changing markets on the optimization of colonial built heritage attractions and their assets are analysed in the context of changes occurring in the various sectors of the tourism industry in Macau (see Chapter 6, Discussion of Findings). This analysis is conducted according to the seven-sector analysis framework as defined by Leiper

((1995:28). As Leiper observes however, “the sector classification is theoretical” and the author of this research has combined the sectors into four instead of seven to match the profile of the tourism industry in Macau.

## **2.62 Survey of Preservation of Colonial Built Heritage Attractions and Assets**

The survey of the preservation of colonial built heritage attractions and their assets in the Destination Study Area was initially based on the research approach used by the architect and town planner Nahoum Cohen (2001). This approach covers not only the rehabilitation and preservation of buildings, but of entire neighbourhoods and cities. Cohen argues that urban components and assets will be better understood by preservation criteria evaluated and introduced into the planning system. According to Cohen, “Conservation is a positive force in extensive planning, not just in preserving places, but also in the study of webs and districts” (Cohen, 2001:265). Cohen presents five criteria which can be used to identify the degree to which urban planners have succeeded in estimating conservation potential:

- Clarity of borders: recognizing urban elements such as city squares, parks, side streets and elements of nature.
- Feeling of locality: The site’s atmosphere and urban spaces, with links to the city and to nature as well as a sense of protected urbanity.
- Internal relations: Mainly proportions of the urban space as created by the volumes of the built environment.
- Style and Design: The overall design approach and the principal style prevalent at the site.
- Workmanship and Materials: A high level of performance in building technology. To that can be added considerations of the special materials employed in an authentic manner.  
(Nahoum Cohen, 2001)

According to Aylin Orbaşlı (2000) a checklist for information-gathering in an historic town should include:

- An inventory or database of historic buildings, their attributes and qualities
- A classification of streetscape, morphology and understanding of open spaces and their uses
- A condition survey of buildings (including a realistic evaluation of repair needs and costs)
- A survey of redundancy, reuse and reuse potential
- An access and movement survey within the urban environment
- A transportation survey  
(Orbaşlı, Aylin,2000)

In terms of sustainability, Orbaşlı makes the following observation:

“An understanding of the present then, has to be built upon with a forecast for the future in order to inform long-term planning. Simulation is a favoured tool of the planner, but urban growth and decay are not simply dependent on simulated models and may just as well be perceived through observation”  
(Orbaşlı, 2000:133)

The degree and extent to which preservation would be likely to achieve sustainable development was assessed adapting criteria specified by Norman Tyler (2000):

- The strategy for preservation of historic places is an integral component of planning for land use, economic development, housing for all income levels, and transportation.
- Organizational, regulatory, and incentive mechanisms have been created to facilitate preservation.
- There is a strong commitment to the preservation, utilization, and sustainability of cultural assets for the benefit of the community.

- Revitalization strategies capitalize on the existing value of historic residential and commercial neighbourhoods and properties, and provide well designed affordable housing premises without displacing existing residents.
- There is provision of qualified managers to achieve aims and objectives of preservation and respect the role of stewardship of historic properties and places.
- Policies and decisions on preservation community growth and development respect the community's non-colonial heritage.
- There is demand for excellence in design for new construction and quality control.
- Utilization of community's colonial built heritage promotes education among citizens of all ages and builds civic pride. Educational programmes are offered to the community. Contentious topics are identified such as: the impact of the imposition of colonial power on the indigenous society and on cultural production; the appropriation of artifacts and objects for display in the colonial power's metropolis; the impact of power relations of colonialism on the interpretation of properties, artifacts, and commodities; museum philosophy and practice with respect to the inheritance of the colonial legacy, its stewardship and management of assets.
- The cultural diversity of communities is recognized and allows for the empowerment of a diverse constituency to acknowledge, identify, and preserve cultural and physical resources.
- Interpretation is available at the site. Tour operators include the site on an itinerary.
- The identification of assets of the historic colonial built heritage legacy is based on valid, verifiable and replicable research.  
Tyler, N. (2000) *Historic Preservation: An Introduction to Its History, Principles, and Practice*. W. Norton and Company: New York and London. pp. 55-56).

Questions posed during interviews with key people, residents and tourists developed from set themes that had emerged from the literature review. It was ascertained that merely warning the host community about the threats and risks affecting the fabric and assets of the legacy and persuading concerned parties to

take appropriate action leading to conservation initiatives, will not be effective unless backed by plans and policies formulated on the basis of legislation at the national, provincial or municipal level. The survey of the preservation of attractions sought to determine the degree of protection afforded by legislation.

To this effect, Guidelines for this process have been devised by the Intergovernmental Committee for the Protection of the World Cultural and Natural Heritage (1998), under the auspices of UNESCO. One of the functions of this Committee, which affects the maintenance of key sites on the World Heritage List, is that it will monitor the state of conservation of properties in liaison with the Custodian State. Securing and holding onto the prestigious title of a World Heritage Site entails the active support of the host community. Implicit in the Guidelines are admonitions which should be heeded by parties involved in legislating and policy-making for conservation and tourism development. For example, Paragraph 14, Page 4, states that: “The participation of local people in the nomination process is essential to make them feel a shared responsibility with the State party in the maintenance of the site”. If there are risks and threats impinging on this process, the warning contained in the Guidelines is explicit:

“Where the intrinsic qualities of a property nominated are threatened by action of man and yet meet the criteria and the conditions of authenticity and integrity set out in paragraphs 24 and 4, an action plan outlining the corrective measures required should be submitted with the nomination file. Should the corrective measures submitted by the nominating State not be taken within the time proposed by the State, the property (or site) will be considered for delisting in accordance with the procedure adopted by the Committee.”

(UNESCO Guidelines 1998, Paragraph 22, Page 5).

Implicit warnings are also given with respect to sustainable management of properties and sites as tourist attractions, stating the long term obligations under the requirements for listing. Key requirements are that the State should:

“have adequate and/or contractual and/or traditional protection and management mechanisms to ensure the conservation of the nominated cultural properties or cultural landscapes. The existence of protective legislation at the national, provincial or municipal level and/or a well-established contractual or traditional protection as well as of adequate management and/or planning control mechanisms is therefore essential and, as is clearly indicated in the following paragraph, must be stated clearly on the nomination form. Assurances of the effective implementation of these laws and/or contractual and/or traditional protection as well as these management mechanisms are also expected. Furthermore, in order to preserve the integrity of cultural sites, particularly those open to large numbers of visitors, the State party concerned should be able to provide evidence of suitable administrative arrangements to cover the management of the property, its conservation, and its accessibility to the public”

[UNESCO Guidelines 1998, paragraph 24, Section (b) (ii)]

### **2.63 Evaluating Assets of Colonial Built Heritage Attractions**

As an integral part of the methodology used in the studies to assess the sustainability of properties and sites, a checklist of objectives was derived from the ICOMOS Guidelines on Education and Training for Conservation Practice and Management. From these Guidelines, the researcher devised the following objectives, presented below, before undertaking fieldwork to guide the process of identification, assessment and evaluation:

- Record and analyze properties, sites and monuments to identify the attributes, assets, and features – including those which represent contested space, rejection of and resistance to conservation initiatives.
- Use sources of information which offer authoritative, unbiased, and reliable interpretation of the historical and contemporary context of the property, site, or monument. Seek assistance with translation of secondary data from informed, impartial and reliable sources.
- Verify and record the ownership and stewardship of the property, site, and monument.
- Identify and assess the emotional, cultural, and functional significance of the property, site, and monument.



- Research the history of technology of properties, sites, and monuments in order to define their identity. Determine historical reasons for intervention and conservation.
- Describe the setting of the property, site, and monument; contents and surroundings in relation to other buildings.
- Record the significant aspects and environmental quality of gardens, and landscapes. Assess the congruence of new buildings complementing or adjoining the property.
- Research and record the nature and quality of artifacts contained within properties, sites, and monuments. Assess the quality of interpretation of these artifacts (if any).
- Record nature and extent of usage of the property, site, and monument by members of the local community and visitors.
- If the property, site, or monument is not frequented by the public or visitors, find out reasons and determine the degree of justification for any cases of restricted access or entry.
- Diagnose intrinsic and extrinsic causes of obsolescence, deterioration and decay as a basis for appropriate intervention.
- Conduct on-site interviews with members of the local community using or visiting the property, site or monument to record information, opinion, and interpretation on the attributes, assets, and features for a) the benefit of the community b) benefit of visitors.
- Note how UNESCO conventions and recommendations apply to the property, site, and monument.
- Make an overall judgment on the need for conservation and the potential uses for which the property, site, and monument might be designated.
- Compile and write reports mindful of comprehensibility to non-specialist readers, of properties, sites, and monuments illustrated by graphic means – photographs and illustrations.

McKercher and du Cros have identified the great challenge for tourism as, “how to integrate cultural heritage and tourism management needs in a process that will

result in a product that is appealing to visitors, while at the same time conserving cultural and heritage values.” To achieve this goal, they contend that, “sustainability is, or should incorporate, both use and conservation values in overall management activities” (McKercher and du Cros, 2002:171). However, as is pointed out, this process should recognize that managing cultural assets is a complex undertaking given the differing needs of stakeholders, differing levels of robusticity of assets, and their varied tourism appeal.

The audit process advocated by McKercher and du Cros, while facilitating the identification of key issues and the selection of possible management directions that guide the development of subsequent management plans, also emphasizes the importance of culturally sensitive decision-making based on the selection of options and scenarios for future strategic planning and product development.

The methodology employed in this research is based on the identification of the variety of tourism and cultural heritage factors that must be examined when assessing the tourism potential of colonial built heritage resources and their assets, the threats to the sustainability of these assets, and the management decision-making process required to maximize opportunities for the capitalization of these assets for tourism. The parameters for identification and assessment used in this research are derived from the considerations specified and explained by McKercher and du Cros (2002). A variety of tourism and cultural heritage factors which must be examined when assessing the tourism potential of assets and then deciding on management assets. These factors form the basis of the methodology employed for evaluating site-specific assets after, as the authors recommend, looking at macro and destination-wide issues.

A summary of the common considerations, cultural heritage management considerations and tourism considerations identified by McKercher and du Cros (2002) and applied to the evaluation of assets of attractions documented in this research, are presented below:

*Factors considered in the Legislative/Political Context of the Tourism Destination Study Area are:*

- The common considerations are: The existing legislative and policy framework; the existence of conservation legislation; zoning and use by-laws, and development controls and guidelines.
- The cultural heritage management considerations are: Codes of ethics and conservation principles; in-house heritage agency or departmental policies, heritage agreements with stakeholders.
- The tourism considerations are the political importance of tourism and support for tourism in the community.

*Factors considered with respect to Cultural/Heritage Assets of the Tourism Destination Study Area include:*

- The common considerations are: The quantum of cultural/heritage assets; the spatial distribution of assets; the importance/uniqueness of these assets; icon assets.
- The cultural heritage management considerations are: Robusticity – ability to withstand visitation pressures; resources available to manage factors above; need to restrict access to certain assets for conservation or stakeholder-related reasons.
- The tourism considerations are: Critical mass of assets; ability to bundle awareness of cultural or heritage assets.

*Factors considered with respect to tourism activity at the Tourism Destination Study Area include:*

- The common considerations are: How the destination is positioned in the marketplace (and importance of cultural tourism in that positioning); amount of other cultural or heritage tourism activity.
- The cultural heritage management considerations are: How the management policy or regime associated with conservation of the asset integrates tourism needs along with those of other users;

whether the overall visitation is increasing and, if so, what planning and management are required.

- The tourism considerations are: The amount of tourism activity; level of infrastructure, superstructure; sources of tourists (domestic/international, cultural distance); tourist profile (length of stay, trip purpose, first or repeat visitor, demographic profile, etc.); psychographic profile; competing tourism products; prices; synergy (bundling, nodes, etc.); distance decay and market access issues.

*Considerations Affecting the Setting of the Cultural Heritage Assets in the Tourism Destination Study Area:*

- Factors considered in the socio-historical setting of the tourism destination study area, with regard to the cultural heritage management considerations are: Historical context; Continuity.

*Factors considered in the physical setting of the Tourism Destination Study Area, within the region, include the following.*

- The cultural heritage management considerations are: Can the cultural values still be appreciated by the visitor? Management and conservation considerations inherent in protecting the cultural values of the asset.
- The tourism considerations are: The physical location within the destination; compatibility with surrounding facilities, structures.
- Factors in relation to access with respect to tourism, include the considerations: Proximity to other cultural/heritage assets; location vis-à-vis tourism nodes.

*Factors considered with respect to the tangible assets of cultural heritage in the tourism destination study area:*

- The cultural heritage management considerations are: Physical state of the asset and its robusticity; how much of the asset is still intact – integrity; cultural values it evokes; visibility of the

remains; uniqueness; good or bad example of its type; the cultural values of the asset.

- The tourism considerations are: The asset's uniqueness; its ability to shape, provide experience; "Product" potential and ability to actualize that potential; its potential place on the attractions hierarchy; commodifying it sensitively to maximize visitor satisfaction without losing authenticity.

*Factors considered with respect to the ownership/management of specific assets of cultural heritage in the tourism destination study area:*

- The main cultural heritage management consideration is the presence/absence of a systematic management regime that allows for regular maintenance and monitoring of the asset at its most basic.
- The tourism considerations are: Ownership structure (private, public, community); purpose (private sector versus public sector); presence/absence of a formal management structure and business plan.

*Factors considered with respect to the Intangible Assets of cultural heritage in the tourism destination study area:*

- The cultural heritage management considerations are: Is tourism use of the asset culturally appropriate? (e.g. access to sacred information); marketing is conducted responsibly; design of the tourism product does not include elements that go against preserving the asset's cultural values; tradition bearers are not overwhelmed or adversely affected; the cultural values of the asset are not changed to accommodate tourism needs.
- The tourism considerations are: The asset's uniqueness; its ability to shape, provide experience; "Product" potential and ability to actualize that potential; its potential place on the attractions hierarchy; how it complements or enhances the appeal of tangible assets being marketed; commodifying the asset sensitively to maximize visitor satisfaction without losing authenticity.

*Factors considered with respect to the Asset's Current and Potential Uses:*

- The cultural heritage management considerations are: What is the asset's current use (public space, private space)? Who are the asset's current users? Whether education of the general public is the primary concern; whether the use of the asset is to send a message about heritage conservation.
- The tourism considerations are: the importance of tourism to the destination study area; the number of similar/competing places and their level of development; the asset's place on the attractions hierarchy and ability to shift places.

*Factors considered with respect to Stakeholder Identification and Consultation:*

- The common considerations are: Identifying all relevant stakeholders as early as possible in the process; inviting their participation throughout the process; being aware that there are dominant stakeholders with controlling interests in the asset; understanding their different involvement expectations and capabilities; noting any history of conflict or collaboration.
- The cultural heritage management considerations are: Listening to stakeholders' concerns and incorporating feedback into day-to-day management once the asset has been fully developed as an attraction; understanding the perspective and agenda of the tourism sector and associated stakeholders.
- The tourism considerations are: Listening to stakeholders' concerns and incorporating feedback into product development, marketing, and business strategies; understanding the perspective and agenda of the cultural heritage management and conservation sector and associated stakeholders.

*Factors considered with respect to Types of Stakeholders:*

- The cultural heritage management considerations are: Educational institutions, conservation and heritage NGOs, government agencies, museums, indigenous groups/ethnic minorities, religious groups, others.

- The tourism considerations are: Local, national, state government tourism organizations, tour operators, local guides.

*Factors considered with respect to Key Stakeholder Issues:*

- The common considerations are: Power and power relationships between stakeholders; agreement by controlling stakeholder (s) to allow the asset to be presented to visitors; awareness of impacts of tourism; ownership and copyright issues are addressed; commitment to an ongoing conservation.
- The cultural management considerations are: Controlling stakeholders and owners agreement to visitation and conservation measures; design of interpretation that is culturally appropriate and suits visitors' needs; cultural heritage manager understands and takes into account the role of volunteers and sponsors; robusticity and carrying capacity of the asset.
- The tourism considerations are: Controlling stakeholders and owners support visitation and development; design and marketing of viable product that is culturally appropriate and sustainable; ongoing costs of stakeholder consultation; potential of a long lead time to approvals given to other stakeholders to tourism ventures.

*Factors considered with respect to People and Skills:*

- The cultural heritage management considerations are: Skills of individuals involved; skills gaps; ability to fill skill gaps; motives for being involved.
- The tourism considerations are: Skills of individuals involved; skill gaps; ability to fill skills gaps; motives for being involved.

*Factors considered with respect to Resources:*

- The cultural management considerations are: Amount of money/resources available; amount of money/resources needed; desired use for money and resources (maintenance, development, etc.); tourism as a means to an end or as an end in itself.
- The tourism considerations are: amount of money/resources available; amount of money/resources needed; possible sources of

money/resources; tourism as a means to an end or as an end in itself.

Studies conducted for this research in the Tourism Destination Study Area were based on the following subindicators devised by McKercher and du Cros and used to grade the value and potential of specific resources and assets of colonial built heritage properties and sites in the tourism destination study area:

*Indicators of Cultural Heritage Value and Management*

- Aesthetic value (including architectural value)
- Historical value
- Educational value
- Social value
- Scientific value
- Rare or common (locally, regionally, nationally)
- Representativeness (locally, regionally, nationally)
- Fragility of the asset
- State of repair
- Management plan or policy in place
- Regular monitoring and maintenance
- Potential for ongoing involvement and consultation of key stakeholders
- Potential for negative impacts of high visitation on
- Fabric of the asset
- Lifestyle and cultural traditions of local community (ies)

*Indicators of Tourism Value and Potential*

- Ambience and setting
- Well-known outside local area
- National icon or symbol
- Can tell a 'good story' – evocative place
- Has some aspect to distinguish it from nearby attractions



- Appeals to special needs or uses (e.g. pilgrimages, festivals, sports)
- Complements other tourism products in area/region/destination
- Tourism activity in the region
- Destination associated with culture or heritage
- Political support
- Access to asset's features
- Good transport/access to asset from population centres
- Proximity to other heritage attractions
- Amenities (toilets, parking, pathways, refreshments, availability of information)

(McKercher and du Cros, 2002:190)

This adaptation of the procedure devised by McKercher and du Cros into a framework for study focuses on the most significant elements that must be evaluated. As the authors point out, some variables shown such as icon-status, uniqueness, historical value, and state of repair, are stand-alone items. Other variables such as ambience and setting, access, an assessment of tourism flows, aesthetic values, and impact considerations, represent composites of elements.

From the framework, the author devised an assessment profile instrument (See Chapter 3) where each asset is graded according to these variables, with separate scores derived for the cultural heritage management and cultural tourism subsets. Scores were assigned using a scaled point system of: 1= Low Rating to 5 = High Rating (See Chapter 5 and Appendix 10. and 10.2).

The variables which are most significant to the evaluation process, are those which pertain to icon v. non-icon status and the threats to those assets which have been identified in each category. The evaluation of the resources and assets of non-iconic properties and sites and their potential for cultural tourism development and management is a critical component of the audit procedure adopted for this research.

### **2.63 Identifying Impact of Tourism on Colonial Built Heritage Attractions and Assets**

From the literature investigating the impact of tourism on the management of heritage sites, particularly World Heritage Sites, a checklist of indicators was devised by the researcher (See Table 3.1, Chapter 3) for use in examining and documenting the impacts of tourism on specific iconic attractions as well as non-iconic properties and sites in the Destination Study Area. A major reference for this was: *Visitor Management: Case Studies from World Heritage Sites*, edited by Myra Shackley (2003).

These indicators were used for observation, detection, and documentation of the impact of tourism on iconic and non-iconic attractions. Full data is presented in the Appendices; key findings are discussed in Chapter 5. Real and potential threats identified through this process were discussed with architects, cultural heritage managers, and tourism professionals. Using an informal interview approach, their views on the preservation and interpretation of assets were ascertained; including clarification of the nature of the threats. A checklist (See Table 3.2, Chapter 3) was devised by the author of this research to identify specific threats to assets of colonial built heritage in the Destination Study Area

### **2.65 Identifying Factors Affecting Sustainability**

From the perspective of commodification and product design of cultural heritage attractions, McKercher (2001) argues that successful attractions must be appealing beyond the local heritage community, valued by the tourists, interesting, unique, and with a compelling reason to visit. McKercher and du Cros (2002) point to shared features of cultural heritage attractions that will make them successful. They must:

- effectively tell a story

- make the asset come alive
- must make the experience participatory
- must make it relevant to the tourist
- must focus on quality
- must provide a sense of authenticity

With respect to the commodification of the assets of cultural heritage, McKercher, Ho, and du Cros (2004:395) provide examples of a number of tactics which have been used to transform their assets into tourism products. It is proposed by this researcher that these may be equally applied to the commodification of colonial built heritage:

- mythologizing by transforming them from the mundane to the extraordinary
- converting a physical place into a place of spiritual or secular significance
- story-telling based either on historical fact or a piece of fiction
- emphasizing 'otherness' by highlighting its differences from the core or host community's culture
- showing the direct link from the past to the present
- making the attraction triumphant or extraordinary, setting it apart from common places
- making it a spectacle or special event
- transforming fantasy into reality
- making the experience fun, light, and entertaining
- overcoming locational disadvantages by developing linear or circular touring routes
- linking assets so that the appeal is greater than the sum of its parts

- providing incentives for tourists to consume in spite of apparent remoteness
- avoiding over-emphasis on authenticity which may be detrimental to the commercial viability
- seeking to know the market well and understanding its tolerance for commodification
- paying attention to experiential attributes (the manner in which the tangible product is presented for consumption)
- constructing purpose-built facilities adjacent to or in close proximity to the asset

The following guidelines for the identification of options and selection of preferred options for the commodification of assets for cultural tourism in the postcolonial environment, suggested by McKercher and du Cros (2004) are summarized below:

*Guidelines for the identification of Options and Selection of Preferred Options for the Commodification of Assets for Tourism:*

- Know what an asset has to offer, how stakeholders are prepared to allow an asset to be used, and what everyone, collectively, wishes to do with the asset.
- Scrutinize options closely before deciding which one is best suited for the asset's shared vision.
- From the audit process, identify the desired, broad management direction to follow and which element should be the lead objective.
- Discuss the options and narrow them down to the most workable.
- Base the above decision on an assessment of skills, human and financial assets, and other resources available – as well as the wishes of the stakeholders
- Distill the above information within a proposed management framework leading to an action plan

- When dealing with an entire region's set of cultural and heritage assets, a master plan may be required
- Devise specific action plans for individual assets. Goals include: financial and non-financial objectives; measures designed to ensure that any adverse impacts are mitigated.
- Goals are the benchmarks by which the success or failure of a cultural tourism product will be assessed, so they must be SMART (specific, measurable, attainable, realistic, and timely).
- Identify interim or milestone goals so that organizations can assess how well they are performing during the life of the plan and how likely they are to achieve their targets.
- Develop action plans which include: conservation and monitoring of assets during development; actions for presenting an asset; responsible marketing strategies; accommodation of key or special users other than tourism; avoiding or mitigating negative impacts; and continued consultation and involvement of key stakeholders.
- Formulate mechanisms to evaluate action plans and obtain feedback.

(Adapted from McKercher, B. and du Cros, H. (2002:185-195)

McKercher and du Cros identify the following options emerging from the evaluation process that contribute to sustainability and counteract the negative impact of tourism:

*Identifying Potential of Colonial Built Heritage Assets for Tourism*

- Deciding not to identify tourism as an objective as the asset has insufficient market appeal.
- Selecting another asset for tourism use that is less costly to conserve or commodify.
- Continuing the development process with the original asset with a higher priority on conservation measures to better manage its cultural values in the face of projected visitation.

- Continuing the development process with the original asset with a higher priority on commodification and tourism product design needs to boost or enhance market appeal.
- Continuing the development process with the original asset with equal emphasis on conservation measures and commodification/product design needs.

(Adapted from McKercher, B. and du Cros, H. (2002:185-200))

Using these factors as guidelines, a checklist (see Table 3.3, Chapter 3) for identifying possible measures that might affect the sustainability of colonial built heritage was devised by the author and applied to the analysis of specific properties and sites.

## **CHAPTER THREE : RESEARCH APPROACH**

- 3.1 Survey of Tourism Development by Sector
- 3.2 Survey of Preservation of Colonial Built Heritage
- 3.3 Evaluating Colonial Built Heritage Attractions and Assets
- 3.4 Identifying Tourism Impacts and Threats to Colonial Built Heritage Attractions and Assets
- 3.5 Identifying Factors Affecting Sustainability

### **3.1 Survey of Tourism Development by Sector**

A survey of the four sectors of the tourism industry operating in the destination study area: the attraction and accommodation sector; the carrier and tour operators sector; the coordinating and marketing specialist sector, and the miscellaneous sector (see Chapter 2, 2.2) was conducted to collect data from primary and secondary sources. The aim of the survey was to examine and analyse the impact of tourism development on each sector in terms of its relationship to colonial built heritage preservation: the function of properties and sites as tourist attractions; the evaluation of their assets as cultural tourism products; the optimization of assets for cultural tourism product development. Data was also collected and analysed from structured and unstructured interviews with owners, managers, employees representing each sector using open-ended questions arising from discussions of tourism development and the role of heritage preservation. The researcher particularly wanted to find out the extent of involvement of each sector in planning, policy-making, and the implementation of government strategies for tourism development. Data was also collected and analysed from surveys conducted by organizations and associations invited by the previous Portuguese administration and the incumbent MSAR Government to study issues affecting the role of each sector in tourism development and heritage preservation. These

included the Pacific Asia Travel Association, UNESCO, as well as various national, regional, international research groups and individual researchers.

Data on tourist flows, country of origin, and numbers visiting the destination were obtained from the year the Macau Government began keeping records. This information was used to examine the impact of increasing visitation on the four sectors of the tourism industry as well as the real and potential impact on heritage properties and sites. Improvements in tourism infrastructure were studied and analysed; particularly the opening of the Macau International Airport. Studies of tourist traffic flows focused on developments occurring in domestic tourism from Mainland China. Legislation since 1999 has led to increasing numbers of individual tourists allowed to travel to the destination as well as groups from more provinces. The expansion of the casino industry has been the major factor in predicting further increases in tourist flows from Mainland China and is the key variable affecting the assessment of potential tourism impacts on the cultural landscape of the territory.

### **3.2 Survey of Preservation of Colonial Built Heritage Attractions and Assets**

This survey consisted of a longitudinal study of preservation of colonial built heritage begun by the author in 1981 with the photographic recording of non-iconic properties and sites at risk from demolition. This led to discussions with local architects and heritage conservationists who provided references to secondary sources documenting the destruction and saving of both non-iconic and iconic properties and impacts of tourism development on the cultural landscape.

After identifying the research problem, attention was given to the survey guidelines cited by Nahoum Cohen (2001) (see Chapter 2) on the impact of urban regeneration and early tourism development in the destination study area on colonial built heritage characteristics: clarity of borders; feeling of locality; internal relations; style and design, workmanship and materials.



The recording process was developed further with information-gathering undertaken using the checklist adapted from guidelines set by Aylin Orbaşı (2000) (see Chapter 2). The survey approach then sought to provide: an inventory of iconic and non-iconic buildings: their attributes and qualities; a classification of streetscape, morphology – including open spaces and their uses; a condition survey of buildings; a survey of redundancy, reuse and reuse potential; an access and movement survey within the urban environment, and a tourism transportation survey.

The criteria specified by Norman Tyler (2000) (see Chapter 2) was incorporated in the survey to assess the degree and extent to which preservation would be likely to achieve sustainable development. The application of this criteria to the destination study area was examined and analysed using data to determine the effectiveness of: the strategy for preservation of colonial built heritage as an integral component of planning for land use, economic development, housing for all income levels, and transportation; the organizational, regulatory, and incentive mechanisms created to facilitate preservation; the commitment of the public and private sector to the preservation, utilization, and sustainability of cultural assets for the benefit of the community; revitalization strategies capitalizing on the existing value of historic residential and commercial neighbourhoods and properties – particularly the provision of restored well designed affordable housing premises without displacing existing residents; provision of qualified managers to achieve aims and objectives of preservation and respect the ownership or stewardship of colonial built heritage properties and sites; policies and decisions on preservation for community growth and development respecting the community's non-colonial heritage; demand for excellence in design for new construction with quality control systems in place; utilization of community's colonial built heritage in order to promote education among citizens of all ages and to build civic pride; cultural heritage and tourism educational programmes organized for the community.

Contentious issues were identified from primary and secondary sources: the impact of the imposition of the colonial power on the indigenous society and on cultural production; the appropriation of artifacts and objects for display in the colonial power's metropolis; the impact of power relations of colonialism on the interpretation of properties, artifacts, and commodities; museum philosophy and practice with respect to the inheritance of the colonial legacy, its stewardship and management of assets; allowance for the empowerment of a diverse constituency to acknowledge, identify, and preserve cultural and physical resources.

### **3.3 Evaluating Colonial Built Heritage Attractions and Assets**

Following the ICOMOS Guidelines on Education and Training for Conservation Practice and Management (See Chapter 2), the researcher undertook fieldwork studies of iconic and non-iconic colonial built heritage attractions to evaluate their tangible and intangible values and assets. Fieldwork involved recording and analysis using visual images and text through observation, transcription of interviews with managers and staff employed at properties and on-site, referencing and quoting from secondary sources, participant observation and recording at meetings, consultations, and discussions. On-site interviews were conducted with members of the local community using or visiting the property, site or monument to record information, opinion, and interpretation on the attributes, assets, and features for a) the benefit of the community b) benefit of visitors.

The fieldwork involved the application of the subindicators devised by McKercher and du Cros (2002:190) (See Chapter 2) to grade the value and potential of specific resources and assets of colonial built heritage properties and sites. These properties and sites were examined on the basis of their iconic qualities, identified and selected by the Cultural Institute of Macau (CIM) for World Heritage Site listing. Non-iconic properties were selected by the researcher as being popular or culturally significant tourist attractions despite their

exclusion from the selected list by CIM. Each property and site was photographed and documented with a description of their representative attributes, assets, state of preservation, management plans and policies, real and potential value as tourist attractions, integration into the cultural landscape, and access.

### **3.4 Identifying Tourism Impacts and Threats to Colonial Built Heritage Attractions and Assets**

From the literature investigating the impact of tourism on the management of heritage attractions and sites, particularly World Heritage Sites, a checklist of indicators was devised by the researcher for use in examining and documenting the impacts of tourism on specific iconic attractions as well as non-iconic properties and sites in the Destination Study Area. The checklist of indicators of tourism impacts on attractions is presented in Table 3.1.

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**Table 3.1 Identifying impacts of tourism on colonial built heritage Attractions**

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1	Air pollution from tourist vehicles damaging fabric and structure of attraction
2	Aggressive and unscrupulous behaviour of souvenir sellers on-site diminishing image of attraction and value of assets
3	Alternative forms of tourism diminishing significance of attraction and value of its assets
4	Attraction and its assets undervalued or misrepresented in tourism marketing and Advertising
5.	Chaos at peak times of visitation to the attraction diminishing value of assets and quality of tourist experience
6	Conflict between visitors and hosts affecting quality of experience of attraction
7	Tourist damage to fabric and structure of attraction diminishing value of assets and quality of tourist experience
8	Different prices, fees, and charges for foreign visitors affecting perception of value of attraction and quality of experience and its assets
9	Gentrification of the attraction and its assets leading to overpricing of amenities and facilities

- 10 Inappropriate adaptive re-use of properties/sites and their assets leading to diminishing of value and quality of experience
- 11 Inappropriate design and construction of tourist amenities and facilities in proximity to the attraction diminishing value of assets and quality of tourist experience
- 12 Indifferent and unscrupulous behaviour of tour operators promoting attraction diminishing value and quality of tourist experience
- 13 Interpreters and translators unable to replicate the knowledge and experience of attraction required to deal with different types of tourist groups – including more independent tourists, diminishing value of assets and quality of tourist experience
- 14 Intrusive and inappropriate signage at attraction diminishing value of assets and quality of tourist experience
- 15 Lack of appropriate on-site interpretation at attraction diminishing value of assets and quality of tourist experience
- 16 Lack of planning to deal with or compensate for large influx of visitors posing threat to attraction and its assets
- 17 Lack of reasonably priced and attractive accommodation in proximity to the attraction diminishing value of assets and quality of tourism experience
- 18 Lack of hospitality staff training programmes affecting quality of tourist experience of attraction and appreciation of its assets
- 19 Littering at sites affecting image and quality of tourist experience of attraction
- 20 Minimum economic or social benefit to local communities derived from preservation and commodification of attraction – multiplier effects negligible
- 21 No encouragement for tourists to visit lesser-known/non-iconic attractions to appreciate assets
- 22 Over-emphasis on tourism as a source of employment leading to declining occupational levels and motivation to pursue traditional livelihoods. Community within the attraction's vicinity ceasing to be a 'living' or authentic entity
- 23 Over-restoration of attraction and exploitation of its assets for tourism commodification diminishing value and quality of tourism experience
- 24 Over-visitation and visitor congestion at attraction diminishing value of assets and quality of tourist experience
- 25 Pilfering of artifacts at attraction diminishing value of assets and quality of tourist experience
- 26 Poor investment in tourism infrastructure affecting attraction's accessibility and visitation
- 27 Poor on-site interpretation demeaning value of assets and quality of experience
- 28 Pseudo-cultural attractions created by powerful tourism businesses and stakeholders diminishing appeal and appreciation of value of assets of authentic attractions

- 29 Resistance to commodification of assets because of poor relationship between cultural heritage custodians and tourism managers diminishing value and quality of tourism experience at attraction
- 30 Revenues from tourism are diverted to meet contradictory demands e.g. infrastructure for development of other industries within the vicinity of the attraction
- 30 Rising levels of saline groundwater damaging assets of site and diminishing quality of tourist experience at the attraction
- 32 Seasonal influx of tourists posing threats to the management of the attraction and its assets
- 33 Tourist enterprises creating poorly placed and inappropriate advertising at attraction diminishing of the value of assets and quality of tourism experience
- 34 Tourist guides giving negative impression of attraction through misrepresentation or biased opinion value of its assets
- 35 Tourist guides missing out attractions from itinerary to bring tourists to souvenir outlets quickly so they can maximize opportunities for commission
- 36 Traffic and visitor impeded flows diminishing quality of tourist experience of attraction
- 37 Traffic vibration damaging fabric and structure of attraction and its assets
- 38 Unregulated tourism enterprises diminishing value and quality of tourist experience of attraction and its assets
- 39 Visitation unmonitored in 'honeypot' areas leading to overcapacity and overuse of assets of attraction
- 40 Vulnerability of assets of attraction through lack of way-marked access and trails

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(Adapted from Myra Shackley (Ed.)(2003) *Visitor Management: Case Studies from World Heritage Sites*)

These indicators were used for observation, detection, and documentation of the impact of tourism on iconic and non-iconic attractions. Full data is presented in the Appendix 10.3, key findings are discussed in Chapter 5. Real and potential threats identified through this process were discussed with architects, cultural heritage managers, and tourism professionals. Using an informal interview approach, their views on the preservation and interpretation of assets were ascertained; including clarification of the nature of the threats. From these discussions, and the analysis of World Heritage Sites presented by Shackley (2005), the author of this research set out to identify specific threats to attractions

and their assets for the colonial built heritage in the Destination Study Area. These are presented below in Table 3.2.

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**Table 3.2 Identification of Threats posed by Tourism to Assets of Colonial Built Heritage in the Destination Study Area**

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- Assets have lost control over the message that is conveyed and the manner in which it is conveyed (influence of political, social, and economic structure of the postcolonial environment on cultural change)
  - The desired (or authentic) message is becoming distorted as it becomes reinterpreted and misrepresented by an increasing number of gatekeepers and stakeholders with political, social, economic and cultural agendas
  - The message is simplified as the messenger (gatekeeper) becomes less aware of cultural heritage values and more aware of tourism products
  - The message is being conveyed in the cultural context of the potential visitor and not in the cultural context of the destination
  - The message gets commodified to make it easier to convey to the main consumer and to position the asset in a more appealing manner
  - Less important assets are ignored – those assets that gatekeepers deem to be secondary or tertiary assets cultural assets, while primary attractions highlighted
  - Expectations about being able to consume the product quickly increase inhibiting realization of a deep experience
  - The messenger (gatekeeper) becomes progressively less interested in the cultural message and more interested in the tourism message that Heritage will accrue economic benefits from tourism
  - Potential visitors' expectations of the asset will change as a changed meaning is conveyed (new
  - attractions that provide quick consumption with less concern for authenticity and depth of experience)
  - Expectations about appropriate behaviour on-site can be modified; which may result in inappropriate activities practiced by the tourist (e.g. tour groups 'invading' churches while services are in progress to take photographs, tour buses parking on paving and unloading in traffic-free areas)
-

### **3.5 Identifying Factors Affecting Sustainability**

Indicators that tourism induced factors are responsible for saving attractions and assets were derived from a process of observation and secondary and primary data. Information was sought from government departments responsible for tourism, as well those concerned with built heritage conservation and management. Interviews were conducted to determine which attractions had been preserved and whether tourism product development was a factor in assessing their value. A key question asked was whether the opinions of local tourism industry professionals, stakeholders and the community had been sought in the selection process and decision-making. The empirical studies sought to identify the continued appeal of those attractions which had not been selected, restored, adapted for re-use, or promoted as tourist attractions. Since data on the purpose of visitation to attractions was not available from secondary sources, informal interviews were conducted with selected respondents to determine why each attraction and its assets has appeal. The audit procedure devised by McKercher and du Cros (See Chapter 2) was adapted to assess those factors affecting sustainability. This procedure was applied to analyze the properties and sites selected for the Studies of Non-Iconic Attractions and the factors are described for each case (See Table 3.3).

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**Table 3.3 Factors Affecting Sustainability of Colonial Built Heritage Attractions**

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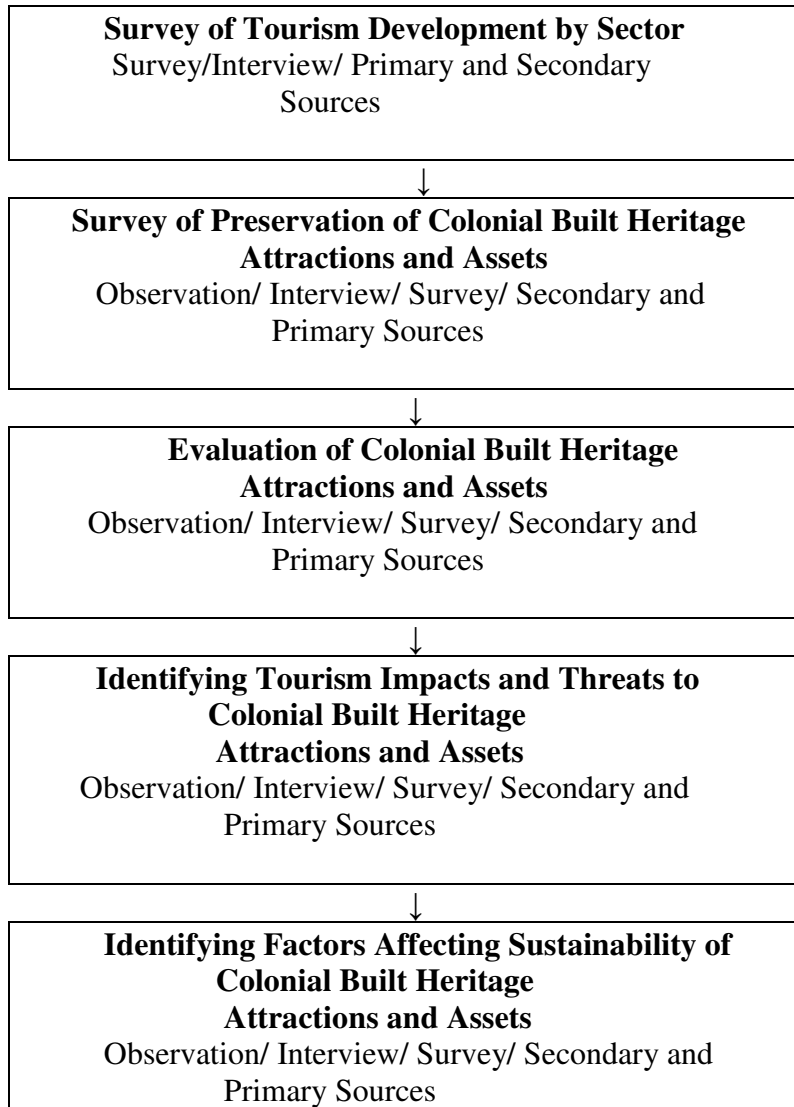
- The commodification of the attraction to include purpose-built attraction (e.g. museum, interpretation facility).
  - Provision of separate products and service as a ‘package’ or ‘bundle’ – combining a variety of similarly themed tourism products and experience-enhancing activities to promote collective visitor consumption.
  - Concentrating a critical mass of tourism products that facilitate easier access (e.g. civic buildings, palaces, ethnic minority districts).
  - Creation of linear or circular touring routes linking different communities; based on the assessment that the sum of cultural assets has greater tourism appeal than individual assets within the community.
  - Organization and management of cultural festivals and events concentrating on providing an array of experience-enhancing activities into a condensed time frame; creating a critical mass of products for tourist consumption.
  - Providing translation and interpretation facilities that enhance visitor appreciation and involvement.
- 

In conclusion, the various stages in the application of the methodology used in this research are summarized in Table 3.4.

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Table 3.4 Research approach employed to assess the impact of tourism on colonial built heritage and to identify factors affecting the sustainability of attractions and their assets



## **CHAPTER FOUR: TOURISM DEVELOPMENT IN THE DESTINATION STUDY AREA**

- 4.1 Introduction
- 4.2 Overview of Tourism Development
- 4.3 Attractions and Assets of Portuguese Colonial Built Heritage
- 4.4 Tourism Development: Strategies and Changes
  - 4.41 Strategies and Changes before the Portuguese Handover
  - 4.42 Strategies and Changes after the Portuguese Handover
- 4.5 Tourism Indicators: Visitor Movement and Changing Tourist Markets
- 4.6 Conclusions

### **4.1 Introduction**

This chapter will examine and discuss tourism development in the destination study area. Development will be analysed from a historical and contemporary perspective, beginning with the evolution of the territory under the Portuguese colonial administration as a tourism destination following a timeline beginning from the late 19<sup>th</sup> century up to the end of the 20<sup>th</sup> century, through to the territory's postcolonial tourism environment in the early 21<sup>st</sup> century. Changes which have occurred to the physical and cultural features as a result of the development of tourism in the destination are illustrated and explained. Economic and political impacts on the host community from policies enacted by the government are analyzed.

Section 4.3 will give a description of the Portuguese colonial built heritage attractions and assets and their significance in terms of the tourism destination's development. Section 4.4 will describe tourism development strategies and changes impacting on the destination effected by the outgoing Portuguese

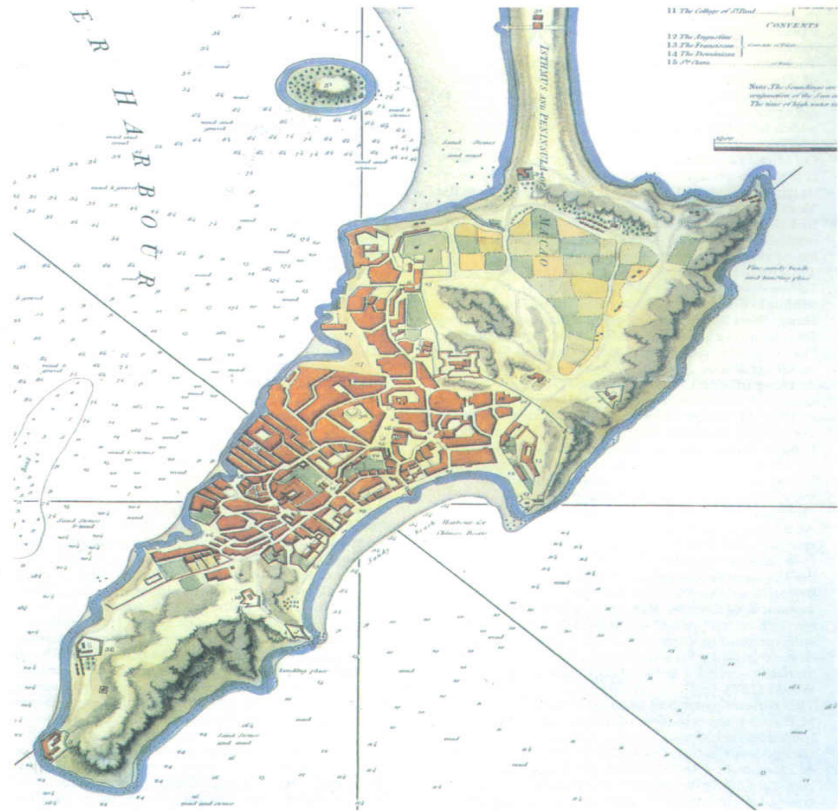
administration and the postcolonial administration of the Macau Special Administrative Region (MSAR) of China. An analysis of the changing tourist profile from the beginning of the 21<sup>st</sup> century will be presented, with a perspective on emerging markets and implications for tourism management.

The chapter concludes with an analysis of the threats and opportunities posed by tourism in the destination study area. The analysis has been complemented in this research by the identification of specific threats to the Portuguese colonial built heritage, and the potential for tourism planning to save and capitalize upon the extant attractions and assets.

## **4.2 Overview of Tourism Development**

It could be argued the evolution of Macau as a tourism destination began with the early Portuguese seafarers who first visited the territory in 1557, as the precursors of business tourism, religious tourism, and cultural tourism. Unlike their counterparts in Hong Kong, the Portuguese who settled the colony were less successful as entrepreneurs with their trading empire having been eclipsed by the British and the Dutch, and their missionary endeavours curtailed by Chinese and Japanese blockades against perverse and pervasive Western spiritual influences. They were successful, however, in the creation of an attractive culturally diverse society.

By the end of the 19<sup>th</sup> and into the early 20<sup>th</sup> century Macau had already become a destination for the Visiting Friends and Relatives (VFR) and Foreign Independent Travel (FIT) markets intent on experiencing the exotic East in a European colonial enclave. Fig.1 illustrates the extent of Portuguese colonial settlement in the early 19<sup>th</sup> Century and Fig. 2 below shows the layout of the Portuguese City of Macau in the late 19<sup>th</sup> century.



A detail of a map of the city and the Harbour of Macao by B. Baker (reprint by the Direcção dos Serviços de Turismo, 1986). We can see the development of the village of Mong Há, the extent of its fields and the importance of the Temple of Lin Fong late in the 19th century.

**Fig. 1 Portuguese settlement in early 19<sup>th</sup> century (brown shading)**

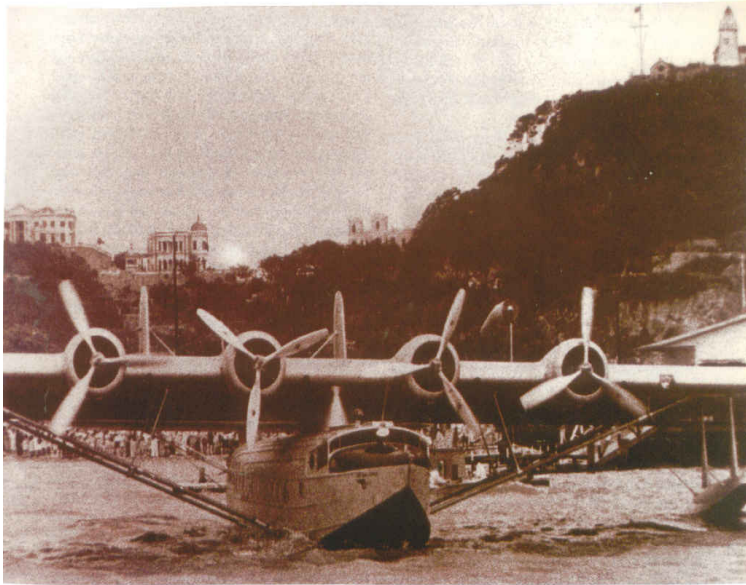


**Fig. 2 Layout of the Portuguese City of Macau (1889).  
Dark brown shows Chinese settlement**

Tourism began to grow as the unique cultural landscape with its colonial ambience became increasingly an attraction for European expatriates and travellers converging on neighbouring Hong Kong and other destinations including Manila, Saigon, Singapore, and Penang. The development of transportation by sea and by air led to an increasing number of visitors to the region.

In the 1930s aviation pioneers; most notably the great Pan Am flying boats initially flew into Macau on their transpacific flights. These aircraft were named 'China Clippers' after the fast opium trade ships that transformed maritime voyages along the Chinese coast in the 19<sup>th</sup> century. Macau was chosen by the American airline corporation as the first destination from Manila with the inaugural flight landing in the waters of the Outer Harbour on October 23, 1936 (see Fig.3). Unfortunately the territory lost out within a year to Hong Kong with the flying boats ultimately giving way to the four-engined DC-4s and the

Constellation. The more dynamic Hong Kong had earlier prepared the way with the first commercial aviation flights from Kai Tak Airport opened in 1925.



**Fig. 3 'China Clipper' in Macau Outer Harbour (1924).**  
(Source: Luís Andrade de Sá)

By the time the China Clipper flew to Hong Kong, Imperial Airways was already flying to Penang with connections to London and Australia. Macau had earlier missed out on the aviation boom in 1919 when a Frenchman, Charles Ricou who lived in Macau, asked the government for authorization to set up an air company. The company, Macao Aerial Transport, carried mail in its 12 flying boats, some of which flew to Hong Kong to take part in air shows. It was not until the end of the 20<sup>th</sup> century that the territory finally realized its potential as a destination for international passenger air transport. Macau to Manila was one of the first international routes flown by the destination's own carrier, Air Macau, in 1998.

Sea transport between Hong Kong and Macau fared better, though the ferryboats took more than three hours to make the journey down the China coast to the enclave. This changed however, when in the 1980s the company Shun Tak Holdings, set up by the casino entrepreneur Stanley Ho, began operating hydrofoils, and later jetfoils; reducing the crossing time to just over 45 minutes. The removal of the ferryboats from service however, has deprived many travelers

of the pleasure of a leisurely cruise through the outlying islands between Hong Kong and Macau (see Fig. 4).



**Fig. 4 The 'Dong Shan'. Last ferryboat to sail between Hong Kong and Macau. (photo: Lei Chu Vang)**

In the early 20<sup>th</sup> Century the population of the territory began to grow as more traders from Mainland China were allowed to settle permanently in the enclave, even closer to the Portuguese colonial settlement. This growth was exacerbated by the increase in the number of Chinese from Guangdong Province entering illegally to look for work. The ensuing uncontrolled habitations led to the formation of the 'Chinese Quarter' extending from the border gate in the north of the peninsula, and to the adjoining island known as Ilha Verde (see Fig. 5).



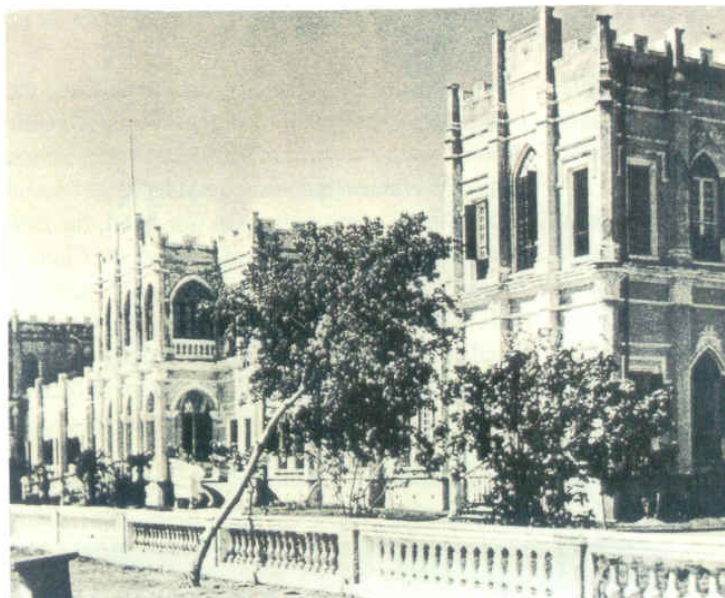
**Fig.5 Expansion of ‘Chinese Quarter’ and Ilha Verde (1912)**

The number of immigrants further increased during the 1930s and 1940s with refugees flooding into the territory (including non-Chinese) from war-torn China and later as the Cultural Revolution forced many into exile in Macau and Hong Kong. During and after this period, tourism declined as the colonial territories in the rest of Asia strove for independence following the end of World War II, in consequence they ceased to be viable destinations.

The post-war cultural landscape in Macau was transformed as both housing and industrial premises were built. Inevitably this posed a threat to the fabric of the Portuguese colonial city as buildings were torn down to provide space for both residential and business quarters. Many of the stylish colonial mansions were demolished unopposed, as their owners had left for overseas or retreated to Portugal. Magnificent architectural icons such as the hospital São Januário



Military Hospital (see Fig.6) and tourist landmarks such as the Hotel Riviera (Fig. 7) were lost. The only colonial era heritage hotel to survive is the Bela Vista whose fate is discussed in Chapter 5.



**Fig. 6 Former São Januário Military Hospital (1880).**  
(Source: Rogério Beltrão Coelho, 1995)



**Fig. 7 Hotel Riviera (1903)**  
(Source: Rogério Beltrão Coelho, 1995)

#### 4.1 Attractions and Assets of Portuguese Colonial built Heritage

The impact of urban development during the post-war period threatened the survival of heritage properties in Macau, most of which were built in the nineteenth century. Fig. 8 illustrates the location of the major landmarks and sites in the territory up to the end of the nineteenth century.



Fig. 8 Landmarks of the built heritage of Macau at the end of 19<sup>th</sup> Century  
[Source: Calado, Mendes, Toussaint (1998:119) ]

#### Key to Fig. 8

Catholic Churches

1. Igreja São Lourenço (*St. Lawrence's Church*)

3. Convento de Nossa Senhora da Graça (*Convent of Our Lady of Grace*)
4. Convento de São Domingos (*St. Dominic's Convent*)
5. Sé (*Cathedral of the Holy See*)
6. Convento de São Francisco (*St. Francis' Convent*)
7. Igreja de Santo António (*St. Anthony's Church*)
8. Convento de São Paulo (*St. Paul's Convent*)
9. Capela de Nossa Senhora de Guia (*Our Lady of Guia's Chapel*)
10. Convento de Santa Clara (*Convent of St. Clare*)
11. Capela de Nossa Senhora da Penha de França (*Chapel of Our Lady of Penha de França*)
12. Capela de São Tiago (*Chapel of the Barra Fortress*)
13. Capela do Bom Jesus (*Chapel of the Holy Jesus*)
14. Seminário de São José (*St. Joseph's Seminary*)

#### Chinese Temples

1. Ma Kok Miu (A-Ma Temple)
2. Kun Iam Tong
3. Kun Iam Miu
4. Lin Fong Miu
5. Soit Ut Kun Miu
6. Lin K' ai Miu
7. Kuan Tai Miu

#### Fortifications

1. Forte de São Tiago da Barra (*Fort of St. James of the Bar*)
2. Fortaleza de São Francisco (*St. Francis Fort*)
3. Fortaleza de São Paulo (*St. Paul's Fortress*)
4. Forte de Patane (*Patane's Fort*)
5. Baluarte de São João (*St. John's Bulwark*)

6. Fortim de São Januário (*St. January's Fortress*)
7. Fortaleza de Nossa Senhora da Guia (*Fortress of Our Lady of Guia*)
8. Baluarte de São Pedro (*St. Peter's Bulwark*)
9. Fortaleza de Nossa Senhora do Bom Parto (*Fortress of Our Lady of Safe Delivery*)
10. Forte de Nossa Senhora da Penha de França (*Penha Fort and Church*)

#### Chinese Villages

1. Barra
2. Patane
3. Mong Há
4. São Lázaro
5. Long T'in-Tchin
6. San Kiu
7. Macau Seac
8. Tanque Maniato

The landmarks marked on the map shown in Fig. 4.8, while constituting important heritage features of the cultural landscape of Macau, do not include all the attractions and landmarks visited by tourists. Figures 9 to 18 illustrate the most popular Portuguese colonial built heritage attractions and landmarks in the early part of the 20<sup>th</sup> Century. Chapter 5 will show that despite the impact of restoration, urban regeneration, and tourism development, the iconic status of these key attractions has been preserved. Furthermore, non-iconic attractions and their assets were the focus of preservation up to the end of the 20th Century.



**Fig. 9 Leal Senado Square in 1939**  
(Source: Infante, S., Coelho, R.B, Alves, P., Jorge, C. 1995)



**Fig. 10 Avenida Almeida Ribeiro through Leal Senado Square in 1939**  
(Source: Infante, S., Coelho, R.B, Alves, P., Jorge, C. 1995)



**Fig. 11 Central District with Capitol Cinema in 1939.**  
(Source: Infante, S., Coelho, R.B, Alves, P., Jorge, C. (1995))



**Fig. 12 Ruins of St. Paul's Church in 1939**  
(Source: Infante, S., Coelho, R.B, Alves, P., Jorge, C. 1995)



**Fig. 13** Camões Museum and Garden in 1939  
(Source: Infante, S., Coelho, R.B, Alves, P., Jorge, C. 1995)



**Fig. 14** São Francisco Gardens in 1927  
(Source: Infante, S., Coelho, R.B, Alves, P., Jorge, C. 1995)

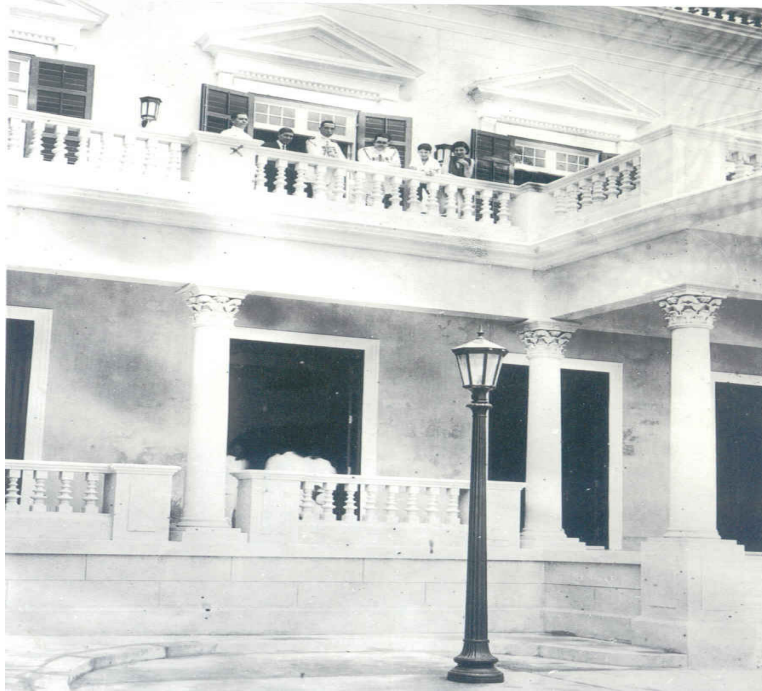


**Fig. 15 Praia Grande in 1927**  
(Source: Infante, S., Coelho, R.B, Alves, P., Jorge, C. 1995)



**Fig. 16 Governor's Palace in 1927**  
(Source: Infante, S., Coelho, R.B, Alves, P., Jorge, C. 1995)





**Fig. 17 Governor's Residence in 1927**  
(Source: Infante, S., Coelho, R.B, Alves, P., Jorge, C. 1995)



**Fig. 18 Bela Vista Hotel in 1927**  
(Source: Infante, S., Coelho, R.B, Alves, P., Jorge, C. 1995)

## **4.4 Tourism Development: Strategies and Changes**

### **4.41 Strategies and Changes before the Portuguese Handover**

It could be argued that the saviour of the Portuguese colonial built heritage in Macau up to the end of the 20<sup>th</sup> century was casino tourism initiated by the Macanese entrepreneur Stanley Ho. As a Macanese, Stanley Ho's business interests have been closely associated with his cultural origins. His first flagship casino, opened in 1972, was named Casino Lisboa after the Portuguese capital (see Fig. 4.19). Ho convinced the colonial administration that the legalization of gambling and the establishment of a casino industry, under his sole control, was the best strategy for tourism development and a solution to the economic decline and cultural demise of the destination. From the 1970s up to the Handover in 1999, the revenue from Ho's enterprises not only fuelled the growth of tourism and the revival of the economy, but provided the means by which the Portuguese legacy could be preserved. Investment in tourism infrastructure, products and services however, while guaranteeing the survival of key iconic properties and sites, did not optimize their assets. Ho's landmark Lisboa Hotel (Fig. 19) was purpose-built to monopolize the majority of tourists who came to gamble. Restaurants in these new hotels offered Chinese, Portuguese, and Macanese cuisine rather than encouraging adaptive re-use of colonial properties for local hospitality.



**Fig. 19 Lisboa Hotel and Casino**  
(Source: Infante, S., Coelho, R.B, Alves, P., Jorge, C. 1995)

Ho's investments in the casino industry contributed to the development of tourism into the 1980s. During this period, the destination also benefited from a tourism boom as long haul travellers from Europe and North America journeyed to Hong Kong and Macau in the wake of the joint declarations for the return of the two colonial territories by the end of the century to the sovereignty of China. This provided an impetus for the channeling of the increasing revenue from tourism into the restoration of both iconic and non-iconic properties and sites as well as a revival of interest in the politically vulnerable intangible legacy through education in language and literature, cultural traditions, customs and festivals.

For the final period leading up to the end of the 20<sup>th</sup> century, The Macau Government Tourism Office (MGTO), following a proposal of the final Portuguese Governor in 1997, branded the destination as a 'City of Culture'. Through a network of branch offices established in cities in key tourism generating countries, the territory's colonial built heritage was promoted as a symbol of a unique Luso-Chinese fusion. In the minds of many local expatriates and visitors from those tourist generating countries with an imperial legacy, Macau represented the last chance to see the last Portuguese colonial outpost and

its attractions before a radical change to the cultural landscape began to take effect. In the minds of the strategists and professionals of MGTO and the Macau Cultural Institute, established in 1992, the preservation and promotion of Macau's Portuguese colonial built heritage and Chinese built heritage was a vital contribution towards saving the City's multicultural identity.

Comparisons were inevitably made with other Chinese cities, including Hong Kong, where rapid urban development in the final decades of the 20<sup>th</sup> century had transformed cultural landscapes. Macau it was feared, would become like the archetypal representation of the modern Chinese city, some being modelled on Hong Kong, with conurbations featuring high rise buildings and wide boulevards. In some cases, cultural built heritage had disappeared for ever, while in others it had been preserved for iconic status – relics for the tourist gaze (Urry, 1990) and a backdrop for cultural performances and group photo opportunities. Well aware of this threat in Macau, tourism and heritage professionals were eager to demonstrate the value of the destination's diverse attractions as economic, as well as cultural, assets. Evidence could be provided through the number of visitor arrivals and the variety and depth of provision for their cultural experiences. In the last ten years of the Portuguese colonial administration of the territory, the cultural landscape of Macau was transformed by conservation projects and globally promoted.

In addition to a territory-wide tangible built heritage restoration, the outgoing Portuguese administration embarked on a programme to revive the intangible assets of the Luso-Chinese fusion in the form of festivals and events to engender tourists' feelings of endearment towards the host community. In 1998, one year before the Handover, a new event was especially created to foster these feelings among the Macanese who had left the territory and settled overseas. Promoted as the 'Reunion of Macanese Communities' the final dinner held for this event was hosted at the new Macau Museum incorporated into the site of Monte Fortress (see Fig. 20).



**Fig. 20 Reunion Dinner (1997) for Overseas Macanese Communities at the Macau Museum**

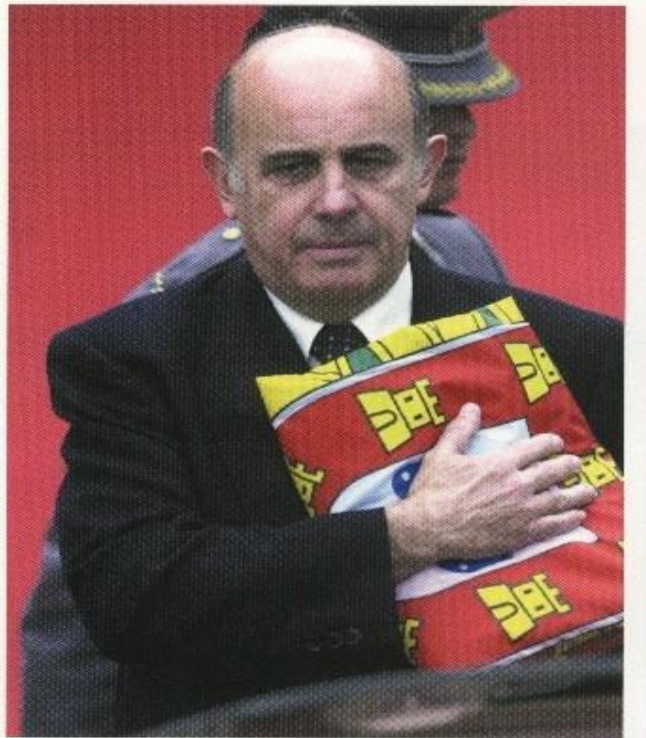
In the minds of local Chinese and their compatriots on the Mainland however, the most significant event would be the staging of the Handover ceremony. This was held in a temporary structure subsequently dismantled and sold overseas. None of the Portuguese colonial built heritage properties were used for the Handover event nor have been used for commemorations of the event since. The Handover event as a spectacle for tourists from China was to have a significant impact on the perception of the attractions and assets of the Portuguese colonial built heritage. Before the ceremonies all vestiges of the colonial administration: from flags over, and inscriptions on, key buildings and monuments, were removed. The most enduring symbol of the handover of the colonial cultural legacy is the former Governor's Palace, where the Portuguese flag was taken down for the last time and carried ceremoniously from the site by the last Governor, Rocha Vieira (See Figures 21 and 22).



**Fig. 21 The Final Lowering of the Portuguese Flag from the Governor's Palace, December 27, 1999**

In 1984, the Portuguese administration had ensured the protection of classified heritage properties and sites identified in Decree-Law Number 56/84/M of 30 June. This was followed in 1992 by Decree-Law Number 83/92M of 31 December which introduced a new category of classified building: 'Building of Architectural Interest', as well as redrafting the 'Official List of Monuments, Classified Sites and Areas'. The Decree-Law of 31 December states that:

"The preservation of Macau's monuments, landscapes, architecture and culture is based on its historical and cultural values which are still unique amongst the other regions in Southeast Asia and the rest of the world. The destruction of this heritage which has emerged essentially from the co-existence of the cultures that have converged in the Territory, would lead inevitably to the deterioration of its memory" (Durão,1997:3)



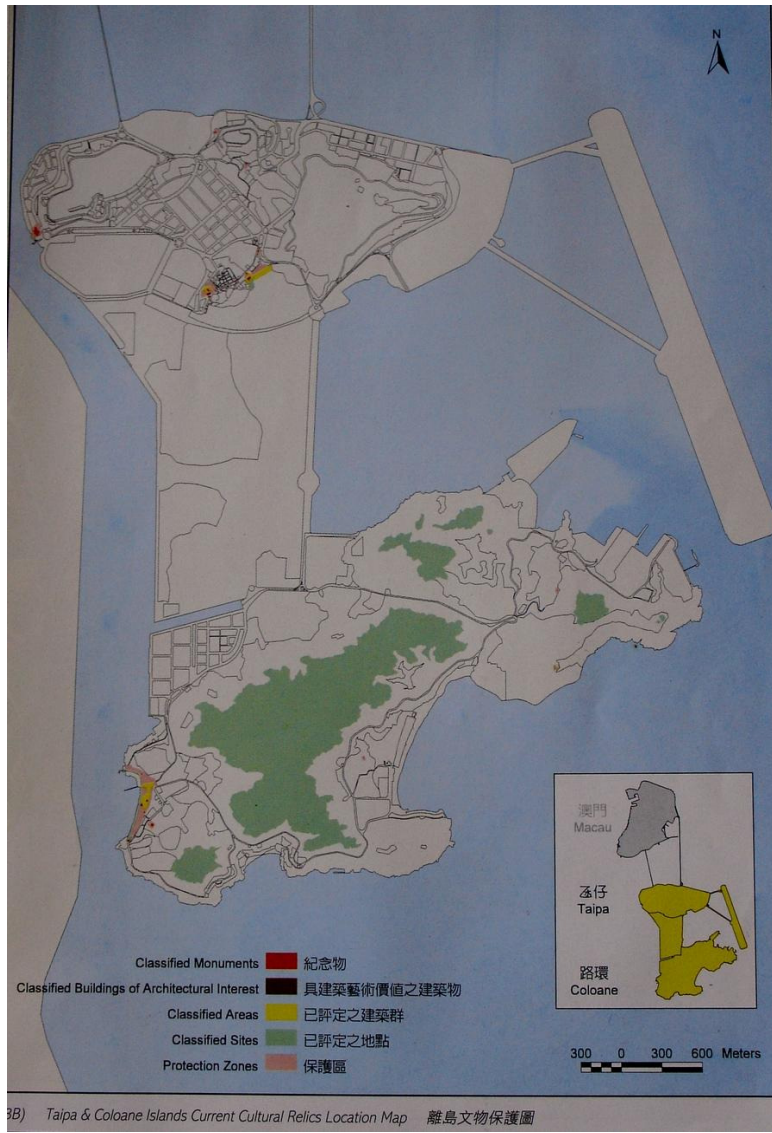
**Fig. 22 The Last Governor of Macau, Rocha Vieira, with the Last Portuguese Flag to fly over the colonial territory**

Figures 23 and 24 present maps showing the location of the classified properties, monuments, and sites of Macau City, Taipa and Coloane Islands protected by Decree-Law Number 56/84/M of December 31, 1992. The official list of classified properties and details of the major projects undertaken under this Law are presented and discussed in the Appendices.



**Fig. 23 Macau Peninsular Current Cultural Relics Location Map**  
 (Source: *Macau City Planning Guideline Study*, 2001)





**Fig. 24 Taipa & Coloane Islands Current Cultural Relics Location Map**  
 (Source: *Macau City Planning Guideline Study*, 2001)

#### 4.42 Strategies and Changes after the Portuguese Handover

Following the Handover of Hong Kong in 1997 and Macau in 1999, the flow from the main tourist generating regions began to slow and for Macau in particular, the tourism destination life cycle (Butler, 1980) seemed to be entering a phase of decline. Macau's return to the sovereignty of China however, was to coincide with the phenomenal growth of outbound tourism from China. The postcolonial administration of the Macau Special Administrative Region (MSAR), under the new Chief Executive Edmund Ho, embarked on a strategy

aimed at capitalizing on the potential for increased visitation from the emerging markets of the provinces in Mainland China to the MSAR. Tourism development became a priority for the economic revitalization of the destination. The strategy however, was not devised to optimize the investment made in the cultural legacy inherited from the outgoing colonial administration, but what Ho identified as the “key pillars of the economy - these are gaming; leisure; entertainment, and MICE”. This would involve the creation of new attractions by allowing local and outside investors to bid for contracts to develop sites within the City of Macau and on the outlying islands Taipa and Coloane.

The MSAR Government’s initial strategy was to end the monopoly on casino tourism held by Stanley Ho and open up the market to other entrepreneurs with capital and assets derived from successful casino enterprises. A leading contender for the contracts offered by the MSAR Government was Sheldon Adelson, the Chairman of Las Vegas Sands, whose dream to make Macau “Asia’s Las Vegas” is quoted from a newspaper source below:

“I had a dream one night. In fact I always take 60 seconds to think before falling asleep. All of a sudden it came to me. There is room (in Macau) and there is demand to create Asia’s Las Vegas. When the Chief Executive (of the MSAR) assigned this plot of land to us, I saw an opportunity that has not been capitalized upon by anybody else. So we flew around the world, met with the chairmen of all major hotels and shared the vision. Instead of being totally a gaming casino, we will bring new elements of entertainment, an entirely new market to Macau.”  
(Source: South China Morning Post [SCMP], March 24, 2005)

Adelson’s “plot of land” for his Macau Sands Casino (see Fig..25) expanded to include a site for a replicated version of his property, The Venetian in Las Vegas. His Venetian resort in Macau (see Fig..26), located between Taipa and Coloane islands, was a project coordinated with seven hotel chain partners: Four Seasons; Marriot; Starwood, to provide 13,000 hotel rooms by 2007. William Weidner, Chief Operating Officer of Las Vegas Sands, anticipated that the project located on reclaimed land named the Cotai Strip (a combination of Coloane-Taipa) would attract 35 to 40 million visitors each year. He commented that: “The Mainland

could send us so many people that, without the pilings, they could sink the Strip” (SCMP, March 24, 2005). Weidner’s allusion to the threat of sinking posed to the authentic Venice site is significant. Unlike Venice Italy, environmental studies have not been documented for the Cotai site, nor has the issue of a pseudo-cultural environment on tourists’ perceptions of the authentic heritage of Venice or Macau been addressed.



**Fig. 25** Architect’s Illustration of the Macau Sands Casino (Source: Lopes, 2001)



**Fig. 26** Architect’s Illustration of the Venetian in Macau (Source: Lopes, 2001)

Stanley Ho, sought to consolidate his position as the leading local casino entrepreneur by acquiring a site opposite the Adelson's Macau Sands Casino on the Outer Harbour for the construction of a new resort attraction, a themed complex named 'Fisherman's Wharf' (see Fig. 27). This is an entertainment amenity with replicas of heritage properties and sites reminiscent of the waterfronts of Venice, Amsterdam, Cape Town, New Orleans, Sydney, Miami, Havana, and Lisbon; complemented by various Spanish colonial-style buildings. The Wharf, covering an area of 40,000 square metres, is built over an underground car park and shopping mall. Within the resort there are restaurants, bars, discos, children's playgrounds, electronic entertainment arcades, and shops. It is promoted as a living museum recreating world ports that have been trading posts, places of science and cultural exchanges. According to Carlos Couto, Project Manager, the Wharf aims to demonstrate:

“Macau has been important historically in the relations between China and the West. Visitors will travel in time and discover the different areas and architectural styles throughout history, keeping always in mind the role of ports and that of Macau in particular. Each restaurant, bar, and space at the Wharf has its own decoration and atmosphere – including staff uniforms which belong to a specific epoch in the history of Macau. In addition to the undeniable tourist interest of this approach, it will also be a living museum and thereby have an educational and recreational side for the people of Macau as well as tourists.”

(Source: Carlos Couto: 2004)

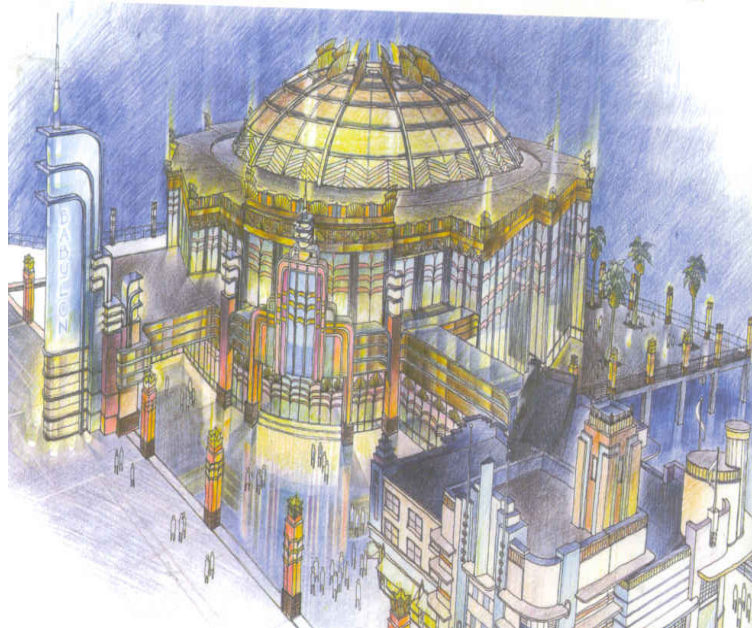


**Fig. 27 Architect's Illustration of Fisherman's Wharf**  
(Source: Lopes, 2001)

Given that the tourist literature published by the Macau Government Tourist Office (MGTO) before the Handover was already promoting the 'City of Culture' as a 'living museum', the role of Fisherman's Wharf in showcasing and interpreting Macau's authentic cultural heritage could be contested. Having experienced the Wharf, tourists may never make the effort to visit the authentic properties and sites within the City itself; particularly the historic waterfront of the Inner Harbour. The threats posed by this tourism development to the preservation of the non-iconic cultural heritage of the Inner Harbour are presented and discussed in Chapter 5 and 6.

The Fisherman's Wharf 'sanitizes' the historic port experience for 'cultural' tourism and most significantly is devoid of stories to interpret which have not been carefully programmed for tourist consumption. Interpretation is adopted as a marketing device; another stage in the process of guiding visitors towards the main attraction. In fact, according to Gilberto Lopes (2003:45), the quays along the Wharf's waterfront were designed to give gamblers and tourists better access to the casinos in the Outer Harbour. This is perhaps best demonstrated by the design of the 'Mega Casino' (see Fig. 28) billed as one of the key attractions of 'Legend Wharf'. The architectural style is unmistakably modelled on the Lisboa

Casino. It is perhaps significant to mention at this point that there are no clubs or bars located in the authentic City Centre or the Inner Harbour.



**Fig. 28 Architect's Illustration of 'Mega Casino' located in Fisherman's Wharf (Source : Lopes, 2001)**

Stanley Ho also acquired a site opposite his ageing Lisboa Casino for the construction of the new Grand Lisboa Casino Resort. The site was previously designated as a 'workers' playground' and up until its appropriation was also used as a venue for an outdoor market selling items to raise funds for local charitable organizations and educational institutions. The \$250 million Grand Lisboa Casino Resort is also sited opposite the historic buildings of the São Francisco Barracks formerly occupied by the Portuguese Special Forces stationed in the territory before the Handover. These once prestigious buildings have become functionally obsolescent and are threatened not only by the new iconic image of the Grand Lisboa Casino Resort, but by the proliferation of other casino establishments, slot machine arcades, built around the area.

The juxtaposition of authentic heritage icons and modern purpose-built tourism icons has become a characteristic feature of the cultural landscape of Macau. The contrast between buildings and sites such as the Lisboa Casinos, which reflect

economic success with those properties which have become obsolete and a potential drain on the economy in terms of the need for continued preservation work, is pronounced. Although Stanley Ho, as a Macanese, continues to be concerned that the development of tourism enterprises should take account of the need to save the Portuguese colonial built heritage legacy, his tourism icons dominate the landscape and detract from the authentic character of this legacy (see Figures 29 and 30 below).



**Fig. 29 Stanley Ho's Lisboa Casino towers over the São Francisco Barracks**



**Fig. 30 Stanley Ho’s iconic ‘Macau Tower’ dwarfed by the Bank of China – the tallest building in Macau (Author’s photos, 2001)**

In 2001, the MSAR Government became successful in their bid to host the 2005 East Asian Games; perceived as an opportunity to “place Macau in the limelight and, above all else, help Macau present a new image” (Lopes, 2001:29). This is a key element of the MSAR’s strategy to develop Macau as a destination for sports and leisure tourism. The first stage in providing facilities had already been initiated with the construction of a new track and field/football stadium on Taipa Island; completed in September 1999 and used as a venue for cultural performances during the Handover Event in December 1999. Three years later it was rebuilt with an aquatic stadium and indoor sports hall (Figures 31 and 32). Other major projects on Taipa Island included the construction of a huge dome for volleyball and basketball (Fig. 33).





**Fig. 31 Reconstruction of Taipa Stadium**  
(Source: [www.skyscrapercity.com](http://www.skyscrapercity.com))



**Fig. 32 Aquatic Stadium built next to Taipa Stadium**  
(Source: [www.skyscrapercity.com](http://www.skyscrapercity.com))



**Fig. 33 Macau Sports Dome**  
(Source: [www.skyscrapercity.com](http://www.skyscrapercity.com))

The facilities built on Taipa Island have had little impact on the built heritage landscape since they are located far from key properties and sites located in old Taipa Village (see Chapter 5). This is not the case in the City of Macau itself where two stadiums were built in close proximity to heritage sites one of which is included on the list of nominations for UNESCO World Heritage Site designation. The IPM Multisport Pavilion faces the Guia Hill next to the old Portuguese Liceu; another building appropriated after the Handover. Fig..34 shows the functional architectural style of the Pavilion which contrasts with the aesthetic qualities of the remaining colonial built heritage properties in its vicinity.



**Fig. 34 IPM Multisports Pavillion**  
(Source: [www.skyscrapercity.com](http://www.skyscrapercity.com))

A second multisport pavilion was constructed on the site of the Vasco Da Gama Garden (see Fig. 35) close to the District known as Tap Seac (see Chapter 5). The project involved the destruction of the garden to accommodate an underground parking facility next to the new stadium. When the project was finished, the garden was put back and the monument to Vasco Da Gama re-positioned. As can be seen in Fig. 36, the new landscaped garden retains little of the authentic quality of the original site and seems out of place and time with the functional architecture of the stadium.



**Fig. 35 Vasco Da Gama Garden (Inaugurated 1911)  
before construction of stadium  
(Source: Infante, Coelho, Alves, Jorge, 1995)**



**Fig. 36 Tap Seac Multisport Stadium now  
facing Vasco Da Gama 'Garden'  
(Source: www.skyscrapercity.com)**

The impact of tourism infrastructure development for the 2005 East Asian Games is one factor considered in the assessment of threats or potential posed by tourism in this destination study. Another factor is the impact of hosting 6,000 participants: athletes; coaches; officials; East Asian Games Association and

Olympic family members; media; invited guests, and accommodating spectators. The MSAR Government allocated US\$6 million for contracting 23 local 4-5 star hotel properties to house the participants. In addition to this, a purpose-built boarding complex with 4,000 rooms for athletes and coaches was sited next to the Macau Dome.

The MSAR Government invested in the 2005 East Asian Games to enhance the appeal of the destination for sports and leisure tourism. In this respect, positioning the destination for this sector of the industry poses risks given the competition from other destinations, including Beijing; aiming to capitalize on its investment in facilities for the 2008 Olympic Games. It is important for both cities to consider the tourism impacts on their unique cultural built heritage of positioning the destination as a sports and leisure destination with sporting-iconic properties and sites: domes, stadiums, and pavilions that contrast with the architectural features of the cultural built heritage landscape.

#### **4.5 Tourism Indicators: Visitor Movement and Changing Tourist Markets**

In assessing the impact of the MSAR's strategies aimed at diversifying its attractions and products, it is also important to consider the consequences of increasing numbers of tourists vying for a wide range of quality services and experiences. The following analysis of data on visitor movement to Macau from 1998-2005 provides indicators of the challenges for strategic planning, product development, and service management in controlling carrying capacity and meeting the demands of changing tourist markets. Implicit in this analysis is the assessment of the threat posed by over-diversification of tourism to the sustainability of the Portuguese colonial built heritage.

Table 1 provides data from the Macau Government Statistics Department of the number of visitor arrivals and its percentage change from the year 1998 to 2004.

From the data, it can be observed that there has been a steady increase of the number of arrivals within the documented period. The percentage change continuously increased from 1998 to 2004 with the lowest growth in 2003. It is noted that travel in 2003 was affected by the threat of the spread of SARS in the region. It is not clear in the data however, which month of the year had the least number of visitor arrivals. With the sharp increase of visitor arrivals in 2004, the same year was noted to have had the highest growth in percentage change at +40.25. The origins and profile of visitors are presented Tables 2 and 3.

**Table 1          Tourism Indicators: Visitor Arrivals and Percentage Change from 1997 – 2004**

<b>Year</b>	<b>Total Visitor Arrivals</b>	<b>% Change (from previous year)</b>
1998	6,948,535	-0.74
1999	7,443,924	+7.13
2000	9,162,212	+23.08
2001	10,278,973	+12.19
2002	11,530,841	+12.18
2003	11,887,876	+3.10
2004	16,672,556	+40.25

Table 4.2 shows a comparison of visitor arrivals travelling from Hong Kong, Mainland China, and Taiwan, the main tourist markets of Macau from the year 1998 to 2004. The Macau Security Force started recording visitors' origin starting July 1998, but it wasn't until 1999 that visitors originating from Mainland China were separated in profile from those with Chinese ethnicity coming from Hong Kong. The data for 1998 only provides the number of visitors coming from Hong Kong in the month of December.

**Table 2 Comparing Visitor Arrivals from Main Markets: Hong Kong, Mainland China, and Taiwan. Pre-Handover 1997 to Post-Handover 2004**

Year	Mainland China	% Change	Taiwan	% Change	Hong Kong	% Change
1998*	**5,263,237	+6.8	822,194	-9.32	---	---
1999	1,645,193	+38.26	984,820	+33.12	4,229,833	+17.14
2000	2,274,713	+38.26	1,311,035	+33.12	4,954,619	+17.14
2001	3,005,722	+32.14	1,451,826	+10.74	5,196,136	+4.87
2002	4,140,446	+41.08	1,532,929	+5.59	5,101,437	-1.82
2003	5,742,036	+35.41	1,022,830	-33.28	4,623,162	-9.38
2004	9,529,739	+65.96	1,286,949	+25.82	5,051,059	+9.26

\* Macau Security Force classified visitors according to his/her declared nationality/place of residence starting July 1998. Some data are not available.

\*\* 356,532 of the visitors for the month of Dec 1998 are from Hong Kong

There was a steady increase in the number of visitors arriving from Mainland China from 1999-2004. The number of visitors from Taiwan also steadily increased in the same period, with the exception of 2003, where a slight decrease in visitor arrivals was noted. The number of visitors coming from Hong Kong increased from 1999 to 2001. It slightly decreased in 2002, went further down in 2003, and bounced back in year 2004.

The percentage change of visitors coming from Mainland China remained positive despite the slight decrease in 2003. The percentage change of visitors coming from Taiwan was generally positive with the exception of the year 2003, while the percentage change of visitor arrivals from Hong Kong was in negative figures from 2002-2003.

Table 4.3 shows a comparison of visitor arrivals from the ‘old’ tourism markets of the Americas and Europe. The Macau Security Force started recording visitors’ origin starting July 1998, and it wasn’t until 1999 that visitors originating from

Europe were separated in profile from those of European origins coming from residents of Hong Kong. The data only provides the number of visitors coming from Hong Kong for the month of December in 1998.

**Table 3 Comparing Visitor Arrivals from outside Asia: Americas and Europe. Pre-Handover to Post-Handover 2004**

Year	Americas	% Change	Europe	% Change
1998	97,845	-8.72	*140,359	+38.58
1999	96,968	-0.90	137,443	-2.08
2000	108,625	+12.02	120,907	-12.03
2001	109,044	+0.38	114,595	-5.22
2002	115,385	+5.82	113,156	-1.26
2003	86,674	-24.88	85,211	-24.70
2004	143,552	+65.62	125,280	+47.02

\*14,888 of the visitors for the month of Dec 1998 are from Hong Kong

The number of visitors coming from the Americas continued to increase from 1998-2004 with the exception of the year 2003 where a sharp decrease was observed, bouncing back in 2004. The percentage increase was generally positive, with the exception of the year 2003 followed by a sharp increase in 2004.

On the other hand, the number of visitors coming from Europe decreased from 1998 to 2003. A sharp decrease was observed both in visitor arrivals and percentage change in 2003. Visitor arrivals from Europe increased in 2004, and a sharp increase was noted in the percentage change in the same year.

Other data were examined from a study conducted to forecast international tourist flows to Macau. A vector autoregressive (VAR) modeling technique was used to forecast tourist flows to Macau from eight major origin countries/regions over the period 2003-2008. Table 4 shows the results tabulated by H. Song and S.F. Witt

(2004:2-14-224) and the implications for tourism to Macau summarized from the authors' on the next page.

**Table 4 Forecasts of tourist arrivals to Macau from eight major origin countries/regions**

Year	China	Hong Kong	Taiwan	Japan	Korea	Philippines	UK	US	Total
2003Q3	1311182	1429768	429768	36188	19959	13803	19305	18685	3270194
2003Q4	1423587	1342205	447319	31919	17617	13909	15734	22880	3315171
2004Q1	1493296	1378019	429833	30186	17008	14772	12873	18407	3394393
2004Q2	1682383	1297854	517066	31039	10492	18032	14781	19761	3591408
2004Q3	1750636	1343426	544115	35447	12048	15051	16733	18402	3735858
2004Q4	1792701	1250803	549043	33586	11322	15290	14918	22347	3690009
2005Q1	1776455	1272597	507813	33578	12143	16540	13661	18660	3651447
2005Q2	1947207	1220136	550727	39250	27888	14261	13494	17153	3830116
2005Q3	2010125	1245186	567607	39444	26030	11431	20489	16973	3937284
2005Q4	2074193	1173409	537552	40244	27433	12449	14195	21360	3900834
2006Q1	2082936	1197172	506755	36818	24698	15028	17645	18136	3899187
2006Q2	2282179	1169901	525125	33427	20562	21214	21924	19596	4093929
2006Q3	2373975	1197527	545018	34244	21722	19639	29643	18721	4240489
2006Q4	2454233	1142376	514359	35510	15216	20601	25600	22694	4230589
2007Q1	2470850	1157448	487850	33534	19313	21900	21280	18682	4230856
2007Q2	268744	1140203	495512	32149	40903	18284	20289	17192	4452375
2007Q3	2791492	1165152	510233	41906	39441	14736	26999	17137	4607095
2007Q4	2884877	1125477	482499	41633	32528	16995	15880	21706	4621594
2008Q1	2912358	1141562	460223	35488	30162	21113	16436	18570	4635912

(Song, H. and Witt, S.F. (2004) Table 2: 'Forecasts of tourist arrivals to Macau from eight major origin countries' regions')

The authors affirm that the forecasts presented are the baseline forecasts generated by the VAR models. No adjustments were made to the forecasts. In particular, the forecasts of tourist arrivals in Macau from China have not been modified to reflect the introduction of the individual traveller scheme. The authors contend that it is too early to judge the impact of the scheme. They point out that to some extent, those visitors coming to Macau as individual travelers are replacing those coming on group tours, and to some extent represent an extra source of tourists.



With respect to inbound from China, it can be seen that the strong growth in tourism demand from 1998 until 2003 Quarter 1 is expected to continue throughout the forecast period, with tourist arrivals rising from 1.33 million in 2003 Quarter to 2.91 million in 2008 Quarter 1. The forecast market share of tourists from China was 40% in 2003 Quarter 3, but this share is likely to increase to 62.9% in 2008 Quarter 1. According to Song and Witt, this has important implications for Macau since it is clear that the main market for Macau tourism in the next 5 years will be from Mainland China. They argue that any investment in the tourism sector will have to cater for the needs of tourists from Mainland China.

The decline in tourism demand from Hong Kong over the period 1992-1999 was reversed in 2000 and reached a new peak in 2002 Quarter 3, although still below 1995 levels, before dropping again. An initial rise in tourist arrivals occurred in 2003 Quarter 3, was followed by a steady decline, with arrivals decreasing slightly from 1.19 million in 2003 Quarter 1 to 1.14 million in 2008 Quarter 1. The market share for Hong Kong is expected to drop from 43% in 2003 Quarter 3 to 24.6% in 2008 Quarter 1.

Song and Witt point out that tourist arrivals in Macau from Taiwan increased dramatically with the opening of the Macau International Airport in 1995, and continued on a strong upward trend until 2002. A full recovery from the massive reduction in tourism demand in 2003 Quarter 2 as a result of the SARS crisis is expected to have taken place in 2003 Quarter 3 with growth continuing until mid-2005. Thereafter, a steady reduction in tourist arrivals is forecast, but overall growth over the forecast period is reasonably strong, rising from 311,000 in 2003 Quarter 1 to 460,000 in 2008 Quarter 1. The forecast market share for Taiwan in 2003 Quarter 3 was 13% but the share is likely to drop to just 9.9% in 2008 Quarter 1.

Tourist arrivals from the other five origin countries are considered only to represent about 1% of total arrivals. Therefore, the significance of the demand for Macau tourism by tourists from these countries is much less than the three main origins. Tourist arrivals from Japan are expected to fluctuate around the 35,000 mark over the forecasting period, while arrivals from Korea are expected to increase from 20,000 in 2003 Quarter 3 to 30,200 in 2008 Quarter 1. Arrivals from the Philippines are likely to increase, with some quite large fluctuations, from 13,800 to 21,100 over the same forecasting period. Tourist arrivals from the UK and USA show a similar zigzag pattern with relatively constant projections over the sample period. The forecast for total arrivals in Macau from the eight major origin markets for 2007 is 17.9 million.

The forecasting results from the study by Song and Witt (2004) show that the growth of tourist arrivals from China is expected to be the strongest among the eight origin countries/regions. Tourist arrivals from Hong Kong are expected to decline during the forecasting period, and is likely to be caused by the increasing competition from China. Another major market, Taiwan, shows an increasing trend accompanied by some large fluctuations, but there is a decline at the end of the period. According to Song and Witt, it is possible that the opening of Las Vegas style casinos/theme hotels may reverse the declines in Hong Kong and Taiwan arrivals. The forecasts for the other five origin countries show that the demand for Macau tourism by travelers from these origin countries are likely to increase over the forecasting period, but the scale of increase is much smaller than that of China. The conclusions from the study suggest that Macau will face increasing tourism demand by residents from Mainland China. The authors argue that:

“Since the needs of Chinese tourists tend to be different from those from other origin countries/regions, especially Western countries, the business sectors in Macau need to pay considerable attention to catering for the needs of Chinese tourists. Although some of the Chinese tourists are seasoned gamblers, a relatively large proportion of the independent travellers are likely to be cultural, leisure, and shopping tourists.

Therefore the provision of facilities for these travellers will be a key to successfully attracting more high-class tourist from mainland China to Macau.” (Song and Witt, 2004:224).

#### **4.6 Conclusions**

Further data on tourism development strategies and impact studies were obtained from reports compiled by the Pacific Asia Travel Association (PATA), a collaborative public-private sector membership-based organization concerned with sustainable tourism development within the Pacific Asia Region. Observations were made and issues raised by the organization following a field visit by PATA ‘Task Force’ to the territory from May 20-25, 2002, followed by the hosting of the 54th PATA Association Annual Conference on ‘Connecting Tourism’s Stakeholders’ by the MSAR Government from April 17-20, 2005. At the Conference, the Chairman of PATA Ram Kohli, in his keynote speech, made special mention of “Macau’s determination to expand its destination image to encompass its rich and unique culture and heritage”, but “given Macau’s stellar performance in visitor arrival growth” the City should “take a hard look at sustainable tourism” (PATA, 2005:3). PATA’s President and CEO, Peter de Jong, added the comment, “Heritage preservation and economic development can live in harmony” (PATA, 2005:4)

A major issue raised by a PATA Task Force, “that needs immediate attention” (PATA, 2001:24), concerned the operation of ‘zero-based tours’ – low or even non-revenue generating tours of little benefit to the destination, which continues to impact on the tourism environment in Macau. As the Task Force observed, Macau’s tourism operations are dominated by the weekend and holiday gambling traffic from Hong Kong and the shopping/sightseeing and gambling packages operated from Mainland China and the Mainland tours are still a volume operation conducted on the basis of zero cost to the tourist in most instances. China National Tourism Administration (CNTA) and all other NGTOs in Asia discourage zero-based tour operations, but because of its lucrative benefit to the

volume operators it is likely to persist as the main feature of Macau's tourism operations. According to the Task Force Report: "Zero-based tour operators depend entirely on commissions from shopping done by their clients for their revenue and thus provide a very limited and negative experience of the destination to the visitor" (PATA, 2001:24). The Task Force pointed out that visitors who come on zero-based tours act as a major influencing factor in the promotion of Macau on the Mainland and their positive impressions count substantially to the future positioning of the destination. It was recommended that MGTO "take a hard look at these operations and effectively manage them to ensure that visitors to Macau from the Mainland do not go away with negative impressions as a result of the 'forced to shop' situation" (PATA,2001:24).

PATA has since raised other issues emanating from a SWOT Analysis conducted by its Task Force in 2001. Below is a summary of the findings followed by its key recommendations pertaining to stakeholder collaboration on tourism development and cultural heritage preservation.

### **Strengths**

- Position as a unique enclave of Portuguese heritage within China
- Current perception and positioning as a Casino city and the potential to be the gaming capital of Asia
- Appeal of Macanese cuisine
- Presence of a mix of cultures, religions and places of historic importance
- Presence of strong initiatives for heritage/nature conservation including application for listings as UNESCO World Heritage Sites and 'UNEP global 500'
- Access to several major tourist generating markets
- A good mix of accommodation facilities
- Presence of convention and business facilities with potential for

better packaging in the future

- Visa free entry facility for most source markets
- Reasonable funding available for tourism activities through the ‘Tourism Fund’ mechanism
- Good cooperation between industry and MGTO
- Reasonable network of transport facilities
- Relative insulation from the global economic crisis and negative impacts of terrorism

### **Weaknesses**

- Lack of direct access to source markets outside of the immediate region
- Bad shopping experiences associated with the casino city image
- Absence of customer needs surveys and forecasts of future trends to guide tourism policy and formulation
- Lack of niche marketing thrust in the tourism promotion
- Lack of coordination between the gaming industry and tourism
- Need for better facilities in the hotels for business and convention customers
- Non-use of English for road signage
- Inadequate English and Mandarin Language capabilities among tour guides
- Minimum facilities for family-oriented leisure tourism
- Industry association structures are not geared to drive quality and other professional concerns

## **Opportunities**

- Potential to move beyond its present role as transit stop between Taiwan and China and instead take the role of gateway to China
- Potential to become a tourism centre with a total lifestyle focus i.e. gaming, spa, wining, dining, clubbing, theatre/art/music, business/meeting needs and family needs
- Potential as a strong MICE destination for Hong Kong and South China market.
- Undertake strong positioning and promotion on the Internet as the gaming, lifestyle and MICE capital of Asia
- Benefit from the new upmarket approaches to the internationally acclaimed game/leisure operators due to operate in Macau which will attract luxury resort operators
- Establish strong marketing collaborations on the Pearl River Delta platform and also have bilateral initiatives between Hong Kong and with South China

## **Threats**

- Global economic slowdown
- Increased competition from other gaming destinations including new destinations in Mainland China
- Increased competition from other tourism destinations in the region including those in the Mainland

The Task Force recommended that the 2001 SWOT Analysis be updated on a bi-annual basis by MGTO through a participatory workshop exercise, with all private and public sector stakeholders involved.

Commenting on the Macau Chief Executive's policy statement that the three "pillars of Macau's economy" are: 1) Gaming; 2) Leisure(Tourism and

Entertainment); 3) MICE (Meetings, Incentives, Conventions and Exhibitions), PATA suggested that Macau needs to take a re-look at the core pillars and that Leisure be enhanced to incorporate the more holistic product and service concept of Lifestyle – arguing that today’s tourism and entertainment have gone beyond its traditional definitions and involves “a total lifestyle product offering” (PATA, 2001:25). The process of involving all stakeholders in developing ‘Macau Tourism’ with its vision and mission was emphasized as the key success factor of implementation of future strategic directions. It was observed that while heritage conservation efforts in Macau were “commendable”, there was very little involvement of the wide population in these efforts. In order for Macau’s heritage to become a “living heritage”, the people of Macau need to own its characteristics and features. This it was suggested can only be achieved through a concerted effort to “involve the community in mainstream cultural and heritage activities, not merely as observers or audience but as active participants” (PATA, 2001:25).

As Portuguese colonial built heritage was one of the main factors identified among Macau’s strengths as a tourism destination in the PATA 2001 SWOT analysis, it is important therefore to identify the threats to and saving of this largely neglected asset of the Handover legacy posed by the MSAR Government’s tourism planning and policy making with its emphasis on the three “pillars” of Macau’s economic development.

This analysis of tourism development in the destination study area demonstrates that although the Portuguese colonial built heritage has contributed to the appeal of the tourism environment especially prior to the Handover in 1999, ‘the three pillars’ of economic development: gaming; entertainment, and leisure are perceived as the priorities for the destination’s tourism development and continue to drive the MSAR Government’s strategic vision for the future.

From research conducted using the literature on the development of tourism in the destination study area and interviews with government officials, stakeholders,

professionals, and the community, it is evident that the attractions and assets of the Portuguese colonial built heritage legacy are still valued in the context of a postcolonial society in transition. The preservation and interpretation of these attractions and their assets has been given a new impetus by the designation of Macau as a World Heritage Site by UNESCO. Cultural heritage planning and management will play a vital role in maintaining listed status through preserving this unique legacy as a site with universal value. However, there are key challenges to be faced given that the cultural landscape of the territory is being rapidly transformed by tourism planning strategies aimed at increasing visitor flows through the adoption of models imported from outside the culture of the destination. The vision of a Las Vegas tourism environment in the territory through investment in mega casinos and pseudo-cultural attractions poses a threat to the process of integrated heritage management which optimizes the intrinsic and extrinsic value of authentic cultural assets. The continued preservation of older properties and sites which are perceived as having no economic value as tourism amenities and facilities when compared to the new purpose-built attractions, will be challenged by developers, stakeholders, and ultimately the host community.

Jamieson (2005) has warned that the threat from increasing visitor levels will inevitably lead to deterioration of heritage properties and sites:

“When we look at the present, and more disturbingly, future projections for tourism within Asia there is every reason to be very concerned about the impact of tourism on heritage resources both from domestic as well as international arrivals. This has led many experts to be concerned that tourism, rather than being an asset to heritage conservation, is now becoming a threat due to the deterioration that is taking place on many sites, given increasing visitor levels.”

Jamieson argues that many countries’ governments either do not understand or choose not to intervene in enforcing sustainable and responsible management plans that realistically deal with the nature of the visitor flows to historic resources both now, and in the future. While recognizing that for developing



economies tourism is an important tool for national as well as local economic development, Jamieson argues the key challenge for many countries in Asia is to employ responsible visitor management while allowing for community economic development.

While the threat posed by tourism development in terms of the impact of poorly managed visitation is relevant to the context of Macau and the MSAR Government has taken into account the impact of increasing visitor arrivals in its strategic planning, Jamieson also points out that there are few instances in Asia where interpretation is seen as an essential element in the entire conservation and presentation process. For Jamieson, interpretation is an important visitor management tool especially in larger-scale environments. This in fact is the key challenge for Macau with respect to the nexus between tourism and cultural heritage planning and management.

Tourism development in Macau is rapidly transforming the cultural landscape into an environment in which 'heritage' is imported and packaged as an attraction for tourist consumption. The private sector investment in pseudo cultural theme parks and casino resorts does not require public sector investment in interpretation or visitor management since this is the responsibility of the corporate stakeholders who have promised economic development for the territory. They would in fact argue that they are taking the pressure off authentic cultural heritage properties and sites by channeling the visitor flows away from the vulnerable icons such as those nominated for World Heritage Site listing. The preservation and interpretation of a World Heritage Site however does entail considerable investment in terms of cultural sustainability as well as economic sustainability. Poor interpretation as much as poor preservation will inevitably result in the lowering of visitor expectations of the type of genuine cultural experiences sought by the type of tourists of the 21<sup>st</sup> century. Word of mouth from the experienced tourist is still a major factor to be taken into consideration in promoting the destination.

The threat posed by tourism to cultural heritage in Macau is not only from poor visitor management of increasing numbers of tourists, but the perception being created of the destination as a 'City of Pseudo Culture' in the 21<sup>st</sup> century as opposed to a 'City of Culture' in the 20<sup>th</sup> century. The demise of the Portuguese colonial built heritage may be one negative impact if this perception persists, exacerbated by the failure to address issues affecting sustainable cultural heritage management and tourism development. The major negative impact may be the failure of the MSAR to continue to attract the niche tourism markets on which its future as a unique tourism destination continues to rely; especially since being designated as a UNESCO World Heritage Site.

## **CHAPTER FIVE: RESEARCH DATA**

- 5.1 Introduction
- 5.2 Impact and Threats to the Cultural Landscape from Tourism  
Impact and Threats to Colonial Built Heritage Attractions and Assets from Tourism
- 5.4 Tourism Preserving the Cultural Landscape
- 5.5 Tourism Saving Colonial Built Heritage Attractions and Assets

### **5.1 Introduction**

Full data on the assessment of iconic and non-iconic properties and sites chosen for study can be found in the Appendices 10.0.

In the first part of this chapter, Section 5.2, an assessment of the impacts of tourism development on the cultural landscape of the destination before and after the Portuguese Handover to the Government of the Macau Special Administrative Region on December 20, 1999 is presented. Data on these impacts have been recorded up to July 2006 and analyzed to identify specific indicators of the impacts of tourism development on the Portuguese colonial built heritage legacy which is an integral part of the cultural landscape. The extant iconic and non-iconic properties and sites that constitute this landscape were studied using the instrument devised for identifying specific indicators of threats posed by tourism to colonial built heritage and assets (Table 3.2, Chapter 3 on Research Approach).

An analysis of threats to key attractions and their assets is presented in Section 5.3. Section 5.4 provides specific indicators of tourism being instrumental in preserving the features of the cultural landscape since the Handover up to December 2005. Section 5.5 presents an analysis of factors that provide specific indicators of tourism saving particular attractions and assets.

## 5.2 Impact and Threats to the Cultural Landscape from Tourism

As tourism began to develop in the early 20<sup>th</sup> century, most visitors approaching by sea viewed the cultural landscape of Macau from the Outer Harbour. This perspective included the Portuguese colonial built heritage attractions located along the Praia Grande, most of which had disappeared from view by the middle of the century. As described in Chapter 4, reclamation along this waterfront began in the 1970s and the cultural landscape was transformed with the construction of new hotels and casinos. Tourism development continues to threaten the remaining properties and sites in this zone. The Praia Grande promenade, once lined with stately banyan trees, lost its authentic colonial built heritage ambience. Development has particularly had an impact on the main thoroughfare, the Avenida Almeida Ribeiro, which leads into the historic centre of Macau. Properties along this road, including a new purpose-built Macau Shopping Centre, provide no symbolic representation of an approach to the World Heritage Site in the City Centre. Figures 1- 4 below are reminders of the cultural landscape which comprised these zones before reclamation and tourism development.



**Fig. 1 View of the Outer Harbour from Guia Hill 1900**



**Fig. 2 View of the Outer Harbour from the Historic Centre of Macau in the 1940s**



**Fig. 3 View of the Outer Harbour and Praia Grande from Guia Hill 1900**

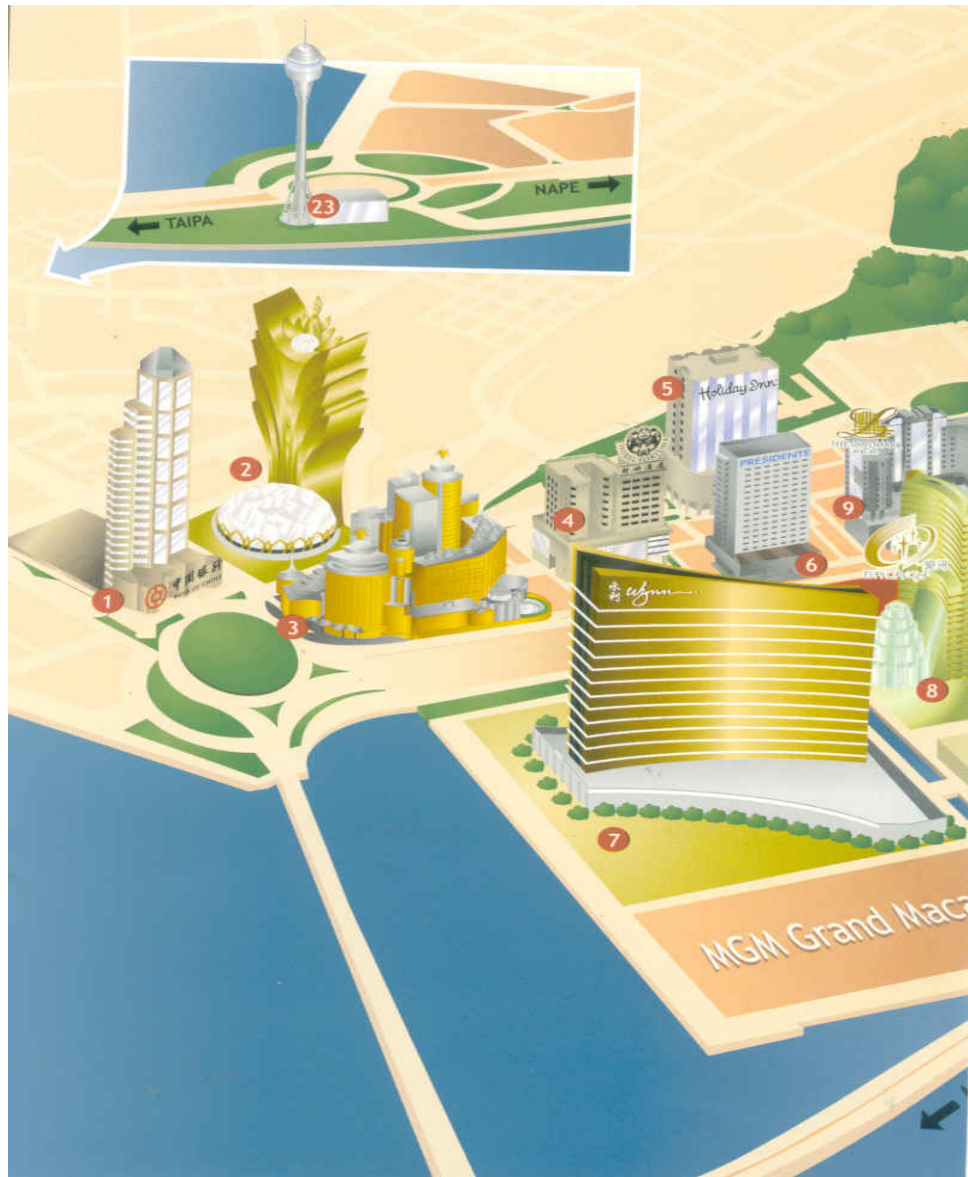


**Fig. 4. View of the Praia Grande 1900**

Figures 5 and 6 below serve to illustrate the scale of tourism development in this zone and its impact on the cultural landscape. The new tourist amenities and facilities are referred to by number and threats to the built heritage identified.



**Fig. 5** Changing Cultural Landscape along the Waterfront from the Outer Harbour



**Fig. 6 Changing Cultural Landscape adjoining the Praia Grande**

Transformation of the cultural landscape along the waterfront from the Outer Harbour has occurred since the Handover with the Sands Casino (Fig.5:15) and Fisherman's Wharf (Fig.5:20) now dominating the shoreline. In 2005, new hotels included the Casa Real Hotel (Fig.5:16), the Golden Dragon Hotel (Fig.5:17), and The Galaxy Waldo Casino and Hotel (Fig.5:8). The view from the Lighthouse on Guia Hill no longer provides a panoramic viewpoint of the colonial built heritage attractions of the territory. Instead the perspective is of new attractions purpose-built to serve the needs of casino tourism.



The impact of tourism development with its focus on the casino business is evident also at street level. Apart from gambling halls attached to the new hotels, there are increasing numbers of slot machine arcades in this zone. This creates the impression for visitors that the gambling culture permeates society with high demand from the local community as well as tourists. Views of buildings along the streets are obscured by advertising, employing the ubiquitous neon and huge screens displaying images of gaming and entertainment. In contrast, posters announcing art exhibitions and cultural events at the Macau Cultural Centre located on this casino 'strip' seem incongruous.

The cultural landscape adjoining the Praia Grande by the end of 2005 will be dominated by Stanley Ho's new flagship property the New Lisboa Hotel and Casino (Fig. 6:2), The Wynn Resort and Casino (Fig. 6:7), and The Galaxy Star World Hotel and Casino (Fig. 6:8). Stanley Ho's Macau Tower (Fig.6:23) completed after the Handover, has already taken pride of place as the key attraction on the Praia Grande. The artificial Nam Van Lakes separate the Macau Tower from the original Praia Grande promenade. The landmark colonial heritage buildings along the promenade have been effectively displaced by these developments.

The tangible assets of the colonial built heritage legacy have lost not only their leading position on the 'attractions hierarchy' (McKercher, du Cros, 2000:109) but potential to shape and provide tourism products. Data obtained from interviews conducted with stakeholders reveals that planning and investment in prospective preservation and utilization of these assets is constrained by perceptions of their lack of economic value as attractions. There is a reluctance to consider further investment on preservation of the colonial built heritage properties and sites – especially those with no iconic value. There is also a prevailing view that the outgoing Portuguese administration earmarked and overspent public funds on its built heritage legacy at the expense of Chinese cultural heritage. Future funding, it is felt by many citizens, should come from

the Portuguese Government through the Fundação Oriente and the Macau Foundation established by the last Governor. The latter was accused of using this foundation to siphon money for his own personal benefit.

By law, Portuguese names for key cultural landmarks, shops, offices, and tourist facilities are required to be displayed, but the cultural landscape is otherwise devoid of any other connection with the colonial legacy. Front line staff in hotels and restaurants, trained in Portuguese before the Handover, now rarely communicate in the territory's official second language – even in establishments that offer Portuguese cuisine on the menu. Events such as the International Music Festival held at venues around the territory no longer feature artists flown over specially from Portugal. The International Youth Dance Festival is predominantly an Asian event with the majority of troupes invited from Mainland China.

Also noticeable is the absence of social interaction between Chinese, Portuguese, and Macanese residents at public venues. Although many expatriates have remained since the Handover, they are rarely seen in public. Their contribution to the cultural landscape used to be evident in the day to day encounters on the street; when they would greet each other according to Portuguese custom and engage in animated conversations. They could be observed socializing at functions and events and being enthusiastically involved in community activities. The new tourism attractions have removed the potential for this interaction and intercultural communication. The Portuguese expatriates, Macanese, and Portuguese-speaking Chinese are mostly civil servants who are forbidden by law to go into any building which has a casino on the premises. Since there are few venues which provide for informal cultural encounters, this aspect of the intangible colonial cultural legacy is likely to disappear.

### **5.3 Impact and Threats to Colonial Built Heritage Attractions and Assets from Tourism**

After examining the impact of tourism development on the cultural landscape of the destination at the macro level, detailed site assessments of the extant colonial built heritage that still constitutes this landscape were conducted. From these assessments, specific indicators of threats to individual properties and sites were discerned.

This section analyzes data from the detailed site assessments which are presented in the Appendices 10.0. The research data reveals that it is apparent tourism poses few threats to the physical fabric of iconic attractions; their value being recognized by the MSAR Government and its successful bid to have them endowed with UNESCO World Heritage Site status. It is evident however, the intangible values of the listed properties and sites may be compromised by tourism that facilitates superficial ‘tourist gaze’ (Urry, 2002). The over-reliance on the ‘tourist gaze’ appeal of each iconic attraction is in itself a threat, since the underlying intangible values of their assets are not recognized. Non-iconic attractions and their assets may be under greater threat as it is both their value and meaning that are not regarded as highly as the icons. A variety of threats, from benign neglect, exclusionary stewardship, to overt development pressures threaten them.

The analysis of the data on non-iconic colonial built heritage supports the contention that tourism planning should be guided by the objectives of sustainable development. These remaining properties and sites are valuable assets comprising an inheritance owned by the next generation and owed to future generations.

The extant iconic colonial built heritage attractions and assets in the historic city centre of Macau discussed in this section were classified and studied according to the evaluation of properties and sites by the MSAR Government for nomination in

2002, through the Macau Cultural Institute, for inclusion on the UNESCO World Heritage Site List. The selection of the key iconic attractions as valuable assets for listing was made following the MSAR Government's intention to develop a cultural tourism precinct in the City Centre, which would benefit both the consumer and host community; strong consumer demand providing a powerful economic reason to protect and conserve the heritage (McKercher, du Cros, 2001:113) in this area.

### **5.31 Analysis of Impact on Iconic Attractions and Assets**

This section presents an analysis of the data presented in Appendix 10.1 detailing the key properties and sites representing the iconic attractions of the Portuguese colonial built heritage. The analysis focuses on the impacts of tourism and factors affecting the sustainability of tangible and intangible assets of each attraction assessed by the author to be under threat.

#### **Icon 1: Leal Senado Building (see Appendix 10.1)**

The analysis of the Leal Senado building reveals it has strong aesthetic, architectural, historic and educational values. The property is in a good state of repair, the ambience is appealing and a management plan is in place. However, since the Handover, the name on the building has been changed from 'Leal Senado' to the 'Macau SAR Municipal Council Office', which has transformed its meaning as a place of Portuguese historic significance as the 'Loyal Senate' – a title awarded during the period when the Senate refused to recognize Spanish sovereignty over Portugal, to a contemporary council chamber for a small city. While the building retains its strong association with Portuguese cultural heritage for residents, overt government policy has created a distance between its historical significance and Macau's new political identity. Ironically, while its cultural meaning is being de-valued through what appears to be formal policy, a replica of the building with its original name has been incorporated into the attractions of

the ‘Fisherman’s Wharf’ (See Chapter 4). In this regard, faux heritage for tourist consumption gives the impression that it is more ‘authentic’ than the real heritage structure.

Specific indicators of the threats posed by tourism to the assets of this attraction affirm its vulnerability and lack of sustainable preservation policy. The fabric of the building is threatened by the increasing flow of traffic along Avenida Almeida Ribeiro; the main access road to the historic City Centre. Crossing the busy road is a hazardous undertaking for tourists despite their curiosity to enter the building. Having entered, they seldom venture beyond the ground floor containing an art gallery. There is no signage for the small library housing archives of the territory’s history located on the second floor. The absence of signage and on-site interpretation of the building is a consequence of both the changing visitor profile and tourism marketing that neglects the values and significance of the attraction; offering only a superficial experience. The attraction is staffed only at the gallery entrance with attendants selling exhibition catalogues and supervising visitors. Although the building is designated as a component of the World Heritage Site, real visitation is minimal. Its main appeal is as a backdrop for photographs of the Leal Senado Square.

### **Icon 1 Leal Senado Square (Appendix 10.1)**

The Leal Senado Square is the focal point of the precinct from which tours of the key World Heritage Site attractions start and finish. It is unmistakably the showpiece of cultural heritage restoration completed by the outgoing Portuguese administration prior to the Handover. Restoration efforts included persuading business owners that the area should become a traffic-free ‘square’ modeled on the Iberian concept, having been a congested thoroughfare up until 1984. This development has alleviated the threat from local vehicles and tour buses that led to damage to the fabric of buildings and pollution before pedestrianization. Business owners later voiced their approval as the revenue from visitors increased

substantially. There are few enterprises however that are few business oriented towards cultural tourism in the Centre itself; the shops selling antiques, porcelain, and other cultural artifacts for tourist consumption being located in the narrow alleyways adjoining the Square. The changing visitor profile since the Handover in 1999, has meant that these shops have experienced a decline in custom since they cater to a predominantly Western clientele. The main market is now for modern consumer products: mobile phones; digital cameras; visual/sound recording; playback systems; jewellery and cosmetics.

Specific indicators of the threats posed by tourism to the assets of this precinct are in fact manifested in the iconization of the Square as the focal point of tourist activity. Prior to the Handover, the adjoining buildings, alleyways and dead-end streets ('becos') were also restored and paved with traditional Portuguese cobblestones; inviting tourists to explore the surrounding environment. These attractions are now neglected in terms of tourism product development and asset optimization. The promoted tour of the designated icons of the World Heritage Site may inhibit cultural tourists from seeking out the less iconic features of the cultural landscape beyond the confines of the Square that comprises façades with interiors which are less accessible.

### **Icon 2 Santa Casa da Misericórdia (Holy House of Mercy). (Appendix 10.1)**

The aesthetic, architectural, historic values of the Santa Casa da Misericórdia are high. The property is in a good state of repair, a sound management policy is in place, and the property serves a civic function as the Macau Notary Office. It is likely the physical fabric of the asset will be maintained, therefore will its association with the lifestyle and cultural traditions of Macau. Its status as a 'national' icon or symbol is valued by the local community as it is known as part of the Macau 'story'. The pure white façade distinguishes the property from nearby attractions. Its appeal rests primarily in its exterior façade. As an icon, it complements well other tourism attractions and products in the area. Unlike the

Leal Senado, it has retained its traditional link to Portuguese cultural heritage and, in spite of its colonial associations, it has a high level of public support.

Specific indicators of threats posed by tourism to the asset are not evident, but its iconic appeal is likely to diminish with the change in the psychographic profile of visitors attracted more by heritage replicas on display at the Fisherman's Wharf; many having similar architectural features, and the new retail outlets, hospitality, leisure and entertainment venues provided at this site which are absent from the historic centre.

### **Icon 3 Ruins of St. Paul's Church (Appendix 10.1)**

The façade of St. Paul's Church is arguably Macau's best known icon. It has strong aesthetic, architectural, historical, educational and social values. The monument is rare for its architectural form. Conservation works conducted at the site in the 1990s have ensured that it is maintained in a good state of repair. A management plan is in place. The site is a highly evocative element in the cultural landscape, even without knowledge of its symbolism. It is also an integral feature of the tourism precinct and 'Heritage Trail' starting from the Monte Fortress above the Ruins of St. Paul leading to the Leal Senado Square (see Chapter 4).

The Ruins of St. Paul's Church are considered a must-see cultural and heritage attraction which poses both an opportunity and a threat. Most tourists from the emerging China market have little knowledge of its meaning and significance. Ostensibly, the Ruins provide a backdrop for the requisite icon photo – proof of having visited Macau. Few explore the site in its entirety and length of visitation on tours is short. However, the risk of the 'tourist gaze' (Urry, 2002) style of visit dominating may mean that its cultural value as a sacred point of religion and symbol of Catholic martyrdom are not appreciated and, with time, the site may be accorded less emphasis other than the physical appeal of the fabric of façade.

Specific indicators of threats posed by tourism to this attraction are discernable more by the lack of recognition of the value of its intangible assets than its obvious tangible cultural heritage value. Without interpretation, the tangible assets of the icon have only an ephemeral appeal. Even with interpretation, the intangible assets have a limited appeal for the majority of tour groups who now visit the site. Attempts have been made to rejuvenate the surrounding cultural landscape by the construction of buildings that replicate the architectural style of heritage properties which were demolished in the 1940s. Their function however, is commercial rather than cultural; detracting from the religious and spiritual significance of the site. The danger is that this site will become a monument to the success of iconization in promoting the extrinsic value of a tourism attraction and demean the intrinsic value of the cultural heritage assets.

#### **Icon 4 Monte Fortress (Appendix 10.1)**

The Monte Fortress has aesthetic, architectural, historical, and educational value enhanced by the incorporation of the only museum dedicated to Macau's ethnological profile. The museum provides a microcosm of the lifestyle and culture of the community. For tourists on a brief visit, the attraction has a good story to tell. The Fortress is not well-known outside the local area, but the museum is marketed by the Macau Tourist Information Office as a tourism icon. The attraction is rare in local as well as regional and national terms. The property is in a good state of repair. The fabric is not threatened by increasing levels of tourist traffic as is the case at other sites. A well-developed management plan and policy is in place with regular monitoring and maintenance. Visitation to the archeological site below the Fortress/Museum is controlled by a boundary limiting access. Tour groups regularly visit the site, but feedback on their assessment of the cultural experience is undocumented.

Specific indicators of threats posed by tourism to this attraction reveal the misrepresentation and inadequacy of the interpretation of the site focusing on the



Museum presenting an ethnological profile of the local community. There are no exhibits and no interpretation to explain the historical significance of the site in terms of its military vantage point; the Fortress having been a key element of the defense system protecting the former colony from attacks by the Dutch and British in 1600 – intent on securing a strategic foothold in the region. The Museum provides a synthesis of the City’s cultural attractions subsuming their colonial heritage associations, packaged for tourist consumption. There is little of interest value which could not be found within the City itself if the non–iconic properties and sites such as the mansions once occupied by the Portuguese and Macanese next to Chinese family shophouses, were restored instead of demolished. There is abundant tangible and intangible evidence of the historic and contemporary lifestyle of the diverse aspects of the community in the streets and houses around the site itself. These assets offer more potential for cultural tourism product development than the Museum.

The Portuguese military presence in Macau undoubtedly helped to shape the City’s cultural identity and there are reminders of this aspect in the tangible evidence of fortresses, barracks, headquarters, even walls, throughout the cultural landscape. The Monte Fortress site affords an opportunity for interpreting this important feature of the colonial cultural heritage, but the tourism product fails to cater to the interests of cultural tourists. Macau is unique in one respect since the fortifications and military presence were never employed as staging posts in the infamous slave trade. These elements of dark and dissonant tourism are absent from the cultural landscape of the destination.

### **5.32 Analysis of Impact on Non-Iconic Attractions and Assets**

This section presents an analysis of the data presented in Appendix 10.2 detailing the key properties and sites representing the non-iconic attractions of the Portuguese colonial built heritage. The analysis focuses on the impacts of tourism and factors affecting the sustainability of tangible and intangible assets of each

attraction considered by the author to be under threat. The analysis demonstrates that while the majority of iconic attractions and their assets recognized as valuable may be secure, non-iconic properties and sites accorded less recognition are at risk.

### **Properties and Sites on the Waterfront in the Inner Harbour (Appendix 10.2)**

The Inner Harbour is historically significant to the destination as being the confluence of Portuguese and Chinese maritime culture. Except for the iconic A-Ma Temple where the first encounter is said to have taken place, many of the attractions which constitute the assets of the Inner Harbour however, are deteriorating rapidly and in danger of being demolished.

The New Border Gate complex and infrastructural projects completed to the north of the City in 2003, have made the Inner Harbour more accessible to tourists from Mainland China entering from neighbouring Zhuhai by private car as well as tour bus. The area is linked to the Praia Grande and Outer Harbour Zones: helping to distinguish it as a tourism precinct complementing the heritage attractions in the City and the new casino resort attractions, leisure and entertainment amenities on the Island of Taipa. With regard to facilities however, there is a serious shortage of vehicle parking space and pedestrian walkways that impede opportunities for sightseeing and visitation.

The main threat comes from the proposed construction of a hotel and casino complex by a consortium owned by SJM Investment Limited (51%), Macau Success Limited (36.25%), and Joy Idea Investments Limited (12.25%). The project is named Ponte 16 after the wharf built on the site in 1920, which features a Portuguese built heritage property representing a significant monument to the territory's maritime history. Although this building will be restored, others will be demolished and the maritime cultural landscape transformed by the project.



preservation and utilization of the authentic maritime heritage assets of the Inner Harbour waterfront. With the rapid decline of the fishing industry and the tourism industry becoming the focus of development, the waterfront properties built to service what was once the leading industry in Macau, have become obsolete.

The only viable and sustainable attraction representative of Portuguese colonial built maritime heritage is the Fortress São Tiago restored and adapted for re-use as a 'pousada' or heritage hotel. Although the site has many iconic features, it has become undervalued as a landmark attraction.

### **Police Stations and Military Headquarters (Appendix 10.2)**

A key property arguably deserving iconic status, The São Francisco Barracks, includes the former headquarters of the Portuguese Security Forces, the Military Club, and the picturesque São Francisco garden, occupies a prime site opposite the Lisboa Casino on a hill bounded by a wall which was once part of the original fortress. It has historical, architectural, and cultural significance, is aesthetically appealing, and is in a good state of repair. The spacious two-storey headquarters building which extends up the Guia Hill, is closed to the public and visitors, except for a small museum on the ground floor for which there is no signage or interpretation. The building however, is considered iconic; being representative of the Portuguese military presence in the former colony. The Military Club, and attraction in its own right, opened its restaurant to the public prior to the Handover and is a popular venue for expatriate Portuguese and the local Macanese community. Only a few FIT tourists frequent this restaurant.

Specific indicators of threats posed by tourism to this attraction pertain to its location on a prime site close to the new Grand Lisboa Hotel. Problems with traffic congestion and increased levels of visitation to the area threaten the sustainability of the site. Since the property is functionally obsolescent, the site offers scope for expansion of tourism facilities serving the new attractions in the

area. Data from preservation surveys reveals that the building continues to incur high costs borne by the MSAR Government and further expense on renovation for adaptive re-use would not be cost effective. For local developers, the contrast with the property opposite the Grand Lisboa Hotel, with its revenue generating capacity, is an indicator that the unproductive heritage site with its colonial association is contrary to the economic objectives of current tourism development.

If this property and site succumbs to the impacts of tourism in terms of not having any functional value and being an obstacle to further purpose-built, attraction-driven development, its destruction will presage the removal of other military symbols of the Portuguese colonial built heritage, followed inevitably by police headquarters and police stations which, although non-iconic properties, are attractions with architectural and aesthetic merit. If this occurs, the cultural landscape will lose another aspect of its appeal.

### **Properties on Largo de Lilau (Appendix 10.2)**

Largo de Lilau (Lilau Square) is culturally significant as once being the meeting place used by Portuguese seafarers and local traders. In the corner of the Square is a replica of a fountain at which barter was purported to have been conducted. In this respect, the site has iconic value, but has been neglected since the Handover. Prior to the Handover in 1999, the Square was restored, leaving a magnificent banyan tree as the centerpiece of the site. Most of the surrounding buildings however remain uninhabited and functionally obsolescent. Fig. 8 below shows a depiction of the Square painted by the French watercolourist Didier Raphael Bayle in 1998.



**Fig. 8 Lilau Square**

The site contains one of the few remaining assemblages of vernacular buildings located around a square with Iberian characteristics. Although the Square is free from traffic, the road through it leads to the designated icons of the Mandarin House and Moorish Barracks; since these are visited as World Heritage Site properties, tourist vehicles plying this route may cause damage to the fabric of the buildings on Lilau Square. It is impossible to find parking in this area, so an appreciation of the site will depend on pedestrian access. There have been attempts to organize waling tours to the site, but the narrow streets and heavy traffic make the experience disappointing.

Specific indicators of threats posed by tourism to this attraction relate to the poor presentation of the site for tourist consumption and lack of a management plan. The ambience is promising but fails to deliver anything more than a cursory cultural tourism experience. Compared to the assembly of faux heritage at ‘Fisherman’s Wharf’, the attraction is less of a spectacle. Lack of appreciation voiced by tourists may lead to further neglect, and pressure to redevelop the area may result in the destruction of the obsolescent properties, and ultimately the Square itself.

## **Properties and Sites on Tap Seac (Appendix 10.2)**

While the properties located around Largo de Lilau reflect the vernacular architectural style of residences in the district, the mansions located along the Avenida Conselheiro Ferreira de Almeida in the district known as ‘Tap Seac’ are more impressive and representative of the lifestyle of the elite Portuguese and Macanese residents of 19<sup>th</sup> and 20<sup>th</sup> century Macau. They are in an excellent state of repair since being converted for re-use as offices for various Government departments prior to the Handover. Since the Handover they continue to serve this function. However, there is no overall management plan in place and the assets, which are fragile, are not regularly monitored or maintained unless the organizations using the properties take the initiative. As is the case with the attractions on Largo de Lilau, there is no signage or interpretation for visitors. Moreover, the current functions of these properties preclude visitation even by the local public. Each building has the potential to ‘tell a good story’ but ‘over-restoration’ and adaptive re-use has diminished intangible values to the extent that there is no association with the buildings’ historic function as residences for the former elite of Macau society.

Specific indicators of threats posed by tourism to these attractions are derived from data relating to plans for the regeneration of the Tap Seac area into a shopping precinct aimed at drawing tourists from the more expensive retail establishments built within the casino resorts and the Fisherman’s Wharf. Prior to the Handover, Tap Seac was seen as being on the periphery of the tourist zone, and businesses owners interviewed in the area view the regeneration of the district into a tourism precinct as a way to capitalize on the opportunities offered by the expanding Mainland China consumer market. While the converted mansions may continue to be preserved in the short term, their appeal will be further diminished by the new amenities of the shopping precinct, posing a threat to their sustainability. Not being regarded as icons of value but occupying prime sites, they may too succumb to development pressures.

## Monuments

The final subject of the analysis of data on non-iconic attractions threatened by tourism refers to the monuments commemorating the Portuguese colonial presence in the destination study area. Data is difficult to analyze without evidence that the removal of many of these monuments has been the result of pressure from tourism development or motivated by overt political pressure to expunge the intangible values of the colonial legacy in its contested patrimonial forms. Economic considerations may also become a determining factor.

In the last decade before the Handover, the outgoing Portuguese administration incurred the anger of local residents by spending public money erecting a variety of monuments and sculptures as icons to their significance to the territory's cultural landscape. From comments gleaned from Macau-Chinese social scientists interviewed for this research, many believed that these monuments and sculptures were built to perpetuate the notion, particularly among visitors to the territory prior to the Handover, that the colonial occupation of the territory should be respected, even venerated, for its benign qualities and absence of confrontation with the local community. There is tangible evidence that this notion was counteracted by the relocation back to Portugal of the statue of Governor Ferreira do Amaral (Fig. 9), described as "one of the most hated men in southern China" (Lamas, 1999:97) from its prime site on the roundabout opposite the Lisboa Casino. The statue used to be a popular attraction for tourists posing beneath the dramatic pose of the Governor on horseback in a futile gesture of defiance against his assassins. Few tourists would be aware of its dissonant associations, but its monumental grandeur had evident appeal.





**Fig. 9 Monument to Governor Ferreira do Amaral  
(photo: Lei Chiu Vang, 1970:20).**

It could be argued that by retaining this monument and interpreting its significance in the context of the postcolonial tourism environment of Macau, tourists would benefit from a better understanding and appreciation of the issues affecting the colonial heritage iconic attractions preserved.

This specific indicator of the threat posed by tourism to the Portuguese colonial tangible and intangible heritage assets presages a form of ‘iconoclasm’ impacting on the cultural landscape of the destination. The monuments that remain are neglected as more attention is given to showing tourists those commemorating the Handover. Monuments such as the ‘Gate of Understanding’ (See Fig. 10) designed by a Portuguese architect to commemorate Luso-Chinese friendship located on a prime site facing the Praia Grande tourism development zone, is now regarded as a non-icon and unappreciated by locals and tourists alike.



**Fig. 10 ‘Gate of Understanding’ left of Stanley Ho’s ‘monument’  
The Macau Tower**

Preservation of other monuments representing the Portuguese colonial heritage is threatened by attempts to create icons that compete with other destinations in scale and cost. The Macau Tower (Fig.10), modelled on the Auckland Tower in New Zealand, and iconized as the 10<sup>th</sup> tallest tower in the world, was completed just after the Handover. Also built to commemorate the Handover is the huge Statue of the Goddess A-Ma on Coloane Hill (See Fig. 11) – purported to be the largest statue in the world. It consists of 120 separate pieces of white jade sculpted by craftsmen in the Chinese province of Hebei and was therefore very expensive to fabricate.



**Fig.11 Statue of the Goddess 'A-Ma'**

Although tourists are bussed to these monuments mainly to gaze and take a photograph of the icon, they may not hear a 'story' or have access to interpretation as may have been the case with the statue of Governor Ferreira do Amaral (Fig. 9) and is still the case with the remaining testimonies to the Portuguese colonial presence. One further example is the surviving monument to Jorge Álvares (See Fig.12), the first Portuguese emissary to make an official visit to China in 1513, which was unveiled on 16 September 1954. On December 3 1966, during the disturbances that convulsed Macau at the time of the Cultural Revolution, the statue was attacked and damaged. Álvares lost his right forearm and hand, his nose and the toes of his left foot – but not his head as was the case in real life with Amaral. The monument was repaired soon after and still stands facing the Judiciary Building on Praia Grande. Macau is perhaps the only destination in China with such stories to relate. In time, they might become a source of amusement rather than dissonance, and help to distinguish the destination from others which will inevitably boast the tallest tower or statue.



**Fig. 12 Monument to Jorge Álvares on Praia Grande.**

#### **5.4 Tourism Saving the Cultural Landscape**

From the longitudinal survey of the macro features of the destination conducted pre- and post-Handover to determine the impact of tourism development, the following brief analysis presents specific indicators of how tourism has been instrumental in saving the cultural landscape of Macau incorporating the Portuguese built heritage.

##### **City Centre and Streets**

The branding and promotion of Macau as the ‘City of Culture’ by the incumbent Government Tourism Office prior to the Handover, was instrumental in preserving many of the iconic properties and sites in the City Centre, most noticeably within the Leal Senado Square: Leal Senado Building; Santa Casa Misericórdia; Central Post Office; Church of São Domingo (See Appendix 10.1), as well as the less iconic features of the surrounding environment: shop-houses and their façades; the narrow dead-end streets (‘becos’) with the juxtaposition of

small temples, markets, and traditional small family-run enterprises. The nomination of this precinct for World Heritage Listing before and after the Handover aimed to capitalize on the investment in preservation, particularly for cultural tourism development.

The rejuvenation of the City Centre was based on the Portuguese concept of creating a central urban space for local community social and business activities as opposed to the Chinese concept of small squares surrounded by houses belonging to an extended family. Macau has been successful in integrating these concepts in the sense that the Leal Senado Square manifests social inclusion through an amenity for extended families pursuing their traditional business activities, local traders and market stall holders, civil servants engaged in their professional occupations, devotees worshipping at temples and churches, community organizations holding exhibitions, local musicians and dance troupes staging outdoor concerts.

As an amenity imbued with cultural and social diversity, the City Centre provides a cultural tourism environment unique to the region; demonstrating the effectiveness of sustainable planning and development through the partnership between tourism and cultural heritage management. Both iconic and non-iconic heritage properties and sites are incorporated into a thriving precinct where tourists and the local community interact. There is a palpable sense of public ownership of the attractions within the City Centre and a pride in the quality of preservation of their assets.

### **Praia Grande**

The Praia Grande (See Section 5.2), with its banyan tree-lined promenade, extends from the Judiciary Building to the southernmost point of Macau City along the western side of the peninsula. It contains the iconic heritage attractions of the former Portuguese Governor's Administrative Palace, his palatial residence

known as Santa Sancha, The Bela Vista Hotel – now the Portuguese Consul's residence, The Pousada São Tiago and Fortress, Penha Hill and Church (See Appendix 10.2). All have remained untouched by tourism development except for the boundary walls of the promenade now facing the artificial Nam Van Lakes and the Macau Tower. The Office of the China Liaison Committee and the Hotel Ritz were also added just before the Handover.

Tour buses used to be a frequent sight allowing for a brief gaze at the more salubrious properties once occupied by the Portuguese, Macanese, and Macau-Chinese elite around Penha Hill. According to tour operators interviewed after the Handover, the majority of visitors coming from Mainland China now prefer to spend their brief excursion time taking in the view from the Macau Tower (Fig. 10) the east side of the promontory. In this respect, tourism planning and product development has been instrumental in saving the heritage properties and sites from the increase in visitor numbers and the impact of new casino attractions built at the northern end of the Praia Grande – as discussed in the introduction to this chapter.

### **Guia Hill**

The Guia Hill (Fig. 13) is possibly best known to tourists for the hazardous route taken by Formula 1 racing cars during the annual Macau International Grand Prix. The road up the Hill which offers spectacular views of prestigious international drivers negotiating tight corners, is scrupulously maintained throughout the year, and completely re-surfaced a week before being cordoned off for the races. The historic lighthouse and chapel at the summit of the Hill have become a key landmark – even a marketing device for the popular event. The former Portuguese mansion located on the first corner, now housing the United Nations University, has also become a recognizable colonial heritage icon.

Since the races are held in the cooler month of November, visitors can comfortably climb to the summit of the Hill and enjoy the carefully preserved forested environment created in 1883, offering respite from the noise below. Although the Grand Prix lasts for only two days once a year, the impact of this important tourist event has meant the cultural landscape has been preserved and its attractions recognized as assets. Any changes to the landscape would detract from the spectacle of the event and Macau's image as the 'Monte Carlo of the East' (PATA, 2000) would be diminished.



**Fig.13** Guia Hill with landmark lighthouse, chapel and UN University

### **Old Taipa Village**

Tourism development on the Island of Taipa did not begin until the 21<sup>st</sup> century. The only form of tourism up until then was the Macau Jockey Club with a little frequented 'trotting' track – soon to become a fully-fledged horseracing venue spurred inevitably by gambling interests. As high rise apartments for the new 'Taipa City' began to mushroom in the late 1980s around the tiny village on Taipa, the colonial administration put in place preservation schemes supported by legislation to protect both the Portuguese and Chinese cultural heritage most notably: the small two-storey residences; churches, temples and shrines; and an assemblage of Macanese mansions located on their private Praia facing Coloane

Island. These properties and sites in the Village have become popular attractions for both locals and tourists. Since the Handover, tourism planning for the massive casino resorts between Taipa and Coloane has saved the old Taipa Village, by restricting development to this reclaimed site. Moreover preservation has generated interest in restoring the Taipa Fireworks Factory which had been the mainstay of Macau's economy at the beginning of the 20<sup>th</sup> century; located dangerously close to these non-iconic properties. Local Portuguese architect Francisco Pinheiro has been instrumental in campaigning for its restoration and making it an authentic cultural heritage attraction. Another Portuguese architect specializing in preservation is Maria José de Freitas who was responsible for restoring the Macanese mansions on the Praia, now known to tourists as the Taipa Houses (See Fig. 14). Without her intervention, these icons of the Macanese lifestyle and the surrounding cultural landscape including the small library opposite (See Fig. 15), and the commemorative garden behind it, would have been replaced with new attractions proposed for the site.



**Fig. 14 Taipa Houses**





**Fig. 15 Taipa Library**

Coloane (See Appendix 10.2), like its counterpart on Taipa Island, has been saved by tourism development being restricted to reclaimed land outside the authentic cultural heritage built environment and away from the natural environment; which is an attribute of Coloane Island. Coloane Village (See Appendix 10.2) continues to receive a steady flow of visitors to view the colonial Portuguese square featuring the iconic St. Xavier's Church, an assemblage of non-iconic properties including small two-storey shophouses, residences occupied by professionals, the Luso-Chinese elementary school, the small library almost identical to the building in Taipa Village (See Fig. 16) and the historic Taoist temple at the furthestmost point of the promenade. The Praia along Coloane Village's waterfront (See Fig. 17) is also similar to the Praia Grande on the peninsula of Macau except it has an uninterrupted view of the neighbouring islands administered by Mainland China.

The largely unspoiled natural environment of Coloane Island is marketed by the destination for ecotourism but has a range of activities including walking along carefully tended trails, swimming from Hac Sa (Black Sand) Beach or in an Olympic size Pool nearby. Less than a mile from Hac Sa, the beach at Choc Wan is smaller; as is the outdoor swimming pool popular with the Portuguese

community. Located on a walled hill overlooking the Macau Sailing Club, is the Pousada Coloane which although an attraction with some appeal, is not a heritage property or site.

The major tourism properties on the Island are the Westin Resort and the adjoining premises of the Macau Golf Club with a course landscaped on the hill at the south end of Hac Sa beach. There was some opposition from conservationists when these sites were acquired in the late 1980s. However, considerable attention was given to conserving the natural environment and minimizing the impact of the hospitality operations. Portuguese architects were responsible for the design of the Westin Resort and have successfully created a property reminiscent of Macau's Portuguese colonial heritage with Chinese characteristics.

One drawback for ecotourists wishing to explore Coloane Island is the lack of public transport. The bus route only serves Coloane Village and Hac Sa Beach. There are no services to Choc Wan Beach or to the trails above Westin Resort. Perhaps this is intended to keep down visitation levels and minimize damage to the trails and the natural environment. This form of tourism however, is not popular with the majority of tourists from Mainland China who are bussed up to view the A-Ma Statue on Coloane Hill (Fig. 11) and the replica of a Chinese temple complex completed on a site nearby in 2003.

To the north of the Island, the landscape consists of parks and amenities purpose-built for Macau residents and tourists. Visitation levels here are low also because of the infrequency of public transport and no provision for parking. Since the Handover, these parks overlook industrial parks on reclaimed land earmarked for further development. The historic site just outside Coloane Village, used for building traditional Chinese junks, is likely to succumb to these development pressures.



**Fig. 16 Library in Coloane Village**



**Fig. 17 Coloane Village Waterfront**

## **5.5 Tourism Saving Colonial Built Heritage Attractions and Assets**

This chapter concludes with specific indicators of colonial built heritage attractions and their assets saved by tourism in the destination study area. The properties and sites profiled in this Section were selected for their contribution to the knowledge base on the nexus between cultural heritage and tourism management in destinations with a colonial heritage legacy. The cases raise issues which will be discussed further in the next chapter.

## Bela Vista Hotel

A detailed site assessment of the Bela Vista Hotel, not classified by the MSAR Government as an iconic property, is presented in Appendix 10.3. From an analysis of the data on the history of preservation of this property, it is evident that tourism was the saviour of its assets. From being a run-down private house, to a relic of colonial patronage by the leisured class, the Bela Vista Hotel rose phoenix-like to become the revered icon of European-style hospitality on the South China Coast. Up until its designation as the Portuguese Consul's residence immediately after the Handover, it achieved and maintained its distinction and international recognition as a 'World Class Heritage Hotel' (Mandarin Oriental Hotel Group, 1992). Fig. 18 below illustrates the plaque commemorating the re-opening of the Bela Vista Hotel after its extensive and expensive restoration seven years before the Handover to the Portuguese consul.



**Fig. 18** Plaque commemorating reopening of the Hotel Bela Vista after renovation in 1992

At the beginning of the 20<sup>th</sup> Century the attraction was the most recognizable icon viewed from the approach to Macau by sea (See Fig.19). Its architecture

complemented older properties along the Praia Grande; inviting visitors to use the promenade along the Praia Grande for sightseeing and relaxation.



**Fig. 19** Bela Vista Hotel as the landmark icon of Macau at the beginning of the 20<sup>th</sup> Century.

Bela Vista, meaning ‘Beautiful View’ was clearly an appropriate name for the property at this time, if only for the spectacle of the magnificent junks that used to sail down the Pearl River Estuary out into the South China Sea, up until the end of the century.

Since its occupation by the Portuguese consul as his private residence, the attraction has lost not only its appeal as a tourism and hospitality icon, but its uninterrupted view of the cultural heritage landscape of the destination. The new icons are the Macau Tower, and the Sai Van Bridge providing easy access to the new casino attractions on Taipa Island. The Nam Van Lakes project has transformed the maritime heritage into an amenity for recreational water sports: the International Dragon Boat Race being the main event staged on Sai Van Lake below the Bela Vista.

It is the responsibility of the Portuguese Government to maintain the property in its exemplary state of preservation. However, not only does tourism development present a threat to the sustainability of the continued tangible appeal of the attraction, but the loss of its iconic status may incur further interventions affecting the cultural landscape. Among the Portuguese architects interviewed for this research, some hold the view that continued preservation of the property for its present function may prove to be too expensive and a source of contention for the Portuguese, as well as the local community. The attraction may revert to its original function and tourism and hospitality will yet again become the saviour of this colonial heritage icon.

### **Mong Ha Hill and Fortress**

From an analysis of data from the detailed site assessment presented in Appendices 10.4, there are specific indicators that Mong Ha Hill and Fortress have been saved by tourism since its was restored in 1997 (See Case Study in Appendix 10.5).

The continuing development of the Institute for Tourism Studies (IFT) on the site, adds weight to the evidence that the demands of the tourism and hospitality industry in the destination study area strongly influence the preservation of the site and the colonial cultural heritage property located on the summit of the Hill: the Fortress of Mong Ha. In addition to meeting the human resources requirements of the tourism and hospitality industry through its undergraduate programmes and vocational training courses, IFT has been instrumental in designing academic and professional courses in cultural heritage management through the Asian Academy of Heritage Management and UNESCO. Leading tourism and cultural heritage academics and professionals have contributed knowledge and expertise to this development; visiting the Institute to conduct on-site training and organize seminars and conferences on heritage preservation and management. The IFT Restaurant continues to be patronized frequently by local

government tourism officials and professionals engaged in the industry and other sectors.

From long term recorded observation of the site since 1997 for this research however, it is not evident that local or tourist visitation to the attraction has increased since the Handover.

From interviews conducted with local residents in the surrounding district of Mong Ha for the site assessment, their observations confirm that tourism has generated interest in the continued preservation of the attraction. Some point out however, that the amenities and added structures such as the square and pergola at the base of the Hill detract from the authenticity of the cultural landscape. Others strongly feel that the attraction, with its emphasis on Portuguese colonial built heritage, misrepresents the indigenous cultural values of the site. A study of historical documents revealed that the Mong Ha district was traditionally part of the Chinese quarter of the city separate from the Portuguese Christian City. Before the Portuguese acquired the site for military purposes, the area was revered for its religious and spiritual values being in close proximity to the historically significant Kun Iam Temple; a treasured property not yet recognized as an icon. Tourism could contribute further to the preservation of the mixed cultural heritage of Mong Ha Hill if ethnological and archeological research were conducted at the site and its assets revealed, studied, and developed as a cultural tourism product.

The photographs in Figures 20-22 below are reproduced by permission from a journal article published in *Revista Cultural* by the Portuguese researcher Ana Maria Amaro, an anthropologist with the Instituto de Ciências Sociais e Políticas at the New University of Lisbon. Dr. Amara conducted ethnological research on the Old Village of Mong Ha while on vacation in the destination. Her thesis illustrates the transformation of the cultural landscape of Mong Ha in the 1960s in

which she (Amara, 2001:161) describes the construction of Portuguese buildings as "expropriations".

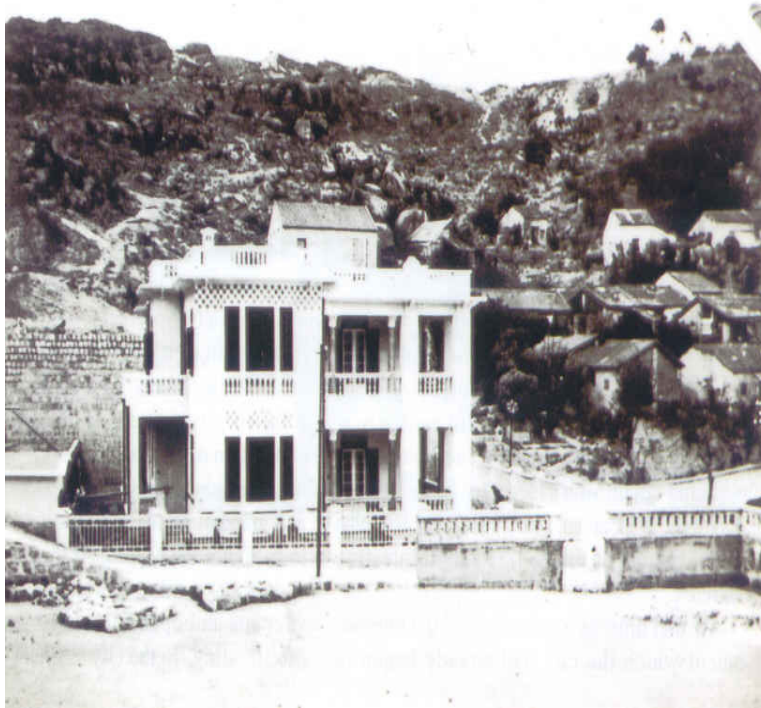


**Fig. 20** Old Houses of the Village of Mong Ha at the time of expropriations (Amara, 2001:165)



**Fig. 21** A street from what was left of the village of Mong Ha in 1960 (Amara, 2001:169)





**Fig. 22 Portuguese mansion, constructed after the expropriations, with some old village houses on the hillside (Amara, 2001:161)**

### **Portas do Cerco**

A detailed site assessment of the Portas do Cerco is presented in Appendix 10.2. Data from this assessment provides specific indicators that tourism has been instrumental in saving this unique icon of Portuguese colonial built heritage. As illustrated in Fig. 23 however, it is evident that the cultural landscape within which this icon stands has been transformed since the Handover with the construction of the huge Macau-Gongbei Immigration and Customs Complex completed in 2003.

The Portas do Cerco symbolizes over 400 years of cross-border traffic between the destination and its hinterland, Mainland China, with visitors continuing to enter the MSAR for sightseeing, leisure and recreation, shopping, as well as visiting friends and relatives. The flow of visitors from Macau into Mainland China has increased post-Handover since the development of Zhuhai, the MSAR's nearest neighbour, as a tourist destination in its own right. The

Portuguese built heritage portal serves to distinguish the cultural landscape of the MSAR from the metropolis which Zhuhai has become. In the process of urbanization, Zhuhai has lost much of its built heritage including the traditional villages set within open rice fields approached through tree-lined avenues.



**Fig.23 Portuguese built heritage portal, Portas do Cerco, New MSAR-Gongbei Border Complex in the background.**

### **Dom Pedro V Theatre**

The 145-year-old Dom Pedro V Theatre, a unique colonial built heritage property for an Asian cultural environment, was at risk until becoming an attraction as the venue for the ‘Crazy Paris Show’ sponsored by Stanley Ho’s consortium STDM in the 1980s. Since the Show was relocated to the Lisboa Hotel in the 1990s, the theatre has not been used as a venue for regular performances despite periodical restoration. Since the Handover, it’s inclusion on the list of nominated properties and sites by the MSAR Government for UNESCO World Heritage Site designation however, has given the attraction a reprieve. From research conducted for the site assessment presented in Appendix 10.2, it is evident that as a colonial

style icon its assets continue to be valued for their potential contribution to cultural tourism product development.

The attraction continues to arouse the curiosity of many tourists, including those from Mainland China, despite the fact that the theatre itself will not open again to visitors or the ordinary public until 2006. Architecturally, the building has no particular distinguishing features compared to St. Augustine's Church opposite and St. Joseph's Seminary nearby. The attraction and its assets appear to be preserved therefore primarily as a valuable historic tourism landmark evoking colonial culture through its associations with a bygone era. Visitors are left to imagine the sounds of opera, drama, and music hall which once filled the auditorium (Fig.24). The anticipation that productions with lavish costumes (including the audience) may yet again be staged, attest to the continuing appeal of this attraction.



**Fig. 24 Auditorium of Dom Pedro V Theatre**

## **CHAPTER SIX: DISCUSSION OF FINDINGS**

- 6.1 Introduction
- 6.2 Attraction and Accommodation Sector
- 6.3 Carrier and Tour Operators Sector
- 6.4 Coordinating and Marketing Specialist Sector
- 6.5 Miscellaneous Sector

### **6.1 Introduction**

In this chapter key indicators of the impacts of tourism posing threats to, saving, and providing potential for the conservation and use of colonial built heritage attractions and assets are highlighted from the findings with reference to secondary and primary data.

The indicators are derived from the seven sector analysis of the tourism and travel industries defined by Neil Leiper (1997:28). Leiper's seven were adapted by the researcher to four sectors matching the destination profile: Attractions and Accommodations Sector; Carrier and Tour Operator Sector; Marketing Specialist Sector; Miscellaneous Sector. As Leiper (1995:29) points out, there are fuzzy boundaries between the different sectors, but the interconnectivity of the sectors presented here, are intended to demonstrate how the impacts generating from one sector affect the other sectors. Each section includes specific examples selected from the empirical studies of properties and sites presented in the Appendices (10.1-10.4). Examining each sector provides an appropriate frame of reference to identify positive and negative impacts from tourism development on colonial built heritage preservation and management in the destination study area, and to trace the source of threats, 'saviours', and potential.

## 6.2 Attractions and Accommodation Sector

As illustrated in Chapter 4, before the development of casino tourism, Macau's popular tourist attractions included colonial heritage properties offering accommodation for visitors from the main tourism generating countries: Europe and North America. The data presented here provide evidence of the prestige and success enjoyed by the Bela Vista Hotel for example (see Appendix 10.4), and it has been argued in Chapter 5 that tourism was the key factor in preserving the property with its potential being realized up until its appropriation by the Portuguese Government as a residence for the Portuguese Consul on the day of the Handover, December 27, 1999. Other properties located along the fashionable Praia Grande had similar appealing architectural features and assets, but succumbed to development pressures and the demand for modern hotels located near, or housing, casinos.

Since the Handover, only one property continues to provide accommodation and the kind of ambience associated with tourist-historic cities. The Pousada de São Tiago (see Appendices 10.2 and 10.4), combines the adaptive re-use of the 380-year-old structure of the Barra Fortress with modern five star hotel facilities and was designed to attract guests looking for an unique cultural experience and sense of place. Threatened with increasing competition from new hotels and casino resorts, the prospects for the Pousada de São Tiago are in doubt. It has been overlooked in the promotional tourist literature distributed by tour operators and the Macau Government Tourism Office: preference being given to the more modern amenities catering to the more recent leading markets: Mainland China, Hong Kong, and Taiwan, that have replaced the original long-haul markets of Europe and North America.

Aylin Orbaşlı, in presenting studies of urban conservation and heritage management in tourist-historic cities for her book, *Tourists in Historic Towns*,

argues for the adaptive re-use of built heritage to serve the needs of the tourism industry:

“The biggest space requirement for the tourist industry is in overnight accommodation followed by related services, commerce and cultural activities. Palaces, castles, mansions, and religious buildings such as monasteries provide an alternative form of visitor accommodation in unique and authentic settings, with a living function closely linked to the original.” (Orbaşlı, 2000:44)

Unlike other tourist-historic cities, the City Centre of Macau does not contain any heritage properties providing accommodation for tourists. The hotels which do function near the Leal Senado Square and along Avenida Almeida Ribeiro towards the Inner Harbour, have long been associated with the image of casino tourism rather than cultural tourism. Most were built in the 1970s as gambling became legalized and punters flooded into the territory. Although the Government has put pressure on owners of these establishments to renovate, the buildings have no redeeming aspects with respect to attracting tourists; especially those accompanied by families, wanting to enjoy the colonial heritage ambience promised by the tangible heritage preservation of icons in the City Centre. Located far from the City Centre, The Bela Vista Hotel and the Pousada de São Tiago represent the only initiative taken by the Macau Government before or after the Handover to adopt a strategy of optimizing colonial built heritage assets through adaptive re-use for the accommodation sector.

The potential merits and advantages of capitalizing on colonial heritage attractions and assets for the accommodation sector in the destination study area can be studied from the preservation strategies adopted by an emerging tourism destination sharing similar attributes and experiences of postcolonial development as Macau. The city centre and capital of Cuba, Havana, also contains a World Heritage Site, ‘Habana Vieja’, which showcases the preservation of colonial built heritage for tourist consumption.

Lasansky (2004) has traced the impact of tourism development on Old Havana generated by North American casino corporations associated with the capitalist regime of President Fulgencio Batista until the Revolution of 1959, and the post-Revolution strategy undertaken by the Communist regime of President Fidel Castro to recover both the tangible and intangible cultural integrity of 'Habana Vieja', designated by UNESCO as a World Heritage Site in 1982. In 1993, President Castro appointed Eusebio Leal Spengler as 'Historiador de la Ciudad' (City Historian) with absolute authority over conservation projects designed to restore the deteriorating fabric of the colonial buildings and revitalize the heritage site. According to Leal, for contemporary tourists, most of whom are European: Spanish; Italian; British; French, and German, 'Habana Vieja' now provides the perfect combination of Old World charm in an exoticised New World location. The evocative character of the colonial city holds tremendous appeal for those seeking an experience that is simultaneously relaxing and educational – the latest trend in tourism development (Leal, 1994). Lasansky explains the significance of the revitalization of 'Habana Vieja' in terms of its restoration of national and community values following a period of foreign domination:

“By telescoping back to the colonial period, Leal has successfully rewritten history. By amplifying the City's colonial heritage he has suppressed memories of Havana's other pasts – most notably the era of capitalist gluttony and entertainment extravagance that defined the decades leading up to the Revolution. In other words, while Leal seeks to revive tourist interest in Havana – he seeks to do so by constructing an image of the City that is quite distinct from that which prevailed between the 1920s and 1950s; more precisely the period of North American domination. As such, the selective reconstruction of Havana says more about the contemporary desire to eradicate this particular past than it does about the true nature of the City's past.”  
(Lasansky, 2004:173)

It is ironic that the tangible legacy of the colonial domination imposed on the disadvantaged indigenous population of Cuba should be interpreted with pride. The apparent economic advantages accrued from casino tourism before the Revolution of 1959 were rejected by the postcolonial government. However, the impact of the casino business is well documented in the literature: including

fictional portraits of the tawdry expatriate lifestyle in *Our Man in Havana* by Graham Greene (1958); and the violent aspects of the underworld of the City portrayed in Francis Ford Coppola's film, *Godfather 2* (1968).

As is the case with Havana, Macau is attempting to showcase the assets of its tangible colonial legacy, but its controversial American casino-city image dominates. Unlike Havana's Office of the Historian, The Cultural Institute, Macau's equivalent institution, does not benefit from Government initiatives and investment in the refurbishment of properties owned or managed for the accommodation sector. Havana's Habaguanex company (the department of the Office of the Historian devoted to the administration of hotels and restaurants) successfully promotes the city's 'hoteles para admirar' (hotels to admire) – loosely modeled on the Spanish 'paradores' (historic buildings that have been converted by the Government into luxury accommodation). As mentioned, the Portuguese equivalent concept, the 'pousada', has not been exploited except for the Pousada de São Tiago. Ironically, some of the newer hotel properties in Macau have been given the title without the substance, e.g. 'Pousada Marina Infante' (Fig. 1) built after Handover to accommodate casino tourists rather than cultural tourists.



Fig. 1 'Pousada' Marina Infante

In Macau, one of the leading architects of the restoration of cultural heritage properties, Maria José de Freitas, was responsible for the revitalization of properties such as the Taipa Houses, and Mong Ha Hill (see Chapter 5). In an



interview conducted for this research, Maria José de Freitas asserted that her projects were concerned more with restoring the cultural attractions and assets of the sites for the benefit of the Macau community rather than enhancing their potential for tourism commodification. In the former case however, the revitalization of the properties, especially the Pousada de Mong Ha, has been more successful in attracting interest from tourists than stimulating local visitation. This case seems to support the analysis conducted by McKercher, Ho, and du Cros (2002) of the relationship between tourism and cultural heritage management: pointing out that while asset managers may deny they are in tourism and assume a clearly defined stewarding role distinct from the tourism manager's product development and marketing role, increased visitation may occur spontaneously, but is more likely to be induced by the tour industry or travel media (McKercher, Ho, and du Cros, 2004:5).

However, with respect to the sustainability of the assets of the Taipa Houses, it is apparent the cultural integrity of the properties are threatened by inappropriate commodification; intervention may be necessary in the form of imposed co-management. In the postcolonial tourism environment, this process of intervention is unlikely to cause conflict since the relationship between the postcolonial custodians of the cultural heritage on Taipa, The Câmara Municipal de Taipa (CMT), and the Macau Government Tourism Office (MGTO), is now characterized by a congruent strategy aimed at capitalizing on the attraction and its assets for revenue generation through cultural tourism product development. The Taipa Houses have the potential to be used as guest houses – similar to those converted manor houses found in heritage cities north of Portugal. In the cities of Aveiro and Viana do Castelo, manor houses are owned and operated by universities; providing prestigious accommodation for visiting guests attending conferences or giving invited lectures. Other former residential properties cited in this research, especially those located within easy reach of the City Centre, have the same potential for accommodating visitors seeking a more exclusive private

amenity away from the bustle encountered in those hotels serving the mass tourism market and gambling clientele.

Since the end of the monopolization of casino concessions held by Stanley Ho, following the Handover in December 1999, the Government embarked on a strategy aimed at providing accommodation for the burgeoning mass tourism market from Mainland China as well as the predicted increase in the numbers of gamblers from Hong Kong. Zheng Gu (2004:91) points out that Macau's Hong Kong visitors come mainly for gambling rather than tourism and unlike Las Vegas, Macau's casinos do not need to rely heavily on non-gaming facilities and services: market demand for entertainment with accommodations and competition from other casinos are absent in Macau. The main competition for non-gaming venues comes from Hong Kong with its well developed capacity for entertainment, convention, shopping and recreation, complemented by a well established and expanding accommodation sector for the MICE market. Zheng Gu warns that Macau cannot afford to develop non-gaming tourism in addition to large-scale gaming tourism due to its limited space. This contention is supported by the evidence that there is not enough accommodation for the mainly excursionist gambling market from Hong Kong who are likely to eschew the expensive hotels located in the Las Vegas style attractions, but still want to patronize their casinos. The popularity of the Sands Casino, opened in 2004 and dedicated exclusively to gaming, attests to this trend. There is not enough demand from the MICE market to make these investments viable, without the revenue from the Hong Kong and Mainland China gambling market.

The MSAR Government has so far neglected the economic potential of capitalizing on its colonial built heritage attractions and assets for the MICE market. A significant aspect of their potential lies in the fact that they would incur less investment costs in conversion for use as MICE amenities, and their authentic features reflect more closely the culture and heritage of the destination. The realization of this potential however has been overlooked owing to the lack of

tourism and hospitality research on the consumer needs and expectations of the MICE market in the region.

The hosting of the 2005 East Asian Games incurred heavy investment in new infrastructure, facilities, and amenities for sports and leisure activities including provision for the accommodation sector. Housing athletes and officials in purpose-built hostels as well as subsidizing hotel room costs has been the MSAR Government's strategy. The potential for utilizing colonial built heritage properties was not considered.

### **6.3 Carrier and Tour Operator Sector**

Leiper (1997:28) defines the carrier sector as including public transport specialists such as motor coach, airline, railway, and shipping lines. Their main location is along transit routes, but this sector's activities also reach into generating and destination regions. The tour operator sector contains organizations that assemble or conduct prepackaged arrangements for tourists, with components including transport, accommodation and attractions.

The improvement of tourism transportation has been a key feature of the destination's development since 1980; coinciding with the opening up of China for international tourism and the effect on the demand for tourism infrastructure (Page, 1999:112). It has had a significant impact not only facilitating access for regional markets, but enhancing Macau's image as a gateway to China's cultural treasures, and a cultural tourism destination in its own right. The establishment of the Macau International Airport, the 'national' carrier Air Macau, and the Macau Ferry Terminal servicing the Far East Jetfoil Company and East Asia Airlines (helicopter transport operator) in the late 1990s have had a significant impact on the marketing of the tourism destination to tourists from Mainland China and the East Asia region. Tourist information centres are prominent in these facilities promoting and distributing information on Macau's attractions including its

cultural heritage. Their immediate visibility for inbound tourists has more impact than the Tourist Information Office located in the City Centre; which is difficult for tourists arriving by air or sea to locate using public transport or taxis. A scheme was introduced to help local taxi drivers communicate with their passengers in English and improve their command of Mandarin.

The tour operator sector has improved due to the exercise of controls implemented through the licensing system introduced in the 1980s and revised since the Handover. Tour guides are required to undertake training for certification, and itineraries are carefully planned. The condition of vehicles is regularly monitored as well as the professional qualifications and service attitude of drivers.

The key issues affecting the operations of the carrier and tour operator sector is no longer the lack of adequate provision of services and low product standards, but the pressure of increasing number of visitors on carrying capacity, the demands made by this sector on the tourism infrastructure, and the environmental impacts; including those affecting the preservation of tangible built heritage. The pressure is visible in the heavy traffic originating from China converging on the small space of the Macau territory; huge numbers of passengers disembarking from aircraft and ferries to coaches plying the narrow streets of the City Centre. The pressure is compounded by the fact that visitors also come on same-day excursions by land through the border gate at the Portas do Cerco with its facilities recently expanded to deal with the increasing flow of traffic.

Stephen Page explains that with the demand-led model now coming increasingly into vogue due to the enormous cost of transport infrastructure investment, such as in China, tourism use of infrastructure is seen as a new market to support the demand for infrastructure investments (Page,1999:117). The rapid expansion of the tourism transport infrastructure in China has impacted on the MSAR and will

further affect the territory's landscape with the planned railway system connecting Macau with Guangdong Province and the rest of China.

Increasing investment in tourism transport infrastructure, combined with the increasing numbers of visitors using the various networks converging on the territory, inevitably poses threats to the physical, environmental, and social carrying capacity. Since space is at a premium, the impact is also likely to be on the conservation of heritage sites already contested by private developers competing for land on which to construct tourism and hospitality amenities and facilities. Tour operators are an integral part of this equation since they generate revenue from serving the needs of the emerging markets targeted by the large tourism corporations, rather than small business enterprises primarily serving the local community. All of these enterprises are eager to capitalize on the opportunities offered by tourism development and the revitalization of the destination through the creation of new attractions. This analysis helps to explain why tour operators and local businesses are unwilling to invest in services and products catering to niche tourism; particularly the market for the consumption of cultural heritage attractions and their assets which are seen to offer fewer tangible benefits.

The PATA Task Force Report (2002) on Macau's future tourism prospects, listed among the destination's strengths, its access to several major tourist generating markets. It also identified however, weakness in the positioning of Macau International Airport and its potential for future development:

“The reality is that Macau International Airport can not compete directly with its regional neighbours; it is a hub only by “luck” and without Taiwan-Mainland China flows it would be reduced to the status of a small regional airport operating a low number of routes within the shadow of a least two powerful hubs (Hong Kong and Guangzhou). This should not be forgotten and the Airport's ‘good luck’ should be used to create something real and permanent. If this does not happen, then, if at sometime in the future the Taiwan-Mainland China flows no longer need to route over Macau, then the Airport and Air Macau could be plunged

into crisis and the economy's "virtuous circle" could come to a grinding halt." (PATA: 2002,37)

While this analysis was offered prior to the expansion of casino tourism and the increase in the number of passengers traveling from Taiwan and Mainland China to Macau for gambling, the threat posed to the carrier sector cited in the PATA Task Force Report is still real. Also, the findings of the Report were published before research on Macau's gaming prospects revealed that Taiwan is considering developing the island of Penghu as a casino tourism destination. According to Ward (2002), cited in Zheng Gu (2004:94), Penghu lawmakers are pushing hard for Las Vegas style casinos. Strow (2002), also cited in Zheng Gu (2004:94), reported that officials from Las Vegas Sands Inc. and MGM Mirage had visited Taiwan to explore the opportunities. The Las Vegas Sun (March 8, 2001) revealed that Sheldon Adelson, who has invested in the Venetian Macau and Galaxy Casino Resort Macau, also hopes to build a massive resort casino on Penghu and is prepared to commit as much as \$2.5 billion to the project – more than double the cost of the two casinos for Macau.

Even if these factors do not impact on the immediate prospects for Macau becoming the Asia's 'Las Vegas', they are indicators of the vulnerability of the destination in terms of its stage in the tourism destination life cycle evolution (Butler, 1980) and the risks involved in committing the territory's physical and human resources in support of foreign investments in casino resort tourism.

The findings of this research also provide indicators of the risks involved in transforming the cultural landscape of the territory through the branding of the destination as 'Asia's Las Vegas'. Should the MSAR Government's strategy fail due to the weaknesses identified in the PATA Task Force Report (2002) and the threats identified by research on casino tourism development in the region, the potential for tourism strengthened by Macau's designation as a World Heritage Site, will be weakened by the image of a destination experiencing stagnation and decline. Although it is unlikely that the Hong Kong gambling market will stop

using the ferry services as its main carrier; continuing to take advantage of the convenient location of the territory's casinos, Macau can not compete with its neighbour in other markets and sector of the tourism industry – except for cultural tourism capitalizing on its colonial built heritage legacy – an asset which Hong Kong has not exploited and allowed to depreciate.

The tour operator sector in Macau is set to benefit from Macau's designation as an UNESCO World Heritage Site. The findings of this research however, reveal that the threats posed by the destination exceeding its carrying capacity, the changing cultural landscape and tourist profile, and the political dimension, is impacting on the preservation, presentation, and interpretation of attractions; not only the iconic properties and sites on the UNESCO list, but the non-iconic assets of the cultural landscape of the colonial cultural heritage legacy. While the destination has great potential for developing cultural tourism, the diversification of its product as a result of the re-branding of its image from a 'City of Culture' to 'Asia's Las Vegas' is a strategy undermining this potential. The prospects for conservation and interpretation of the non-iconic heritage will be limited by the commitment of resources to ensuring the success of investments in new attractions; including those which create an image of the destination as a repository of pseudo-culture.

The Macanese entrepreneur Stanley Ho still holds the title in the territory of the 'Casino King'. His investments in the carrier and tour operator sector, as is the case with the attraction and accommodation sector, has generated income for cultural heritage preservation since the late 1970s. Since Ho no longer holds the monopoly on casino tourism and his title is under threat, his investments are likely to be focused on competing with his rivals, the Casino Kings of Las Vegas, Steve Wynn and Sheldon Adelson. Las Vegas is devoid of authentic cultural heritage which pre-dates its casino development so the concept of preservation, for Wynn and Adelson, is not part of their strategy and contribution to the territory's tourism development. Since Stanley Ho has already contributed to the establishment of the

carrier and tour operator sectors, the Las Vegas Casino Kings only need to invest in their attractions.

The MSAR Government's pursuit of the 'three pillars' strategy: gaming; leisure; entertainment, and MICE indicates that economic factors will largely determine the focus of tourism development. While local tour operators, such as the well-established 'Macau Tours', have demonstrated their commitment to showcasing and interpreting the City's cultural heritage legacy since the 1980s, they are threatened with increasing competition from new operators from the Mainland. To ensure their survival, local tour operators have to reposition themselves according to the market demand generated by the MSAR Government's strategy. As indicated in this research, the demand is strongly weighted towards the consumption of new attractions, shopping, and of course, gambling. Although the MSAR Government encourages local tour operators to invest in their human resources, improve their products and services, and acquire the knowledge and skills required for effective interpretation of cultural heritage attractions and assets, the tour operators do not have support from, or collaboration with, the various sectors of the industry. They are competitors rather than partners in the tourism business environment.

It could be argued that tour operators and tour guides are on the leading edge of the commitment to conservation of the destination's cultural heritage legacy. If their role is perceived only as showcasing the iconic attractions recognized as having prestige value, the potential for capitalizing on the tangible assets of non-iconic attractions and the intangible qualities of the cultural legacy will not be realized.



#### **6.4 Coordinating and Marketing Specialist Sector**

In the Coordinating Sector, Leiper (1995:29) includes units within government departments of tourism and transport which attempt to coordinate operations or strategic developments of any other sectors of these services. Policy and planning units in those departments are often involved in coordinating efforts. The marketing sector comprises organizational units such as retail travel agents, tour wholesalers and promotional agencies of national and regional tourism organizations.

This research focused on the two key units encompassing these sectors: the first being The Office of the Secretary for Social Affairs and Culture (SAC); responsible for education, health, social affairs, culture, tourism, sport and youth affairs. The second is The Macau Government Tourism Office (MGTO); responsible for assisting in the formulation and implementation of a local tourism policy, protecting and enhancing the value of Macau's tourism resources and appropriately deploying them and enriching and diversifying Macau's tourism products. Secondary sources state that the MGTO "offers suggestions about legislation" (*Macau Yearbook*, 2004:25) and monitors the activities of operators to ensure their compliance with the relevant tourism laws and licenses covering tourist venues and activities.

While data on the implementation of tourism policy was obtained from these units, there was no information available on tourism planning and coordination with the unit responsible for Cultural Heritage: The Macau Cultural Institute. It has been stated in bulletins issued by the Government, at professional and academic meetings and conferences, and in the local media, that the three units collaborate on the preservation and promotion of Macau's cultural heritage for tourism. However, there is no document which provides specific details of the MSAR Government's planning aims and objectives with respect to the commodification of assets for cultural tourism. This may be due to the outgoing

Portuguese administration's resistance to the commodification of cultural heritage assets for cultural tourism purposes.

Under the colonial administration, SAC was referred to as the Office of the Secretary for Education, Culture, and Tourism; headed by an expatriate Portuguese. While this Office expended considerable effort in promoting the destination's iconic properties and sites representative of the Portuguese patrimony, for international tourism, there was no strategy for capitalizing on the potential of assets for cultural tourists anticipating involvement, interaction, depth of experience, and stimulating interpretation. The cultural heritage image of Macau promoted before the Handover could be equated with the 'Tourist Gaze' (Urry, 2002) or more specifically with what Urry defines as the 'Collective Gaze'.

“What I call the *collective gaze*, involves conviviality. Other people also viewing the site are necessary to give liveliness or a sense of carnival or moment. Large numbers of people that are present can indicate that this is *the* place to be. These moving, viewing others are obligatory for the collective consumption of place”  
(Urry, 2002:150).

The PATA Report on 'Tourism At Heritage Sites' (1992) warns against the presentation of patrimony as a carnival attraction:

“There is and there should be a severe dignity to the presentation and marketing of World Heritage Sites. These are not carnival attractions. Their conservation is a serious process and their protection provides an important gift to future generations.”  
(PATA, 1992:48)

There was evidence of the promotion of a carnival atmosphere in pre-Handover Macau using iconic attractions as a backdrops for a range of activities and events. The European-style television series 'Jeux Sans Frontières' or 'It's a Knockout' (tourist towns competing in a variety of games) was staged against a mock-up of the Ruins of St. Paul's Church. More controversial was the staging of a Portuguese bullfight with a replicated bullring temporarily constructed on a site close to the historic city centre. In the post-Handover tourism environment of the

MSAR, colonial buildings and sites continue to be used as backdrops for ‘carnival’ type events including performances by local artists celebrating ‘Fringe Week’; emulating the event introduced by the expatriate community in Hong Kong. In the Hong Kong tourism environment ‘Fringe’ activities have become tourist attractions in themselves without the need to use the cultural built heritage of the territory to complement or enhance the spectacle. In keeping with the concept of alternative popular cultural expression, activities are staged by organisations independent of the coordinating and marketing sectors of the Government represented by the Hong Kong Tourist Board. In Macau, the event has been appropriated by both the coordinating and marketing specialist units under the supervision of the Secretary for Social Affairs and Tourism. The choice of venues appears to be an attempt to show that Macau’s cultural built heritage can serve the community need for spontaneity in cultural expression (see Fig. 2)



**Fig. 2 Carnival at Heritage Sites**

The 2002 PATA Task Force Report on Macau refers to “the need for an agreed and shared vision” especially on the branding of the destination:

“Currently, Macau means several things to its publics, both living in Macau and outside. This demonstrates that there is an absence of a cohesive brand for Macau” (PATA, 2002:22).

It was observed that a number of brands were employed: ‘Macau: Monte Carlo of the East’; ‘Macau: An Open-Air Museum’; ‘Macau: A City of Culture’; ‘Macau: A Window on the World’. Since the Report was published, ‘Macau: Asia’s Las Vegas’ has been added to the list. As mentioned, this brand is attributed to Sheldon Adelson in the local media (South China Morning Post, March 24, 2005) but is perhaps also a consequence of the PATA Task Force expressing the opinion that “the new vision lies somewhere between Vegas of the Orient and Gambling Capital of China” (PATA, 2002:23).

The Task Force goes on to recommend the involvement of all stakeholders of Macau, within and outside the tourism sector, to develop a concept of ‘Macau Tourism’ and determine a new vision and mission for Macau. One of the issues raised, was “how to get the community at large to share the identity of Macau as a city with a unique Portuguese heritage” (PATA, 2002:23). This observation indicates that the appeal of the image projected of the tourism destination depends on a cohesive identity represented by a cohesive brand carefully chosen to encompass all facets of the destination’s attractions, assets, and resources.

Shane R. Crockett and Leiza J. Wood in their description of the process involved in the branding of Western Australia for tourism development, point out that destination branding extends to combining all things associated with the ‘place’; its products and services from various industries such as agriculture, tourism, sports, arts, investment, technology, education, under one brand. Its aim is to capture the essence of the destination in a unified manner that can be consumed simultaneously at a symbolic and experiential level (Crockett and Wood, 2003:144). They argue the importance of addressing negative impressions of the

destination and creating a sense of ownership and identity through the medium of the brand.

The research findings presented here reveal the conflicting perceptions of Macau's identity as a postcolonial territory returned to China after 400 years of European influence. While the tangible legacy of the Portuguese presence is valued for its iconic built heritage attractions, there is a conflict of opinion, at the national and local level, with regard to the intangible aspects of the legacy. Less visible, the intangible legacy continues to permeate the culture and society; posing a threat to cohesion under the concept of 'One Country, Two Systems' as defined by the vision of the late Chinese Premier Deng Xiaoping. This analysis suggests that incorporating the Portuguese legacy into the branding of the destination for tourism risks violating the underlying pragmatic philosophy embodied in the brand chosen by Deng Xiaoping. The application of the concept of 'One Country, Two Systems', while allowing for the survival of a Western style capitalist system in a Communist state "with Chinese characteristics" (Deng Xiaoping, 1984) does not guarantee the survival of Western culture in a territory which is re-defining its political identity. The dominant culture is once again Chinese who are proud to be part of a civilization more than 2000 years old. The 400 years of Portuguese colonization is perceived as a minor contribution to this legacy, and its value the source of contention.

The dilemma faced by the destination's tourism coordinating and marketing sector is how to incorporate the Portuguese colonial legacy into the postcolonial environment of Macau; while adhering to the strategies and policies determined by the Central Government of the People's Republic of China. A solution seems to have been provided in the form of a re-assessment of the Portuguese legacy as a symbol of China's acceptance of other cultures under a unified state integrated into the regional and international arena. At the same time it is recognized that domestic and international tourism is a powerful force for enhancing prestige in this arena. For Macau, the prestige gained from hosting the East Asia Games in

the same year as being designated a World Heritage Site demonstrates its alliance with the Central Government's strategies for tourism development.

While the problem of Macau's diffuse identity seems to have been surmounted, there remains the problem of ownership of the cultural legacy. The findings from the empirical studies presented in this research suggest that since the coordination and marketing specialist sectors of the tourism industry are controlled exclusively by the MSAR government, just as they were by the colonial administration, the potential for capitalizing on attractions and assets are limited. The iconic properties and sites are ostensibly still owned as well as operated by government custodians representing the elite factions of the community. The community, although stakeholders by virtue of being the inheritors of this legacy, is not involved in planning or policy-making to determine the continued function or future adaptive re-use of the attractions. The only exception is the ownership of ecclesiastical properties and sites which continues to be secured by the Macau Diocese. The perceived threat posed by tourism is minimized by this ownership and the evidence that preserving the authenticity of cathedrals, churches, and seminaries in the cultural landscape exerts considerable appeal for a wide range of tourists.

One argument put forward by the outgoing Portuguese administration to justify the appropriation of the Bela Vista Hotel was that the community after the Handover would no longer appreciate the intrinsic value of this heritage property. There is evidence that this argument was applied to other colonial heritage properties and sites since their restoration and adaptive re-use was exclusively dedicated to the government's stewardship. This continues to be the case; the use of the former Portuguese Governor's Palace as the Ceremonial Office of the Chief Executive of the MSAR Government being one example. It could be argued that this icon has survived because it demonstrates to the territory's visitors that ownership and power over preservation of the Portuguese legacy now resides with the incumbent elite. It is not necessary, even appropriate, for the marketing

specialist sector under the Secretary for Social Affairs and Culture to promote the attraction. While this research provides evidence of the exclusion affecting the sense of ownership of iconic attractions inherited from the Portuguese cultural heritage legacy, there is also evidence of the potential for non-iconic properties and sites owned by stakeholders within the community to achieve a cohesive identity and promote cultural harmony. Orbaşli argues that this potential can be realized through tourism:

“History can become exclusive, dictated by the ruling classes who identify with selected periods of history, post-independence perhaps as a class distinction, identifying exclusively with an upper-class past. There is naturally more demand for conserving buildings related to a period of particular national or local significance, at times loosely linked to political messages and propaganda. Tourism, on the other hand, can become a valuable means for widening cultural understanding to include less valued monuments and overlooked traditional urban environments.” (Orbaşli, 2000:41)

Orbaşli points out that the restoration of redundant buildings encourages other environmental improvements, adds life and activity to a place, provides an example of conservation, and may boost the economy to a level which will enable other small-scale improvements to happen.

In the postcolonial environment of the MSAR, iconic buildings continue to be preserved through adaptive re-use for their prestige value as symbols of the ruling elite, supported by the appointed custodians of cultural heritage. The tourist gaze ensures that these symbols will continue to be preserved as key attractions. As the tourist gaze diminishes however, low assessment of the value of non-iconic attractions as cultural assets for tourism may influence decisions about their fate; determined by the coordinating and marketing sectors controlled by the Government. Alternatively, overlooked traditional urban environments such as Mong Ha, The Inner Harbour, and the villages of Taipa and Coloane (see Chapter 5) could become popular tourist attractions; increasing local as well as visitor demand for the preservation of the authentic cultural landscape.

## **6.5 Miscellaneous Sector**

Neil Leiper describes this sector as “the convenient basket category for left-overs”; comprising organizations located in all geographical elements of whole systems. It takes in souvenir, duty-free, luggage and other retailers specializing in the traveler-tourist trade, units in banks providing financial services for travellers such as currency exchange, as well as car rental and travel insurance companies (Leiper, 1995:29). This research provides indicators of the impact of tourism on the cultural landscape and the colonial built heritage properties occupied by the various businesses included in this sector.

The 2002 PATA Task Force identified bad shopping experiences as one of the destination’s weaknesses. The findings of the studies conducted by this author indicate that the notion of bad shopping can be applied to the environment experienced by tourists visiting the World Heritage Site in the City Centre. The attributes of World Heritage properties in this area have been diminished by the conversion of adjoining buildings with pseudo-heritage features for retail businesses. Advertising permeates this precinct, detracting from the architectural and aesthetic qualities of the authentic heritage buildings and streetscapes. Figures 3-4 below illustrate the impact of retail enterprises competing for tourist consumption in the historic city centre.





**Fig.3 Shops adjoining the WHS property Santa Casa Da Misericórdia**



**Fig. 4a Impact of conversions of retail establishments opposite São Domingos Church**



**Fig. 4b Impact of conversions of retail establishments opposite São Domingos Church**

Maximizing visitor spending opportunities is the focus of much tourism business activity since the Handover. This presents a threat to the Portuguese colonial built heritage since none of the iconic or non-iconic properties and sites afford opportunities for tourist consumption; even souvenirs. The only shops offering items associated with Macau's colonial legacy are located in the Macau Museum and the Maritime Museum. It is evident that local businesses are intent on providing the types of tourist products and services in most demand and their premises feature increasingly as part of the cultural landscape. The majority of heritage properties are being restored or reconstructed to accommodate new functions of retail.

There is one aspect of the cultural heritage of Macau which, while perceived as less wholesome for visitors and detracts from the image the MSAR Government seeks to promote, still arouses interest and provides an insight into the territory's culture. These businesses include pawnshops, massage parlours, and brothels.

Pawnshops have been a feature of the territory long before the legalisation of gambling and the advent of casino tourism. The MSAR Government has recognized these 'assets' as tourist attractions and even converted one of the oldest properties into a museum. This development has ensured the survival of adjoining Portuguese built heritage and illustrates the juxtaposition of the varied social activities engaging the two communities (see Fig.5).



**Fig. .5 Pawnshop Museum next to Portuguese built heritage**

Less recognition is given to those businesses operating massage parlours and brothels; originally they were located close to the Inner Harbour where they provided services for both locals and visitors. Before the Handover, the Macau Cultural Institute made the controversial decision to restore a street leading to the Inner Harbour known by the Portuguese as 'Rua Felicidade' (Happiness Street). Local Chinese historians and conservationists regard the properties along the street as being historically significant because they housed merchants providing essential products and services for the growing indigenous and foreign community. For them, happiness was associated with a thriving business and the goodwill established with regular clients and customers. However, for Portuguese

historians and ethnologists, as well as members of the local community, the street was identified as the red light district of Macau. The controversy continues, but the implementation of the conservation project has led to the street becoming a popular tourist attraction (see Figures 6-7).



**Fig. 6** Rua Felicidade in 1910



**Fig. 7** Rua Felicidade after Restoration (1998)

Research on the small and medium enterprises revealed that catering to the needs of visitors on such streets has ensured the survival of the community. Entrepreneurs and traders, sometimes operating above the law, acted as intermediaries between foreigners and the upper echelons of the powerful merchant class. Sometimes, without their intervention, the Portuguese could not have maintained their only colonial outpost on the South China Coast. If the Chinese provincial authorities on the other side of Macau's border wanted to press home their demands, the border would be closed and the colonial settlement threatened with starvation.

During the Second World War, the predicament was reversed as Macau became a refuge for the starving and destitute. Maritime activities were allowed to continue under the watchful eye of the Japanese; many of whom profited from Macau's neutrality under the Portuguese flag. Macau's most famous retail businessman, Stanley Ho, born in Hong Kong in 1921, survived the Japanese occupation under the protection of his great uncle Sir Robert Ho Tung; who was a wealthy and influential businessman living in Macau. His nephew Ho was entrusted with the job of bartering with the Japanese on behalf of the Portuguese government to exchange goods and equipment for flour, rice, beans and other commodities from the Japanese. Ho provided the following account of his role:

“At the beginning of the war, I had raised the question: “Why should I work with the Japanese when I've already seen how they treat people in Hong Kong?” The (Macau) Governor said: “This is an order from the Portuguese Government. You and three others are appointed to deal with food. Food is important. Without food the Macau people will starve. I have already written to the Chinese government to say that when they come in, they can't harass you and can't do anything to harm you because you are under orders from the Portuguese government.” So four of us were given special exemption papers by the Governor. I still have that paper.” (Welker, 2005:49)

Stanley Ho has maintained his philanthropic attitude to Macau and his 'miscellaneous' entrepreneurial activities associated with this casino tourism based operations, half a century after the Japanese surrender. He has also

continued to negotiate deals and partnerships with entrepreneurs located outside the territory; including the late Kerry Packer of Publishing and Broadcasting Ltd. (PBL). Packer was the owner of Melbourne Crown Casino, Australia's largest and most profitable casino. In 2007, PBL will open a 32-storey Park Hyatt Hotel and Casino on Taipa Island. Since Ho lost his monopoly over casino tourism in Macau, he has made a bid to operate Singapore's first Las Vegas casino resort to be sited on Sentosa Island; ironically the former site of the notorious Allied prisoner of war camp run by the Japanese between 1942-1945.

As Macau's leading tourism entrepreneur, Stanley Ho is the person most qualified to comment on the threats posed by tourism development to his legacy. His legacy is the most important factor in the past and future development of tourism in the destination, and still the catalyst for the preservation of the tangible and intangible assets of the Portuguese colonial heritage legacy. His analysis of the threats and potential emerging from the MSAT Government's tourism strategy and its impact on built heritage conservation is summarized below:

“Macau has been known to the world as a “City of Gambling’. This city also has a novel identity – a ‘City of Culture’. Having a history 300 years older than Hong Kong, Macau was once the largest entrepôt trade centre in the Far East. As the earliest cultural junction between the East and the West, Macau boasts a rich cultural heritage.....Cultural heritage is the living memory of locals and a major attraction for visitors. It is the soul of a city and also the engine for its economic development. Sociedade de Jogos de Macau (Ho's Company) is the only gaming concession rooted in Macau. I believe that while Macau should learn from Las Vegas, the spirit of creativity and innovation, Macau should also adhere to its indigenous characteristics for future development, particularly to its unique cultural identity – Macau has been a meeting point of Eastern and Western cultures for over 400 years. The Las Vegas model is unique because of its geographical, historical, and socio-cultural characteristics from which Macau is totally different.”

(Welker, 2005:53-55)

## **CHAPTER SEVEN: CONCLUSIONS**

- 7.1 Overview of the Research
- 7.2 Exploration and Involvement
- 7.3 Development and Consolidation
- 7.6 Stagnation and Decline
- 7.7 Rejuvenation

### **7.1 Overview of the Research**

This research has made a contribution to the study of the impact of tourism development on the sustainability of colonial built heritage in the following areas of research:

- Issues affecting the relationship between cultural heritage management and tourism management in postcolonial tourism environments
- Strategic tourism development and its impact on sustainability of colonial built heritage
- Strategic environmental and socio-cultural impact assessment to mitigate negative tourism impacts on the economy and culture of the destination
- Methodologies for auditing colonial built heritage properties and their assets
- Assessment of the threats and potential for colonial built heritage properties and sites and their assets posed by tourism development
- Issues affecting integration of colonial built heritage preservation in tourism destination planning and development

The research provides a framework for monitoring

- The selection process and transformation process involving colonial built heritage resources

- The optimization of real and potential uses of colonial built heritage assets for cultural and urban tourism
- The impact of urban regeneration for tourism development on the cultural landscape of the postcolonial tourism destination
- The investment costs in commodification of colonial built heritage attractions compared to the development of new tourist attractions
- The issues affecting tourism development through the construction of new attractions in postcolonial tourism destinations
- The threats posed by new tourism attractions to colonial built heritage and the sustainability of its assets
- The characteristics of the cultural tourism market segment; the push factors on the demand side and the pull factors on the supply side

The theories and methodologies that underpin this research have been adopted from conceptual frameworks applied to the nexus between tourism and cultural heritage management with respect to the commodification and management of visitor attractions for cultural tourism in postcolonial tourist-historic cities. The components of the study are derived especially from published research by: Ashworth and Tunbridge (2000); Fyall, Garrod, and Leask (2004); Lasansky and McLaren (2004); McKercher and du Cros (2002), Orbaşlı (2000); Pearce and Butler (2002), Shackley (2000), and Tucker and Hall (2004). The major source of unpublished research data and professional advice essential for the destination specific study was obtained from local researchers specializing in the historical contribution of Portuguese patrimony and architecture to urban development in Asia (see References). These sources helped the author of this research to examine the nature of the hypothesis, generate a distinct empirical testing device aimed at making predictions, and conduct an analysis which reveals hidden layers of causation and meaning. The value-added conclusions of this research are intended as a contribution to the knowledge base developed by the researchers cited above.



The first edition of *Cultural Tourism: The Partnership Between Tourism and Cultural Heritage Management* authored by McKercher and du Cros (2001), was the key source guiding the empirical studies and determining the effectiveness of the methodologies employed, also providing a framework for evaluating this research. In Chapter 2 of their book, McKercher and du Cros analyze the challenges in achieving sustainable cultural tourism pointing out conflicting views of stakeholders as an obstacle to the realization of partnership goals. This provided indicators of factors exacerbating this conflict: cultural values being compromised for commercial gain where culture assets are presented as commodified tourism products; tourism values being compromised for some assets when a management attitude exists that any *tourismification* is considered to be a corrupting influence (Hovinen 1995; Fyall and Garrod 1996). This destination study provides specific examples of the impact of these factors on planning and decision making before and after the Handover of the territory: The colonial administration resisted the commodification of the tangible and intangible assets of the Portuguese legacy except for their value as iconic symbols, while the postcolonial MSAR Government advocates that the legacy can be, or indeed must be, exploited for commercial gain to save it.

McKercher and du Cros (2002) refer to competition being exacerbated when the power balance between stakeholders changes – with the power shift leading to the emergence of a new, dominant stakeholder. This situation is illustrated through the findings of this research as the dominant stakeholder, the casino tourism sector of the tourism industry in Macau, exerts a powerful lobby on the planning strategy devised and implemented by the MSAR Government. However, the observation made by McKercher and du Cros that the concomitant relative disempowerment of the other stakeholder, the cultural heritage tourism sector, may have feelings of resentment and distrust, does not seem to be borne out by the findings of this research. The studies suggest that the incumbent stakeholders representing the Macau Cultural Institute, the chief custodians of the Portuguese built heritage legacy, do not see any conflict with the casino tourism sector in

terms of the commodification of cultural heritage: the authentic indigenous attractions as well as imported heritage tailored to the creation of attractions for the casino tourism market. The findings then, support the contention made by McKercher and du Cros, that while host communities may have conservation requirements that initially clash, they may then overlap with tourism (McKercher and du Cros, 2002:13).

The methodology devised for this research has proved effective in documenting the specific impacts of tourism development on colonial built heritage preservation. Visual evidence is provided through the conceptual framework used to identify specific threats from tourism induced factors posing threats to the cultural landscape and its iconic and non-iconic properties and sites, to identify instances of tourism having saved attractions and their assets, and the potential for conserving and capitalizing on these assets. The picture that emerges of the extrinsic and intrinsic features of the attractions of the destination is an important feature of this approach. Not only are impacts rendered visible, but the underlying determinants of the strategy for economic development and its impacts can be 'read' through the non-textual data provided in this study.

In particular, the designation of Macau as a World Heritage Site has important consequences for the positioning of the territory as a cultural tourism destination. However, the responsibilities attached to this designation need to be recognized in terms of the challenges facing the stakeholders involved in the commodification of cultural heritage assets. Conflicting strategies for optimizing these assets are highlighted in this research. As McKercher and du Cros (2002:13) point out, tourism industry professionals value cultural assets as raw materials for their products to generate tourism activity and wealth. Cultural heritage management professionals value the same assets for their intrinsic merits. Figure 7.1 is an example of the perceptions of the values ascribed to cultural heritage. This image gives the impression of World Heritage Site designation being celebrated as an

icon alongside the icons of marketing. It signifies the cultural landscape being part of tourist consumption.



Figure 7.1 Hoarding Celebrating Macau's Designation as a World Heritage Site

Alongside the World Heritage Site advertisement, the hoarding features the Coca Cola Company's sponsorship of the 2005 East Asian Games held in Macau, and a local property developer capitalizing on the architectural features of Macau's built heritage. This hoarding attests to the observation made by McKercher and du Cros that:

“Many people in the CHM sector cringe when advised to adopt a marketing perspective in the overall management of their assets. They equate marketing with sales maximization, even if that means misrepresenting the core values of the asset to broaden the consumer base.”

(McKercher and du Cros, 2002:201)

The further expansion of the casino tourism industry and its prioritization, will generate fewer alternatives for those urban areas outside the tourist zones being developed by the Government in alliance with dominant stakeholders. Further

research is needed to determine the nature and level of threats posed by these indicators to devise strategies for mitigating the consequences.

The MSAR Government's key strategy for capitalizing on emerging and expanding markets is involving more stakeholders in tourism development through regenerating projects promising increasing employment opportunities. Stephen Wanhill warns that regeneration strategies may carry a high degree of risk, in that they can result in an 'outside-in' project and/or project inflation. The outside-in project is a term used to describe an investment that goes from the physical structure to the imagescape. In the destination study area this refers to the introduction of new attractions such as Fisherman's Wharf and The Venetian: a collection of artifacts within the context of a specific theme in a particular setting (Wanhill, 2003:17). The inside-out project takes as its starting point the imagescape and creates the structure around it; referring here to the colonial cultural heritage legacy and its existing attractions and assets. According to Wanhill, there is evidence that destinations adopting the inside-out approach appear to be flourishing.

The risk to the destination study area is that project inflation and the involvement of outside stakeholders will not deliver on its promises. Wanhill identified some of the threats posed by public authority involvement in project inflation strategies:

“Where public authorities are involved, there is always the danger of project inflation in response to civic pride and the vainglory of local politicians. This results in an exaggeration of employment creation to obtain development grants, increased complexity, which boosts consultants' fees, and substantial capital structures to the benefit of the architects.”  
(Wanhill, 2003:25).

There is evidence from this study that architects and contractors have determined the nature of the appeal of the tourism environment through substantial capital structures and projects instigated by the colonial administration before the Handover and by the postcolonial government since. The success of any further

appeal to civic pride is now increasingly dependent on tangible benefits accruing to the public through improvements in the urban environment and living standards, and more business opportunities providing employment. The Tap Seac regeneration project (see Chapter 5) is envisaged by the architect as contributing to the realization of these benefits. There is no evidence however, that the project emanates from a partnership between the various private sectors of the tourism industry and the government authority responsible for cultural heritage management. The absence of a documented tourism planning strategy involving stakeholder and community-wide consultation poses the threat that such projects will be perceived as yet another case of tourism development determined exclusively by the architects and planners awarded the projects.

The Pacific Asia Travel Association's Task Force in 2002 made the observation that confusion about the branding of Macau as a tourism destination arises from the multiplicity of images portrayed of its attractions and assets. The strategy currently pursued to diversify its product base adds to this confusion further. While many destinations do indeed have a wide product base - including postcolonial tourism environments such as Goa – with its sun, sea, and sand appeal as well as the attractions of its World Heritage Site and non-iconic colonial properties and sites, Macau's product continues to be strongly focused on casino tourism.

Findings from research on the spread of casinos and their role in tourism development conducted by William R. Eadington (2002) reveal that most customers of urban casinos can not be described as tourists. He cites the example of new casino jurisdictions in the United States providing 'casinos of convenience' which cater predominantly to residents of the area where the casinos are located (Eadington, 2002:135). While these casinos have been substantial revenue generators, there is little evidence that they provide net economic stimulation to the area. This has been the case with Macau where despite the demonstrable revenue generating capacity of Stanley Ho's casinos initially

catering to the local Hong Kong gambling market, there has been relatively little economic advantage to those not directly engaged in the industry. Revenue has been invested in improving the physical environment, including iconic cultural built heritage, but the lack of business opportunities from these investments continues to negatively affect assets especially in terms of optimizing the potential of human resources; outside the demands of the casino sector. Meanwhile, the ‘casinos of convenience’ market advantages are being undermined by the priority given to drawing revenue from outside the locality: with greater risks posed by other destinations targeting existing and emerging markets. As Eadington points out, emulating Las Vegas as a strategy for tourism development may reflect an unattainable ideal because the major proportion of customers converging on its casinos are indeed tourists. Unlike the ‘hard gamblers’ of Macau, the Las Vegas market consists of tourists drawn by casino entertainment: by 1997 nearly 50 per cent of its revenues accruing to the largest nineteen casinos along the Las Vegas Strip having come from non-gaming sources (Eadington, 2002:136).

William A. Douglass and Pauliina Raento have presented a convincing case for destinations such as Macau accepting that the unique success of Las Vegas can be attributed to its “tradition of invention as opposed to its invention of tradition” (Douglass and Raento, 2004:7). They argue that when dealing with a tradition of invention, by definition, its future is largely unpredictable: citing the confusion in the corporate world of Las Vegas when Steve Wynn, the city’s prime reinventor, sold his empire to arch rival Kirk Kerkorain. Wynn is quoted as declaring theming to be “passé” (Douglass and Raento, 2004:21). Wynn’s Macau Casino facilities are dedicated to serving the primary demand for gaming, accommodation, food and beverage, shopping, and entertainment – without the ‘frills’ of faux heritage theming. For sightseeing, Wynn’s casino is in close proximity to Macau’s World Heritage Site – with its genuine tourist attractions only two blocks away. How many of Wynn’s customers actually take time out to appreciate the tourist-historic centre of the city needs to be monitored.

In *The Tourist* (1976), MacCannell draws a distinction between the genuine tourist attraction and its “spurious simulacrum” (Douglass and Raento, 2004:19). The latter, MacCannell argues, is a crass creation of corporate capitalism which few destinations have been successful in coopting:

“Large companies own the airlines and major hotels and attempt to market entire countries as “destinations”. But with the exception of theme parks and Las Vegas, they have encountered difficulty in their efforts to manufacture and purchase important attractions and destinations.” (MacCannell, 1976:157)

Douglass and Reanto point out that Las Vegas does not have to contend with “the critical obsession with authenticity” (Douglass and Reanto, 2004:20) since the city does not have any local tradition or authentic cultural distinctiveness to preserve.

Macau’s attempt to emulate, even exceed the Las Vegas brand, not only threatens the potential for developing the destination’s unique cultural tourism environment, but the place image of the tourist-historic city and its urban tourism landscape. As Martin Selby points out, landscape is in effect everything in a destination which can be read as a cultural text by visitors, contributing to their immediate experience of the destination. The urban tourism landscape consists of the physical built environment of the destination such as its architecture, monuments, roads, parks and open spaces. The tourist landscape includes the attractions of the destination, the people of the destination, whether workers, residents, or visitors, the augmented tourism product and tourist facilities, the transport network and a range of ancillary services targeting both consumers themselves and commercial organizations in the tourism sector (Selby, 2004:183). These are the appealing attributes of the sense of place evoked by the tourist-historic city of Macau. The dubious attributes of a replicated Las Vegas culture may diminish this appeal for urban and cultural tourism.

Place image, according to Martin Selby, has a profound effect on both urban tourists and the identity of host populations. Based on perceptions of the living culture of the host community as well as its heritage, a sense of place can affect tourist decision-making. Representing Macau as ‘Asia’s Las Vegas’ is showing a hand that has only a marginal chance of success:

“The reading of representations by urban tourists has an influence on lived cultures in the context of tourism itself. The formation of place images by consumers, and any decision-making action based upon that knowledge, is an important part of tourists’ lives, helping to define their lifestyle and identity. The reading of representations also contributes to the success or failure of tourist destinations in attracting visitors, and the associated economic, social and cultural impacts upon the locality. Perhaps most significantly of all, the ways in which representations are read by place consumers has a profound effect on the identity of host populations” (Selby, 2004:187).

As McKercher and du Cros point out, the ultimate goal of strategic marketing is to identify and exploit those attributes of an organization that give it a sustainable competitive advantage (SCA) in the marketplace. The organizations in Macau responsible for branding and marketing the destination need to assess the sustainable competitive advantages represented by the attributes of the authentic tourist-historic city, against those represented by new attractions and amenities borrowed from the ‘borrowing’ culture of Las Vegas. The MSAR government needs to ask whether the SCA’s of the destinations’ assets are:

- Sustainable enough to make a difference - a marginal advantage is meaningless;
- Are sustainable in the face of competitor reaction – they are immune to competitor actions;
- Are real or perceived to be real by the consumer and valuable to the consumer;
- Form a central platform in the overall positioning of the tourism product;



- Are rare among current competitors.

(Adapted from McKercher and du Cros, 2002:209)

With respect to positioning the destination as ‘Asia’s Las Vegas’, the only competitive advantage which Macau presently has is its proximity to the Mainland China Tourism market. The sustainability of this advantage could change dramatically in the face of competitor reaction from national, regional, and local organizations within China; even Las Vegas itself. Casino tourism is set to expand in Asia, Australia, and Europe with its ancillary attractions of great interest for the Mainland China market. In comparison, none of these destinations contain the unique attributes which comprise the authentic ‘world’ heritage of Macau. Its sustainable competitive advantage however, is threatened by conflicting representations of the quality of experience provided. Even its designation as a World Heritage Site may not be sustainable unless the critical mass of its assets are promoted appropriately and effectively. The MSAR Government’s strategy needs to focus on the presentation and management of those cultural heritage assets already identified as having sustainable competitive advantage, as well as those with the potential to consolidate and enhance the uniqueness of its cultural tourism product.

The aims of this research are concerned primarily with the risks posed by tourism development to the sustainability of protected areas that constitute the urban cultural landscape. The findings indicate that further research needs to be conducted using conceptual frameworks to address the key challenges affecting management of these risks. These frameworks can be studied and applied from authoritative sources including the International Council on Monuments and Sites (ICOMOS) and the World Commission on Protected Areas (WCPA).

Eagles *et al* in presenting guidelines for planning and management of sustainable tourism in protected areas, argue the case for careful cultural impact understanding and management at designated heritage sites:

“Because heritage is so culturally specific, great care should be taken to understand heritage values before designation of protected areas. While tourism may provide a special impetus towards the conservation of such areas, both by raising the profile and providing funds, managers of protected areas should always be sensitive to the special needs of cultural sites of all types. Cultural resources designated as heritage under legislation will require special attention, but since the cultural impact of tourism can extend well beyond designated heritage sites, there is always a need for careful cultural impact understanding and management. A key issue for managers is who is involved in making the decisions that affect cultural heritage, and what is the process for decision-making.”  
(Eagles, P.F.J., McCool, S.F., Haynes, C.D., 2002:62)

The studies presented in this research demonstrate the special needs of the cultural sites associated with the Portuguese colonial cultural legacy. Many properties and sites lie outside the designation and protection afforded by recognition of Macau as a World Heritage Site. In the case of Coloane Island (see Chapter 5) , both the built heritage and natural landscape have been protected so far from major tourism development, but there are risks posed by increasing numbers of visitors and the MSAR Government’s strategy for the expansion of recreational and leisure amenities. The process involved in monitoring and decision-making in the destination study area lacks an assessment process for studying specific tourism induced impacts as well as a conceptual framework specifically designed to take into consideration the critical issues of ownership, stewardship, and commodification of the assets of the colonial legacy.

Eagles *et al* argue that research applied to monitoring tourism impacts can provide new knowledge, insight and procedures for tourism management. Ongoing research programmes frequently reveal trends and patterns that are valuable for planning and management. All stakeholders can benefit from research. The benefits are most apparent when protected area management involves tourism providers in research, and when all protected area staff and all private tourism operators are informed of research findings, so that they can use these in their work (Eagles, P.F.J., McCool, S.F., Haynes, C.D., 2002:157).

The studies presented here have been conducted without the benefit of funding and practical help given to researchers and institutes in the destination study area. The findings indicate the imperative for formulating a formal monitoring plan to be implemented in a scientific and responsible way by those responsible for tourism planning and development. According to Eagles *et al*, this tourism impact monitoring plan should have the following features:

- *Objectives and rationale* – the goals of the monitoring plan related directly to the goals outlined in the protected area management plan;
- *Indicators* – the chosen indicators are those that best indicate the conditions to be monitored;
- *Monitoring procedures* – the frequency, timing and location of measurement activity, as well as specific instructions on methods used;
- *Analysis and display of monitoring data* – procedures for data analysis and for the presentation of results; and
- *Personnel* – explicit indication of responsibility for monitoring, effectively integrating the monitoring task into the overall management of the protected area.

(Eagles, P.F.J., McCool, S.F., Haynes, C.D., 2002:156).

Ashworth and Tunbridge (2000:294) argue that while the social overtones of the tourist-historic city can be problematic, it would be unreasonable to deny that, in the absence of severe social tension, the development of an image which is saleable to the outside world could be a socially unifying source of pride in a heritage not previously perceived. The visual documentation contained in this research provides evidence of the marketing of sites for tourist consumption based on this premise. The Portuguese colonial built heritage legacy has been ‘sold’ to the community as a valuable asset offering the tempting prospect of a ‘windfall’ economic gain (Ashworth and Tunbridge, 2000:296). The prospects of tourism, particularly heritage tourism, saving these valuable assets, as Ashworth and

Tunbridge point out, rests upon three generally, if not invariably, applicable axioms:

1. that heritage tourism capitalizes upon resources of the historic city already activated in the service of other markets;
2. that tourism use of the infrastructure and services of the city will impose only limited marginal costs upon existing facilities;
3. that in terms of employment generation a small investment, relative to that required in other economic sectors, will create substantial employment in urban areas with few alternatives.

(Ashworth and Tunbridge, 2000:297)

These axioms, while positively impacting on the destination study area, also provide contrary indicators of the threats posed by tourism:

1. that heritage tourism may not be sustainable because it does not effectively capitalise upon the resources of the tourist-historic or profitably service other emerging or expanding markets i.e. casino tourism, sports tourism, MICE;
2. that increasing tourism use and its impact on the carrying capacity of the destination may impose high costs, upon and for, existing, but underutilised facilities – especially vulnerable non-iconic properties and sites;
3. that the benefits of employment in the casino tourism sector may override the less tangible benefits of work in the heritage tourism sector.

The research findings predict that failure to address threats caused by tourism impacts on the postcolonial tourism destination will result in:

- Depreciation of the cultural landscape through loss of authentic colonial built heritage and cultural assets
- Diminished economic value of colonial built heritage attractions and unrealized potential for tourism product development
- Depreciation of the cultural capital of the destination for cultural and urban tourism markets

- Loss of sustainable competitive advantage over destinations able to exploit similar resources more effectively
- Loss of community consciousness of the cultural values of the colonial built heritage legacy
- Over reliance on dominant and outside stakeholders to sustain tourism product base
- Irrevocable branding of the destination as a tourism environment with imported replicated cultural attractions serving the demands of sole market segment not valuing authenticity and uniqueness
- Higher costs required to maintain and upgrade imported attractions compared to lower costs involved in optimizing assets of colonial built heritage
- Stagnation of the tourism product and depreciation of the image of the destination
- Loss of investment opportunities from leading tourism generating countries and regions historically associated with the destination i.e. Europe

The destination study on which this research is based provides an illustration of the dynamic nature of tourism as being the most difficult and greatest problem to be overcome in achieving the successful integration of tourism. As Richard W. Butler contends, the fact that benefits can accrue from the successful integration of tourism does not necessarily ensure the success or viability of the development. In many cases the benefits may be derived mostly or even exclusively by the developers and external agencies, allowing for dissatisfaction and opposition to continue or to develop at the local level. The benefits of tourism may accrue to new actors on the economic scene, while to other established operators there are only costs incurred by accommodating tourism development or expansion (Butler, 2002:71).

The predicted outcomes of this research depend on an appraisal of the decision-making process involving different priorities at different levels of government subordinated to national and regional level policies. As Butler points out, it is

rare for local interests, generally represented by a small and limited power base, to be able to successfully achieve and retain equality with higher levels of government and large private sector corporations. When they are able to do so, it is often because specific local conditions such as geographical attributes and timing, along with contributions of key individuals, provide the means to achieve such equality of power (Butler and Nelson, 1994).

This research has demonstrated that colonial built heritage preservation in the postcolonial tourism environment is represented by not only a small and limited power base, but one which is weakened by the growing strength of dominant stakeholders whose priorities match the goals defined by the dominant agents of change. The decision-makers and officials who were in power under the colonial administration predicted the impacts of change and development and implemented their own strategies for preservation. They did not however, predict what Butler has defined as the issue-attention cycle of impact analysis (Butler, 2002:76). This analysis is particularly relevant to the outcomes of this research, and the viability of further research which may be too late to arrest declining interest, attention and support for assessing the impacts of tourism development on colonial built heritage preservation. The destination study area is moving forward with the strategy for tourism integration which Butler defines as imposition:

“Clearly the least desirable, and probably the least effective, form of integration is where it is forced upon the community without input from the community. In such cases the development is normally controlled and financed from outside the community and has the support of external and higher levels of government”  
(Butler, 2002:72)

As projects instituted by the decision-makers and dominant stakeholders meet with little opposition, there is less attention paid to impact analysis:

“The environmental impact analysis process often attracts considerable attention in the early stages of a project, but decreasing attention is generally paid as the project continues, and in very few cases does

monitoring continue and rarely are the original projections of impact reviewed and verified once the development is in place and operating”  
(Butler, 2002:76)

The conclusions drawn from this research substantiate the arguments put forward by R.W. Butler (1980) that the tourism destination develops along an evolutionary cycle and attests to the validity of his Concept of the Tourist Area Life Cycle of Evolution:

“There can be little doubt that tourist areas are dynamic: that they evolve and change over time. This evolution is brought about by a variety of factors including changes in the preferences and needs of visitors, the gradual deterioration and possible replacement of physical plant and facilities, and the change (or even disappearance) of the original natural and cultural attractions which were responsible for the initial popularity of the area. In some cases, while these attractions remain, they may be utilized for different purposes or come to be regarded as less significant in comparison with imported attractions.”  
(Butler, 1980:5)

The studies comprising this research also demonstrate that the application of the concept of the Tourist Area Life Cycle of Evolution to the Destination Study Area of Macau helps to determine the impact of tourism not only on the management and sustainability of its extrinsic tourist resources, but on the management and sustainability of its intrinsic cultural heritage resources.

For the Government of the Special Administrative Region of Macau (MSAR), sustainability is a complex issue which involves recognition of the intrinsic value of the colonial legacy and its real and potential contribution to the MSAR’s tourism development strategy. Resolving the issues affecting the preservation of the colonial built heritage in the postcolonial environment has become especially pertinent with the designation of Macau as a World Heritage Site in 2005 by UNESCO, an organization committed to safeguarding cultural heritage resources of value to the wider community. Implicit in this designation is that preserving the authenticity of these resources is a commitment which the MSAR community must uphold. The Studies reveal that while tourism has been instrumental in

preserving the fabric of the iconic properties and sites listed under the World Heritage Site designation, threats to the sustainability of their authenticity and cultural assets and those of the properties and sites not listed, but part of the intrinsic cultural landscape of Macau, need to be addressed as the destination pursues new avenues for tourism development.

## **7.2 Exploration and Involvement**

Over a period of twenty five years, the author of this research has been able to study the life cycle of Macau as a tourism destination while being a participant observer. Since arriving as an ‘allocentric’ tourist and ‘explorer’ (Plog, 1980) in 1980, research on the impact of tourism on the sustainability of Portuguese colonial built heritage has become a long term objective. At that time, the physical fabric and social milieu of the destination was largely unchanged by tourism. The arrival and departure of tourists was of relatively little significance to the economic and social life of the permanent residents. The sustainability of properties and sites that constituted the colonial built heritage had not become an issue for either residents or the incumbent Portuguese administration. From an early study of secondary sources it was ascertained that many of the tangible assets had been lost or were underutilized, and primary sources revealed that the intangible assets of the extant built heritage were undervalued. Visits by allocentric tourists and explorers to the destination, while affirming the value of the colonial built heritage attractions, had no impact on the sustainability of their assets. Those attractions that had survived the postwar urbanization process were in a state of decay, most were inaccessible, and cultural interpretation for tourists and their hosts was rudimentary.

The Involvement stage occurred only after access to the destination was improved with the introduction of a hydrofoil/jetfoil service that reduced the traveling time from Hong Kong by sea from four hours to forty five minutes. The basic initial market area (Butler, 1980) had been defined by Stanley Ho’s company Sociedade



de Turismo Diversões de Macau (STDM) that operated the jetfoil service for gambling excursionists from Hong Kong. As casino facilities and visitor numbers increased, the level of organization for tourist travel and hospitality arrangements improved and local residents began to provide other facilities primarily or even exclusively for tourists. Marketing of the jetfoil service by Hong Kong travel agents to overseas visitors, as an extra day on the Hong Kong tourist itinerary, resulted in an increase in the flow of 'explorers'; including independent travellers eschewing organised tours to the territory.

By the late 1980s, the Destination, apart from its gambling associations, had acquired the reputation of a sleepy enclave; a respite from the rapid pace of urbanization experienced by tourists and residents in Hong Kong. The charm of the Portuguese colonial built heritage became a pull factor for many long haul travellers as well as expatriates living in the Asia region. Stanley Ho, who had secured the monopoly over all casino operations, recognized this pull factor as also affecting the casino excursion market. Revenue from his expanding businesses was channelled into restoration projects to enhance the attractions of the Portuguese built heritage. This prevented the further destruction of both iconic and non-iconic properties and sites and helped to focus tourism development on the existing cultural fabric rather than creating new attractions.

As the territory became a tourist-generating area and revenues reached unprecedented high levels, the Government under the Portuguese administration secured funding for preservation and restoration projects and set up the Macau Cultural Institute for the protection and management of the territory's built heritage and its assets. Policies were devised and enacted as a reaction to the benefits accrued from tourism development rather than adopting proactive planning which could have overcome the barriers between built heritage owners, custodians, stakeholders, and the tourism industry. There was little involvement with the community in decision making with respect to the protection of properties and sites covered by the legislation on Macau's built heritage

(Statutory Order No. 83/92/M). As Government involvement in tourism development prevented the adaptive re-use of properties and sites for productive tourism amenities and facilities, opposition to the escalating investment in the Portuguese built heritage began to grow within the community. Support for further restoration work reached its lowest point when it was revealed that expensively restored properties, including the iconic Bela Vista Hotel and the São Rafael Hospital, had been appropriated to preserve them as exclusionary Portuguese domains after the Handover, irrespective of public opinion as to their real and potential function as tourism attractions.

In contrast, prior to the Handover, the Chief Executive of the new Government of the Macau Special Administrative Region (MSAR), Edmund Ho had revealed that the territory would be impacted by tourism development on a scale that would transform the cultural landscape of the territory. This proactive strategy appeared to contravene the previous administration's reactive policies designed to prevent tourism development impacting on the preservation of the Portuguese tangible and intangible legacy. The MSAR Government however, affirmed its involvement in preservation initiatives which would enhance the image of the territory as a tourism destination with unique attractions. The designation of Macau as a UNESCO World Heritage Site has provided a testimonial to this involvement. More attention has been paid to involving local businesses and the community in promoting cultural heritage attractions. More emphasis has also been given to the preservation of Macau's colonial and pre-colonial Chinese built heritage to encourage public commitment.

The MSAR Government's tourism development strategy however, has also led to the creation of replicated attractions compromising the authentic values of the preserved properties and sites and depreciating their assets. Since the Handover, no attempt has been made to capitalize on these assets by adapting sites and properties for re-use as tourism amenities and facilities. While not providing a specific tourism function, they remain however, an integral part of the overall

cultural landscape. The case of the appropriation of the Bela Vista Hotel and the São Rafael Hospital has demonstrated that funding for preservation does not guarantee the sustainability of the community's cultural resources through tourism development. These assets, for both local usage and tourist consumption, have been lost. The sustainability of tourism attractions has become an issue for the multinational casino resort and property developers. Their involvement in cultural heritage preservation and management is seen from the perspective of its impeding progress towards the creation of vital new attractions. This perspective is illustrated by a comment cited from an interview with William Weidner, the President and Chief Operating Officer of the Las Vegas Sands:

“I don't see anybody else stepping up with billions of dollars and developing in the way we are developing. We hear a lot of talk. But all I see (in Macau) are buildings that are conversions of older buildings and less than world-class facilities. I have to say it to my competitors and say it directly. You build those lousy buildings, you will lose in the long term because huge wonderful world-class buildings are coming. At the end of the day, people will have a choice and they will choose those buildings. If you choose to be short armed in your investment in the short term, if you chose to convert old buildings, multilevel casinos, old style Macau buildings, your investment will go away because people are not going to support the buildings. I think you can see it now.” (Source: Paulo A. Azevedo and José Ho. *Macau Business*, December 2005).

It is not possible to see from this conjecture what the conversion of old buildings refers to since this research reveals that none have been converted for use as casinos, and with the exception of the former Bela Vista Hotel and the Pousada São Tiago, none have been converted to accommodate tourists. The continued support which the latter receives from the local community and overseas visitors is perhaps the only argument against its threatened demise. There is no documented evidence that the argument put forward here that “people will have a choice and they will choose those buildings” is based on quantitative or qualitative tourism research or participative methodologies aimed at eliciting public opinion.

### 7.3 Development and Consolidation

It is evident from this research that the billions of dollars invested by Stanley Ho to consolidate Macau as a well defined tourist market area has encouraged local involvement in the tourism and hospitality industry as well as in the preservation of the community's built heritage. Although many of the facilities developed by Ho's Company STDM could not be regarded as world-class, they reflect a concern for maintaining the unique cultural heritage ambience of the destination. Even his flagship Lisboa Casino and Hotel (see Chapter 4) which set the stage for tourism development in the late 1970s, might be considered as an iconic building qualifying for cultural heritage status. Views of this property have now been obscured by the Wynn Casino and Resort, with its wall of concrete and glass and logo sculpture dominating the site. Similarly, The Macau Sands Casino (see Chapter 4) with its huge block of dark glass detracts from Stanley Ho's colourful creation of a pseudo heritage themed casino resort in the form of the Fisherman's Wharf (see Chapter 4).

These new tourism attractions do not augur well for the sustainability of Ho's achievements as the local entrepreneur who has been the leading force behind the development and consolidation of Macau as a 'City of Culture' (Macau Government Tourism Office, 1997). The Fisherman's Wharf might be regarded as Ho's last ditch attempt to preserve at least the ideals of built heritage conservation which are threatened by outside forces who claim to represent the people who choose their buildings. The impact of these forces on the choices to be made by the next generation has not been researched by those representing the education sector or local tourism businesses. National and regional involvement in the planning and provision of facilities, as discussed in Chapter 4, is not completely in keeping with local preferences or in the interests of potential local entrepreneurs.

As the territory enters a new stage of development, Butler's analysis of the Tourist Area Life Cycle of Evolution is especially pertinent to studying the impacts on the sustainability of the destination's authentic built heritage. As Butler (1980) predicts, and this research shows, as this stage progresses, local involvement and control of development is declining rapidly. Locally provided facilities are disappearing, being superseded by larger, more elaborate, modern facilities provided by external organizations, particularly for visitor accommodation. Natural and cultural attractions are being developed and marketed specifically, and these original attractions are being supplemented by man-made imported facilities. New facilities have necessitated the import of labour; compounding the territory's housing shortage and transport problems; no provision having been made for temporary or permanent settlement in the new tourist zones.

As Butler predicts, changes in the physical appearance of the area are noticeable and not all of them are welcomed or approved of by all of the local population especially those concerned with the preservation of authentic built heritage. The number of tourists at peak periods, especially in the World Heritage Site zone, exceeds the local population. Butler's analysis provides a warning against the perception that the rejuvenation of the destination by creating attractions to maximize visitation will be sustainable:

“It can be expected that even the attractions of the rejuvenated tourist area will lose their competitiveness. Only in the case of the truly unique area could one anticipate an almost timeless attractiveness, able to withstand the pressures of visitation”. (Butler, 1980:9)

The real and predicted impacts cited in this research support Butler's argument that a change of attitude is required on the part of those who are responsible for planning, developing, and managing the destination's tourist attractions:

“Tourist attractions are not infinite and timeless but should be viewed and treated as finite and possibly non-renewable resources. They could then be more carefully protected and preserved. The development of the tourist

area could be kept within predetermined capacity limits, and its potential competitiveness maintained over a longer period. While the number of people visiting an area at any one time under such arrangements may be less than most present policies of maximum short-term development, more visitors could be catered for in the long term” (Butler, 1980:12).

Data on visitor arrivals and forecasts of increasing number of tourists to the Destination Study Area are crucial to the process of monitoring the impact of tourism on the management of its cultural heritage resources. The data available however, needs to be analyzed and interpreted by those responsible for tourism planning in the light of Butler’s arguments. As Butler points out, data which is available for other destinations support the validity of the Tourist Area Life Cycle Model:

“To date, the arguments put forward [in Butler’s paper] are general and are only now being substantiated in terms of quantifiable data. A major problem in testing the basic hypothesis and modeling the curve for specific areas is that of obtaining data on visitors to areas over long periods. These are rarely available, and it is particularly unlikely that they will date back to the onset of tourist visits. However, those data which are available for a few areas for periods in excess of forty years substantiate the general arguments put forward *in his paper*” (Butler, 1980:11).

#### **7.4 Stagnation and Decline**

The main issue identified in this research is how the present policies pursued by the MSAR Government, which are perceived as a maximum short-term development strategy aimed at consolidating long-term benefits, will ensure the sustainability of the non-renewable resources that constitute the tourism destination’s unique, but finite, cultural heritage. The pressures of visitation, as forecast in Chapter 4, are likely to increase to levels which will negatively impact on the physical fabric of attractions and, as they become less appealing, the viability of other tourist facilities will become questionable. As Butler warns: “The area may become a veritable tourist slum or lose its tourist function completely” (Butler, 1980:8).

The destination's new purpose-built tourist attractions themselves are subject to a lifecycle and will inevitably face the stage of stagnation and decline to be ameliorated only by expensive rejuvenation or replacement. The Consolidation Stage may be a short 'honeymoon' period as other tourism destinations begin to draw investors and visitors away from the destination which has impregnated itself with the impossible-to-remove brand 'Asia's Las Vegas'. As Butler predicts, the area, in this case one limited by its small size, will not be able to compete with new attractions in other regions including Mainland China, and will face a declining market, both spacially and numerically. Although major chains and franchises will be represented, few if any additions can be made given the constraints of space and limited resources. While the resort cities on Taipa Island will have well-defined leisure and business districts, the impact will affect old facilities which will be regarded as second rate and undesirable. The large numbers of visitors and the facilities provided for them can be expected to arouse some opposition and discontent among permanent residents, particularly those not involved in the tourist industry in any way, and may result in some deprivation and restrictions upon their activities.

As Butler predicts, as the area enters the Stagnation Stage, peak numbers of visitors will have been reached. Capacity levels for many variables will have been reached or exceeded, with attendant environmental, social, and economic problems. In the Destination Study Area of Macau, these problems are exacerbated by the negative impacts on the local community of the destination branding itself as 'Asia's Las Vegas'. Las Vegas itself has not been able to shake off its image as 'Sin City' just as the image of Macau continues to be associated with corruption and vice.

Macau's new attractions built around the Outer Harbour zone and on Taipa Island will have to compete for their share of the tourist markets, so there will inevitably be a heavy reliance on repeat visitation. As the natural and genuine attractions are superseded by imported artificial facilities, it will be difficult to promote repeat

visitation; especially if the genuine attractions have not been developed as tourism products. The resort image of new attractions such as The Venetian built on reclaimed land on Taipa Island is divorced from its geographical environment attesting to the fact that new development will be peripheral to the original tourist area. Existing properties in the original tourist areas are likely to be affected by the decline in visitation and experience frequent changes of ownership, making it more difficult to ensure sustainable development.

Implicit in the notion of stagnation is the perception, shared by many among the community that comprises the culture of Macau, that the colonial built heritage represents backwardness and resistance to embrace the goals of economic progress. Comparisons have been made during interviews with local residents for this research between the rapid progress achieved by China in the last ten years and the slow progress made by Macau's former ruler, Portugal. Those interviewed who have visited Portugal, comment on the obsession with built heritage preservation at the expense of urban regeneration and rejuvenation. For many the goals of preservation and conservation should be concerned with capitalizing on the assets of economically viable properties while allowing those which have become obsolescent to be replaced by modern edifices; especially the monumental skyscrapers that have become the symbols of China's new prosperity. Urban rejuvenation at the expense of heritage preservation is for old and new generations of Chinese nationals who have secured residency in Macau, a price worth paying.

One of the challenges facing the emerging tourism planners and marketing specialists in Macau, who for now are as much on the periphery as the destination itself, is educating the public through responsible governance on the value of its existing tourism attractions which have the potential for optimization. Being on the periphery of governance as well as research however, means that local tourism professionals have few opportunities to study responsible and accountable practices adopted in the wider Asia-Pacific region. Case studies such as the



illustration of the seven-step approach applied to the small rural community in Queensland Australia by Bruce Prideaux for example, could provide a benchmark for adoption of a community-oriented approach to the optimization of existing, but undervalued attractions in peripheral areas. As Prideaux observes, the strength of the approach is that, “it establishes the sponsoring community’s willingness to support the project and verifies financial sustainability through independent consulting advice and subsequent review of that advice” (Prideaux, 2003:66). Unfortunately the MSAR Government’s strategy relies heavily on sponsoring new attractions by outside investors imposed on the community without prior consultation or an assessment of the values of existing resources which are more difficult to measure. Failure to optimize and capitalize on these resources are the causes, and consequences to the community, of stagnation and decline. As Prideaux counsels: “Consideration of operating economies need not follow an economic rationalist approach because there are some community aspirations and needs that are not directly measurable and for which there is little common agreement on an implied or ascribed value” (Prideaux, 2003:67).

## **7.5 Rejuvenation**

As Butler suggests, one way of accomplishing the goal of rejuvenation is the creation of man-made attractions and cites the case of Atlantic City’s gambling casinos. He adds a proviso to this strategy however: “Obviously, though, if neighbouring and competing areas follow suit, the effectiveness of the measure will be reduced”. He adds that, “the major part of Atlantic City’s anticipated success is the element of uniqueness which it has obtained by the change” (Butler,1980:9).

The MSAR Government is attempting to change the image of the destination as a declining tourist area with a stagnating casino industry. Its strategy is driven by the projected influx of a particular market of new tourists from Mainland China who will make Macau their first port of call. Most will travel in a group with

each member having a high level of spending power. Many will have traveled as domestic tourists to various destinations in Mainland China disappointed by the few opportunities to exhibit their disposable income. Macau's pull factor is strong because for this China outbound tourism destination, the territory is perceived as an 'international' destination. Hong Kong is well known as an 'international' destination for shopping where global brand name goods, real or fake, can be bought to impress friends and relatives back home. Macau on the other hand, offers the forbidden fruit of gambling and if the tourist hits a winning streak, he or she will go back home with even more wealth to exhibit. Perhaps to allay the concerns of family and friends, the tourist will take photos of the unique 'international' attractions of the destination to show that not all his or her time was spent at the gambling tables.

The owners of the new 'international' attractions documented in this research are seeking to capitalize on this particular tourist market. Having "stepped up" with the billions of dollars required to operate mega casinos and themed resorts, they will undoubtedly see a quick and lucrative return from their investment in "huge wonderful world class buildings". Their success will be copied by those with enough capital to persuade the Government to approve projects that will contribute additional resources to the rejuvenation of the economy. Some will convince the Government that old tourist areas need to be revamped. Two cases cited in this research are the Ponte 16 project in the Inner Harbour and the Tap Seac project (see Chapter 5). Like their competitors in the new tourist areas, these investors and developers will condemn the conversion of old buildings and justify a transformation of the cultural landscape by aligning themselves with the Government's rejuvenation strategy.

Like the gambler, the tourism developer who stakes all on providing facilities and channelling resources for a new market, may find the cycle of chance played out as short term benefits decline. Assets may depreciate when others copy the formula for winning and outplay the competition. Atlantic City and Las Vegas

for example, having already experienced the stages of stagnation and decline, are facing the reality that their attractions are not timeless and finite. Unlike their competitors such as 'Asia's Las Vegas' and emerging destinations in other regions, the market leaders in casino tourism have no world-renowned cultural heritage assets held in reserve. However, these assets are also not timeless and finite. Iconic attractions will lose their value if their authenticity is not conserved, if their historic significance is not truthfully interpreted and if they are neglected by tourists in favour of new pseudo heritage attractions. Non-iconic properties and sites will be under threat as soon as they become functionally obsolescent. If appropriate adaptive re-use is not considered, their asset potential will not be realized. The appeal of the historic cultural landscape will diminish, the destination will become indistinguishable from those which have already sacrificed their assets. Lessons can be learned from Singapore and Hong Kong in this respect. The former recognized its colonial built heritage as being of more value for tourism than its mushrooming tower blocks, the latter that Macau has the one asset which it failed to recognize.

Macau needs to recognize that its uniqueness as a destination is fundamentally based on its four hundred year old legacy and the authenticity of its colonial built heritage assets. It should capitalize on its new relationship with China and learn from the experiences of preservation of cultural assets at the World Heritage Sites on the Mainland. It is inconceivable that the Chinese authorities would allow tourism development based on the expansion of the casino industry at these sites in its other provinces. In destinations such as Shanghai, Xiamen, even Guangzhou, the attractions of colonial built heritage are being utilized by local entrepreneurs for tourism contributing to the rejuvenation of their economies without the threat of outside forces destroying their inheritance.

The rejuvenation process in Macau should involve collaboration between tourism management and cultural heritage management. A permanent task force should be set up that is composed of experienced professionals who will conduct real

research, that leads to real outcomes. They should have the authority to ensure that their findings and recommendations are acted upon and not manipulated by outside forces with no respect for the community, the uniqueness of its legacy, the right of the next generation to benefit from the conservation and capitalization of the assets of its inheritance. This task force should be a symbol of the legal obligations of the custodians to ensure the sustainability of this legacy which now belongs to the local community and a community of nations. The MSAR Government, under the auspices of the Central Government of the People's Republic of China, is now committed to the protection of World Heritage Sites, which includes both iconic and non-iconic properties. Ethical, responsible, and sustainable tourism development in Macau can be a benchmark for other destinations in the region to adopt through collaboration in planning and research. Studies of the impact of the Tourism Area Life Cycle on those destinations with colonial built heritage assets should be the focus of further research.

## **CHAPTER EIGHT: FURTHER RESEARCH**

- 8.1 Contribution of the Research
- 8.2 The Destination Study Area
- 8.3 The Research Field

### **8.1 Contribution of the Research**

In this case study of Portuguese colonial built heritage in Macau, empirical research on heritage at risk, particularly colonial built heritage, has been identified as an important area for further tourism research in the Asia-Pacific region. The implications of the findings for the destination study area cited here are relevant for sustainable tourism planning in other destinations. It has been demonstrated that undervaluing these unique attractions and failing to optimize their assets, may be factors precipitating the destination's stagnation, decline, and loss of appeal for prospective cultural tourism markets. It has been revealed that data is lacking on the sustainability of both iconic and non-iconic attractions that constitute the cultural tourism product, and the long term viability of investing in alternative competing strategies for economic and socio-cultural development through tourism. Not only are micro analyses needed of tourism markets and their destinations in the Asia-Pacific region, but micro-analyses of specific country destinations, through the developing field of tourism research. Clare Gunn (1994) has observed that because of the great diversity of the many elements that make up tourism, problems are not resolved by only one research method. Graburn and Jafari state that: "No single discipline alone can accommodate, treat, or understand tourism: it can be studied only if disciplinary boundaries are crossed and if multidisciplinary perspectives are sought and formed" (Graburn and Jafari, 1994:5).

This research has involved the application of theories underlying the discipline of cultural heritage preservation and management as well as those guiding tourism planning and management. The research approach was adopted because although the research problem can be studied from the perspective of either discipline as a stand alone field of inquiry, the methodology devised for the empirical studies draws on the conceptual frameworks and techniques of inquiry employed by academics and professional practitioners from diverse related disciplines. In this case study, a multidisciplinary perspective was essential for determining how the problems of tourism development impacting on cultural heritage preservation and management in a postcolonial environment can be mitigated. The adoption of a similar case study approach will contribute to further understanding of the complex issues affecting each destination study area. The historical impacts of different forms of colonialism on the culture of each country or nation-state, the contemporary impacts of globalization on the economic development of these former colonies, are important areas for regional, local, and site-specific research and comparative studies.

## **8.2 The Destination Study Area**

The tourism destination area study was undertaken because there is a gap in the knowledge concerning the impacts of tourism development on colonial built heritage preservation and the optimization of the tangible and intangible assets of the legacy. This has been demonstrated in this research by the lack of secondary and primary data pertaining to the research problem as well as the field of inquiry. While theories have been developed and disseminated in the tourism and cultural heritage planning and management literature, little research has been conducted on site-specific cases or through comparative impact assessment studies. The evidence provided in this research, while focusing on colonial Portuguese patrimony at a micro-level, has implications for former colonies pursuing tourism development as a panacea for economic stagnation or decline. The impacts affecting the destination's economic predicament and potential are of particular

concern because of the factors impinging on planning for the future of an emerging nation, nation-state, or in this case a special administrative region. It can be argued that this research also has relevance to the discipline of development studies: demonstrating the crucial role tourism plays in capitalizing on a destination's physical and human resources to optimize its potential; thus preventing economic, social, and cultural stagnation and decline.

From this analysis of tourism development and cultural heritage preservation in the destination study area from the perspective of strategies and changes effected during the pre- and post-Handover periods, the following research questions identifying the present and future challenges faced by the destination's tourism and cultural heritage professionals are presented. These questions require both qualitative and quantitative methodologies to be employed in the research process.

#### **A. Asset Evaluation**

1. How will the intrinsic value of the remaining assets of individual properties and sites be determined?
2. How will the extrinsic value of the remaining assets of individual properties and sites be determined e.g. for tourism development?
3. In the case of functionally obsolescent properties and sites, how ill renovation or adaptive re-use be determined?

#### **B. Financing Preservation**

1. How will finance for continued preservation be obtained given that the major contributor in the past i.e. Stanley Ho, no longer holds the monopoly on casino management and development?
2. Are there any alternative sources of finance available for preservation work?
3. Given that revenues from casino operations will still be forthcoming, how will preservation initiatives be prioritized?

### **C. Expertise and Training for Preservation Projects**

1. How will the necessary expertise be recruited for preservation work?
2. How will local expertise in preservation work and maintenance be educated and trained?

### **D. Presentation and Interpretation of Attractions and Assets**

1. How can access to, and interpretation of, historic buildings and sites be improved?
2. How will the impact of new attractions affect the cultural landscape of the tourist-historic City of Macau and its interpretation?

### **E. Expertise and Training for Guiding and Interpretation**

1. How will tourist information on colonial built heritage attractions and assets be researched, documented, translated, and interpreted?
2. How will local guides be educated and trained to interpret the colonial built heritage legacy of Macau?

### **F. Marketing**

1. How can the marketing of colonial built heritage attractions and their assets compete with the marketing of new attractions i.e. casino resorts?
2. What marketing strategies should be devised and employed to attract cultural tourists from the Asia region and from traditional tourism generating countries?

### **G. Collaboration**

1. How can effective partnerships and collaboration between tourism and cultural heritage management be developed?
2. How can the community become more involved in preservation and interpretation of the historic cultural legacy of Macau?



3. How can the cultural heritage legacy be used to promote social inclusion within the community?
4. What is the status and attitude of the Portuguese and Macanese community in Macau? How can their expertise be harnessed for cultural heritage and cultural tourism planning and management?
5. How can the conflicting interests of cultural heritage custodians and tourism entrepreneurs be reconciled?
6. What can Macau learn from other destinations in the region and similar tourism environments in other regions?
7. How can Macau as a tourism destination contribute to improving tourism and cultural heritage planning and management in other destinations in the region and similar tourism environments in other regions?

## **H. Impacts**

1. How can the threats to the physical fabric of the tourist-historic City of Macau from increased visitation be minimized?
2. What will be the impact on the cultural landscape of the territory if the MSAR Government continues to focus on tourism planning to attract the Mainland China market to the destination?

In order for this process to be effected, the MSAR Government should ensure:

1. Effective legislation with adequate resources for implementation
2. Creation of policies on protected areas and the management of tourism (as well as education about the environment and conservation)
3. A management plan for each protected areas, covering all activities, including tourism, to ensure that objectives are achieved and resources are well-used.

In terms of practical help for researchers and institutes, the MSAR Government needs to provide the following:

1. Research facilities and accommodation for researchers;
2. An archive of all studies undertaken in the destination study area;

3. A data base of past research data sets;
4. Employment of a project leader and research staff;
5. An objective, analytical, and critical attitude to research, predicted outcomes, and application of findings.

Further research and analyses of the cultural landscape of the tourist-historic city of Macau will reveal that many of the features of the European city are still evident in the morphology and spatial elements of its urban design. Principles of planning and architectural forms have been instituted by proponents of European cultural and aesthetic values with respect to the built environment. The colonial city of Macau was planned, much like other outposts of the empire, to demonstrate the 'civilizing' qualities of European patrimony for the benefit of colonizers as well as the indigenous population of the territory. Civic buildings were designed not only to be functionally efficient, but to evoke admiration, pride, even nostalgia. This research has provided evidence that these are factors which continue to positively affect the postcolonial evaluation of the legacy, despite the rejection of the 'civilizing' concept. The sustainability of these values in the postcolonial environment depends however on research from a contemporary as well as historical European perspective. This should provide valuable insights into the role of tourism planning in the regeneration of tourist-historic cities in Europe: especially those in southern Portugal and Spain with their Moorish legacy, and those in northern Europe with their multicultural colonial legacy.

The challenges posed by the development and management of tourism in European cities have been identified through research projects such as the 'Urban Pilot Project' (1989-93) aimed at searching for solutions to counter the problems of decaying urban centres assumed to have intrinsic historic value with a view to exploiting the cultural potential of urban historic districts. One of the most important factors identified as affecting the tourism potential of cultural assets is the production and selection process. According to Jansen-Verbeke, the selection

process can lead to different and in some cases opposing views on the strategies of product development. It has been demonstrated that the step of selecting the most interesting artifacts and sites and assigning a particular function and interpretation is crucial and often irreversible. In the case of Macau, the selection process involved in the proposal for World Heritage Site listing, illustrates the tendency to imitate successful examples taken from other cities, with a rather weak concern about the cultural identity of the place and lack of understanding of what 'sense of place', the added value to the tourist experience, actually means (Jansen-Verbeke, 1997:42)). The tourist attraction of heritage buildings strongly depends on their actual function and use and the way this is embedded into the urban tourist opportunity spectrum.

Findings from this research reveal the need for more studies of the morphological characteristics of non-iconic buildings and their logical patterns within the tourist-historic city of Macau, as well as those selected for their iconic value. The current focus on one zone and trail comprising the World Heritage Site attractions poses problems for sustainable planning and management in view of the predicted increase in the number of visitors and lack of alternative zones containing complementary authentic cultural heritage attractions adjoining the city centre. This research has shown the potential for clusters of properties forming zones of cultural interest. For Macau, these are evidently less valued in terms of the iconic image perceived as constituting the mental map of the tourist. As Jansen-Verbeke and Lievois point out, the selection process and arguments for a particular use are often based on the apparent convergence in tourist preferences, expectations and behaviour, a 'standard image' of an attractive historic city strongly promoted by the media (Jansen-Verbeke and Lievois, 2002:92).

Jansen-Verbeke and Lievois have proposed a paradigm for the urban tourist attraction system and the way heritage sites can become core elements of the urban tourism product which is of particular relevance for further research in the destination study area. The paradigm focuses on two themes. First, the

identification of morphological characteristics of heritage buildings and their location pattern within the tourist-historic city – seen as vital in structuring and developing attractive tourist zones and trails. Second, identifying the level of integration of heritage buildings and complexes into the multifunctional structure of the city. A spatial concentration of heritage buildings and places in the tourist-historic city is assumed to have a higher tourist attraction than a range of single heritage buildings. This view is based on recent results of time-space analyses, which indicate the preferences of tourists for clustered opportunities (Dietvorst, 1995).

The methodology tested by Jansen-Verbeke and Lievois for a spatial analysis of the location pattern of heritage buildings and complexes employs a morphological positioning index which allows clusters or core areas to be identified: the higher the index the more central (distance wise) the building is situated in a cluster of heritage buildings. The method requires a selection of buildings or sites which can be considered as landmarks in the tourist-historic city which function as reference points in the mental map of urban tourists. This type of spatial analysis enables the positional strength of the different buildings in a cluster and hence the potential of the clusters within the tourist-historic city to be identified. The analytical model also allows a hierarchy amongst places of interest in the city to be established, based on the morphological characteristics and positioning. The basic principle of this analytical model is a close interaction between form and function in the development of ‘interesting’ heritage clusters. There is a clear gradation between heritage clusters which function as core elements in the tourism product, both by their morphological characteristics and positioning and by their accessibility, and tourist function and heritage buildings which are not integrated, neither spatially nor functionally, in a cluster. The latter are less attractive for the average pedestrian tourist (Jansen-Verbeke and Lievois, 2002:97).

The application of the morphological positioning index it is argued here is the next stage of research which should be conducted in the destination study area. The research presented here follows the first stage advocated by Jansen-Verbeke and Lievois: an inventory of all ‘classified’ historic buildings, irrespective of their function or scale. The findings presented in this destination area study of Macau, support those of the authors in that the inventory process is complicated by the lack of consensus on buildings with the status of ‘heritage’, or the criteria on which they have been selected for conservation. Also, the construction of themed trails and the role of intervening opportunities need further fieldwork (Jansen-Verbeke and Lievois, 2002:100).

The concept of clustering, adopted for tourist-historic cities in Europe, is based on the assumption that pedestrian tourists discover the city within a limited time-space prism and have a mental map construct based on the presence of landmarks. Research however, was first conducted into the motives, activities and appreciation of visitors to the tourist-historic city. It was found that awareness of heritage clusters appeared to be crucial factor in the way the city was discovered by tourists (Jansen-Verbeke and Lievois, 2002:101). Planning concepts such as the clustering of the urban tourist opportunity spectrum and networking (physical linkages between tourist clusters, functional and business alliances between suppliers and organizational partnerships between public and private partners) are now being developed and implemented in different cities in Europe. Some specific disparities have been revealed: the appreciation of tourists concerning the heritage resources in a historic city tends to be based on areas (squares, streets) rather than on single buildings; the mental map before the visit was strongly based on markers (single buildings), whereas the appreciation after the visit is mostly structured by clusters and a more general appreciation of the urban tourist opportunity spectrum (Jansen-Verbeke and Lievois, 2002:103).

In the context of a historic city in Europe, with a range of heritage clusters attractive to tourists, and by definition a multifunctional vocation, the

management of particular resources can no longer be isolated from an integrated management policy. Management is in search of instruments and clear guidelines concerning regulations, implications, intended and unintended effects. There is a growing consensus that tourism needs anticipatory policies and this reinforces the debate on responsibilities and tasks.

The challenges for sustainable tourism development of historic cities in Europe apply equally to the postcolonial tourist-historic cities which have inherited a European legacy. Jansen-Verbeke and Lievois point out there was a low response to idealistic options such as sustainable tourism in Europe because tourism planners and academics lacked the expertise to translate the models and concepts into use and because examples of good practice were rare. The case study presented in this research demonstrates the need for more international collaboration utilizing the expertise and experience of professionals and academics from the field of heritage tourism in Europe and location specific researchers specializing in colonial built heritage. Their mission is closely allied to the same objectives:

“Heritage tourism is now at an important crossroads: the mission to market nostalgia, authenticity, education and entertainment in such a way as to enrich the tourist experience and to safeguard the heritage resources for the future generations comes on top of the most important objectives which is to use tourism as a stimulus for the urban economy and an added value to urban life.”

(Jansen-Verbeke and Lievois, 2002:104)

### **8.3 The Research Field**

As stated in the literature review contained in Chapter 2 of this thesis, the basic tenet of the conceptual framework applied to this research is a report prepared by the International Committee on Shared Colonial Heritage, authored by Graham Brooks of Australia ICOMOS, describing the nature of the risks to Shared Colonial Heritage (ICOMOS, 2002).

This thesis demonstrates that further research is needed at the macro and micro levels to determine the threats posed by tourism to iconic and non-iconic colonial built heritage - properties and sites that constitute tourism value-added attractions in the Asia-Pacific region. Table 2.2 presented in Chapter 2 identified from the ICOMOS report, the threats to Shared Colonial Heritage which can form the basis for quantitative and qualitative research. Research could be conducted under the auspices of ICOMOS involving academics and professional practitioners from the fields of tourism management and cultural heritage management. Institutions engaged in Asia-Pacific development studies, cultural planning and management studies, and tourism studies, could play a leading role in such collaboration.

The following research questions are proposed for destination specific and inter-regional research collaboration. Further issues relating to the research problem should be identified from the data and evidence obtained from the application of quantitative research methods as well as the qualitative approach adopted in this research.

1. Are strategies for establishing a postcolonial national identity determining cultural tourism planning at the expense of the preservation of the colonial built heritage legacy?
2. Has deliberate destruction of the remnant expressions of the colonial legacy occurred in the process of establishing of a new national identity? Has this destruction been caused by armed conflict, civil war, invasion, as postcolonial societies established control over their geographic locality? How has this affected cultural tourist perceptions of the destination?
3. Is cultural tourism product planning in the destination giving priority to its indigenous traditions at the expense of the traditions identified with the colonial legacy? In what ways does this affect the interpretation of the legacy?
4. What initiatives have been taken to repair or rebuild colonial built heritage properties and sites heavily damaged during wars of liberation, struggles for independence? To what extent has tourism revenue been used in reconstruction, restoration, preservation?

5. What measures have been taken by local tourism developers in the postcolonial transition period and beyond to mitigate destruction, neglect, and deterioration of colonial built heritage?
6. Are economic pressures for social and urban development in the postcolonial tourism environment leading to the destruction of colonial built heritage in the historic city centre? To what extent is this destruction due to tourism planners' perceptions of what constitutes the attributes of the tourist-historic city, e.g. from an Eastern as opposed to Western perspective?
7. Is the architectural phenomenon of high rise construction in tourism development causing the demolition of traditional urban settlements containing the tangible and intangible assets of the colonial built heritage legacy?
8. Is investment by foreign tourism developers leading to the destruction of colonial built heritage and traditional settlements established during the colonial period?
9. Are new tourism attractions and their commercial advertising signs disfiguring, devaluing, and demeaning colonial built heritage properties and sites and their cultural landscape?
10. Is the migration of tourism and hospitality workers to tourism zones putting at risk traditional tourism employment opportunities e.g. through small enterprises occupying and using restored properties and sites in colonial built heritage zones?
11. Are national and international aid and development programmes, especially those in urban areas, changing perceptions of the value of colonial built heritage?
12. Are urban improvement programmes that require new tourism infrastructure, for example building roads and bridges to cope with increasing tourist traffic, leading to the destruction of colonial built heritage?
13. What evidence is there that UNESCO World Heritage Site status is leading to the destruction of colonial built heritage non-iconic properties and sites, not protected by designation, perpetrated in the interests of tourism development for economic aims?

[Adapted from Graham Brooks (2002) *ICOMOS International Committee Report on Shared Colonial Heritage*]



**APPENDIX 10.1 Studies of Iconic Attractions in the Tourism Destination Study Area**

- 10.11 Icon 1 Leal Senado Building and Leal Senado Square
- 10.12 Icon 2 Santa Casa Misericordia
- 10.13 Icon 3 Ruins of St. Paul's Church
- 10.14 Icon 4 Monte Fortress
- 10.15 Icon 5 Moorish Barracks
- 10.16 Icon 6 St. Joseph's Church and Seminary
- 10.17 Icon 7 Dom Pedro Theatre
- 10.18 Icon 8 Guia Fortress, Chapel, and Lighthouse
- 10.19 Icon 9 Old City Walls

In this section iconic attractions representing the Portuguese colonial built heritage in the destination study area are described and graded for their cultural heritage and tourism asset value. The selection was made by the author using information provided by the MSAR Government and the criteria for its proposal for UNESCO World Heritage Site listing. Assessment is based on the subindicators devised by McKercher and du Cros (2002) to determine the values of built heritage assets (see Chapter 3), which were used to grade the real and potential values of Icons 1-9 listed below.

**10.11 Icon 1 Leal Senado Building and Leal Senado Square**



**Leal Senado Building**



**Leal Senado Square**

### **Description of Attraction and Assets**

The central attraction in the centre of the City of Macau is the former seat of colonial government the ‘Leal Senado’ Municipal Building; original structure dating from the middle of the 18<sup>th</sup> century with an elegant façade added in 1876. Over the years it has been extensively restored and adapted.

The Leal Senado Square lies at the true heart of the old city. The zone is surrounded by buildings all constructed at the end of the nineteenth century. The external restoration of all the buildings on the square and subsequent maintenance work, involved repairing gaps, piaster-work and roofing, making new mouldings and painting, as well as replacing the arcades with structures identical to the originals.

St. Dominic’s Church, an attraction which has not been included on the UNESCO World Heritage Site List, is a popular icon on a par with the Ruins of St. Paul’s Church.



**St. Dominic’s Church**

## Icon 1 Grading of Attraction and Assets

1= Low Rating → 5 = High Rating.

A. CULTURAL HERITAGE VALUE AND MANAGEMENT	B. TOURISM ASSET VALUE AND POTENTIAL
1. Aesthetic value (including architectural value) <b>5</b>	1. Ambience and setting <b>5</b>
2. Historical value <b>5</b>	2. Well-known outside local area <b>3</b>
3. Educational value <b>4</b>	3. National icon or symbol <b>3</b>
4. Social value <b>3</b>	4. Can tell a ‘good story’ – evocative place <b>5</b>
5. Scientific value <b>2</b>	5. Has some aspect to distinguish it from nearby attractions <b>5</b>
6. Rare or common (locally, regionally, nationally) <b>5</b>	6. Appeals to special needs or uses (e.g. pilgrimages, festivals, sports) <b>4</b>
7. Representativeness (locally, regionally, nationally) <b>3</b>	7. Complements other tourism products in area/region/destination <b>4</b>
8. Fragility of the asset <b>4</b>	8. Tourism activity in the region <b>5</b>
9. State of repair <b>4</b>	9. Destination associated with culture or heritage <b>5</b>
10. Management plan or policy in place <b>4</b>	10. Political support <b>3</b>
11. Regular monitoring and maintenance <b>4</b>	11. Access to asset’s features <b>3</b>
12. Potential for ongoing involvement and consultation of key stakeholders <b>2</b>	12. Good transport/access to asset from population centres <b>5</b>
13. Potential for negative impacts of high visitation on	13. Proximity to other heritage attractions <b>5</b>
a) fabric of the asset	14. Amenities (toilets, parking, pathways, refreshments, availability of information) <b>3</b>
b) lifestyle and cultural traditions of local community (ies) <b>3</b>	

The Leal Senado Building is graded highly (5) for its aesthetic, architectural, historic and educational value. Its social value is less, since only the ground floor art gallery and showpiece library is accessible to the public and can not be considered a meeting place. Its scientific value is low (2) except perhaps for

visitors who may use the library for research. The property and site are in a good state of repair and the assets can not be considered fragile (4). There is a management plan in place and regular monitoring and maintenance is effected (4). There is limited potential for ongoing involvement and consultation with stakeholders (2), since it is the exclusive property of the Municipal Council. Since the building, apart from the ground-floor gallery is visited infrequently, there is little potential for negative impacts (3). The ambience and setting are appealing (5), but spoilt by the continuous and heavy flow of traffic in front of the site. It is not well known outside the local area (3) and unrecognizable as a national icon or symbol (3) – especially since the inscription “Leal Senado (Loyal Senate)” with its evocative historical significance was removed from the façade. Despite its renaming as the Macau SAR Municipal Council Office, the building is still strongly associated with the culture and heritage of Portugal. It is distinguished from nearby attractions (5) because it is designated for civic use. It appeals significantly to special needs or uses (4). As the centerpiece of the Square, it complements other tourism products in the area (4). This may account for its low political support (3). As mentioned, access to the asset’s features is limited to the ground floor and the library on the first floor (3). Located on the main street of the City Centre, there is good transport to the site and the site could be considered as the hub for other heritage attractions in the area (5). Amenities are adequate and used by both tourists and residents alike (3).

#### **10.12 Icon 2 Santa Casa de Misericórdia (Holy House of Mercy)**



**Santa Casa de Misericórdia (Holy House of Mercy)**

## Description of Attraction and Assets

A major icon of architectural and cultural significance in Leal Senado Square, is the Santa Casa da Misericórdia, now used as the Office of the Government Notary. It is a classically colonial edifice dating from the late 18<sup>th</sup> century with a distinctive white stone façade consisting of two rows of colonnaded arches framing a verandah on the second floor, and a pedestrian arcade at street level. Behind and beyond the building, the narrow alleyways leading off from the Central Square and the Central Market are popular haunts for tourists. In the alleyway adjoining the property is a small museum with exhibits and information on the origins and significance of the Santa Misericórdia; a religious organization giving support to expatriate Portuguese in former colonies from Brazil to Angola as well as Goa to Macau.

## Icon 2 Grading of Attraction and Assets

1= Low Rating → 5 = High Rating.

A. CULTURAL HERITAGE VALUE AND MANAGEMENT		B. TOURISM ASSET VALUE AND POTENTIAL	
1. Aesthetic value (including architectural value)	5	1. Ambience and setting	4
2. Historical value	5	2. Well-known outside local area	4
3. Educational value	3	3. National icon or symbol	4
4. Social value	2	4. Can tell a 'good story' – evocative place	4
5. Scientific value	1	5. Has some aspect to distinguish it from nearby attractions	5
6. Rare or common (locally, regionally, nationally)	3	6. Appeals to special needs or uses (e.g. pilgrimages, festivals, sports)	4
7. Representativeness (locally, regionally, nationally)	4	7. Complements other tourism products in area/region/destination	4
8. Fragility of the asset	2	8. Tourism activity in the region	5
9. State of repair	4	9. Destination associated with culture or heritage	5
10. Management plan or policy in place	4		
11. Regular monitoring and maintenance	4		

12. Potential for ongoing involvement and consultation of key stakeholders	2	10. Political support	4
13. Potential for negative impacts of high visitation on		11. Access to asset's features	2
a) fabric of the asset	1	12. Good transport/access to asset from population centres	5
b) lifestyle and cultural traditions of local community (ies)	1	13. Proximity to other heritage attractions	5
		14. Amenities (toilets, parking, pathways, refreshments, availability of information)	1

The attraction and its assets are graded highly (5) for aesthetic, architectural, historic value but low for educational (3) and scientific (3) value. Although it is a rare building in Asia, it is quite common (3) in the Portuguese colonial context. It is therefore highly representative (4) of the region if equated with colonial built heritage. The fragility of the asset is low (2) and it is in a good state of repair (4). A sound management policy is in place (4) with regular monitoring and maintenance (4). There is little potential for ongoing involvement and consultation with key stakeholders (2) since the property serves a civic function as the Macau Notary Office; but this means there is low potential for negative impacts on the fabric of the asset and the lifestyle and cultural traditions of the local community (1). The ambience and setting are graded highly (4). The property is not well-known outside the local area (4). Its status as a national icon or symbol is highly valued (4) as it is known to be a significant element of the Macau 'story' (4). The pure white façade distinguishes the building from nearby attractions (5). As an icon it complements well (4) the other tourism attractions and products in the area in which there is a high concentration of tourist activity (5). Its designation continues to be highly associated with culture and heritage (5) and in spite of its colonial associations, it has a high level of political support (4). Access to the asset's features are extremely limited however (2) because of its specialized civic function as a Notary Office. Transport to the site is good (5) as well as proximity to other attractions (5).

### 10.13 Icon 3 Ruins of St. Paul's Church



**Ruins of St. Paul's Church**

#### **Description of Attraction and Assets**

The magnificent façade is all that remains of the Ruins of St. Paul's Church. Nevertheless it has become the most revered icon of the City of Macau and the most visited site on a tourist's itinerary. The Ruins actually refer to the old Church of Mater Dei and St. Paul's College established by the Jesuits in 1563. The College was considered to have been the first University of the Far East which had the first printing press in China and a library containing almost 5,000 books and valuable manuscripts. In 1835, a disastrous fire destroyed the entire complex including St. Paul's College and the Church of Mater Dei, sparing only the granite façade.



The façade of the Ruins of St. Paul’s Church, 28 metres wide and 38.5 metres high, is reached by a flight of 68 granite steps leading up from the square, Largo da Companhia do Jesus. The Ruins contain a crypt dedicated to the martyrs who were crucified on a hill in Nagasaki; the first Portuguese settlement in Japan

Unfortunately for most tourists, a detailed interpretation of the icon is not included in their itinerary. The site is visited as part of a group tour mainly for the opportunity to gaze on the spectacle and take photographs.

### Icon 3 Grading of Attraction and Assets

1= Low Rating → 5 = High Rating.

A.CULTURAL HERITAGE VALUE AND MANAGEMENT		B. TOURISM ASSET VALUE AND POTENTIAL	
1. Aesthetic value (including architectural value)	5	1. Ambience and setting	5
2. Historical value	5	2. Well-known outside local area	5
3. Educational value	5	3. National icon or symbol	5
4. Social value	5	4. Can tell a ‘good story’ – evocative place	5
5. Scientific value	3	5. Has some aspect to distinguish it from nearby attractions	5
6. Rare or common (locally, regionally, nationally)	5	6. Appeals to special needs or uses (e.g. pilgrimages, festivals, sports)	5
7. Representativeness (locally,regionally, nationally)	5	7. Complements other tourism products in area/region/destination	5
8. Fragility of the asset	4	8. Tourism activity in the region	5
9. State of repair	4	9. Destination associated with culture or heritage	5
10. Management plan or policy in place	4	10. Political support	4
11. Regular monitoring and maintenance	4	11. Access to asset’s features	4
12. Potential for ongoing involvement and consultation of key stakeholders	4	12. Good transport/access to asset from population centres	3
13. Potential for negative impacts of high visitation on			

a) fabric of the asset	3	13. Proximity to other heritage attractions	5
b) lifestyle and cultural traditions of local community (ies)	2	14. Amenities (toilets, parking, pathways, refreshments, availability of information)	3

Aesthetic, architectural, historical, educational and social values of the attraction are graded high (5) while scientific value is low (3). The icon is highly representative (5) of the destination's image locally, regionally, and nationally. The attraction is in a good state of repair (4) though fragile owing to the façade's unsupported structure. The management plan and policy in place is effective in guaranteeing its preservation with the site regularly monitored and maintained (4). The potential for negative impacts of high visitation is graded (3) but with minimal impact on lifestyle and cultural traditions of the neighbourhood. The ambience and setting is valued high (5) because of the care taken with preservation of adjoining buildings and the landscaping of the site. The Ruins are very well-known outside the local area (5) being the 'national' icon of the territory (5) featured prominently in tourism brochures and videos. The site is a highly evocative place (5) even without knowledge of the symbolism and story of its construction and destruction (5). The magnificent façade markedly distinguishes the attraction from those around it (5) and it has an enduring appeal as a location for pilgrimages, festivals, and cultural events. (5). Tourism products in the area include the pedestrianised street leading up to the site which contains antique and curio shops complementing the 'relic' image of the attraction (5). Tourism activity is graded high (5) since the area is associated with the must-see cultural and heritage attraction. Political support is relatively high (4) but has decreased since the Handover in 1999. This is confirmed by the choice of A-Ma Temple instead of St. Paul's Ruins as top of the list for the WHS Nomination.

#### **10.14 Icon 4 Monte Fortress**

Access to the asset's features is graded high (4) but it would be improved if the zone became entirely traffic free. There is good transport/access to the assets from the main population centre (Leal Senado Square) though some tourists might complain about having to walk to the site (3). Nevertheless it is in close proximity to other heritage attractions (5). Amenities are adequate (3) except when events are staged at the site.

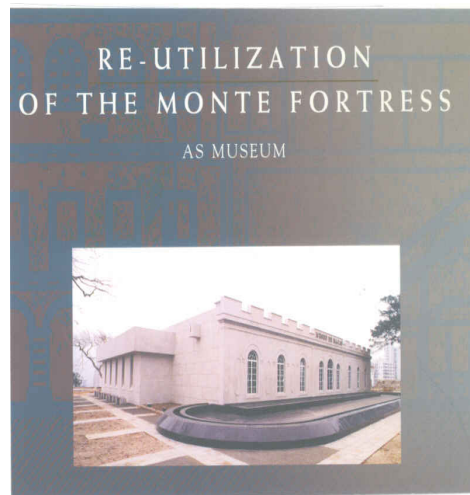
#### **Description of Attraction and Assets**

Originally the Monte Fortress occupied an area of 21,000 square feet forming a complex together with the college and Church of St. Paul run by the Jesuits. Subsequently, the first full-time Governor of Macau, Dom Francisco de Mascarenhas, evicted the Jesuits in order to use the Fortress as his Government House; having been dissatisfied with the property originally designated for his official use. The Monte Fortress fell into disrepair when the Governor moved out in 1749 and the Jesuit order was expelled in 1762. The site became a public park with the only building on the summit of the ramparts acting as the office of the Meteorological Department.

In 1994 the last Governor of Macau, Vasco Rocha Vieira, decided to take the initiative in creating a Museum of Macau dedicated to the history of the city and its people utilizing the structure, extant buildings and site of Monte Fortress. Planning for the conversion of the Fort into a museum took into consideration the following factors: a) the historical significance of the structure and site; b) space availability; c) surrounding environment; d) accessibility to the public and visitors; e) proximity for guided tours; f) possibility for future expansion. Also taken into consideration was whether to use the already existing building whose function was as a meteorological station which had patrimonial value, or to erect a new purpose-built structure.

The suitability of the Monte Fortress for the installation of the new museum was described by the project team of the Museum of Macau:

“We felt the need therefore from the very beginning of the process to try to find an adequate answer to these questions concerning the suitability of the Monte Fortress to be used for the installation of the new Museum. We tried to this effect to formulate architectural and constructive solutions



which could make the utilization of the Fortress for the Museum viable without affecting the preservation of the site and the landscape environment surrounding this classified monument, which historical and patrimonial importance we should naturally respect.” (Museu de Macau 1999:166).

Incorporated into the original structure of the Fortress, as designed by the Jesuits, was a system of underground tunnels connecting the different points and spreading to the Inner Harbour, which was at the time of construction, near the area of St. Paul’s Church. In the initial phase of the project, the team thought it would be interesting, both from the historical and touristic point of view, that in the course of the work some of the sections of the tunnel system would be uncovered so they could be seen by the public.

A plan was devised which would house the greater part the exhibition space below ground, while above ground would be the renovated Meteorological Services building existing there. The new structure was therefore planned on three floors, with two underground and one above ground. Practically the whole of the building would be occupied by the exhibition areas, while the administrative and technical support areas were to be located in a building of five floors constructed outside the Fortress at the bottom of the northern slope of the hill, with direct access by a series of escalators to the Museum.



**Architect's Drawing for Macau Museum within the Monte Fortress**

The Museum exhibition areas are organized on three floors, following a thematic structure and containing replicas of objects of historical interest with collections sourced by the Museum through local markets or donated by local individuals or organizations for the edification and appreciation of the public and visitors:

“The main source was naturally the local market with plenty of antique and bric-a-brac shops. We tried also to stimulate the inhabitants of Macau to give or to sell all that they could make available to the Museum as we were convinced that this was the best way to gather objects with great significance and demonstrating the more genuine aspects of the local community.”

(Museu de Macau 1999:188).

The collections and donations are perhaps the most interesting exhibits for both tourists and local visitors featured as they are in sections titled: ‘Encounter of Cultures’; ‘The Work and Economy’; ‘Domestic Daily Life’; ‘Leisure, Feasts, and Popular, Beliefs’; ‘Rituals Related to Special Events in the People’s Lives’.

The conservation and interpretation of the property and site however, avoids any commemoration of the military or colonial significance which is evident in similar projects restoring forts and installations in other cities. Only a small section of the Museum is devoted to an interpretation of the religious associations the Fortress has with the adjoining building and site; the sacred site of the Church of St. Paul and its unique structure and artifacts.

#### Icon 4 Grading of Attraction and Assets

1= Low Rating → 5 = High Rating.

A. CULTURAL HERITAGE VALUE AND MANAGEMENT		B. TOURISM ASSET VALUE AND POTENTIAL	
1. Aesthetic value (including architectural value)	5	1. Ambience and setting	5
2. Historical value	5	2. Well-known outside local area	5
3. Educational value	5	3. National icon or symbol	5
4. Social value	4	4. Can tell a ‘good story’ – evocative place	5
5. Scientific value	5	5. Has some aspect to distinguish it from nearby attractions	5
6. Rare or common (locally, regionally, nationally)	5	6. Appeals to special needs or uses (e.g. pilgrimages, festivals, sports)	4
7. Representativeness (locally, regionally, nationally)	5	7. Complements other tourism products in area/region/destination	4
8. Fragility of the asset	2	8. Tourism activity in the region	5
9. State of repair	4	9. Destination associated with culture or heritage	5
10. Management plan or policy in place	4	10. Political support	4
11. Regular monitoring and maintenance	4	11. Access to asset’s features	4
12. Potential for ongoing involvement and consultation of key stakeholders	2		

13. Potential for negative impacts of high visitation on		12. Good transport/access to asset from population centres	5
a) fabric of the asset	1	13. Proximity to other heritage attractions	5
b) lifestyle and cultural traditions of local community (ies)	1	14. Amenities (toilets, parking, pathways, refreshments, availability of information)	4

The property and site is graded high (5) for aesthetic, architectural, historical, and educational value because of the location of the Macau Museum within the Monte Fortress. Social value is also high (4) as the attraction provides an opportunity for experiencing the lifestyle and culture of the local community through the Museum. Scientific value is lower (3) as some of the exhibits in the museum require further interpretation. The attraction is rare (5) in local as well as regional and national terms. Fragility of the asset is low (2) owing to its location on a hill inaccessible to traffic. The Fortress is in a good state of repair as it is incorporated into the Museum's restored structure. A well-developed management plan and policy is in place (4) and there is regular monitoring and maintenance (4). There is little potential for ongoing involvement and consultation with key stakeholders (2); no evidence was found of professional or academic collaboration with tourism organizations. The potential for negative impacts on the site from high visitation is minimal (1) especially after the construction of an escalator carrying visitors up to the Museum entrance. The ambience and setting of the attraction are graded high (5); being located in the vicinity of the Ruins of St. Paul's Church – the most popular tourist attraction. The Fortress is not well-known outside the local area, but the Museum is marketed by the Macau Tourism Information Office as a 'tourism icon' (5). Information about The Fortress is limited, but the Museum definitely 'has a good story to tell' (5). The renovation of the site distinguishes the attraction significantly from nearby attractions (5) but while appealing to special needs e.g. festivals, it is rarely used for this purpose (4). The site complements to a high degree (4) other tourism products in the destination –

providing as it does an insight into the culture of the community and its built heritage legacy. Tourism activity is high (5) with tour groups visiting on a daily basis because of its strong association with culture and heritage (5). The attraction and its assets receive considerable political support (4) except for the organization of cultural events. Access to the asset's features have been improved with the construction of an escalator (4) however there is little parking provision for the tour buses which have to wait on a road some distance from the one access road to the site. The site is in close proximity to other heritage attractions even on foot (5). Amenities and facilities are excellent (5).

### **10.15 Icon 5 Moorish Barracks**



**View of the Moorish Barracks**

#### **Description of Attraction and Assets**

This attraction is located in the Barra district behind the A-Ma Temple. The brick and stone neo-classical structure stands on a raised granite platform elevated from street level and consists of one floor at the front and two floors at the rear. Spacious 4-metre-wide verandas with Moorish pointed arches, each 1.5 metres wide, run along all sides except for that facing Barra Hill. The building is painted pale yellow ochre with most of the details picked out in white. The huge granite



bearing-wall contrasts with the light painted plaster walls above in texture and colour.

The property, built originally to house an Indian regiment from Goa, was completed in 1874. In 1905, it was taken over by the Marine and Customs Police Department with the interior adapted for use as offices. Before the Handover in 1999, it became the headquarters of the Macau Maritime Administration.

### Icon 5 Grading of Attraction and Assets

1= Low Rating → 5 = High Rating.

A. CULTURAL HERITAGE VALUE AND MANAGEMENT		B. TOURISM ASSET VALUE AND POTENTIAL	
1. Aesthetic value (including architectural value)	4	1. Ambience and setting	4
2. Historical value	4	2. Well-known outside local area	2
3. Educational value	2	3. National icon or symbol	2
4. Social value	3	4. Can tell a 'good story' – evocative place	4
5. Scientific value	1	5. Has some aspect to distinguish it from nearby attractions	5
6. Rare or common (locally, regionally, nationally)	5	6. Appeals to special needs or uses (e.g. pilgrimages, festivals, sports)	4
7. Representativeness (locally, regionally, nationally)	2	7. Complements other tourism products in area/region/destination	3
8. Fragility of the asset	2	8. Tourism activity in the region	2
9. State of repair	4	9. Destination associated with culture or heritage	4
10. Management plan or policy in place	2	10. Political support	3
11. Regular monitoring and maintenance	3	11. Access to asset's features	0
12. Potential for ongoing involvement and consultation of key stakeholders	4	12. Good transport/access to asset from population centres	3
13. Potential for negative impacts of high visitation on		13. Proximity to other heritage attractions	3
a) fabric of the asset	2	14. Amenities (toilets, parking,	
b) lifestyle and cultural traditions of local community (ies)	2		

Because of its ‘Moorish’ architectural form, this property is highly distinctive (4) and has significant aesthetic value (4). In terms of historical value, it has the potential for greater appreciation (4). However, because of its restricted access, educational, social, and scientific values are graded low (2,3,1). The building is rare (5) in terms of its location in a Chinese territory, and as a generic example of Portuguese colonial built heritage. It can not be said to represent the culture of the destination or be associated with regional cultures (2). The fragility of the asset is graded as low (2) because of inaccessibility for visitation, though the fabric of the asset itself is threatened by tourist traffic. The building is in a good state of repair (4) and there are plans for restoration. The management policy and plan is under the auspices of the Marine and Customs Police Department (2). The building appears to be regularly monitored and maintained (3). The potential for ongoing involvement and consultation with key stakeholders is high (4) but not documented. The potential for negative impacts of high visitation is minimal (2) since the attraction has minimum appeal for the majority of tourists. The ambience and setting are graded high (4) except for the busy narrow street with a one-way traffic system leading to the Inner Harbour attractions. The attraction can not be regarded as a national icon or symbol (2) and is now well known outside the local area (2). Nevertheless it is a highly evocative place (4) and has ‘a good story to tell’. The Moorish architecture distinguishes the property and site from nearby attractions (5) and it has the potential to appeal to special needs or uses (4). It does not complement other tourism products in the destination (3). The site is strongly associated with maritime culture and heritage (4) It is not known how much political support is given to the attraction (3); though its inclusion on the WHS List would suggest this to be strongly the case.

## 10.16 Icon 6 St. Joseph's Church and Seminary



**St. Joseph's Seminary**

### **Description of Attraction and Assets**

This attraction comprises the properties of St. Joseph's Church and St. Joseph's Seminary. The Seminary was established first, by the Jesuit Order in 1728, as a centre for training priests embarking on missionary work in China. The architectural design of the Seminary is without ornamentation, while the Church was built in an elaborate baroque style. Structurally, the Seminary has been restored three times in 1903, 1953 and 1995. It originally had only two floors until a third was added at the end of the 19<sup>th</sup> century. Until the 1800s the Seminary offered education up to university level and was awarded the royal title of "House of the Mission Congregation" by the Portuguese Queen, Dona Maria I.

St. Joseph's Church was extensively restored in 2003 with the façade painted with its original colours, replacing the unappealing gray cemented surfaces. The granite stairway was also restored enhancing the authentic quality of the property and site.



**St. Joseph's Church**

The main entrance to the Seminary is actually located on a Square which houses another iconic ecclesiastical property, St. Augustine's Church, facing the Dom Pedro Theatre. St. Augustine's Church and its Seminary and the Square were also extensively restored in 2003. This site is more accessible to tourists; reached by a one-way street leading from the Leal Senado Square. The entrance to St Joseph's Church is difficult to locate being surrounded by a high wall with an ornamental gate at street level.

**Icon 6 Grading of Attraction and Assets**

1= Low Rating → 5 = High Rating.

**A. CULTURAL HERITAGE VALUE AND MANAGEMENT**

1. Aesthetic value (including architectural value)

**4**

**B. TOURISM ASSET VALUE AND POTENTIAL**

1. Ambience and setting

**3**

2. Well-known outside local area

**3**

2. Historical value	5	3. National icon or symbol	3
3. Educational value	3	4. Can tell a 'good story' – evocative place	4
4. Social value	2	5. Has some aspect to distinguish it from nearby attractions	3
5. Scientific value	1	6. Appeals to special needs or uses (e.g. pilgrimages, festivals, sports)	3
6. Rare or common (locally, regionally, nationally)	3	7. Complements other tourism products in area/region/destination	2
7. Representativeness (locally, regionally, nationally)	4	8. Tourism activity in the region	2
8. Fragility of the asset	2	9. Destination associated with culture or heritage	3
9. State of repair	5	10. Political support	3
10. Management plan or policy in place	3	11. Access to asset's features	2
11. Regular monitoring and maintenance	3	12. Good transport/access to asset from population centres	3
12. Potential for ongoing involvement and consultation of key stakeholders	2	13. Proximity to other heritage attractions	3
13. Potential for negative impacts of high visitation on		14. Amenities (toilets, parking, pathways, refreshments, availability of information)	1
a) fabric of the asset	1		
b) lifestyle and cultural traditions of local community (ies)	1		

This attraction is graded high for aesthetic value (5) and historical value (5) but lower for educational, (3) social (3) and scientific values (1). Being located in a rather inaccessible district of the City, it has low visitation. Highly representative (4) of the religious culture of the destination but not actually a rarity in Portuguese colonial territories, the Church and Seminary have been preserved as testaments to the contribution of the Jesuit Order to the community. The building is in a good state or repair (5) having been extensively restored in 2003. It does not however continue to serve its original function and as yet no management plan or policy is in place (3) to decide on an adaptive re-use. Although it has a 'good story' to tell (4), it has limited appeal for special needs or uses (3) and has no particular aspect which distinguishes it from other attractions of this type (3). There is very little tourism activity in the area (2) and little complementary

association with other tourism products (2). Despite being associated with the culture and heritage of the destination (3), political support is not evident apart from its inclusion in the WHS nomination (3).

### **10.17 Icon 7 Dom Pedro V Theatre**



**Main entrance to Theatre**



**Interior of Theatre**

## Description of Attraction and Assets

The Dom Pedro V Theatre is the only surviving European property in Asia designed specifically as a theatre and auditorium for Western style entertainment. Resembling a private palace theatre of imperial Europe, the Dom Pedro V Theatre stands in a colonial square, Largo de Sao Agostinho. The auditorium is a perfect miniature of an old opera house with 350 seats arranged between cream and gold pillars in the stalls and round a small horseshoe-shaped balcony. The Theatre was named after the Portuguese King Pedro V, with construction funded by donations from the Portuguese community in Macau and Hong Kong. It was designed by the architect Pedro Germano Marques in 1859, with an imposing façade of pastel green and white stucco trim added by the Baron de Cercal in 1873. Four pairs of ionic columns between high arches support a pediment, with a red-tiled roof. The auditorium is a perfect miniature of an old opera house with 350 seats arranged between cream and gold pillars in the stalls and round a small horseshoe-shaped balcony. There is a large lobby with crystal chandeliers hanging from the ceiling with white and gold mounting, red plush drapes at the doors, and Regency-style chairs and sofas. A major renovation in 1978 was funded by Stanley Ho's company STDM and the building was given a new roof, new ceilings, new floors, and new fixtures, all conforming to the original but with modern lighting and electronics.

## Icon 7 Grading of Attraction and Assets

1= Low Rating → 5 = High Rating. `

### A. CULTURAL HERITAGE VALUE AND MANAGEMENT

- |  |          |
|--|----------|
| 1. Aesthetic value (including architectural value) | <b>3</b> |
| 2. Historical value                                | <b>4</b> |
| 3. Educational value                               | <b>4</b> |

### B. TOURISM ASSET VALUE AND POTENTIAL

- |  |          |
|--|----------|
| 1. Ambience and setting                | <b>4</b> |
| 2. Well-known outside local area       | <b>3</b> |
| 3. National icon or symbol             | <b>2</b> |
| 4. Can tell a 'good story' – evocative |          |

4. Social value	4	place	4
5. Scientific value	1	5. Has some aspect to distinguish it from nearby attractions	3
6. Rare or common (locally, regionally, nationally)	5	6. Appeals to special needs or uses (e.g. pilgrimages, festivals, sports)	4
7. Representativeness (locally, regionally, nationally)	3	7. Complements other tourism products in area/region/destination	2
8. Fragility of the asset	3	8. Tourism activity in the region	3
9. State of repair	3	9. Destination associated with culture or heritage	3
10. Management plan or policy in place	2	10. Political support	2
11. Regular monitoring and maintenance	3	11. Access to asset's features	3
12. Potential for ongoing involvement and consultation of key stakeholders	3	12. Good transport/access to asset from population centres	3
13. Potential for negative impacts of high visitation on		13. Proximity to other heritage Attractions	3
a) fabric of the asset	1	14. Amenities (toilets, parking, pathways, refreshments, availability of information)	1
b) lifestyle and cultural traditions of local community (ies)	1		

The attraction is graded high for historical, educational, and social values (4) but lower for aesthetic or architectural value (3). Although the Theatre is a rarity locally, regionally, and nationally (5), it does not compare favourably in terms of design and quality to other buildings located in the destination which could be converted for use as a venue for cultural entertainment. The property has not been consistently restored or maintained and the assets can be considered as fragile (3). Also, for many years there has been no management plan or policy to determine the appropriate function of the property (2). Various attempts have been made to revive the original concept of a centre for community-based dramatic performances and cultural activity. The ambience and setting are graded high (4) but the venue has never been popular either inside or outside the local area (3). The attraction fails as a representative national icon or symbol (2) but evokes a sense of place and obviously has the potential for 'telling a good story' (4). A theatre of this type being a rarity in the destination, this aspect



distinguishes the attraction from those nearby (3). It appeals to special needs or uses such as the staging of cultural performances, events, and could be adapted for use as a centre for MICE (4). The proximity of the site to other attractions which are more religious than secular means the attraction seems rather out of place and as such it fails to complement other tourism products (2).

#### **10.18 Icon 8 Guia Fortress, Chapel, and Lighthouse**



**Steps and entrance to Chapel and Lighthouse**

#### **Description of Attraction and Assets**

Located on the highest hill in Macau and strategically overlooking the Outer Harbour, The Guia Fortress, Chapel, and Lighthouse are clearly visible as incoming travelers arrive entering the Pearl River Estuary by sea. Up until 1976, the Fortress was equipped with sentry posts, ammunition depots and watchtowers. It is thought construction actually began in 1622 with the parapets, crenulated in order to accommodate large cannons, added later. The complex covers an area of around 800 square metres. The structure is trapezoid in shape and has six metre high walls. The chapel inside the Fortress, built in 1622, is dedicated to Our Lady of the Snow and in 1996, during maintenance to the property and site, delicately painted frescoes were revealed after the walls were cleaned. From 1998 to 2001 a team of experts restored the frescoes and dated them back around 300 years.

The Lighthouse added to the structure in 1865, was designed by a Macau-born Portuguese, Vicente da Rocha. Originally the light beam was lit by paraffin operating by a wooden wheel and a rope to make the lantern rotate. After the tower was damaged by a typhoon in 1874, it stopped functioning for 30 years until it resumed operation on June 29, 1910, powered by electricity and improved with the installation of mirror reflectors. The tower is 15-metre high with a radius of 7 metres at the base, narrowing to 5 metres. At the top there is a circular observation platform 7 metres in diameter, where the lantern is installed. A typhoon warning system is also installed within the lighthouse structure which is of interest to those visitors from countries where this threat does not occur.

Although the attraction has a number of assets to commend it for the tourist, even with the climb or the cable car ride, it offers little in the way of a cultural experience. There is a religious ceremony held at the chapel on the 5<sup>th</sup> of August every year, on the feast day of Our Lady of the Snow, but the potential for other events has not been realised.



**Cable Car at the Summit of Guia Hill**

## Icon 8 Grading of Attraction and Assets

1= Low Rating → 5 = High Rating.

A. CULTURAL HERITAGE VALUE AND MANAGEMENT		C. TOURISM ASSET VALUE AND POTENTIAL	
1. Aesthetic value (including architectural value)	3	1. Ambience and setting	4
2. Historical value	3	2. Well-known outside local area	3
3. Educational value	3	3. National icon or symbol	2
4. Social value	3	4. Can tell a 'good story' – evocative place	4
5. Scientific value	3	5. Has some aspect to distinguish it from nearby attractions	4
6. Rare or common (locally, regionally, nationally)	5	6. Appeals to special needs or uses (e.g. pilgrimages, festivals, sports)	3
7. Representativeness (locally, regionally, nationally)	3	7. Complements other tourism products in area/region/destination	2
8. Fragility of the asset	3	8. Tourism activity in the region	3
9. State of repair	4	9. Destination associated with culture or heritage	3
10. Management plan or policy in place	2	10. Political support	2
11. Regular monitoring and maintenance	4	11. Access to asset's features	4
12. Potential for ongoing involvement and consultation of key stakeholders	2	12. Good transport/access to asset from population centres	3
13. Potential for negative impacts of high visitation on		13. Proximity to other heritage attractions	1
a) fabric of the asset	1	14. Amenities (toilets, parking, pathways, refreshments, availability of information)	1
b) lifestyle and cultural traditions of local community (ies)	1		

This attraction is graded low for its aesthetic and architectural value (3) as well as its historical, educational, social, and scientific values (3). However, in terms of

its 'tourism value' it could be graded highly (5). In an excellent state of repair (4), there is almost no potential for negative impacts of high visitation (1).

### **10.19 Icon 9 Old City Walls**



#### **Description of Attraction and Assets**

The surviving segment of the City's former defensive walls is located to the left of the Ruins of St. Paul's Church, close to Na Tcha Temple. The walls were built as early as 1569 in order to protect the Christian City from foreign invasion and occupation. Since they were built without the permission of the Chinese authorities, they were dismantled many times only to be rebuilt again. The remaining walls are limited to one section, 18.5 metres long, 5.6 metres high, and 1.08 metres wide, with an arched opening that is 1.8 metres wide and 2.8 metres high. No interpretation is offered at the site, and historical information on the icon in the literature is only in Portuguese.

## Icon 9 Grading of Attraction and Assets

1= Low Rating → 5 = High Rating.

A. CULTURAL HERITAGE VALUE AND MANAGEMENT		B. TOURISM ASSET VALUE AND POTENTIAL	
3. Aesthetic value (including architectural value)	1	1. Ambience and setting	2
4. Historical Value	3	2. Well-known outside local area	1
5. Educational value	2	3. National icon or symbol	1
6. Social value	1	4. Can tell a 'good story' – evocative place	2
7. Scientific value	2	5. Has some aspect to distinguish it from nearby attractions	2
8. Rare or common (locally, regionally, nationally)	4	6. Appeals to special needs or uses (e.g. pilgrimages, festivals, sports)	1
9. Representativeness (locally, regionally, nationally)	3	7. Complements other tourism products	2
10. Fragility of the asset	5	8. Tourism activity in the region	3
11. State of repair	2	9. Destination associated with culture or heritage	3
12. Management plan or policy in place	2	10. Political support	2
13. Regular monitoring and maintenance	2	11. Access to asset's features	4
14. Potential for ongoing involvement and consultation of key stakeholders	2	12. Good transport/access to asset from population centres	3
15. Potential for negative impacts of high visitation on		13. Proximity to other heritage attractions	3
a) fabric of the asset	4	14. Amenities (toilets, parking, pathways, refreshments, availability of information)	0
b) lifestyle and cultural traditions of local community (ies)	2		

The site has almost no aesthetic value (1), historical value (3), educational value (2), social value (1) or scientific value (2). The concept of the city wall is a common concept important for WHS designation, but in this case its inclusion on the list of nominated properties and sites seems to be a cursive attempt to

embellish the qualifications for securing the award. The asset is extremely fragile (5) and in a poor state of repair (2). Until very recently there has never been a management plan or policy in place (2) and consequently monitoring, maintenance and repair has been minimal (2). The potential for negative impacts from visitation on the fabric of the asset is very high (4) although potential impact on the lifestyle of the local community is graded low (2). The ambience and setting is graded low (2) and the section of the wall is hardly known within the community and certainly not known outside the local area. As a national icon or symbol the site has no significance in the postcolonial environment (1) and the lack of information or interpretation render the attraction devoid of any evocative image or potential for telling a 'good story'. The walls can not be distinguished significantly from those of other attractions; particularly the fortifications preserved at other sites i.e. Mong Ha, São Tiago, Monte Fortress, Guia Fortress. The site has almost no appeal to special needs e.g. festivals and events. Tourism activity in the area is low (3) and compared to the other attractions, it has little association with culture or heritage (3). Political support is minimal; apart from its inclusion in the list for WHS nomination. Access and transport to the site as well as proximity to other heritage attractions are graded low (3). There are no amenities at the site (0).

## **APPENDIX 10.2 Studies of Non-Iconic Attractions in the Tourism Destination Study Area**

10.21 Study 1 Coloane

10.22 Study 2 The Inner Harbour

10.23 Study 3 Tap Seac

10.24 Study 4 Police Stations and Military Headquarters

This section presents specific studies of other non-iconic attractions selected by the researcher as having cultural heritage value and asset value for tourism. The properties and sites are not included on the World Heritage List of icons designated by the MSAR Government, but form an integral part of the Macau cultural landscape. They have strong aesthetic appeal and are of interest to visitors venturing beyond the City Centre to get an encompassing perspective of the Portuguese architectural and cultural legacy.

### **10.21 Study 1 Coloane**

#### **A. St. Francis Xavier Church and Eduardo Marques Square in Coloane Village**



**Fig. 1 St. Francis Xavier Church and Eduardo Marques Square in Coloane Village**

## **Descriptions of Attraction and Assets**

Coloane is the second, and furthest island from the Macau peninsula. Coloane Village is the only traditional settlement on the island with Portuguese colonial built heritage attractions. The key icon for most tourists is the Church of St. Francis Xavier located on Eduardo Marques Square, (Fig. 1) occupying a site where there was once an asylum established in 1903 by Sisters of the Canossian Order. It was completely rebuilt in 1928 as the tiny St. Francis Xavier Church. On either side is a reliquary containing holy relics. The church is famous for being named after the revered St. Francis Xavier, a missionary who traveled to the East with the intention of eventually spreading the Catholic faith into China. Bones of this venerated man are regarded as holy relics, and some were on display at the tiny Coloane site until they were transferred to St. Paul's Church Museum in the City. Also once interred here, were the bones of the 59 Japanese and 14 Vietnamese martyrs executed in Nagasaki. The church faces over the Square which was renovated by the Islands Municipal Council in 1996. At the opposite end is a monument commemorating a local victory over pirates in July, 1910. Inscribed on the monument, in Chinese and Portuguese, are the words: "The battle in Coloane of December 12<sup>th</sup> and 13<sup>th</sup>". Seemingly not particularly significant, this monument is a reminder of the main reason why the Portuguese were given permission by the Chinese Emperor through the authorities in Canton, to establish a presence in Macau and its outlying islands. The Portuguese forces effectively eliminated the scourge of piracy in the region.



## Grading of Attraction and Assets

1= Low Rating → 5 = High Rating.

### A. CULTURAL HERITAGE VALUE AND MANAGEMENT

1. Aesthetic value (including Architectural value)	4
2. Historical value	5
3. Educational value	3
4. Social value	2
5. Scientific value	4
6. Rare or common (locally, regionally, nationally)	3
7. Representativeness (locally, regionally, nationally)	3
8. Fragility of the asset	3
9. State of repair	4
10. Management plan or policy in place	4
11. Regular monitoring and maintenance	4
12. Potential for ongoing involvement and consultation of key stakeholders	4
13. Potential for negative impacts of high visitation on	
a) fabric of the asset	3
b) lifestyle and cultural traditions of local community (ies)	3

### B. TOURISM ASSET VALUE AND POTENTIAL

1. Ambience and setting	4
2. Well-known outside local area	2
3. National icon or symbol	2
4. Can tell a 'good story' – evocative place	5
5. Has some aspect to distinguish it from nearby attractions	4
6. Appeals to special needs or uses (e.g. pilgrimages, festivals, sports)	4
7. Complements other tourism products in area/region/destination	4
8. Tourism activity in the region	3
9. Destination associated with culture or heritage	3
10. Political support	3
11. Access to asset's features	4
12. Good transport/access to asset from population centres	3
13. Proximity to other heritage attractions	3
14. Amenities (toilets, parking, pathways, refreshments, availability of information)	2

## B. Senior Police Academy

This is a valuable heritage property and site close to Coloane Village, associated with the maritime forces that eliminated the scourge of piracy in the region, which continues to function as the prestigious Senior Police Academy. Recruits are

trained for managerial positions in the Judiciary, Traffic, and Immigration sections of the Police force as well as Macau’s Special Forces elite unit.

This magnificent building is located on a hill overlooking the village, but access for tourists is denied. The paper presented in Appendix 10.5 provides a more detailed description of buildings in Coloane, Taipa, and Macau that continue to function as police headquarters and stations. They are representative of the culture of law and order created by the colonial authorities to combat the increase in crimes associated with illegal immigrants in the 19<sup>th</sup>-20<sup>th</sup> centuries. Policing the territory in the 21<sup>st</sup> century has become a more demanding task for the MSAR since the expansion of the casino industry and the widespread activities of criminals and triads in the region.



**Fig. 2 Senior Police Academy Coloane**

### **Grading of Attraction and Assets**

1= Low Rating → 5 = High Rating.

**A. CULTURAL HERITAGE VALUE AND MANAGEMENT**

1. Aesthetic value (including architectural value)

4

**B. TOURISM ASSET VALUE AND POTENTIAL**

1. Ambience and setting

4

2. Well-known outside local area

2

2. Historical value	5	3. National icon or symbol	2
3. Educational value	3	4. Can tell a 'good story' – evocative place	5
4. Social value	4	5. Has some aspect to distinguish it from nearby attractions	4
5. Scientific value	4	6. Appeals to special needs or uses (e.g. pilgrimages, festivals, sports)	4
6. Rare or common (locally, regionally, nationally)	3	7. Complements other tourism products in area/region/destination	4
7. Representativeness (locally, regionally, nationally)	3	8. Tourism activity in the region	3
8. Fragility of the asset	3	9. Destination associated with culture or heritage	3
9. State of repair	4	10. Political support	4
10. Management plan or policy in place	4	11. Access to asset's features	0
11. Regular monitoring and maintenance	4	12. Good transport/access to asset from population centres	3
12. Potential for ongoing involvement and consultation of key stakeholders	4	13. Proximity to other heritage attractions	3
13. Potential for negative impacts of high visitation on		14. Amenities (toilets, parking, pathways, refreshments, availability of information)	2
a) fabric of the asset	3		
b) lifestyle and cultural traditions of local community (ies)	3		

For aesthetic, historical, and educational value the ambience of the attractions and their assets are graded high (4-3) though architecturally they are not as impressive or significant as those properties and sites on the peninsula. Their social value has diminished somewhat since the Handover (2) except for Eduardo Marques Square and St. Xavier's Church which is frequented by tourists and locals alike. The attractions are relatively common (3) and representative of the cultural ambience of the territory (3). They are in an adequate state of repair (4) and the fragility of the assets are as yet not threatened by visitation (3). A management plan and policy for the Island and its attractions is implemented by the 'Camara Municipal de Coloane', a government department responsible for regular monitoring and maintenance of the natural and built heritage. In terms of the tourism attractions and assets, they are also graded as excellent for their performance and dedication

to preserving the properties and sites; albeit few in number, and minimizing potential negative impacts on the fabric of the assets and the lifestyle and cultural traditions of the community (3). The danger for the attractions on Coloane is that there is no comprehensive plan for managing tourism and its potential for having a major impact on the physical, social, and cultural assets. The remoteness of the Island used to deter visitation from the residents of Macau. Since the Handover, massive reclamation of land and infrastructure projects have brought the Islands of Taipa and Coloane closer to the huge urban conurbation of not only Macau City, but also the adjoining Mainland cities of Gongbei and Zhuhai.

### 10.22 Study 2 Inner Harbour



**Fig. 3 Fishing Junks Moored in the Inner Harbour (2003)**



**Fig. 4 Maritime Museum Exhibition Centre**

## **Descriptions of Attractions and Assets**

### **A. The Inner Harbour and Waterfront**

The Inner Harbour extends from the site of the A-Ma temple up to the Portas do Cerco in the Western half of the Macau Peninsula. There are major attractions representing the Portuguese colonial built heritage which are located in the southern area along the waterfront known as Barra, before it continues around the tip of the Peninsula to form the Praia Grande, Nam Van Lakes, and the Outer Harbour. These comprise the Inner Harbour itself with its fleets of fishing junks (Fig. 3) and waterfront properties, The Maritime Museum Exhibition Centre (Fig. 4) and The Maritime Museum Research Centre (Fig. 5)



**Fig. 5 Macau Maritime Museum Research Centre**

For the Studies conducted at this site, the Maritime Museum Research Centre was the source of information on the historic legacy which is rapidly disappearing mainly owing to decreasing maritime activity in the Inner Harbour. The Maritime Museum Research Centre, housed in a heritage building opposite the modern purpose-built Maritime Exhibition Centre, has conducted ethnographic studies on the traditional seafaring community, sadly revealing that the heritage and culture is dying out since Macau, as a fishing port, is no longer economically viable. Facilities provided along the coastline of Guangdong for a family whose domicile is their boat, offer better prospects for sustaining a livelihood. However the continued presence of those families who have chosen to remain in the enclave, affords the visitor a rare glimpse of the unique culture which the Portuguese first encountered when they landed at this site more than four hundred years ago.

The most significant assets which the Museum has sought to retain, are the living traditions still performed along the waterfront and on board the junks to pay homage to the gods of the sea, including of course the Goddess A-Ma from whom the Portuguese name 'Ma-cao' derives. Each festival has a particular meaning, for example: Ceremonies at the *Da Jiu* Festival, which runs for three days and two nights between the third and fifth months of the Lunar Calendar, are

performed to purify the community and to seek divine protection; The *Baai Chaam* Festival is aimed at expressing repentance and requesting forgiveness for mistakes made in the past; The *Si Yau* ceremony (Fig. 6) is aimed at soliciting divine intervention to overcome the difficulties individuals perform in life.



**Fig. 6** The *Si Yau* Ceremony

Unfortunately, the number of participants in these festivals is diminishing. At present there are three associations organizing the events, with a combined membership of just over 700 fishing families. A significant number of devotees is made up of retired fishermen, and of those no longer involved in the fishing industry. Many have moved to Hong Kong but insist on returning annually to Macau to take part in the festivals, bringing their cultural paraphernalia and offerings with them. Adherents show a tremendous reluctance to abandon the ceremonies, they are afraid that if they stop they could eventually suffer reprisals from the gods. The festivals are however, exclusive to the fishing community. In the 1960s, proprietors and workers of the *Ue Laan*; establishments that serve as intermediaries in the fish trade along the waterfront, were so impressed by the number of participants and the fervour of the festivities, which they could see

from the wharves, that they asked the fishermen to be allowed to join in. Their request was vehemently rejected. The restriction reinforced the barriers that continue to exist between the people of the sea and the people of the land – while at the same time reinforcing the local fishing community’s identity. Ironically, visitors from abroad are welcome to witness the ceremonies although it is difficult to obtain permission from the authorities to board fishing vessels which still technically cross the border into Mainland China without having to pass through immigration control.

The other maritime site which is still an attraction for the visitor to the Inner Harbour, includes the quayside and buildings used by the Marine Police. Located next to the modern Maritime Museum Exhibition Centre (Fig. 4) this heritage site, although off limits to the public, can be viewed from the approach to A-Ma Temple and the hill behind. Also, the Museum organizes excursions by junk which pass by the site. Of course the activities which once constituted the ceremonial spectacle of the Portuguese navy in its farthest flung colony can no longer be witnessed – including the commemoration of Vasco Da Gama Day attended by the Governor in the presence of high-ranking officers and dignitaries (Fig. 7). However, the Marine Police depot still remains as a testimony to these events as well as the Quartel do Moros (Moorish Barracks).



**Fig. 7 Attending Ceremonies for Vasco Da Gama Day (1969)**



It will be noticed by the visitor to the Maritime Museum Exhibition Centre that the Portuguese naval presence is not commemorated in the old photographs, models, and replicas on display in the galleries. Nor is there any reference to the nefarious maritime activities of the pirates who were once the scourge of Macau's waters – successfully deterred by the Portuguese navy's speedy armed vessels which today are the technologically sophisticated modern launches bequeathed to the Marine Police by the outgoing administration. With respect to interpreting the significance of the Portuguese maritime legacy – its vessels, navigation instruments, sailing techniques, cartography, the assets utilized in the Exhibition Centre are inadequate and fail to tell the full story.

Since the opening of the new Macau Maritime Exhibition Centre in 1989, both Portuguese and Chinese maritime heritage specialists have worked hard to recreate the historical legacy of the Inner Harbour and illustrate the significance of its waterfront and its activities to the development of the territory.



**Fig. 8 Modelling an Exhibit for The Maritime Museum**



**Fig. 9 Model of the Inner Harbour waterfront in the 16<sup>th</sup> century**

## Grading of Attraction and Assets

1= Low Rating → 5 = High Rating.

### A. CULTURAL HERITAGE VALUE AND MANAGEMENT

- |  |   |
|--|---|
| 1. Aesthetic value (including architectural value)                         | 4 |
| 2. Historical value  | 5 |
| 3. Educational value   | 3 |
| 4. Social value  | 2 |
| 5. Scientific value  | 4 |
| 6. Rare or common (locally, regionally, nationally)                        | 3 |
| 7. Representativeness (locally, regionally, nationally)                    | 3 |
| 8. Fragility of the asset  | 3 |
| 9. State of repair   | 4 |
| 10. Management plan or policy in place                                     | 4 |
| 11. Regular monitoring and maintenance                                     | 4 |
| 12. Potential for ongoing involvement and consultation of key stakeholders | 4 |
| 13. Potential for negative impacts of high visitation on                   |   |

### B. TOURISM ASSET VALUE AND POTENTIAL

- |   |   |
|---|---|
| 1. Ambience and setting   | 4 |
| 2. Well-known outside local area  | 2 |
| 3. National icon or symbol  | 2 |
| 4. Can tell a 'good story' – evocative place                              | 5 |
| 5. Has some aspect to distinguish it from nearby attractions              | 4 |
| 6. Appeals to special needs or uses (e.g. pilgrimages, festivals, sports) | 4 |
| 7. Complements other tourism products in area/region/destination          | 4 |
| 8. Tourism activity in the region   | 3 |
| 9. Destination associated with culture or heritage                        | 3 |
| 10. Political support   | 4 |
| 11. Access to asset's features  | 0 |
| 12. Good transport/access to asset from population centres                | 4 |

a) fabric of the asset	3	13. Proximity to other heritage attractions	3
b) lifestyle and cultural traditions of local community (ies)	3	14. Amenities (toilets, parking, pathways, refreshments, availability of information)	2

## B. Fortress São Tiago de Barra

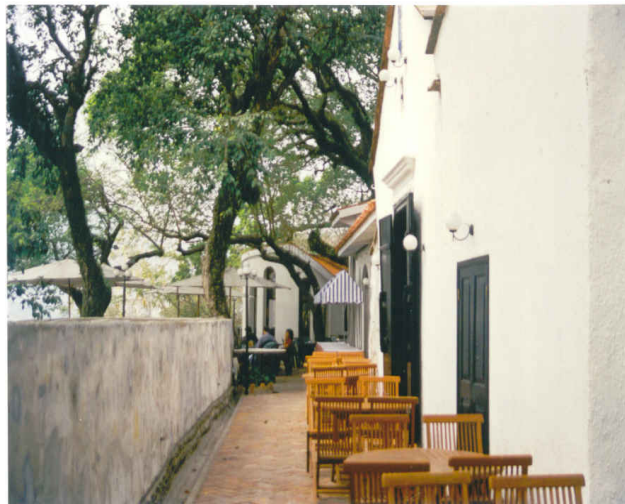
For some time in the future, visitors will still be able to experience tangible evidence of the Portuguese colonial built heritage legacy at the Pousada São Tiago, a hotel property built on the site of the Fortress São Tiago de Barra which retains much of the authentic structure of the fortification. This Fortress was built on the southern tip of the Macau Peninsula, as a coastal stronghold on the shores of Barra Hill, at the entrance of the bar to the Inner Harbour and was indispensable to the defence of Macau, as it protected the Inner Harbour and the City. Boats entering the Inner Harbour were forced to pass within three to four ‘pikes’ length (about 20 to 30 feet) of the Fortress because the Portuguese navy had blocked one of the pre-existing channels.

The fortification has passed through so many alterations that little of its original construction remains. The walls, like many of the other defences in the territory, were made of ‘chunambo’ but also incorporated pieces of stone resting on foundations of masonry, which can still be seen. The original coastline was much nearer to the foot of the Fortress, and for this reason the foundations incorporated the rocks of the original hill. The main building measured 375 x 138 feet with a platform rising 5 fathoms above sea level. In the middle of the building there was a cistern excavated out of solid rock which could store 3,000 gallons of water. This is now a tunnel with stairs leading up to the lobby of the Pousada. A feature retained by the architect responsible for the restoration, is a continuous fountain of water running down the sides of the tunnel. At the back of the Fortress rooms were provided for the Commander and a garrison of 60 men, which have been restored and converted for hotel guests. A chapel built in 1740 and dedicated to

São Tiago has also been restored as an attraction for guests whose windows face out over the sacristy (Fig. 10). The parapet wall was only 2 feet high, indicating its original intention of having been designed for cannons. This area now forms the terrace for alfresco dining at the Pousada.



**Fig. 10 Chapel within the Fortress São Tiago de Barra (Pousada de São Tiago)**



**Fig. 11 Alfresco Dining on the Terrace of the Pousada de São Tiago**

## Grading of Attraction and Assets

1= Low Rating → 5 = High Rating.

### A. CULTURAL HERITAGE VALUE AND MANAGEMENT

1. Aesthetic value (including architectural value)	5
2. Historical value	5
3. Educational value	5
4. Social value	4
5. Scientific value	4
6. Rare or common (locally, regionally, nationally)	3
7. Representativeness (locally, regionally, nationally)	4
8. Fragility of the asset	4
9. State of repair	4
10. Management plan or policy in place	3
11. Regular monitoring and maintenance	3
12. Potential for ongoing involvement and consultation of key stakeholders	4
13. Potential for negative impacts of high visitation on	
a) fabric of the asset	3
b) lifestyle and cultural traditions of local community (ies)	3

### B. TOURISM ASSET VALUE AND POTENTIAL

1. Ambience and setting	5
2. Well-known outside local area	2
3. National icon or symbol	2
4. Can tell a 'good story' – evocative place	5
5. Has some aspect to distinguish it from nearby attractions	4
6. Appeals to special needs or uses (e.g. pilgrimages, festivals, sports)	4
7. Complements other tourism products in area/region/destination	4
8. Tourism activity in the region	3
9. Destination associated with culture or heritage	4
10. Political support	2
11. Access to asset's features	4
12. Good transport/access to asset from population centres	4
13. Proximity to other heritage attractions	3
14. Amenities (toilets, parking, pathways, refreshments, availability of information)	2

### C. Largo de Lilau

The other attraction close to Barra Hill is the Largo de Lilau (Lilau Square) which was believed to have been the first meeting place for Portuguese sailors

and local traders to exchange and barter. In the corner of the square is a replica of a fountain at which the gatherings took place.



**Fig. 12 Largo de Lilau**

Prior to the Handover, the Square was restored leaving a magnificent banyan tree as the centerpiece of the site. The buildings however remain uninhabited and unused, although it is unlikely they will be demolished since this is still a favourite meeting place for the local community. Attempts have been made to revive festivals and events which were once held in the Square, but most have been discontinued since the Handover.



**Fig. 13 Banyan tree on Lilau Square**

Lilau Square is in close proximity to the restored Mandarin House (Fig. 14) and the Moorish Barracks en route to the Inner Harbour and A-Ma Temple.



**Fig. 14 Restored 'Mandarin's House'**

Proceeding in the other direction, visitors can reach the old Church of São Lourenço and the Dom Pedro Theatre; the latter being one of the buildings nominated for World Heritage listing. Overlooking the Square is the Palace of the Catholic Bishop of Macau located on Penha Hill, which gives its name also to Penha Church (Fig. 15) next to the Palace. These attractions constitute all that is left of the Portuguese colonial built heritage in the Inner Harbour or Barra area, and their assets are generally undervalued and unused.



Fig. 15 Penha Church

### Grading of Attractions and Assets

1= Low Rating → 5 = High Rating.

#### A. CULTURAL HERITAGE VALUE AND MANAGEMENT

- |  |   |
|--|---|
| 1. Aesthetic value (including architectural value)                         | 4 |
| 2. Historical value  | 2 |
| 3. Educational value   | 4 |
| 4. Social value  | 4 |
| 5. Scientific value  | 3 |
| 6. Rare or common (locally, regionally, nationally)                        | 4 |
| 7. Representativeness (locally, regionally, nationally)                    | 4 |
| 8. Fragility of the asset  | 4 |
| 9. State of repair   | 3 |
| 10. Management plan or policy in place                                     | 3 |
| 11. Regular monitoring and maintenance                                     | 3 |
| 12. Potential for ongoing involvement and consultation of key stakeholders | 5 |

#### B. TOURISM ASSET VALUE AND POTENTIAL

- |   |   |
|---|---|
| 1. Ambience and setting   | 4 |
| 2. Well-known outside local area  | 2 |
| 3. National icon or symbol  | 2 |
| 4. Can tell a 'good story' – evocative place                              | 5 |
| 5. Has some aspect to distinguish it from nearby attractions              | 4 |
| 6. Appeals to special needs or uses (e.g. pilgrimages, festivals, sports) | 5 |
| 7. Complements other tourism products in area/region/destination          | 4 |
| 8. Tourism activity in the region   | 3 |
| 9. Destination associated with culture or heritage                        | 5 |
| 10. Political support   | 4 |
| 11. Access to asset's features  | 4 |



13. Potential for negative impacts of high visitation on		12. Good transport/access to asset from population centres	5
a) fabric of the asset	4	13. Proximity to other heritage attractions	4
b) lifestyle and cultural traditions of local community (ies)	4	14. Amenities (toilets, parking, pathways, refreshments, availability of information)	3

The aesthetic value of the Inner Harbour is perhaps graded rather high (5) by this researcher when many of the properties which constitute the assets or the attraction are deteriorating rapidly and in danger of being demolished. This threat comes from a tourism product proposed for the area by a local entrepreneur who wants to build a theme park on the site with pseudo cultural heritage buildings hosting entertainment venues and events. The attractions described in this Study are all that remains of the authentic assets which still have potential historic and educational value (5). They also have significant social and scientific value (5) but the pseudo- cultural attraction will inevitably diminish these values. The Inner Harbour is certainly a rare attraction on the South China coast (4) and despite the destruction of many of the properties, is still representative of Portuguese colonial maritime heritage legacy in Asia (4). However, the assets are fragile (3) and in a poor state of repair (3). Some properties have recently been renovated, but there is no consistent management plan or policy in place (3). The attractions are not regularly monitored or maintained (3) and there is high risk of negative impacts from the tourism potential identified for development. Although there is high potential for ongoing involvement and consultation with key stakeholders (5), this does not include the fishing community whose lifestyle and cultural traditions are under threat (4) especially from the planned pseudo-cultural heritage attraction.

For this researcher, the attractions and their assets have significant value and potential with respect to ambience and setting (5) but as mentioned, visitors might question this assessment given the current state of most of the other properties at

the site. The attractions are quite well known outside the local area (4) and the Inner Harbour assets exceed the value of those of the Outer Harbour in terms of their representativeness as a national icon or symbol (5). The sense of place is certainly more evocative and there are many 'good stories' which could be told (5). The Maritime Museum Research Centre has the potential for disseminating more information on the maritime culture of the area and interpreting its assets for tourism product development. Because of their maritime heritage associations, the attractions described in this Study have many aspects which distinguish them from nearby attractions (5). They have considerable appeal for special needs and uses such as festivals and events (5). Their architectural style particularly complements other tourism products in the destination (4). There is a lot of tourism activity in the area (5) mainly because of the major attraction, the A-Ma Temple. The area is indelibly associated with Portuguese as well as Chinese culture and heritage (5), but assets are overlooked. Perhaps this is due to declining political support (4). Recently completed infrastructural projects have made this area accessible to transport not only from the population centres of the destination, but those on the Mainland China side of the Inner Harbour. Roads built also on reclaimed land leading to the Outer Harbour help to distinguish the whole area as a tourism zone with access to other heritage attractions in the City and on the Islands of Taipa and Coloane (4). With regard to amenities however, there is a serious shortage of vehicle parking space and unimpeded pedestrian walkways and routes.

### 10.23 Study 3 Tap Seac



**Fig. 16 Monument to Vasco da Gama on Tap Seac**

#### **Description of Attractions and Assets**

The distinctive properties along the Avenida Conselheiro Ferreira de Almeida in the district known as “Tap Seac” are the concluding subject of the Studies of the selection of non-iconic attractions constituting the Portuguese colonial built heritage in the tourism destination study area. These buildings were formerly mansions owned by Portuguese or Macanese officials and their families which are now classified as being of architectural interest and value. Each one has been extensively restored for adaptive re-use as the offices of: The Macau Cultural Institute (Fig. 17); The Macau Archives (Fig. 18); The Centre for Portuguese Language Studies (Fig. 19).



**Fig. 17 Macau Cultural Institute**



**Fig. 18 Macau Archive Building**



**Fig. 19 Centre for Portuguese Language Studies**

In terms of attracting the interest of tourists, these buildings have little to offer apart from their appealing façades. They are located on a busy road opposite an area used as a football/hockey field; once the most popular sporting activity for expatriate Portuguese. An artificial all-weather surface was laid in 1999 which has improved the facility but not frequency of use. There is also a basketball court used mainly by local Chinese schoolchildren.

Tap Seac has been earmarked for development, the intention being to build a shopping mall with car parking spaces under the playing field. This will have a significant impact on these attractions and other preserved properties and sites in the area. Their assets are underused and apart from the façades, the buildings are unlikely to be maintained unless the owners receive support from the Government.

A key historic landmark site in the area is the Protestant Cemetery on Praça Luis de Camões; the only site where non-Chinese deceased were allowed to be buried in the territory. Furthermore, for expatriates, cemeteries were available only for

Catholics. Under pressure from the British Government in Hong Kong, the Portuguese gave the British East India Company a piece of land for a cemetery. Distinguished personages, British, Portuguese, Macanese and Chinese were buried there until 1858 when it was declared that there would be no more burials in the city. According to one source, when Osmund Cleverly won the cemetery in an auction, he gave it its name, the Old Protestant Cemetery.

The future of the former British East India Building, now the Headquarters of the Fundação Oriente, located in Camões Garden near Tap Seac is also in doubt. It is rarely visited by the public or tourists since being expropriated by this Portuguese institution.

### Grading of Attraction and Assets

1= Low Rating → 5 = High Rating.

A. CULTURAL HERITAGE VALUE AND MANAGEMENT		B. TOURISM ASSET VALUE AND POTENTIAL	
1. Aesthetic value (including architectural value)	4	1. Ambience and setting	4
2. Historical value	4	2. Well-known outside local area	2
3. Educational value	3	3. National icon or symbol	1
4. Social value	3	4. Can tell a 'good story' – evocative place	3
5. Scientific value	2	5. Has some aspect to distinguish it from nearby attractions	4
6. Rare or common (locally, regionally, nationally)	3	6. Appeals to special needs or uses (e.g. pilgrimages, festivals, sports)	3
7. Representativeness (locally, regionally, nationally)	4	7. Complements other tourism products in area/region/destination	3
8. Fragility of the asset	3	8. Tourism activity in the region	2
9. State of repair	3	9. Destination associated with culture or heritage	3
10. Management plan or policy in place	2	10. Political support	2
11. Regular monitoring and maintenance	2	11. Access to asset's features	1
12. Potential for ongoing involvement and consultation of key stakeholders	3		

13. Potential for negative impacts of high visitation on		12. Good transport/access to asset from population centres	4
a) fabric of the asset	4	13. Proximity to other heritage attractions	3
b) lifestyle and cultural traditions of local community (ies)	4	14. Amenities (toilets, parking, pathways, refreshments, availability of information)	1

Aesthetic and historical value of the attractions are graded (4), educational and social value (3) and scientific value (2). The buildings are rare (3) and representative of the colonial Portuguese and Macanese lifestyles locally (4). There is no consistent management plan or policy in place and the assets, which are fragile (3), are not regularly monitored or maintained except by the organizations responsible for the adaptive re-use of each property. The potential for ongoing involvement and consultation of key stakeholders is minimal (3). The potential for negative impacts of high visitation is graded (4) because this area is earmarked for a project which will replace the open space used for sporting activities with a shopping and entertainment amenity. While the ambience and setting is graded high (4) this will inevitably fall when the amenity is under construction and completed. The properties cited in this Study are not well-known outside the local area (2) and have never been national icons or symbols (1). Each has the potential to ‘tell a good story’ (3) and the architectural style distinguishes each from other attractions nearby (4). Their assets appeal to special needs or uses, but have already been appropriated for their current functions which are unlikely to change (3).

#### 10.24 Study 4 Police Stations and Military Headquarters



Fig. 20 Traffic Police Headquarters Avenida Sídonia País

#### Description of Attractions and Assets

Heritage buildings housing police stations and military headquarters are still an integral part of the historic fabric of the City of Macau. One example is the headquarters of the Traffic Police located on Avenida Sídonia País (Fig. 19) occupying a site below the popular landmark Guia Hill. The property has been restored recently to accommodate the necessary modifications for the functions required for an expanding police force to meet the needs of a growing vehicle-owning population.

Another contributory factor to its upgrading as a facility, might be attributed to the fact that it is frequently visited by tourists who want to hire a car and drive around the territory. Foreigners must present their country-approved current license or international driving license to the Traffic Police, and obtain a certificate allowing them to use a vehicle on the roads of Macau. If the foreigner commits any traffic violation or is involved in an accident, he/she must report to the Traffic Police headquarters for processing. This includes the most common infringements of street parking regulations – a perennial problem for tourists and residents alike. It is perhaps the ambience of the property and courtesy of the



staff within the building, that alleviates any discord or aggravation. In fact, tourists come away with the comment that they were happy to have been inside this kind of heritage building since its façade had attracted them.



**Fig. 21** São Francisco Barracks (Headquarters of Security Forces)

The other property illustrated above is the São Francisco Barracks (Fig. 20), formerly the headquarters of the Portuguese military garrison and now the headquarters of Macau's Security Police. It is located on the site the Fortress Dom Parto commanding views of the Outer Harbour. In fact the sea wall of the Outer Harbour once formed the boundary of the site until reclamation extended the area up to the site of the Lisboa Hotel and Casino. Reclamation has been further extended to accommodate a new casino resort investment by Steve Wynn of Las Vegas threatening the image of Stanley Ho's flagship Lisboa Hotel and Casino. This is being expanded to include a new complex under construction on the appropriated former 'Worker's Playing Field' in front of São Francisco Barracks, which will have a major effect on the heritage image of the property.

While not promoted as an attraction, the São Francisco Barracks is intriguing for most visitors since it continues to occupy a site in the centre of massive

redevelopment for the expansion of the casino industry. One of its endearing features includes the São Francisco Garden (Fig. 21), popular with local residents.



**Fig. 22 São Francisco Garden**

From the walled site at the front, the complex extends up the Guia Hill to the right. At the entrance to the Headquarters stands the Macau Military Club (Fig. 22), extensively renovated but retaining the façade complementing the architectural features of the Headquarters at the rear. The Military Club contains a restaurant now open to the public.



**Fig. 23 Military Club below São Francisco Barracks**

## Grading of Attractions and Assets

1= Low Rating → 5 = High Rating.

A. CULTURAL HERITAGE VALUE AND MANAGEMENT		B. TOURISM ASSET VALUE AND POTENTIAL	
1. Aesthetic value (including architectural value)	4	1. Ambience and setting	5
2. Historical value	4	2. Well-known outside local area	3
3. Educational value	3	3. National icon or symbol	3
4. Social value	4	4. Can tell a 'good story' – evocative place	5
5. Scientific value	2	5. Has some aspect to distinguish it from nearby attractions	4
6. Rare or common (locally, regionally, nationally)	4	6. Appeals to special needs or uses (e.g. pilgrimages, festivals, sports)	4
7. Representativeness (locally, regionally, nationally)	3	7. Complements other tourism products in area/region/destination	4
8. Fragility of the asset	3	8. Tourism activity in the region	4
9. State of repair	3	9. Destination associated with culture or heritage	4
10. Management plan or policy in place	3	10. Political support	2
11. Regular monitoring and maintenance	3	11. Access to asset's features	2
12. Potential for ongoing involvement and consultation of key stakeholders	4	12. Good transport/access to asset from population centres	4
13. Potential for negative impacts of high visitation on		13. Proximity to other heritage attractions	3
a) fabric of the asset	3	14. Amenities (toilets, parking, pathways, refreshments, availability of information)	1
b) lifestyle and cultural traditions of local community (ies)	3		

The attractions are graded (4) for aesthetic, historical, and social value, (3) for educational value, and a low of (2) for scientific value. They are rare (4) in terms of local, national, and regional heritage properties and sites and are not representative of local, national, or regional buildings serving this type of function (3). The assets are graded low on fragility (3) and are generally in a good state of repair (3). The Municipal Council has a management plan and policy in place for

the upkeep of the properties (3) but does not consider them as having tourism potential. Since they continue to operate according to their original function, the buildings and sites are regularly monitored and maintained (3). They have a high potential for involvement and consultation of key stakeholders (4). Potential for negative impacts of high visitation is graded low (3) since access is restricted in most cases. The São Francisco Barracks attraction is distinctive for its ambience and setting (5) and the Senior Police Training Academy in Coloane is also graded high (5). Other properties are less well known outside the local area (3). None of the attractions and assets can be regarded as a national icon or symbol; except perhaps for the Military Club which is representative of Portugal's military presence. All the attractions have the potential to 'tell a good story' (5) particularly those police stations located close to the border with Mainland China. Unfortunately there are no museums dedicated to the history of policing in the destination. The main aspect which distinguishes these attractions from others is that the buildings continue to serve their intended function and provide an insight into the maintenance of law and order in the community (4). The attractions have strong appeal for special needs and uses (4) including exhibitions and parades which are already part of the event calendar for the different sections of the police force. The main asset of these attractions is that they complement to a high degree (4) the other attractions and cultural tourism products in the destination, as well as continuing to perform a vital function for both the local community and tourists. They are in relative close proximity to the iconic attractions and blend aesthetically with the ambience and setting. Not only are their assets graded highly for their architectural value but for the sense of security which they provide for visitors.

## **APPENDIX 10.3     Tourism Impacts and Threats to Portuguese Colonial Built Heritage Attractions**

- 10.31 Introduction
- 10.32 Iconic Attractions
- 10.33 Non-Iconic Attractions
- 10.34 Summary and Comments

### **10.31 Introduction**

This section shows the data recorded using the research instrument devised to identify tourism impacts and threats to iconic and non-iconic attractions and their assets (see Chapter 3).

### **10.32 Iconic Attractions**

#### **Icon 1 Leal Senado Building**

*The following impacts and threats to the attraction and its assets are identified:*

- 1     Air pollution from tourist vehicles damaging fabric and structure of attraction
- 3     Alternative forms of tourism diminishing significance of attraction and value of its assets
- 4     Attraction and its assets undervalued or misrepresented in tourism marketing and advertising
- 5     Chaos at peak times of visitation to the attraction diminishing value of assets and quality of tourist experience
- 13    Interpreters and translators unable to replicate the knowledge and experience of attraction required to deal with different types of tourist groups – including more independent tourists, diminishing value of assets and quality of tourist experience
- 15    Lack of appropriate on-site interpretation at attraction diminishing value of assets and quality of tourist experience

- 16 Lack of planning to deal with or compensate for large influx of visitors posing threat to attraction and its assets
- 20 Minimum economic or social benefit to local communities derived from preservation and commodification of attraction for tourism – multiplier effects negligible
- 27 Poor on-site interpretation demeaning value of assets and quality of experience
- 28 Pseudo-cultural attractions created by powerful tourism businesses and stakeholders diminishing appeal and appreciation of value of assets of authentic attractions
- 29 Resistance to commodification of assets because of poor relationship between cultural heritage custodians and tourism managers diminishing value and quality of tourism experience at attraction
- 33 Tourist enterprises creating poorly placed and inappropriate advertising at attraction diminishing value of assets and quality of tourist experience
- 34 Tourist guides giving negative impression of attraction through misrepresentation or biased opinion of the value of its assets
- 35 Tourist guides missing out attractions from itinerary to bring tourists to souvenir outlets quickly so they can maximize opportunities for commission
- 36 Traffic and visitor impeded flows diminishing quality of tourist experience of attraction
- 37 Traffic vibration damaging fabric and structure of attraction and its assets

## **Icon 2 Santa Misericordia (Holy House of Mercy)**

*The following impacts and threats to the attraction and assets are identified:*

- 1 Air pollution from tourist vehicles damaging fabric and structure of attraction
- 3 Alternative forms of tourism diminishing significance of attraction and value of its assets

- 4 Attraction and its assets undervalued or misrepresented in tourism marketing and advertising
- 5 Chaos at peak times of visitation to the attraction diminishing value of assets and quality of tourist experience
- 10 Inappropriate adaptive re-use of properties/sites and their assets leading to diminishing of value and quality of experience
- 13 Interpreters and translators unable to replicate the knowledge and experience of attraction required to deal with different types of tourist groups – including more independent tourists, diminishing value of assets and quality of tourist experience
- 15 Lack of appropriate on-site interpretation at attraction diminishing value of assets and quality of tourist experience
- 20 Minimum economic or social benefit to local communities derived from preservation and commodification of attraction for tourism – multiplier effects negligible
- 23 Over-restoration of attraction and exploitation of its assets for tourism commodification diminishing value and quality of tourist experience
- 27 Poor on-site interpretation demeaning value of assets and quality of experience
- 28 Pseudo-cultural attractions created by powerful tourism businesses and stakeholders diminishing appeal and appreciation of value of assets of authentic attractions
- 29 Resistance to commodification of assets because of poor relationship between cultural heritage custodians and tourism managers diminishing value and quality of tourism experience at attraction
- 33 Tourist enterprises creating poorly placed and inappropriate advertising at attraction diminishing value of assets and quality of tourist experience
- 37 Traffic vibration damaging fabric and structure of attraction and its assets
- 38 Unregulated tourism enterprises diminishing value and quality of tourist experience of attraction and its assets
- 39 Visitation unmonitored in ‘honeypot’ areas leading to overcapacity and overuse of assets of attraction

### **Icon 3 Ruins of St. Paul's Church**

*The following impacts and threats to the attraction and its assets are identified:*

- 3 Alternative forms of tourism diminishing significance of attraction and value of its assets
- 13 Interpreters and translators unable to replicate the knowledge and experience of attraction required to deal with different types of tourist groups – including more independent tourists, diminishing value of assets and quality of tourist experience
- 15 Lack of appropriate on-site interpretation at attraction diminishing value of assets and quality of tourist experience
- 16 Lack of planning to deal with or compensate for large influx of visitors losing threat to attraction and its assets
- 19 Littering at sites affecting image and quality of tourist experience of attraction
- 24 Over-visitation and visitor congestion at attraction diminishing value of assets and quality of tourist experience
- 27 Poor on-site interpretation demeaning value of assets and quality of experience
- 28 Pseudo-cultural attractions created by powerful tourism businesses and stakeholders diminishing appeal and appreciation of value of assets of authentic attractions
- 39 Visitation unmonitored in 'honeypot' areas leading to overcapacity and overuse of assets of attraction

### **Icon 4 Monte Fortress**

*The following impacts and threats to the attraction and its assets are identified:*

- 3 Alternative forms of tourism diminishing significance of attraction and value of its assets
- 13 Interpreters and translators unable to replicate the knowledge and experience of attraction required to deal with different types of tourist



groups – including more independent tourists, diminishing value of assets and quality of tourist experience

- 15 Lack of appropriate on-site interpretation at attraction diminishing value of assets and quality of tourist experience
- 23 Over-restoration of attraction and exploitation of its assets for tourism commodification diminishing value and quality of tourist experience
- 27 Poor on-site interpretation demeaning value of assets and quality of experience
- 28 Pseudo-cultural attractions created by powerful tourism businesses and stakeholders diminishing appeal and appreciation of value of assets of authentic attractions

#### **Icon 5 Moorish Barracks**

*The following impacts and threats to the attraction and its assets are identified:*

- 1 Air pollution from tourist vehicles damaging fabric and structure of attraction
- 3 Alternative forms of tourism diminishing significance of attraction and value of its assets
- 4 Attraction and its assets undervalued or misrepresented in tourism marketing and advertising
- 10 Inappropriate adaptive re-use of properties/sites and their assets leading to diminishing of value and quality of experience
- 13 Interpreters and translators unable to replicate the knowledge and experience of attraction required to deal with different types of tourist groups – including more independent tourists, diminishing value of assets and quality of tourist experience
- 15 Lack of appropriate on-site interpretation at attraction diminishing value of assets and quality of tourist experience
- 20 Minimum economic or social benefit to local communities derived from preservation and commodification of attraction for tourism – multiplier effects negligible

- 27 Poor on-site interpretation demeaning value of assets and quality of experience
- 28 Pseudo-cultural attractions created by powerful tourism businesses and stakeholders diminishing appeal and appreciation of value of assets of authentic attractions
- 29 Resistance to commodification of assets because of poor relationship between cultural heritage custodians and tourism managers diminishing value and quality of tourism experience at attraction
- 35 Tourist guides missing out attractions from itinerary to bring tourists to souvenir outlets quickly so they can maximize opportunities for commission
- 36 Traffic and visitor impeded flows diminishing quality of tourist experience of attraction
- 37 Traffic vibration damaging fabric and structure of attraction and its assets
- 40 Vulnerability of assets of attraction through lack of way-marked access and trails

#### **Icon 6 St. Joseph's Seminary**

*The following impacts and threats to the attraction and its assets are identified:*

- 1 Air pollution from tourist vehicles damaging fabric and structure of attraction
- 3 Alternative forms of tourism diminishing significance of attraction and value of its assets
- 4 Attraction and its assets undervalued or misrepresented in tourism marketing and advertising
- 13 Interpreters and translators unable to replicate the knowledge and experience of attraction required to deal with different types of tourist groups – including more independent tourists, diminishing value of assets and quality of tourist experience
- 15 Lack of appropriate on-site interpretation at attraction diminishing value of assets and quality of tourist experience

- 20 Minimum economic or social benefit to local communities derived from preservation and commodification of attraction for tourism – multiplier effects negligible
- 21 No encouragement for tourists to visit lesser-known/non-iconic attractions to appreciate assets
- 27 Poor on-site interpretation demeaning value of assets and quality of experience
- 28 Pseudo-cultural attractions created by powerful tourism businesses and stakeholders diminishing appeal and appreciation of value of assets of authentic attractions
- 29 Resistance to commodification of assets because of poor relationship between cultural heritage custodians and tourism managers diminishing value and quality of tourism experience at attraction
- 35 Tourist guides missing out attractions from itinerary to bring tourists to souvenir outlets quickly so they can maximize opportunities for commission
- 40 Vulnerability of assets of attraction through lack of way-marked access and trails

### **Icon 7 Dom Pedro Theatre**

*The following impacts and threats to the attraction and its assets are identified:*

- 1 Air pollution from tourist vehicles damaging fabric and structure of attraction
- 3 Alternative forms of tourism diminishing significance of attraction and value of its assets
- 4 Attraction and its assets undervalued or misrepresented in tourism marketing and advertising
- 9 Gentrification of the attraction and its assets leading to overpricing of amenities and facilities
- 10 Inappropriate adaptive re-use of properties/sites and their assets leading to diminishing of value and quality of experience

- 13 Interpreters and translators unable to replicate the knowledge and experience of attraction required to deal with different types of tourist groups – including more independent tourists, diminishing value of assets and quality of tourist experience
- 15 Lack of appropriate on-site interpretation at attraction diminishing value of assets and quality of tourist experience
- 20 Minimum economic or social benefit to local communities derived from preservation and commodification of attraction for tourism – multiplier effects negligible
- 21 No encouragement for tourists to visit lesser-known/non-iconic attractions to appreciate assets
- 23 Over-restoration of attraction and exploitation of its assets for tourism commodification diminishing value and quality of tourist experience
- 27 Poor on-site interpretation demeaning value of assets and quality of experience
- 28 Pseudo-cultural attractions created by powerful tourism businesses and stakeholders diminishing appeal and appreciation of value of assets of authentic attractions
- 35 Tourist guides missing out attractions from itinerary to bring tourists to souvenir outlets quickly so they can maximize opportunities for commission
- 37 Traffic vibration damaging fabric and structure of attraction and its assets
- 40 Vulnerability of assets of attraction through lack of way-marked access and trails

### **Icon 8 Guia Fortress, Chapel, and Lighthouse**

*The following impacts and threats to the attractions and its assets are identified:*

- 3 Alternative forms of tourism diminishing significance of attraction and value of its assets
- 4 Attraction and its assets undervalued or misrepresented in tourism marketing and advertising

- 13 Interpreters and translators unable to replicate the knowledge and experience of attraction required to deal with different types of tourist groups – including more independent tourists, diminishing value of assets and quality of tourist experience
- 15 Lack of appropriate on-site interpretation at attraction diminishing value of assets and quality of tourist experience
- 20 Minimum economic or social benefit to local communities derived from preservation and commodification of attraction for tourism – multiplier effects negligible
- 23 Over-restoration of attraction and exploitation of its assets for tourism commodification diminishing value and quality of tourist experience
- 35 Tourist guides missing out attractions from itinerary to bring tourists to souvenir outlets quickly so they can maximize opportunities for commission

#### **Icon 9 Old City Walls**

*The following impacts and threats to the attraction and its assets are identified:*

- 1 Air pollution from tourist vehicles damaging fabric and structure of attraction
- 4 Attraction and its assets undervalued or misrepresented in tourism marketing and advertising
- 13 Interpreters and translators unable to replicate the knowledge and experience of attraction required to deal with different types of tourist groups – including more independent tourists, diminishing value of assets and quality of tourist experience
- 15 Lack of appropriate on-site interpretation at attraction diminishing value of assets and quality of tourist experience
- 20 Minimum economic or social benefit to local communities derived from preservation and commodification of attraction for tourism – multiplier effects negligible
- 21 No encouragement for tourists to visit lesser-known/non-iconic attractions to appreciate assets

- 27 Poor on-site interpretation demeaning value of assets and quality of experience
- 31 Rising levels of saline groundwater damaging assets of site and diminishing quality of tourist experience at the attraction
- 35 Tourist guides missing out attractions from itinerary to bring tourists to souvenir outlets quickly so they can maximize opportunities for commission
- 36 Traffic and visitor impeded flows diminishing quality of tourist experience of attraction
- 37 Traffic vibration damaging fabric and structure of attraction and its assets

### **10.33 Non-Iconic Attractions**

#### **Study 1 Coloane**

*The following impacts and threats to non-iconic attractions and assets are identified:*

- 3 Alternative forms of tourism diminishing significance of attraction and value of its assets
- 4 Attraction and its assets undervalued or misrepresented in tourism marketing and advertising
- 6 Conflict between visitors and hosts affecting quality of experience of attraction
- 9 Gentrification of the attraction and its assets leading to overpricing of amenities and facilities
- 13 Interpreters and translators unable to replicate the knowledge and experience of attraction required to deal with different types of tourist groups – including more independent tourists, diminishing value of assets and quality of tourist experience
- 15 Lack of appropriate on-site interpretation at attraction diminishing value of assets and quality of tourist experience
- 16 Lack of planning to deal with or compensate for large influx of visitors posing threat to attraction and its assets

- 17 Lack of reasonably priced and attractive accommodation in proximity to the attraction diminishing value of assets and quality of tourist experience
- 18 Lack of hospitality staff training programmes affecting quality of tourist experience of attraction and appreciation of its assets
- 20 Minimum economic or social benefit to local communities derived from preservation and commodification of attraction for tourism – multiplier effects negligible
- 21 No encouragement for tourists to visit lesser-known/non-iconic attractions to appreciate assets
- 22 Over-emphasis on tourism as a source of employment leading to declining occupational levels and motivation to pursue traditional livelihoods. Community within the attraction's
- 24 Over-visitation and visitor congestion at attraction diminishing value of assets and quality of tourist experience
- 26 Poor investment in tourism infrastructure affecting attraction's accessibility and visitation
- 27 Poor on-site interpretation demeaning value of assets and quality of experience
- 28 Pseudo-cultural attractions created by powerful tourism businesses and stakeholders diminishing appeal and appreciation of value of assets of authentic attractions
- 29 Resistance to commodification of assets because of poor relationship between cultural heritage custodians and tourism managers diminishing value and quality of tourism experience at attraction
- 30 Revenues from tourism are diverted to meet contradictory demands e.g. infrastructure for development of other industries within the vicinity of the attraction
- 32 Seasonal influx of tourists posing threats to the management of the attraction and its assets
- 33 Tourist enterprises creating poorly placed and inappropriate advertising at attraction diminishing value of assets and quality of tourist experience

- 35 Tourist guides missing out attractions from itinerary to bring tourists to souvenir outlets quickly so they can maximize opportunities for commission
- 36 Traffic and visitor impeded flows diminishing quality of tourist experience of attraction
- 40 Vulnerability of assets of attraction through lack of way-marked access and trails

## **Study 2 The Inner Harbour**

*The following impacts and threats to non-iconic attractions and assets are identified:*

- 3 Alternative forms of tourism diminishing significance of attraction and value of its assets
- 4 Attraction and its assets undervalued or misrepresented in tourism marketing and advertising
- 5 Chaos at peak times of visitation to the attraction diminishing value of assets and quality of tourist experience
- 13 Interpreters and translators unable to replicate the knowledge and experience of attraction required to deal with different types of tourist groups – including more independent tourists, diminishing value of assets and quality of tourist experience
- 15 Lack of appropriate on-site interpretation at attraction diminishing value of assets and quality of tourist experience
- 16 Lack of planning to deal with or compensate for large influx of visitors posing threat to attraction and its assets
- 17 Lack of reasonably priced and attractive accommodation in proximity to the attraction diminishing value of assets and quality of tourist experience
- 19 Littering at sites affecting image and quality of tourist experience of attraction
- 20 Minimum economic or social benefit to local communities derived from preservation and commodification of attraction for tourism – multiplier effects negligible



- 21 No encouragement for tourists to visit lesser-known/non-iconic attractions to appreciate assets
- 26 Poor investment in tourism infrastructure affecting attraction's accessibility and visitation
- 27 Poor on-site interpretation demeaning value of assets and quality of experience
- 28 Pseudo-cultural attractions created by powerful tourism businesses and stakeholders diminishing appeal and appreciation of value of assets of authentic attractions
- 29 Resistance to commodification of assets because of poor relationship between cultural heritage custodians and tourism managers diminishing value and quality of tourism experience at attraction
- 35 Tourist guides missing out attractions from itinerary to bring tourists to souvenir outlets quickly so they can maximize opportunities for commission
- 36 Traffic and visitor impeded flows diminishing quality of tourist experience of attraction
- 37 Traffic vibration damaging fabric and structure of attraction and its assets
- 38 Unregulated tourism enterprises diminishing value and quality of tourist experience of attraction and its assets
- 40 Vulnerability of assets of attraction through lack of way-marked access and trails

### **Study 3 Tap Seac**

*The following impacts and threats to non-iconic attractions and assets are identified:*

- 3 Alternative forms of tourism diminishing significance of attraction and value of its assets
- 4 Attraction and its assets undervalued or misrepresented in tourism marketing and advertising
- 6 Conflict between visitors and hosts affecting quality of experience of attraction

- 10 Inappropriate adaptive re-use of properties/sites and their assets leading to diminishing of value and quality of experience
- 13 Interpreters and translators unable to replicate the knowledge and experience of attraction required to deal with different types of tourist groups – including more independent tourists, diminishing value of assets and quality of tourist experience
- 15 Lack of appropriate on-site interpretation at attraction diminishing value of assets and quality of tourist experience
- 20 Minimum economic or social benefit to local communities derived from preservation and commodification of attraction for tourism – multiplier effects negligible
- 21 No encouragement for tourists to visit lesser-known/non-iconic attractions to appreciate assets
- 23 Over-restoration of attraction and exploitation of its assets for tourism commodification diminishing value and quality of tourist experience
- 28 Pseudo-cultural attractions created by powerful tourism businesses and stakeholders diminishing appeal and appreciation of value of assets of authentic attractions
- 29 Resistance to commodification of assets because of poor relationship between cultural heritage custodians and tourism managers diminishing value and quality of tourism experience at attraction
- 30 Revenues from tourism are diverted to meet contradictory demands e.g. infrastructure for development of other industries within the vicinity of the attraction
- 36 Traffic and visitor impeded flows diminishing quality of tourist experience of attraction
- 37 Traffic vibration damaging fabric and structure of attraction and its assets

#### **Study 4 Police Stations and Military Headquarters**

*The following impacts and threats to non-iconic attractions and assets are identified:*

- 3 Alternative forms of tourism diminishing significance of attraction and value of its assets
- 4 Attraction and its assets undervalued or misrepresented in tourism marketing and advertising
- 6 Conflict between visitors and hosts affecting quality of experience of attraction
- 13 Interpreters and translators unable to replicate the knowledge and experience of attraction required to deal with different types of tourist groups – including more independent tourists, diminishing value of assets and quality of tourist experience
- 15 Lack of appropriate on-site interpretation at attraction diminishing value of assets and quality of tourist experience
- 20 Minimum economic or social benefit to local communities derived from preservation and commodification of attraction for tourism – multiplier effects negligible
- 21 No encouragement for tourists to visit lesser-known/non-iconic attractions to appreciate assets
- 27 Poor on-site interpretation demeaning value of assets and quality of experience
- 28 Pseudo-cultural attractions created by powerful tourism businesses and stakeholders diminishing appeal and appreciation of value of assets of authentic attractions
- 29 Resistance to commodification of assets because of poor relationship between cultural heritage custodians and tourism managers diminishing value and quality of tourism experience at attraction
- 35 Tourist guides missing out attractions from itinerary to bring tourists to souvenir outlets quickly so they can maximize opportunities for commission
- 36 Traffic and visitor impeded flows diminishing quality of tourist experience of attraction

### **10.34 Summary and Comments**

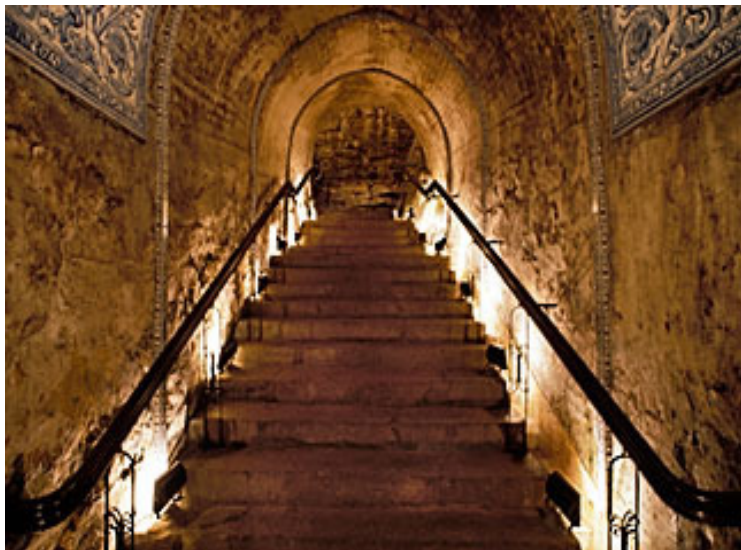
With respect to the iconic attractions cited in the Studies, it might be conjectured that tourism poses few threats to their sustainability, especially as they were selected for the list presented for World Heritage Site designation. The preservation and capitalization of their assets would seem to be guaranteed by the justification provided for their inclusion in the World Heritage Site (WHS) List. Most of these attractions already constitute the heritage profile of the destination and are assiduously marketed through the Tourism Information Office and the key operators who organize tours and events. The analysis reveals however, that these marketing efforts are not complemented by strategies, planning, coordination, and communication for the interpretation of both the iconic and non-iconic attractions and their assets. The risk inherent in the over-reliance on the 'tourist gaze' appeal of the iconic properties of each attraction as identified and discussed in each case. The symbolism cultivated for each promoted attraction is in itself a threat - accentuated by an esoteric approach to interpretation, unfortunately leaving purposeful cultural tourists (McKercher, du Cros, 2002:144) with the impression that the majority of these icons have limited attraction value.

## **APPENDIX 10.4      Tourism as the Saviour of Non-Iconic Portuguese Colonial Built Heritage Attractions**

- 10.41 Pousada de Sao Tiãgo
- 10.42 Bela Vista Hotel
- 10.43 Fortress de Mong Ha
- 10.44 Portas do Cerco
- 10.45 Taipa Houses
- 10.46 Summary and Comments

This section illustrates specific examples of ‘non-iconic’ properties and sites analyzed in Chapter 5 and presented in Appendix 10.2, explaining how the impact of tourism development has been instrumental in saving their intrinsic cultural heritage values. The grading of these non-iconic representations of colonial built heritage indicates that they have assets that have extrinsic value as tourism attractions. The potential of these assets has not been fully realized.

### **10.41.1 Pousada de São Tiago**



**Fig. 1 Stairway leading up to the lobby of the Pousada de São Tiago**

This is the only property in Macau open to cultural tourists who value the experience of staying in a heritage hotel in which the authentic features of the original building have been carefully preserved. Its conversion to a hotel

however, may be one of the reasons why it is not included as one of the icons chosen for World Heritage Site listing. As a tourist icon it is symbolic of the unique hospitality and aesthetic appeal of the pousadas found in various regions of Portugal.

### Grading of Attraction and Assets

1= Low Rating → 5 = High Rating.

A. CULTURAL HERITAGE VALUE AND MANAGEMENT		B. TOURISM ASSET VALUE AND POTENTIAL	
1. Aesthetic value (including architectural value)	5	1. Ambience and setting	5
2. Historical value	5	2. Well-known outside local area	3
3. Educational value	5	3. National icon or symbol	3
4. Social value	5	4. Can tell a 'good story' – evocative place	5
5. Scientific value	4	5. Has some aspect to distinguish it from nearby attractions	5
6. <b>Rare</b> or common (locally, regionally, nationally)	5	6. Appeals to special needs or uses (e.g. pilgrimages, festivals, sports)	5
7. Representativeness (locally, regionally, nationally)	4	7. Complements other tourism products in area/region/destination	4
8. Fragility of the asset	3	8. Tourism activity in the region	2
9. State of repair	4	9. Destination associated with culture or heritage	5
10. Management plan or policy in place	2	10. Political support	0
11. Regular monitoring and maintenance	3	11. Access to asset's features	4
12. Potential for ongoing involvement and consultation of key stakeholders	5	12. Good transport/access to asset from population centres	2
13. Potential for negative impacts of high visitation on		13. Proximity to other heritage attractions	3
a) fabric of the asset	3	14. Amenities (toilets, parking, pathways, refreshments, availability of information)	0
b) lifestyle and cultural traditions of local community (ies)	3		

## 10.42 Bela Vista Hotel



**Fig. 2 Bela Vista Hotel (now Portuguese Consul's Residence)**

### **Description of Attraction and Assets**

For almost a century, this attraction was a hospitality icon for tourists visiting Macau. In 1999, following an agreement between the outgoing Portuguese colonial administration and the Chinese Government, the property was appropriated as the exclusive residence of the Portuguese Consul.

Nine years earlier, after periods of disuse and neglect, the last Governor of Macau, appointed a Portuguese architect, Bruno Soares, to renovate the property. The project, costing 40 million Macau dollars, significantly enhanced the appeal of the attraction. In 1992, the hotel re-opened and was operated successfully by the Mandarin Oriental Hotel Group as a unique 'Heritage Hotel'. Despite its luxurious ambience and expensive rates, it continued to be popular with tourists and the local patrons. After its appropriation, tourists familiar with the history of

the Hotel Bela Vista, compare its iconic asset value to the Raffles Hotel in Singapore and other colonial built heritage properties in Asia that sustain the uniqueness of the cultural landscape of the destination.

### Grading of Attraction and Assets

1= Low Rating → 5 = High Rating.

A. CULTURAL HERITAGE VALUE AND MANAGEMENT		B. TOURISM ASSET VALUE AND POTENTIAL	
1. Aesthetic value (including architectural value)	5	1. Ambience and setting	5
2. Historical value	5	2. Well-known outside local area	5
3. Educational value	5	3. National icon or symbol	4
4. Social value	2	4. Can tell a 'good story' – evocative place	5
5. Scientific value	3	5. Has some aspect to distinguish it from nearby attractions	5
6. <b>Rare</b> or common (locally, regionally, nationally)	5	6. Appeals to special needs or uses (e.g. pilgrimages, festivals, sports)	5
7. Representativeness (locally, regionally, nationally)	4	7. Complements other tourism products in area/region/destination	4
8. Fragility of the asset	3	8. Tourism activity in the region	2
9. State of repair	4	9. Destination associated with culture or heritage	5
10. Management plan or policy in place	2	10. Political support	0
11. Regular monitoring and maintenance	3	11. Access to asset's features	0
12. Potential for ongoing involvement and consultation of key stakeholders	5	12. Good transport/access to asset from population centres	2
13. Potential for negative impacts of high visitation on		13. Proximity to other heritage attractions	3
a) fabric of the asset	3	14. Amenities (toilets, parking, pathways, refreshments, availability of information)	0
b) lifestyle and cultural traditions of local community (ies)	3		



### 10.43 Fortress of Mong Ha



**Fig. 3 Pathway around the Fortress and Mong Ha Hill**

#### **Description of Attraction and Assets**

This attraction encompasses Mong Ha Hill on which are located the Fortress of Mong Ha, the Macau Institute for Tourism Studies and the Pousada de Mong Ha. The entire site was transformed by a project awarded by the Last Governor, Rocha Vieira, to a Portuguese architect Maria José de Freitas.

The project has had a significant impact on the attraction value of the site. An informal survey was conducted with residents and visitors to the site to ascertain their perceptions. Generally the project was regarded in a positive light, with favourable comments on the restoration of the site and the adaptive re-use of the properties. Mong Ha now has great potential for tourism, not only because of its physical attractions and assets but the appeal of the emotional and spiritual attachment which local residents demonstrate through their use of the site.

In terms of sustainability, the Pousada Mong Ha, operated by the Institute for Tourism Studies, strongly influences the preservation of the site. The following comment from a guest attests to its asset value:

“The Pousada de Mong Ha is a real oasis of cleanliness, professional hospitality, and presents beautiful characteristics of Chinese and Portuguese style without the high-rise modernism of other hotels. The personalised attention we got by being in a 23 room hotel staffed by tourism trainees was extremely pleasant. The style and furnishings of the hotel reflects an aura of a unique era of true hospitality and the surroundings of the hotel, including the restaurant are tastefully and carefully manicured and well presented. Well done the Institute for Tourism.”



**Fig. 4 Pousada de Mong Ha**

### Grading of Attraction and Assets

1= Low Rating → 5 = High Rating.

#### A. CULTURAL HERITAGE VALUE AND MANAGEMENT

- |  |          |
|--|----------|
| 1. Aesthetic value (including architectural value) | <b>5</b> |
| 2. Historical value                                | <b>5</b> |
| 3. Educational value                               | <b>4</b> |
| 4. Social value                                    | <b>4</b> |

#### B. TOURISM ASSET VALUE AND POTENTIAL

- |  |          |
|--|----------|
| 1. Ambience and setting                      | <b>5</b> |
| 2. Well-known outside local area             | <b>3</b> |
| 3. National icon or symbol                   | <b>3</b> |
| 4. Can tell a ‘good story’ – evocative place | <b>5</b> |

5. Scientific value	2	5. Has some aspect to distinguish it from nearby attractions	3
6. Rare or common (locally, regionally, nationally)	3	6. Appeals to special needs or uses (e.g. pilgrimages, festivals, sports)	4
7. Representativeness (locally, regionally, nationally)	4	7. Complements other tourism products in area/region/destination	4
8. Fragility of the asset	3	8. Tourism activity in the region	2
9. State of repair	3	9. Destination associated with culture or heritage	4
10. Management plan or policy in place	3	10. Political support	4
11. Regular monitoring and maintenance	3	11. Access to asset's features	2
12. Potential for ongoing involvement and consultation of key stakeholders	2	12. Good transport/access to asset from population centres	2
13. Potential for negative impacts of high visitation on		13. Proximity to other heritage attractions	2
a) fabric of the asset	3	14. Amenities (toilets, parking, pathways, refreshments, availability of information)	1
b) lifestyle and cultural traditions of local community (ies)	3		

#### 10.44 Portas Do Cerco



Fig. 5 Portas Do Cerco before the Handover, 1999



**Fig. 6 Portas do Cerco after the Handover, 2005**

### **Description of Attraction and Assets**

It is doubtful that this icon of colonial occupation of territory would have been preserved if it did not also represent a symbolic gateway to the unique attractions within the tourism destination. The aesthetic appeal of the historic structure contrasts with the functional design of the new immigration and customs building. Unfortunately few tourists using this, the only land crossing to Mainland China, can appreciate the significance of the portal to the cultural heritage of Macau. As is the case with border posts throughout the world, there are many stories to tell.

### **Grading of Attraction and Assets**

1= Low Rating → 5 = High Rating.

#### **A. CULTURAL HERITAGE VALUE AND MANAGEMENT**

- |  |          |
|--|----------|
| 1. Aesthetic value (including architectural value) | <b>4</b> |
| 2. Historical value                                | <b>4</b> |

#### **B. TOURISM ASSET VALUE AND POTENTIAL**

- |                                  |          |
|----------------------------------|----------|
| 1. Ambience and setting          | <b>3</b> |
| 2. Well-known outside local area | <b>3</b> |
| 3. National icon or symbol       | <b>3</b> |

3. Educational value	4	4. Can tell a 'good story' – evocative place	5
4. Social value	4	5. Has some aspect to distinguish it from nearby attractions	4
5. Scientific value	2	6. Appeals to special needs or uses (e.g. pilgrimages, festivals, sports)	4
6. Rare or common (locally, regionally, nationally)	4	7. Complements other tourism products in area/region/destination	2
7. Representativeness (locally, regionally, nationally)	4	8. Tourism activity in the region	5
8. Fragility of the asset	3	9. Destination associated with culture or heritage	4
9. State of repair	3	10. Political support	2
10. Management plan or policy in place	3	11. Access to asset's features	5
11. Regular monitoring and maintenance	3	12. Good transport/access to asset from population centres	5
12. Potential for ongoing involvement and consultation of key stakeholders	2	13. Proximity to other heritage attractions	3
13. Potential for negative impacts of high visitation on		14. Amenities (toilets, parking, pathways, refreshments, availability of information)	4
a) fabric of the asset	3		
b) lifestyle and cultural traditions of local community (ies)	3		

### 10.45 Taipa Houses



Fig. 7 Taipa Praia



**Fig. 8 Taipa Houses**

### **Description of Attraction and Assets**

The Taipa Houses were formerly the exclusive residences of Macanese dignitaries and their families, whose status and privileged positions were derived from their high rank in the government of the former Portuguese colonial territory. Many of these families have left the territory but continue to be advocates of the preservation of the colonial heritage legacy through membership of the Overseas Macanese Association. The properties and sites were acquired by the outgoing Portuguese colonial administration and extensively restored prior to the Handover.

The project for the renovation of the properties and site was awarded to the Portuguese architect Maria José de Freitas who was also responsible for the Mong Ha project discussed in this Section. The architectural features of the exterior of each house were retained, but extensive reconstruction and remodeling of the interiors was implemented to allow for the adaptive re-use of each property: House One was converted as a Museum of Portuguese Culture; House Two became the Macanese Family Museum with furniture and furnishings reflecting the family lifestyle in the later nineteenth century; House Three was converted for

use as a Portuguese/Macanese restaurant. Each House was repainted in the original colours of green for the walls and white for windows and verandahs. The Houses are located on a Praia overlooking a lake now facing reclaimed land between the islands of Taipa and Coloane. The Praia was laid with traditional Portuguese cobblestones. The preserved old banyan trees continue to provide shade for visitors and enhance the ambience of the site. Picturesque gardens adjoining the properties are also an attraction.



**Fig. 9 Taipa Gardens adjoining the Taipa Houses Site**

At the end of the Praia, the architect added a square with pergolas to the original site. This square is occasionally used for outdoor performances of music and dance



**Fig. 10 Performance of Portuguese Dancing on Purpose-Built Square On Taipa Praia**

Visual Art Exhibitions are also held in the First Taipa House, while the Second is a permanent reminder of the lifestyle of the Macanese families who once occupied the properties.



**Fig. 11 Exhibition of Portuguese Costume in First Taipa House**



**Fig. 12 Interior of the Macanese Family House Museum**

The attraction has proved to be popular especially with tourists from Mainland China as well as a nostalgic encounter with the past for annual visits by Overseas Macanese first invited by the former Portuguese administration. It is also popular



with local visitors; especially for couples taking advantage of the aesthetic appeal of the site for a wedding photograph.



**Fig. 13 Overseas Macanese Visiting the Restored Taipa Houses and Site**



**Fig. 14 Using the Taipa Houses Site for Wedding Photographs**

## Grading of Attraction and Assets

1= Low Rating → 5 = High Rating.

A. CULTURAL HERITAGE VALUE AND MANAGEMENT		B. TOURISM ASSET VALUE AND POTENTIAL	
1. Aesthetic value (including architectural value)	4	1. Ambience and setting	5
2. Historical value	4	2. Well-known outside local area	3
3. Educational value	4	3. National icon or symbol	2
4. Social value	4	4. Can tell a 'good story' – evocative place	4
5. Scientific value	2	5. Has some aspect to distinguish it from nearby attractions	4
6. Rare or common (locally, regionally, nationally)	4	6. Appeals to special needs or uses (e.g. pilgrimages, festivals, sports)	4
7. Representativeness (locally, regionally, nationally)	4	7. Complements other tourism products in area/region/destination	4
8. Fragility of the asset	3	8. Tourism activity in the region	3
9. State of repair	4	9. Destination associated with culture or heritage	4
10. Management plan or policy in place	3	10. Political support	3
11. Regular monitoring and maintenance	3	11. Access to asset's features	4
12. Potential for ongoing involvement and consultation of key stakeholders	4	12. Good transport/access to asset from population centres	4
13. Potential for negative impacts of high visitation on		13. Proximity to other heritage attractions	3
a) fabric of the asset	3	14. Amenities (toilets, parking, pathways, refreshments, availability of information)	1
b) lifestyle and cultural traditions of local community (ies)	3		

### 10.46 Summary and Comments

The criteria for tourism being the saviour of these properties and sites are discussed in Chapters 4-5. It could also be hypothesised that tourism has contributed to the saving of other buildings that are less iconic but have cultural

significance. These include police stations and military headquarters that are the subject of a paper published by the author in the *International Journal of Heritage Studies* (see in the next section, Appendix 10.5). Fire stations could also be cited as being of tourism value – the central fire station in Macau having been converted as a museum. Markets are also of interest – the Macau Central Market and the ‘Red Market’, having been restored, are attractions visited by individuals and groups. Alleyways and dead-end streets are also part of the cultural landscape with appeal to tourists who enjoy walking beyond the city centre. In Macau, these narrow streets are called ‘becos’ – named for the traditional skills and crafts practised in the precincts. These are signified by the traditional blue and white Portuguese tiles that add a distinctive touch to the streetscape as well as being markers for tourists exploring these precincts.

## **APPENDIX 10.5 Published Case Studies**

- 10.51 Milestone or Millstone? Commemorating the Portuguese Handover of Macau – Implications for Event Management
- 10.52 Urban Regeneration and the Sustainability of Colonial Built Heritage: A Case Study of Macau, China
- 10.53 Conservation and Interpretation of Cultural Legacies for Ethnic Tourism in Macau
- 10.54 Exploring Heritage Sites for Use as Community Amenities and Tourist Attractions: Perspectives from Mong-Ha
- 10.55 The Threat of Obsolescence on the Heritage ‘Beat’
- 10.56 The Place of the Great Street in Facilitating the Socially Inclusionary Potential of Cultural Heritage in an Asian City
- 10.57 Re-Identifying’ Asian Origins: Connections with Diaspora and Dispersed Generations through Cultural Tourism
- 10.58 The Impact of Hyper-Tourism on Colonial Built Heritage

### **Introduction**

The following published case studies are presented in this section of the Appendices to demonstrate the applications of the qualitative methodology, case study approach, the range of primary and secondary data collected, and the literature relating to the research problem. The cases aim to examine and illustrate historical and contemporary issues affecting the optimization of the tangible and intangible cultural assets of colonial built heritage for tourism destination development.

The issues raised and discussed indicate areas for further research especially in the field of tourism anthropology. While the preservation, optimization, and sustainability of the colonial built heritage tangible assets for tourism development is the focus of this thesis, more studies need to be conducted on identifying and documenting intangible assets. The involvement of individuals

and groups in sustaining and interpreting these assets is of particular significance to tourism anthropology research.

Further studies of the impacts of tourism on colonial built heritage should consider the implications of development at the community level. Key issues that need to be addressed are tourists' perceptions of the value the community ascribes to its inheritance, the neglect as well as uses and abuses of cultural resources by stakeholders within and outside the community, and the validity of the interpretation of the inheritance and its resources.

### **10.51 Milestone or Millstone? Commemorating the Portuguese Handover of Macau – Implications for Event Management**

This case study was published in the Proceedings of the Conference on *Event Evaluation, Research and Education* organized by the Australian Centre for Event Management at the School of Leisure, Sport, and Tourism, University of Technology, Sydney, Australia July 2000. The author acknowledges the contribution of Professor Carlos M.M. Costa of the University of Aveiro, Portugal to this research.

#### **Abstract**

This paper presents a case study of the organization, management, and staging of the Macau Handover Event held in December 1999, which marked the return of the territory to Chinese sovereignty after 400 years of Portuguese rule. The purpose of the study is to examine the political, economic, and social implications of the event for tourism planning, which became the responsibility, on succession, of the Government of Special Administrative Region of Macau (MSAR). It is argued here that this responsibility carries with it the obligation to not only evaluate the national significance of the Event to determine how it will be commemorated after the Handover, but also to consider how the colonial legacy which contributed to the Event, will be presented in the future.

The study focuses on the political and socio-cultural implications of the design, organization and management of the Handover Ceremony itself, in order to identify those features which might be incorporated into the planning of a commemorative event. The research process involved an analysis of the socio-cultural perspectives of the main protagonists: the Chinese, the Portuguese, and the organizers appointed to the task of providing a celebration of unity in diversity. While the research seeks to identify the role and contribution of the Portuguese and Macanese in future events, a major variable is how the majority of Macau Chinese perceive the Handover Event in terms of their distinctive cultural identity. The study therefore draws on observations and interviews conducted with this, the most important sector of the community, who will influence those decisions which are made with regards to commemorating the event.

The terms 'milestone' and 'millstone' are used to distinguish between those views held by all sectors of the community comprising individuals who may be at variance as to how they evaluate the Portuguese legacy and how it should be presented in a commemorative event. Even among the Portuguese and Macanese., there is a dichotomy between those who consider the legacy to be a significant and enduring testament to national pride and achievement, and those who feel their national identity is encumbered by the associations with former colonial administrations. For the Chinese community, it is especially important to examine the degree to which the colonial legacy is regarded in the same terms. A qualitative approach is used so that the distinction between the application of the terms can be qualified by justification from the respondents from each sector who were interviewed.

It is hoped this research will contribute to the knowledge base on event management especially with regard to devising frameworks and models for the analysis of similar hallmark events. While there is much attention paid to the economic analysis of national celebrations in terms of tourism planning, especially for domestic tourism, the study argues for more research on the socio-

cultural implications of the design, organization and management involved in staging national commemorative events which draw international tourists to the destination.

## **Introduction**

Some events, especially those labeled as hallmark, may be regarded as initiators, organizers and participants as milestones – symbolic markers in the historical, social, economic or political development of a community, society, or nation against which other events are evaluated in terms of their significance and prestige. Elevated to benchmark status for creating standards that other organizers seek to follow, such events may be unique in time and place and revered for their unrivalled contribution to posterity. Some events however, attempting to commemorate the original occasion at which feelings of pride, hope and achievement ran high, are unable to meet the standards set in the milestone and become a millstone – a burden of responsibility doomed to failure despite much effort extended on trying to replicate the seminal phenomenon. The burden, however, is not easily cast aside as expectations continue to grow in the hope that replication may occur if only a paradigm can be found from the right type of research conducted on the phenomenon. That such a task is an impossible one is unacceptable to the professional practitioners charged with recreating the elements, which made up the original successful event. Even where the majority of stakeholders have begun to count the costs as a burden, it is difficult to present arguments to convince the organizers to abandon the practice of staging an event from which few derive any benefit whatsoever. What is often at stake is ostensibly the prestige of the organizers and their sponsors who will hold out as long as the investment is forthcoming. Invariably, these are the parties who conduct the evaluation of an event and who will strive to emphasise positive outcomes especially those which can be represented (or misrepresented) in economic terms. It is apparently rare for surveys to evaluate social impacts and costs against the benefits of revenue derived from visitors attending the events.

In the light of the above comments, the case described in this paper is presented for critical analysis by professionals and students of event management as an example of a special hallmark event of political significance. Hopefully the analysis will result not in recommendations for the abandonment of the notion of a commemorative hallmark event, but specific ideas for research methodologies and planning strategies which will help to make a repeat of this special hallmark event.

An instrument to be used in the analysis of the event has been derived from the conceptual framework devised by Getz (2000:3) who points out in Level Two of this framework that a divergence of knowledge and skills arises with specialization: ‘It is not just the type of event that gives rise to different skills and knowledge, but the setting in which events are produced, sponsored, assisted, coordinated, or managed.’ The author of this paper believes the setting for the event described here is not unique but perhaps overlooked in many countries, which have celebrated, and continue to celebrate independence from colonial rule. Of special interest to the author is how the patrimony of the colonial legacy can contribute to sustainable tourism through its tangible resource base for the continued development of visitor attractions and events.

The framework in Table 1 is intended as a basis for the analysis of the event and the eliciting of recommendations for research and planning approaches and methodologies which can be applied in this and other contexts where the commemoration of a hallmark event with political implications is proposed.

**Table 1. Conceptual framework for analysis of the event**

Type of Event and Unique Programme:	<i>Commemoration of Handover Event</i>
↓	
Conceptual Areas for Research and Planning <ul style="list-style-type: none"> <li>• Political Implications of the Event</li> <li>• Impact and Performance Evaluation</li> </ul>	Research and Planning: Approaches and Methodologies to be used



<p>of the Event</p> <ul style="list-style-type: none"> <li>• Purpose of Commemoration</li> <li>• Type of Event and Programme</li> <li>• Target Markets</li> <li>• Event Organizers: Selection and Coordination</li> <li>• Physical Setting: Existing or New Venues and Buildings</li> <li>• Special Venue Requirements</li> <li>• Cultural Significance</li> <li>• Economic Significance</li> <li>• Special Services and Supplies</li> <li>• Forces and Trends</li> <li>• Budgeting, Controls, Risk Management</li> <li>• Experience Management</li> <li>• Programming and Scheduling</li> </ul>	
--	--

Following a brief description of the event, this paper reports on a research approach and methodology chosen to focus on four conceptual areas – with a special interest in determining the extent to which the colonial legacy should be represented in a commemorative event.

**Hallmark Event Celebrating the Handover to Chinese Sovereignty by the Portuguese Administration of Macau.**

The hallmark event which is the subject of this case study, marked the end of more than four hundred years of foreign occupation by the first and last colonial power in Asia, Portugal, over the territory of Macau – now designated as a Special Administrative Region (SAR) of China. It was preceded by a similar event in 1997 when the territory of Hong Kong was returned to Chinese sovereignty from British rule. Both events are of special significance as milestones in the development of the People’s Republic of China and its unified status as a political power on the world stage. For the ruling Communist Party

however, the colonial legacies left by both Portugal and Britain, although not stated in explicit terms, are arguably regarded as millstones which can not be entirely cast off until the agreement of a fifty year period of transition is fulfilled. For the Portuguese government also, the Macau Handover Event represented a milestone in the history of a nation, which still avidly celebrates the pioneering zeal of its voyages of discovery and looks back with pride on its record of colonization. However, there are those who would prefer to look forward to more commendable achievements than continue to celebrate a past which has the negative associations of colonialist oppression and racial subjugation.

Before attempting a critical analysis of the Handover Event with the aim of planning a commemoration, students of event management should familiarize themselves with the history of Macau as well as the political relations between Portugal and China from past to present.

### **Organization and Management of the Event**

The Handover event mainly consisted of official ceremonies, costing over US\$35 million, presided over by the respective leaders of the outgoing and incoming administrations of the territory of Macau: General Vasco Rocha Vieira appointed by the Government of Portugal as the last Governor of Macau, was replaced by a new 'Chief Executive', Edmund Ho-Hau-Wa, a Chinese businessman born in Macau. The occasion was marked by the presence of the respective leaders of the governments which had agreed on the terms of the 'handover of sovereignty' Jiang Zemin the President of the People's Republic of China and Jorge Sampaio the President of Portugal, who both signed documents legally transferring authority for the administration of the new Macau SAR. The signing ceremony, the highlight of the Event witnessed by delegates from 100 nations and international organizations, was held in a purpose-built but temporary structure named the Handover Ceremony Pavilion adjoining another newly constructed edifice – the Macau Cultural Centre which was intended for the ceremony but

found not to have sufficient seating capacity. The actual swearing in of the new Chief Executive was conducted in a totally refurbished entertainment complex about twenty minutes walk from the temporary building used for the Handover Ceremony. Temporary pavilions were erected for dining and car parking. The construction of buildings for the venue involved therefore a considerable portion of the budget for the event, though three were designed as only temporary structures.

The main event of the Handover was for invited guests only, with the whole site within a one-mile radius totally sealed off from the local public and visitors. Residents living in the areas were warned not even to look out of their windows. The 'Director of the Transfer Ceremony Security Office' announced that, "To prevent any confusion by security forces stationed in strategic places, who could mistake video cameras and photo equipment for weapons, we urge residents not to approach windows". In fact from 2pm on December 18, until December 20, 1999, the day of the Handover, all commercial activities were suspended within the two security zones and vehicles were prohibited from entering the site. Residents however, were able to watch the proceedings on five huge video screens set up at popular meeting points around the territory. Various organizations provided entertainment to complement the television broadcast of the ceremony, with a large crowd congregating in the main square known as the Largo do Senado.

Before the actual ceremonies began, dignitaries were treated to a spectacular 90-minute show followed by a cocktail reception on the banks of the Pearl River and a sumptuous three-course banquet. The dinner was organized by a consortium of four selected hotels with a catering team consisting of 850 people. Three huge ovens capable of cooking 2,500 meals simultaneously were air freighted especially from Germany, while the kitchen had to have 22 food preparation stations and a separate tent to be used for starters and desserts.

It was not until the official Handover ceremonies were completed, in the early hours of Monday, December 20, that the public celebration began with a grand parade named 'March Towards a Beautiful Tomorrow Parade' through the streets, complete with flag bearers, dragon and lion dances, cultural performers – including dancers flown in from Portugal, and vintage cars. Floats sponsored by companies and organizations from the private and public sectors displaying the future prospect of economic and social development were also popular attractions. These floats were on display for a week following the event and provided many photo opportunities for residents and visitors alike.

The highlight of the events of the first day celebrating the return of sovereignty was the entry of a garrison of the People's Liberation Army composed of elite soldiers recruited to maintain a military defense presence in the territory. In contrast to the muted reception given to the garrison, which moved in to be stationed in Hong Kong, the Macau garrison was greeted with adulation and feelings of relief. This was partly due to the perception that the crime wave which had terrorized Macau society prior to the handover would be eradicated by the threat of swift and uncompromising punishment by the new administration supported by the PLA garrison. However, the feeling of national pride was no doubt manifested in the first sight for many Macau citizens of the military might of the national Chinese army.

The second day of the Handover Event was marked by cultural and sporting displays and activities held in the local stadium titled, 'Rejoice Macau'. Participants were drawn from different regions of China and the spectacle was enhanced by collaborations involving dance groups who performed innovative choreographed versions of classic rituals evoking the mood of power, pride, and prestige felt by an audience of thousands – the largest ever hosted in the territory. The authors anticipate that this spectacle is the one most likely to be staged again in any commemorative event. It would undoubtedly be an event which would draw international as well as domestic tourists to share the experience. It was in

fact an event staged for the people by the people – all dignitaries and VIPs having left by noon of the previous day.

In the Appendix at the end of this paper, Item 1 is a detailed description of the five days of activities and events celebrating the Handover. A special book published on the Handover Event included in the References contains the special programme for the performance held in the Macau Cultural Centre.

### **Application of the Conceptual Framework**

From the Conceptual Areas for Research and Planning, the author focused on the Political Implications of the Event, Cultural Significance, Impact and Performance Evaluation, and Purpose of Commemoration. As mentioned earlier, of major interest is the extent to which the colonial legacy should be represented in a proposed commemorative event.

The research approach and methodology chosen involved observing behaviour and recording the interviews conducted during and after the Handover Event. Getz (1997:334) has advocated the use of observational research as a necessary substitute for visitor and market surveys and argues it should be part of all evaluation strategies. Some of the advantages which observations have over surveys he suggests are: this type of research allows for more participation on the part of staff and volunteers who can contribute their unique perspectives on the event, the customers, and the impacts; problems, preferences and attitudes can often best be detected through observation of customer behaviour; the quality of the experience can really only be determined by how people behave and respond to different circumstances including the provision and control of services which make up the event product; the intangible aspects of the event such as atmosphere and ambience can best be evaluated from direct observation and participants' comments.

Also recorded are comments from future organizers and stakeholders likely to be involved in staging a possible commemorative event. For the latter, unobtrusive measure (Webb et al. 1966) were employed. One of the advantages of employing unobtrusive measures is the practice of not only monitoring pre-selected issues but adapting quickly to new ones identified in the observational process (Seaton 1997:27). This approach seemed most appropriate since one of the major purposes is to find out how the main protagonists involved in the event feel about the inclusion of the colonial legacy of a former foreign ruler in a commemorative event celebrating independence. This is a particularly sensitive issue to raise during the actual Handover Event itself and calls for tact and discretion. The political and socio-cultural implications of the design, organization, and management of the Handover Event were raised during the interviews with an attempt to identify those aspects of the colonial legacy which might be regarded as milestones to be incorporated into the planning of a commemorative event, and those aspects which are felt to be millstones and should be excluded. The use of the terms milestone and millstone are therefore intended to distinguish between the views held by organizers, stakeholders, and the community on the extent to which they consider the legacy to be a significant and enduring testament to their unique local identity, or an affront to their concept of national identity restored and consolidated by the handover to true sovereignty.

A research team was formed consisting of seventeen members who participated in the event as volunteer helpers, working with event managers, performing such duties as escorting invited dignitaries to official ceremonies, serving at information desks and booths, taking up positions along various routes to control crowd movements, and a variety of other tasks. Each team member was asked to use any opportunity to interview ten people during the event asking questions to determine what they felt about the organization of the event and whether they think it should be commemorated in the future. The questions, although open, are quite specific:

1. For you, which activities during the Handover Event were the most significant and memorable?
2. Do you think there was an appropriate balance between those activities representing Chinese, Portuguese, and Macanese culture? Please explain your answer.
3. Do you think the Handover Event should be commemorated in the future? Please give your reasons.
4. Do you think the Portuguese legacy should be celebrated in future Handover Commemorative Events? Please give your reasons.
5. What do you think could be done to make a Handover Commemorative Event an attraction for international tourism?
6. Please give any other comments you think might be useful to decide whether the Handover Event should be commemorated.

A summary of some of the responses to the questions on the survey is presented in Item 2 in the Appendix. The purpose of the study was to gauge the feelings of the respondents during the event itself and identify key points and issues, which would be of interest to commemorative event planners and stakeholders. The author contends that the latter should employ the services of consultants to help conduct further research and advise on the planning and management of a commemorative event. It is hoped this initiative might benefit from the data presented here.

### **Key Points and Issues Identified**

For the significant and memorable activities during the Handover Event frequent references were made to the entry of the PLA garrison into Macau, echoing the sentiment that this symbolized the restoration of Chinese national pride, as well as the hope that a peaceful, safe, and secure social environment can be maintained. The involvement of the garrison in a commemorative event would need to be carefully planned however.

- Appropriate balance of cultural representation: Many respondents commented that the Macanese (mixed Portuguese-Asian community) were poorly represented. This is an issue which needs to be addressed in terms of the future status and role of this ‘ethnic minority’ in Macau society. The Macanese are a human component of the colonial legacy and could enhance the unique cultural attractiveness of a commemorative event.
- Whether the Handover Event should be commemorated in the future. The majority of the respondents were in favour of such an event. The positioning of Macau as a unique destination for cultural and heritage tourism would be a strategic aim in staging a commemoration. An occasion for celebrating the diversity of Chinese culture and the role of the nation in world events was emphasized.
- Contribution of the Portuguese legacy in a commemorative event. A contentious issue which requires expertise in event research, planning, and management. It would involve consultation at local and national levels promoting dialogue with the public and private organizations as well as the community itself. It also has implications for other mixed-culture communities in the region e.g. Goa, Diu, Damao (India), Malaka (Malaysia), East Timor, as well as the Chinese and Macanese overseas communities in Europe, North and South America, Australia and the Pacific. The general consensus revealed in this exploratory research was that Macau has inherited a unique form of Portuguese colonialism, which could be celebrated without recrimination or reproach.
- What can be done to make a Commemorative Event an attraction for international tourism. A variety of ideas were proposed in response to this question some of which are featured in the Appendix. These ideas should be of particular interest to the organizers of a possible commemorative event for Macau and other destinations in the region.

Data also included in the Appendix as Item 3 are the responses to the questions given to a sample of students from the University of Aveiro in Portugal, 17 of whom returned their comments. The authors felt that some input from a potential future tourism market for a commemorative event should be sought in order to identify expectations and interests for ethnic tourism and special interest tourism. The responses also helped to give some insight into the perceptions held by the



younger generation of Portugal of their country's legacy abroad and the future potential development of its ex-colonies. The data is divided into those responses which are in favour of a commemoration and those against. 76.5% supported the notion of a commemorative event, 82.5% thought the Portuguese legacy should be celebrated in future commemorative events – the most important reason being to perpetuate the link between Chinese and Portuguese culture.

## **Conclusions**

This paper has presented a conceptual framework for the analysis of a hallmark political event with the intention of eliciting recommendations from experienced event planners and managers for research approaches and methodologies which could be used to determine the feasibility and appropriateness of a commemorative event. The results of exploratory research using the combination of observation and survey to obtain data on the evaluation of the planning and management process, the cultural significance, and ideas for future events are presented.

Hall (1992:85), citing a lack of research on the political dimensions of hallmark events, argues that, 'research into the political impacts of hallmark events has only recently received limited attention... There are substantial methodological difficulties in conducting political studies because of the ideological nature and political implications of such research'. Research approaches and methodologies for hallmark commemorative events of this type need to be devised from conceptual frameworks such as the one proposed here. Identifying the variables which must be analyzed depends on knowledge and experience gained through the study and experience of event management in other political settings. Hall, quoting Humphreys and Walmsley (1991), contends that the results of research on political dimensions of hallmark events may indicate how the social impacts of events affect host communities and increase the understanding of related decision and policy-making processes. In Hall's opinion, 'little attention is paid to

consideration process or the forces that lead to an event being hosted' (Hall 1992:89).

The Macau Handover Event celebrated a political milestone in the progress of two nations which contributed to the creation and development of a unique society which, according to the agreement signed by both governments, will continue to enjoy and celebrate this uniqueness beyond 2000 – in principle for the next half of the new century. Changes will inevitably occur however, and impact on a society which at present is juxtaposition of two distinct cultures, albeit tolerating each other as they have done for the past four hundred and fifty years. However, before during and after the Handover, there has been an exodus of Portuguese expatriates which diminishes the contribution of more positive attributes of colonialism – knowledge and experience of Western culture which is important for targeting those tourist markets likely to appreciate the ambience of Macau. There are dangers implicit in the perpetuation of colonial legacies without attention being given to how they are perceived by the community who are the real hosts of events, proponents as well as guardians of heritage and culture, and the essence of the experience which makes participation of visitors worthwhile.

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## **Appendices**

### **Appendix 1: Events held during the Handover**

#### **Day One**

12.15 President Jorge Sampaio presided over the inauguration ceremony of the new Portuguese Consulate

18.00 Performance for invited guests at the Macau Cultural Centre

#### **Day Two**

11.30 President Jiang Zemin and Premier Zhu Rongji arrived at Macau International Airport.

16.30 General Vasco Rocha Vieira left Governor's Residence.

17.00 Portuguese flag lowering ceremony held at Governor's Palace.

18.00 Schoolchildren and local groups staged a series of cultural events for VIP 3,000 guests

19.30 Waterfront cocktail party for VIPs held outside the Handover venue

21.00 Handover Banquet held at Macau Cultural Centre

23.47 President Sampaio's speech

23.57 Portuguese flag lowered

00.00 Chinese flag raised

#### **Day Three**

0.04 President Jiang Zemin's speech

01.30 President Sampaio, former Governor Rocha Vieira, Portuguese Prime Minister Antonio Guterres left for Lisbon from Macau International Airport.

- 01.45 Inauguration of MSAR Government.  
Chief Executive of MSAR, Edmund Ho-Hau-wah's speech
- 10.00 Handover party for VIPs at the Macau Forum  
Premier Zhu Rongji left Macau  
President Jiang Zemin left Macau
- 12.00 PLA garrison marched into Macau
- 12.30 'March Towards a Beautiful Tomorrow' Parade

#### **Day Four**

- 14.30 Festival 'Rejoice Macau' held in Macau Stadium
- 14.45 Inauguration of the Macau Commission Building of China Ministry of Foreign Affairs
- 16.00 Reception hosted by Chief Executive

#### **Day Five**

- 20.00 Theatrical Festival 'Ode to Macau's Return to the Motherland' at Macau Cultural Centre

#### **Note**

It should be noted that celebrations were occurring at the same time in other cities in China particularly in the neighbouring city of Zhuhai. Compatriots in Guanzhou, Shanghai, and Beijing also enthusiastically participated in organized events on the theme of 'Returning to the Motherland' perhaps presaging for many, the fervently hoped-for celebration of reunification with Taiwan. The fact that the Chinese Government declared that the Macau Handover should be commemorated as a national holiday adds weight to the significance of the occasion for the planning of future events.

### **Appendix 2: Summary of Responses from Survey**

#### **1. For you, which activities during the Handover Event was the most significant and memorable.**

- I was most impressed by the entry of the Chinese Army into Macau. I felt pride on seeing them and hope they will make our city a safer place now.
- The lowering the Portuguese flag and the raising of the flag of China were most memorable for me. I feel I belong to my own country now.
- I really enjoyed the parade through the streets. I helped to decorate one of the wagons and displayed our company logo.
- The dancing and performances in the stadium were fantastic. I would like to watch it all over again next year I hope.
- The Handover Ceremony. Although I could only watch it on TV, it was still very impressive.

- \_ I participated as an usher on the day of the handover ceremony. I was happy to be in the group responsible for the cultural show and signing ceremony. I have never seen so many famous and historical persons in my life.
- \_ A Portuguese said he could not suppress a feeling of emotion which he said was like 'confusion'. He has lived in Macau for more than 10 years but seeing his flag lowered, he felt sad. He did not feel like celebrating like some of the locals.

2. **Do you think there was an appropriate balance between those activities representing Chinese, Portuguese, and Macanese culture? Please explain your answer.**

- \_ There was a balance between Chinese and Portuguese cultural events but not much for the Macanese.
- \_ All the activities held on the Handover site seemed to be Portuguese. The Chinese activities only began after the Handover ceremonies were finished.
- \_ Obviously activities representing Chinese culture dominated. But that is normal.
- \_ Only the Portuguese 'folk dances' seemed to be representing their culture.
- \_ Most of the hotels and restaurants were serving Portuguese or Macanese food during the Handover.
- \_ The Chinese were more 'spontaneous' in their celebration. Perhaps it is in the Portuguese culture to be more serious. So there was a lot of seriousness.
- \_ An Australian told me he would have to watch all the events before he could comment on this but so far it seemed to be mostly Portuguese.
- \_ She thought there should have been more Chinese events because Chinese all over the world were watching
- \_ After the Handover the Portuguese will be history forever, so it's understandable most activities should be Chinese.
- \_ There was no real balance because most of the activities were for VIPs only, not for local people and the general public.
- \_ The Firework display was neutral. Nobody can tell if it's Chinese, Portuguese, or Macanese. In fact it might be American
- \_ There was a balance in the televised events – the Chinese channel presented Chinese culture, the Portuguese channel presented the Portuguese culture. Even CNN was there, so it was OK.

3. **Do you think the Handover Event should be commemorated in the future? Please give your reasons.**

- \_ Yes, she thought that it is good to commemorate the Handover Event in the future because it is very important to the Chinese. It represents a

‘reunion’ with the mother country. It gives a chance to local Chinese to celebrate their unity with other Chinese.

- Unless the social situation changes for the better, it’s not worth commemorating the event.
- It’s more than just event. It’s a festival. We should have the chance to celebrate again.
- It’s a historical event which should only happen once. It will commemorate in my heart.
- As a maid, she thought the Handover Event had to be commemorated in the future; not only because it is a big historic event, but so she could have a day off.
- It’s good to commemorate what Macau has been in the past.
- It’s a reminder that we were ruled by a foreign country and we are free now.
- People can remember the authority of ‘two nations’ on that day at the same time.
- Some of them think that it is important to the history of Macau, China and even the world. One said it is like Independence Day in other countries.
- All over the world, celebrations are held to commemorate individual independence days. Macau’s case is no exception.
- It should be commemorated in the future in order to attract more tourists to come back and observe the changes after the Handover.
- The Handover Event should be commemorated in the future, but careful planning and preparation are very important to a successful activity of this kind.

4. **Do you think the Portuguese legacy should be celebrated in future Handover Commemorative Events? Please give your reasons.**

- If the Portuguese legacy is to be commemorated in the future, it is a way to educate the new Chinese generation that Macau was once ruled by a foreign nation and this should not happen again.
- Being a day when Macau got rid of foreigners, it is worth commemorating in the future.
- The Portuguese legacy is a fact that no one can deny. Portuguese culture is an important attribute that makes Macau special.
- The Portuguese legacy is one of the selling points to promote this tiny city.
- No. This is a new era that belongs to the Chinese. We have to look forward rather than looking back. The only way to improve ourselves is to forget the past and plan for the future. The Portuguese legacy belongs to the past – it should be forgotten.
- It will be a good way to tell the world that there is more than one culture in China.
- In order to impress tourists, it is important to show them every aspect of our culture.

- We were just one of Portugal’s colonies, but with our own symbols and style. It is worth commemorating this.
- Portugal did not make much contribution to Macau. There’s nothing to celebrate except the fact that they left.
- I don’t know what there is to celebrate. I can not find what they left for us to celebrate.
- Because we are now a Macau Special Administrative Region, I don’t think it will be celebrated.
- Without Portugal we would not have a Macau today. We should remember that.
- Honestly speaking, without their contribution, effort and influence, Macau would not be so developed and attractive to outsiders and be regarded as a city of culture. The evolution of music, art, dance, language, culture, and the publication of books, poems and articles of the Portuguese have exerted a great impact on the life of the locals, especially in the aspects of lifestyle, religion, customs and behaviour. This western influence has opened the minds of the locals and this will mean they will remind the next generation that Macau owed much to the Portuguese.
- India would not celebrate its British legacy on its National Day.
- He said that the Portuguese legacy could be celebrated in activities held by the private sectors but should not be celebrated in activities organized by the SAR government. It is not appropriate to include the Portuguese legacy in official activities.
- The Portuguese legacy should be celebrated constantly. It’s a tourist attraction and brings in money.
- The Portuguese legacy should be preserved in some specific commemorative museum for people to know more about the relationship between the Portuguese and the Chinese.

**5. What do you think could be done to make a Handover Commemorative Event an attraction for International Tourism? Please give any other comments you think might be useful to help whether the Handover Event should be commemorated.**

- There should be exhibitions and activities representing the two cultures.
- People on the streets wearing Chinese and Portuguese clothes together.
- Special firework display to mark the event. Combine the International Firework Competition with the commemoration.
- A commemorative event should highlight the success of the smooth transfer of power to remind the world that the issue of Macau was solved through friendly relations and with dignity.
- The Handover Ceremony building should be converted to a museum and special exhibitions should be staged inside on that day. Perhaps there could be a re-enactment of the ceremony by local schoolchildren.

- \_ Travel agencies and tour operators can devise some promotional packages with themes related to the handover; package can include visits to Portuguese buildings, churches, and the museums.
- \_ Repeat the celebrations held in the Stadium. International tourists would be interested in that.
- \_ Have another parade through the streets, but make it more festive – like the one in Brazil.
- \_ It's not necessary to make it a big celebration – it should be simple and informal.
- \_ Most of the activities staged during the Handover have a limited appeal for international tourists. More events need to be added to make it an attraction worth coming to see.
- \_ The Handover Event was a milestone in the history of Macau. It is absolutely necessary to promote it as a tourist attraction. Where else in the world can you experience such a unique heritage?
- \_ Invite more famous singers from Portugal and its colonies to perform alongside Chinese singers. It can be a musical celebration with songs of freedom and hope.
- \_ There should be a carnival which lasts for two days. No traffic on the streets should be allowed.
- \_ The PLA should put on some kind of performance and use it as a day to entertain the local people and tourists.
- \_ Hotels and restaurants can offer big discounts to local people and tourists. Organize special banquets this time for the local people – businesses and charity organizations.
- \_ It should be sponsored by the private sector and not be run by the government. I think local companies can invest in a celebration that could bring a profit not a loss to the community.
- \_ Hong Kong residents can celebrate with Macau residents. All jetfoil tickets should be offered for free on commemoration day to attract Hong Kong people to come over. The casinos should be closed on that day to make sure only the right people come to celebrate and it's not just another excuse to gamble.

### Appendix 3: Responses from the Portuguese Students

#### 1. Do you think the Handover Event should be commemorated in the future?

YES	NO
<ul style="list-style-type: none"> <li>• <i>Because the celebration will be about an historical period of the region linked to the presence of the Portuguese culture (34.6%).</i></li> <li>• <i>The event may be used as a way of</i></li> </ul>	<ul style="list-style-type: none"> <li>• <i>Macau does not seem very interested in presenting its links to Portugal (52.8%).</i></li> <li>• <i>It was the last 'Pearl of the Empire' and should not be celebrated because that will remind us that the ceremony</i></li> </ul>



<p><i>promoting different cultures and the understanding between different people (20.6%).</i></p> <ul style="list-style-type: none"> <li>• <i>The event may be used to approximate and strengthen the relationship between Portugal and China (17.7%).</i></li> <li>• <i>Tourism – it will become a tourism event (10.9%).</i></li> <li>• <i>The event should be to underline the understanding between different cultures and to be a hallmark (8.5%).</i></li> </ul>	<p><i>represents the end of an important (and productive) phase of Portuguese history (25%).</i></p> <ul style="list-style-type: none"> <li>• <i>Macau has decided to put an end to its relationship with Portugal. So why should Portugal be interested in celebrating this date? (11.1%).</i></li> <li>• <i>This event will bring no profit at all to Portugal.</i></li> </ul>
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**2. Do you think the Portuguese legacy should be celebrated in future Handover Commemorative Events?**

<b>YES</b>	<b>NO</b>
<ul style="list-style-type: none"> <li>• <i>It represents an important phase of Portuguese history (36.1%)</i></li> <li>• <i>It's one of the possible ways of preserving our heritage and our culture (31.4%)</i></li> <li>• <i>It will allow established links between the Portuguese and the Chinese to continue (24.2%).</i></li> <li>• <i>Tourism: It will make tourism better and richer (8.3%).</i></li> </ul>	<ul style="list-style-type: none"> <li>• <i>According to the Chinese, Portugal does not leave that much in Macau (67%).</i></li> <li>• <i>Portugal is no longer tied to Macau (33%).</i></li> </ul>

**3. What do you think could be done to make the Handover Commemorative Event an attraction for international tourism.**

- *They will need to improve the offer of cultural and recreational events (28.3%).*
- *Better promotion, emphasizing the link between the Chinese and Portuguese cultures (23.5%).*
- *A homepage should be launched on the internet (11.1%).*

- *Creation of special packages for the young generation that does not know that much about the history of Macau (11.1%).*
- *To strengthen the political stability of the region which is critical for tourism (6.7).*
- *The event should be celebrated every year (6.7%).*
- *Protocols of cooperation between Portugal and Macau should be instituted in the future (3.3%).*
- *The Macau authorities should create a special week devoted to the Portuguese presence in the region (3.3%).*
- *It is the Chinese who should decide what they want to do in the future (2%)*
- *Tourism supply has to be improved in the future (2%)*
- *Nothing should be done (2%).*

## **10.52 Urban Regeneration and the Sustainability of Colonial Built Heritage: A Case Study of Macau, China**

This case was published in Brebbia, C.A., Martin-Duque, J.F. and Wadhwa, L.C. (2002) *Advances in Architecture Series* by WIT Press. pp. 367-377. The paper was presented at the 2<sup>nd</sup> International Conference on Urban Regeneration and Sustainable Development *The Sustainable City 11* held in Segovia, Spain.

### **Abstract**

This paper presents a case study of late twentieth century urban regeneration in the former Portuguese colonial territory of Macau – now designated as a Special Administrative Region of China (Macau SAR). Regeneration in this context is defined and discussed here under the headings: regeneration through reclamation; regeneration through infrastructure investment; regeneration through preservation.

The new Macau SAR Government continues to differentiate Macau from its neighbours by promoting the legacy of a tourist-historic city with a unique architectural fusion of both West and East as an integral feature of the destination's marketing strategy. However, regeneration of urban space through reclamation has led to proliferation of high rise buildings with arguable architectural merit which diminish the appeal of the overwhelmed heritage properties and sties. Future plans for the development of the territory are outlined, including major projects designed to enhance the tourism product through purpose-built leisure and entertainment facilities.

### **1. Introduction**

The urban regeneration of the City of Macau can be attributed to significant developments which occurred in the last century of its four hundred years of existence as Portuguese occupied territory located in China's southern province of Guangdong – formerly known as Canton.

Since it was designated as a city 1586, the City of Macau alone has doubled in size mainly due to the strategies undertaken by various consortiums – the most successful of which has been under the auspices of the casino and entertainment company established by Stanley Ho. The revenues accrued from Mr Ho's private sector enterprises have contributed more to the regeneration of the city than any urban or architectural planning initiated by the Government sector. Moreover, without Mr Ho's commitment to sustaining the legacy of colonial heritage, the buildings which remain as a testimony to the Portuguese patrimony could have been consigned to archives and displays mounted in museums in Lisbon. Macau today is a City of 500,000 people whose income derives mainly from tourism-related products and activities based on the preserved cultural legacy.

The future for this legacy is in doubt as Mr Ho relinquishes his monopolistic hold over the casino industry and entrepreneurs with ideas for more radical projects for regenerating the city threaten surviving structures and contested spaces by eradicating vestiges of the City's colonial past.

## **2. Regeneration through Reclamation**

Twentieth century regeneration of the City of Macau evolved rapidly after the first major reclamation project in the outer harbour created space for building the Lisboa Hotel and Casino – the flagship of Stanley Ho's enterprise registered under government decree as the Sociedades Turismo Deversões de Macau (STDM). Port facilities and rapid sea transport services in the form of jetfoils were developed to cater for passengers mainly from Hong Kong embarking on a visit to the casinos on a daily basis or for a weekend excursion.

By the early 1980s, land had been added to the outer harbour extending from the Lisboa Casino to the Jetfoil Terminal. New hotels were soon built on the reclaimed area to cater to the demands of excursionists – one of the first being

established by Mandarin Oriental Group which now includes a casino in its complex. The road constructed along the waterfront became the main feature for the annual Macau Grand Prix with its starting point, complete with control tower and pit stops, located between the Mandarin Oriental Hotel and the Jetfoil Terminal. Reclamation in the 1990s along this road extended the waterfront further allowing more land for the construction of office and residential complexes dwarfing the structures built during the first reclamation.

As the Outer Harbour was developed as the main entry point for expanding tourist traffic arriving by sea, the Inner Harbour overlooking mainland China witnessed an increase in sea cargo traffic as well as crossings through the land border to the north of the city after the Chinese Government relaxed border controls. Until the early part of the twentieth century the peninsula was divided by a small island, Ilha Verde, but after reclamation this area was transformed into a zone known as Aereia Preta for industrial and residential property expansion. It is this area which has earned Macau the distinction of being one of the most densely populated cities in the world.

Since 1982, the population on this side of the border has also witnessed a parallel expansion over the border in the new cities of Zhuhai and Zhongshan. Many of the manufacturing industries established in Macau have since relocated to these cities where labour is more plentiful, skilled and cheaper. The Inner Harbour has thus declined in economic importance with even the traditional Macau fishing communities moving their operations into China. Compared to the Outer Harbour development zones, the Inner Harbour and the northern part of the city retains little of its colonial built heritage. The only significant restoration project to be undertaken is the creation of a tourism zone around the Portas do Cerco (Border Gate) with its landmark portal distinguishing the historical uniqueness of this postcolonial territory from its neighbouring modern conglomerates where little remains of the architectural traditions.

The waterfront on the south of the reclaimed land on which the Lisboa Casino Hotel was constructed was left undisturbed as the historical and nostalgic Praia Grande promenade until 1982. This zone features the sites and property which represent the power and grandeur of the Portuguese colonial presence in Asia. The palace and residence of the former Governor of Macau sited on the original waterfront now have their views obscured by the massive reclamation project begun in 1982 as the Nam Van Lakes Project.

This project differs from other attempts to increase the land space for more building, as the main features of the intervention are three lakes created to preserve the ambience of the waterfront and at the same time solve the problems of pollution and silting which had negatively affected this ambience. The reclaimed land formed between these lakes was earmarked for the imposing Macau Tower and entertainment complex completed and opened in December 2001. This stands as yet another testament to the contribution which Stanley Ho has made to the regeneration of the city. Beneath its shadow are new Government buildings including the Legislative Council presided over by the new Chief Executive of the Macau SAR – Edmund Ho.

The overall appeal of this reclamation project has been spoilt however, by the presence of unfinished high-rise structures devoid of architectural merit standing on the former curve leading onto the Praia Grande. They are monuments to the political reversals which curtailed a boom in the euphoric climate of investment leading up to the Portuguese Handover in 1999.

### **3. Regeneration through Infrastructure Investment**

The relationship between Stanley Ho's company STDM and the Government of Macau has been manifested in unparalleled investments in the regeneration of the City. As mentioned earlier, the growth of the casino industry has led to improvements in infrastructure, service, but especially in tourism product

development. A considerable proportion of the investment was diverted into a fund for the restoration and preservation of the colonial built heritage. This fund was placed under the auspices of the Fundação Oriente – an organization which invests in various projects including historical properties and sites in ex-colonies such as Goa and in Portugal. There has been criticism that much of the funding for restoration in Macau has been channeled to sustain the activities of the Foundation rather than the Cultural Institute established in Macau. Following the Handover in 1999, this Institute is charged with the task of determining the future for restoration and preservation of buildings and structures which will inevitably deteriorate. It is unlikely that the Government or the community it represents will approve the scale of investment carried out prior to the Handover to protect the colonial heritage.

Investment in Macau's economy during the later part of the twentieth century also came from outside the territory. As China moved towards a market economy with unprecedented relaxation of rules governing the establishment of private enterprise on the mainland and overseas, the new breed of entrepreneurs and speculators mainly from Guangdong Province looked to Macau and elsewhere in the region for opportunities to generate capital and increase wealth.

The reclaimed land made available in the territory for building was rapidly transformed into swathes of high rise apartments and office blocks despite the glut of similar properties superfluous to the needs of the community. The city rapidly took on a patchwork quality with a variety of architectural styles mostly following the crudely functional appearance of modern structures in neighbouring China. It is quite evident that little thought was given to blending modern styles with the historic features of the City or its landscape. As the investment poured in, reclaimed land was swallowed up leaving a bloated cityscape with no redeeming features.

One of the most ambitious and significant investments made by the Macau Government prior to the Handover in 1999 was in the construction of the new Macau International Airport. Work began in March 1992 on the creation of an artificial island adjoining the Macau peninsula between the City and the islands of Taipa and Coloane. The airport occupies an area of 181 hectares of reclaimed land of which 115 comprise the artificial island.

The airport has the capability to handle jumbo-sized cargo flights and six million passengers a year operating 24 hours a day. The general layout of the main component parts of the airport was designed with a view to the gradual expansion of the airport's capacity. A plan for connecting the embankments between the islands of Taipa and Coloane will mean a substantial increase in area to allow the construction of a rail connection to Mainland China. However, within the same period, other airports were built including the new Hong Kong Airport Chek Lap Kok (also constructed on reclaimed land and on artificial island), and international airports in neighbouring Zhenzen and Zhuhai.

With the added investment of its own airline, Air Macau, the new Macau SAR Government is striving to compete by expanding routes and exploit the potential of the growing domestic tourism traffic from PRC and Taiwan (still classified as international).

The construction of the airport has had a significant impact on the regeneration of the City of Macau – particularly on the provision of infrastructure and transport services to link the islands of Taipa and Coloane. The island of Taipa has grown from an isolated appendage to the City to a conurbation in its own right with ubiquitous high-rise apartments packed on an area of less than 4 sq. km. Further expansion has occurred as land has been reclaimed joining the neighbouring island of Coloane and the China controlled island of Hengqin.

Hengqin Island covers about 90 sq. km. with land for development set aside in the mountainous area around 40-50 sq. km. The development scenario is that the



demands of the population from the overly and congested City of Macau could be diverted to the three zones of the islands of Taipa, Coloane, and Hengqin Island which has a current population of only 3,000. A sub-centre of Macau could thus be formed with zones developed along the coast of Hengqin offering new entertainment and recreational facilities. The disadvantage of this scenario however, is the land ownership issue. The scheme would require support from the China Central Government and the Guangdong Provincial Government since Hengqin is under their jurisdiction and not part of the Macau SAR. However the potential investments and advantages which could accrue from this plan would undoubtedly appeal to all parties – including the populace of the City of Macau living under pressure in the confines of its deteriorating environment.

The alternative scenario which has already progressed beyond the planning stage, is the development of the Macau SAR into two cities and eight zones including the islands of Taipa, Coloane and Cotai City – a zone created by the reclamation of land between these two islands – all lying within the territorial boundaries of the Macau SAR. This plan allows for the old City of Macau's retention of buildings and spaces of historical and cultural significance including those used for public administration and services. The Cotai Reclamation Area between Taipa and Coloane will be developed into a new town with an area of 6 sq. km. capable of housing 100,000 to 150,000 people. This area will be the junction point for joining Macau with the Guangdong-Zhuhai Highway and Railway. It will also be home for future industrial development of Macau and supporting facilities. The central area between the mountains east and west of Taipa will continue to have commercial and residential mixed buildings. The land along the northwestern side of Taipa will be expanded for development of entertainment facilities, and middle to high-class residential housing. The northeastern and eastern tip of Taipa will be expanded according to actual demands for industrial and air transportation use. The southwest side will be used for sports and entertainment and the Macau Jockey Club and Racetrack. Coloane Island will retain most of its natural habitat with emphasis on creating nature conservation

areas. It is anticipated that by creating a large number of green areas on reclaimed land between lakes and canals, the territory can add the appeal of outdoor tourism attractions and facilities for recreation to complement and marketing of the cultural legacy contained in its historic buildings and purpose-built museums.

Regeneration through investments in infrastructure will alleviate some of the pressure on the tourist-city of Macau though, despite the belated implementation of plans to create traffic-free areas, many visitors are still deterred from venturing outside the main historic centres.

As the City of Macau and its environs undergoes the process of regeneration following the Portuguese handover, future land use is predominantly determined by plans for creating new industries to replace the traditional manufacturing companies which have re-located outside the territory. The tourism and entertainment industries have also attracted the interest of both local and foreign investors eager to exploit the opportunities which will be created when Stanley Ho's monopoly is relaxed. Ground has already been broken for a new theme park located on the Outer Harbour zone with a pseudo-traditional seafaring environment with shopping and entertainment facilities – including an artificial volcano. A film studio is planned for the Cotai zone which will create for professionals and local skilled labour.

Significantly, land has been set aside for the creation of sports facilities in preparation for Macau hosting the East Asian Games in 2005. A stadium has been built adjoining the Jockey Club on Taipa Island and water sports are becoming more popular with residents of Macau and Hong Kong as amenities and facilities are improved.

#### **4 Regeneration through Preservation**

The preservation and creation of squares and green areas was one of the key

elements of the outgoing administration's plan to regenerate the city while alleviating the deleterious impacts of modernization. It is a continuing source of pride that so many properties and sites have been preserved in such a small area relative to the size of the ex-colony of Goa for example. The Old City of Goa has been fortunate to be awarded the title of World Heritage by UNESCO guaranteeing an international commitment to sustainability, whereas Macau City has to rely entirely on its own community for a commitment to sustainability. Unfortunately lack of appreciation, knowledge and expertise as well as finance may be factors which diminish this commitment.

The most substantial commitment to the preservation of the City and its environs occurred during the period from 1982-1997 under the auspices of the Cultural Institute of Macau and the Cultural Heritage Department which pursued the long term aim of 'Na Afirmação De Uma Identidade' (Affirmation of Identity). It was held that "more than any written legislation or officially signed agreement, the soul of people familiar with its identity will always seek to keep that to which it is entitled in maintaining its lifestyle" (Durão [2]). Two Decree Laws were drafted to approve the initiation and implementation of preservation projects which have contributed significantly to the regeneration of the City. It should be noted that the official list of monuments, buildings of architectural interest, classified areas and sites contain elements of both Portuguese and Chinese heritage. In terms of regeneration this meant that culture and tradition was revived in key historical areas of the City especially in the following examples.

Most tourists begin their exploration of the City at the Largo Do Senado and Sao Domingos. This pair of squares lies at the heart of the City centre. Closed to traffic since 1985, both squares have since been laid with meticulously placed cobbles in the traditional style of many squares found in the cities of Portugal. The ubiquitous fountain completes the picture of a southern European City. The squares are flanked by buildings all constructed at the end of the last century except the pristine white Santa Casa a Misericordia which was built in the 18<sup>th</sup>

century although it was completely renovated in the 19<sup>th</sup> century in the style of the period. The building dominating the square is the Leal Senado, the seat of the City's local governing body and intimately associated with many of Macau's historic events and a monument in its own right. A library containing books and archives on Macau's history and an art gallery are now housed inside.

The second square contains the magnificently restored Sao Domingo Church housing a museum describing the history of the Church and the restoration work completed just before the Portuguese Handover. The square itself is built in a neo-classical style with an extensive set of facades and balconies supported by narrow metal columns and railings of iron fretwork along both floors above shops at ground level. Restoration, begun in 1996, meant that the set of buildings, which were already severely deteriorated, could be harmonized.

For many architects and conservationists, the crowning glory of Macau's regeneration is the zone surrounding the Ruins of St Paul's Church with its distinctive ornamental façade and sweeping steps – the most recognizable monument to the Christian missionaries of Asia. Various buildings reflecting their period and the stylistic trends of the 19<sup>th</sup> century and early 20<sup>th</sup> century form a significant urban grouping along the street linking Largo Do Senado and Largo de Sao Domingo to the Ruins of St Paul's and the area surrounding it. The whole area is now again traffic-free to encourage tourists to meander in comfort and patronize the tempting antique furniture stores or browse through the assorted wares on display in souvenir and handicraft shops. On the hill overlooking the ruins and the streets surrounding them is the commanding Monte Fortress – its site and buildings now converted for use as a museum dedicated to the architecture and lifestyle of the City.

Another area which was the subject of a major regeneration project, albeit controversial, is the hundred year old Rua Da Felicidade. This site consists of a street with a group of modest houses stretching along what is called in English,

“Happiness Street” which might be referred to colloquially as a red light district. The restoration of the street was intended to maintain the area’s links with its past as well as making the buildings suitable for the use for which the local inhabitants maintain was innocuous – namely commercial enterprises run by respectable merchants. The preservation aim was to create a coherent, traditional appearance. The houses have been plastered and painted in red and gray hues in order to protect the brickwork. The mother-of-pearl used in the mouldings on the first floor was painstakingly restored while less expensive features adopted on the ground floor including iron doors are customized opaque glass for the windows. Canvas awnings were installed in all the buildings as they would originally have been used in the street.

Outside the centre of the City there are few restored historical areas which create an impression that the city has been regenerated with colonial heritage preservation as a benchmark. On a hill behind the Largo Do Senado, the only other restored square which is reminiscent of those which can be found in the cities and towns of Portugal is the Largo De Santo Agostinho. This was formerly the site of the original Portuguese city with several important buildings located along the streets running from the square. In the years leading up to the Handover, few Portuguese Christians congregated in the beautiful Church of Santo Augustinho – preferring the grandly name Se Cathedral close to the Largo Do Senado – though the building has considerably less architectural merit. Opposite the Church of Santo Augustinho is the charming Sao Pedro Theatre fallen yet again into a state of neglect after various attempts to regenerate its ambience and function.

Other remaining sites and properties representing the colonial influence on the development of the City are located among the tightly packed high rise buildings and confusing patterns of streets which have obliterated evocative images of a unique culture and way of life. Churches which were at the heart of the communities which once had their own characteristics, are now isolated

monuments. They have long since ceased to function even as centres for Christian education or spiritual support to the community. Visitors from mainland China view them with curiosity but not the awe and respect that might be shown by those domestic tourists from India who experience the spectacle of Old Goa.

## **5. Conclusion**

In a short paper discussing the sustainability of the colonial heritage in the city and its relevance to future planning and development Taylor [3] made the recommendation that preservation should be considered as only one element in a broader effort to institute more effective urban planning in Macau, which should include specific regulations on building densities, traffic management, creation of public amenities, and environmental protection. He urged the authorities to focus their preservation activities on districts as well as landmarks, and integrate these districts into the economic life of Macau rather than isolating them as living museums.

One interesting observation made in this paper is that, according to a local architect Manuel Vicente, only a small number of basic building styles were used in Macau in the most significant historic building period. The sense of harmony that to some extent still exists in the historic landscape of Macau can be attributed to this factor as does the basic similarity in building volumes – two to three storeys, the use of pseudo-Iberian architectural elements in many buildings – the rounded arch, the tiled roof, the external window shutters. These elements however, are rapidly disappearing and in consequence, the harmonious and appealing features of the urban landscape. Taylor concludes his paper with the observation:

“While Macau has succeeded in preserving and in some cases revitalizing many significant landmarks, it has been much less successful in combating an overall deterioration in the perceived quality of the physical environment, and totally unsuccessful in conserving the historic townscape” (Taylor [3]).

It is salutary to compare Taylor's assessment to the concluding remarks made in a more comprehensive study of Goa by Sir James Richards twenty years after the Portuguese left their colony:

“No-one wants, of course, to perpetuate the pre-1961 atmosphere of a decaying Portuguese colony. On the other hand, since the separate identity of places provides one of the pleasures of foreign travel, and since Goa's identity includes an element drawn from the after-glow of imperial greatness, looking backwards, even with a touch of nostalgia, need not be wholly disapproved of. We do the same in Rome and Mexico and Mughal India and many other places. And in Goa we do not have a look back to a far distant past; for Goa is still in the process of discovering what form its cultural identity will take when it no longer has the Portuguese language and life-style from which to refresh itself” (Richards [4]).

The apparently smooth political transition following the Handover of Macau by Portugal has not however, engendered a respect for the cultural legacy inherited by a community for which local and international politics have served the schemes of the power brokers but has yet to address such issues as a sustaining the advantages accrued from the socioeconomic development of the region.

This case study is part of ongoing research documenting the preservation of colonial built heritage in former territories and colonies in Asia. Unfortunately there is not only a lack of funding for preservation efforts initiated and implemented by cities such as Macau, but also no combined agenda or support for research efforts to document for preservation planning, the disappearing legacies in the region. Cities such as Georgetown in Penang, Malaysia, for example share many of the characteristics and problems of Macau. Georgetown is threatened with the type of regeneration and diminished the appeal of a cityscape of Singapore until the authorities realized the importance of saving its colonial era built heritage reflecting the cross-cultural influences that contributed to the foundation of the independent city state. For residents and tourists alike, the appeal of restored environments such as Boat Quay and Clarke Quay, Little India, and Burgis Street compensate for the negative impact which modernization has had on the character and soul of the city. It seems the new architects commissioned to represent the soaring spirit of these communities are obsessed

with the iconization of the high rise rather than the elevation of pride in the historical legacies of charming mansions alongside humble but evocative dwellings set in squares and sheltered precincts.

Among the lessons to be learned from the preservation of the Portuguese colonial built heritage still extant despite extensive regeneration of the City of Macau, is that little would be achieved without the culture of entrepreneurship on which the success of this tiny territory was founded. In fact the atmosphere of a decaying Portuguese colony described by Sir James Richards was already gripping Macau until the entrepreneur Stanley Ho intervened and convinced an intransigent regime, deluded by visitors of the perpetuation of a glorious empire that progress could co-exist with the preservation of the status quo. However, the sustainability of the colonial built heritage of Macau depends now on convincing the new custodians of the legacy that further preservation planning meets the demands of the various stakeholders involved.

Prior to the Portuguese Handover, a top-down approach to urban planning and conservation was employed where internal decisions were made within government organizations with minimal involvement of stakeholders within the community. In the future, more integrated heritage management approach is required which, according to Hall and Mc Arthur [5], “reinforces the complex nature of the ownership of heritage by recognizing that the opinions, perspectives and recommendations of external stakeholders are just as legitimate as those of the planner of the ‘expert’.” The result of this approach, it is argued, will have a far greater impact on the success of implementing preservation initiatives so that they are sustainable in the long term.

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## **10.52 Conservation and Interpretation of Cultural Legacies for Ethnic Tourism in Macau**

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### **Introduction**

Scholars of tourism have given considerable attention to the subject of conserving and interpreting cultural legacies, reflecting concerns that heritage management maintains a process of selection and authentication of the material past operated by scholarly discourse (Peleggi, 1996:445). Urban heritage cultures are increasingly becoming environments for anthropological studies following the importance attached by urban and tourism planners to the conservation and celebration of indigenous culture and the emphasis on local identity, with global best practice a goal shared by all with interest in urban heritage tourism. Some commentators argue, however, that urban heritage tourism provides a means of asserting identity in a rapidly globalizing environment in which “global forces exert considerable influence over local conditions in creating and shaping tourism products” (Chang et al. 1996). Bellaigue (1999) has argued that the more mass culture threatens to take over life and to integrate communities, the more people need the feeling of being especially different and of belonging somewhere particular. It is in cities that foreign communities “reconstitute themselves” and maintain living traditions, rites, mother tongues, and diet, recreating some local lifeways within the body of predominant society. Bellaigue (1999:38) discusses the notion of “collective memory”, which she says is “pieced together out of the sum of individual memories whose roots are the same through the diversity of objects life has released, or places and life experiences, of interpretation through common knowledge and belief - that is how a collective memory is built.”

Discussing the role of anthropological research in China's rapid industrialization, urbanization, and socio-cultural reconstruction, Guildin (1998:49) argues for the discipline of applied urban anthropology to be placed in the service of the nation: "The more anthropology can prove its worth at the local level of the '*xiang*', the market town and the small city, the more the discipline will assure its long-term health and the smoother China's development transition will go." Commenting on the emergence of transnationalism and modernity in South China, Smart and Smart (1998:57) claim that anthropologists are well suited to the task of bridging the macro-micro continuum by grounding global factors within local events and changes; especially in the context of transnational networks related to tourism: "It is through the examination of transnational networks that we accumulate the ethnographic data of individuals' global travel patterns and frequencies, the reasons behind these border crossings, the decision-making processes and the interactions between agents in different settings and their diverse outcomes and impacts on the local and global situations." Referring particularly to the fragmentation within the overseas Chinese communities by place of origin, length of residence, class, political alliances, and linguistic groups, Smart points out the need to re-evaluate the notion that Chinese in any locale belong to a single cultural group. This observation has significant implications for tourism planning in both urban and rural communities in China and other countries where the phenomenon of ethnic tourism is increasingly being recognized as important to cultural as well as economic development.

In this paper, the concept of ethnicity is defined in tourism terms as individuals or groups traveling to a destination abroad that is still perceived as a homeland or a place where roots or ancestry can be traced. First generation tourists within this category generally stay with relatives or friends and have a great desire to see things the way they remembered them, while later generations may stay in hotels but are eager to experience the culture they identify and relate to. There have been studies of the distinct travel patterns such as the movement of Bostonians to Ireland and of Torontonians to Scotland. As is the case with the Irish and Scottish

diaspora, the generations of Chinese immigrants or “sojourners” are of interest to scholars of anthropology, sociology, and more recently, tourism. The application of transnationalism as a conceptual framework is especially pertinent to the “nexus of trans-local phenomena born out of a contemporary conjuncture of migrations, dislocations, cultural reformulation, flexible accumulation, and mobility of capital and labour associated with the “hypermodernity of late capitalism” (Smart, 1998:57).

Ethnicity itself has become increasingly commoditized in specifically touristic ways and cultures of all types, ethnic, national, and regional that are able to develop their attributes and attractions into marketable commodities and spectacles are more likely to be maintained, experienced, and globalized. However, as Lew and Yu (1995:14) pointed out in the case of ethnicity in rural communities, with each succeeding generation, direct ties to the village become increasingly weak citing the provision of special offices in major overseas Chinese tourism areas of Guangdong and Fujian Province established to help second and third generation overseas Chinese find their ancestral villages. The authors draw attention to the fact that citizens of the “other China”, consisting of 50 million ethnic Chinese around the world, are an important force in the dynamics of tourism development in China.

For those migrants who originally came from minority ethnic cultures, a feeling of alienation could translate into a force for asserting an identity with a national culture that traditionally marginalized those identified as *minzu* in Chinese. The term “existential home” is used to define the overseas Chinese perception of the motherland as the centre of their personal and social value systems based on the extended family. Cohen (1979) used the term “existential tourist” to describe one who is spiritually alienated from their place of physical residence and spiritually alienated from their spiritual centre being either elective or ancestral. Cohen predicted an increase in existential tourism as voluntary and forced emigration escalated.

## **The Place of Minority Cultures in Tourism Development**

Like other ancient cultures, China has a long history of “tourism” developed from the traditions of pilgrimage to heritage sites where contacts between ethnic communities led to both economic and cultural prosperity. In the twentieth century, however, contradictions emerged between the different objectives of the forces of socialism, globalization, and traditional culture as the Chinese government led the nation in its quest for progress and change with stability. Li (1990) argued that ethnic culture had to be compatible with scientific socialism with its aim of continuously absorbing science and technology but at the same time that there should be a movement for the preservation and conservation of ancient buildings, the preservation of fragile documents, the archeological excavation of buried artifacts; a process that would “positively enrich, not dilute, destroy, or decrease the values of ethnic culture.”

Sofield and Fung (1998:362) have suggested that contemporary tourism development and cultural policy in China, “particularly as manifested through heritage and the preservation of ethnic minority cultures, is providing an effective vehicle for reconciling to some extent, these differing objectives.”

Oakes (1993:49) has observed that the Chinese state plays an active role in preserving cultural identities and manifestations by creating models for ethnic parks in the country’s modern cities. Of these, probably the best known is China Folk Cultural Villages (FCV; *Zhongguo Minsu Wenhuaacun*) opened in Shenzhen on 1 October, 1991. Hitchcock et al. (1997) conducted ethnographic research on Southeast Asia’s “living museums”, focusing on this tourism complex in Shenzhen, which provides the setting for twenty-one selected minority cultures. For tourists, the brochure proclaims the FCV’s goals: “To carry forward Chinese culture in a more vigorous way to let the world have a better understanding of China, to help boost Chinese tourism and to promote friendship between the Chinese people and people of other nations.” The authors point out that the

ethnographic and educational mission of the enterprise remains consistently visible for the benefit ostensibly of an international audience although 20% of visitors come from Macau, Taiwan, and elsewhere. Included in this tourism segment is the minority national visitor who, as the director of the village remarked”

“They are concerned about their ethnic dignity. They are curious as to how they are being represented in terms of their architecture, dance, handicraft, and food. They come to see whether they are accurately represented. Even minority teachers come to visit their performances. Officials from Tibet, Xinjiang, Mongolia, and Korean nationalities have seen the FCV and found it well done and very satisfying”  
(Hitchcock et al., 1997:209).

With regard to the setting and performances, Hitchcock et al. (1997:202) comment on the context of the FCV, which is particularly relevant to the on-going research conducted by this author: “Context in the Folk Cultural Villages is provided initially through architecture, a rather difficult medium in which to give actions significant meaning. Although the villages are designed to offer a form of authenticity, they remain exhibits, and suggest little of any sense of being lived in.” To counter this Hitchcock et al suggest, visitors should venture to the original settings in the various regions of China if such experiences can be organized. This of course depends on the provision of such experiences within the strategy of Chinese state tourism planning and policy, which is concerned with the issues of identity, authenticity, as well as standardization and integration of the tourism product.

Oakes (1997) identified two very different processes in state-sponsored ethnic tourism that significantly influence local place identity. The first is the process of commercial, economic, and social integration essential for tourism development. The second entails state policies regarding ethnic minority culture and its preservation, based on certain standardized cultural forms and symbolic markers: “Tourism has been crucial in directing China’s gaze toward minority culture and in standardizing that culture into a set of ‘authentic’ markers easily recognizable

for public consumption” (Oakes, 1997:42). Not included in this designation are several groups in autonomous regions of distinctive identity fit with the officially prescribed goal of socialist transformation. Tourist sites must also be officially designated, with the option of opening or closing these sites exercised by the state.

According to Wood (1997), the Chinese government officially recognizes fifty-six ethnic minorities, mostly residing in officially designated autonomous regions, and ranging in scope from a village to a province. Although it is understandable that ethnic identity should be validated by governments, Wood (1997:18) argues that studies of tourism and ethnicity reinforce the tenet that ethnic identity is not fixed and inherited from the past but is something “to be constantly reinvented or re-imagined symbolically contacted, and often contested. By its nature, tourism both elicits and illuminates new processes of cultural construction.” Wood poses a number of key questions that should be addressed by tourism anthropologists and destination planners seeking to makert ethnic diversity for tourism development. How are ethnic divisions, symbolized by ethnic markers selected for tourist promotion, reconciled with national integration and assertion of national identity? Will ethnic tourism bind ethnic groups more tightly to the national political economy, or will it reinforce their sense of separateness and potentially provide them with resources to resist integration? How will inter-ethnic relations on local, regional, and national levels be affected? Wood also identifies key issues in tourism research that are fundamental to an understanding of minority cultures and their place in heritage tourism development:

1. The interacting roles of tourism and the state in diffusing particular concepts of ethnicity and culture.
2. The official sanctioning of particular ethnic labels and identities in the context of tourism development.
3. The emergence of tourism as a resource and a prize in interethnic relations and competition, within the context of ethnic management by the state.

4. The ways in which the intersection of state policies, tourism development, and ethnic politics shape the range of ethnic options available to groups and the construction of otherness produced by a variety of factors.

These questions and issues are relevant to the research being conducted by the author of this paper on the preservation of the legacy of a minority culture in Macau which has yet to receive official sanctioning or an ethnic label identity bestowed on it by the dominant ethnic majority represented by the Chinese government that regained full sovereignty on December 20, 1999, after four hundred years of colonial occupation. The cultural legacy left behind by the Portuguese in Macau is manifested in a small ethnic minority, the Macanese, which has particular markers touristically identifiable through unique customs, language, and built heritage. The latter is the focus of this on-going research on conservation and interpretation of cultural legacies for ethnic tourism.

### **The Macanese: The Ethnic Origin Debate**

Macau's return to Chinese sovereignty in December 1999 conferred on the territory the status of a Special Administrative Region of China with a high degree of autonomy. Since the ethnic majority in the territory is Chinese, those groups outside this category but born in Macau, could be referred to as ethnic minorities of an autonomous region of China. In terms of distinctive culture and heritage, the Macanese would seem to qualify for this label or marker. However, there is ongoing debate amongst scholars including ethnologists, anthropologists, historians, and political scientists on authentic identity and racial origins of the Macanese that needs to be resolved before the status of an ethnic minority in the sovereign state of China might be conferred.

Marreiros (1994:163) has commented that "extensive works on the Macanese as a racial and anthropological group are rare, and as time goes by, it becomes more difficult to carry out studies, as our perspective becomes clouded by the present."



He offers a fascinating, if confusing analysis of the ethnic origins of this group that anthropologists undoubtedly find a challenging starting-point for research:

“At first Portuguese men married Macanese women. In as few cases it happened the other way around, but the Macaenese man, married the Portuguese woman not in Macau, but in Portugal while he was at university. Portuguese men also married Chinese women, but Chinese men never married Portuguese women. Later, Macanese men started marrying Macanese women, and much later Macanese women married Chinese men who became Christians.” (Marreiros, 1994:166)

The renowned Portuguese scholar and Macau historian, Father Manuel A Correia Teixeira, has argued against the assertions of other scholars that the Macanese are not the result of the “miscegenation of Portuguese with Chinese” (1994:21) with extensive references to parish records dating back to 1802 attesting to marriages between Portuguese, Macanese, and Chinese and births of mixed race children. This appears to refute the comment made by Estorinho (1952) that “the Portuguese from the motherland who are not familiar with Macau erroneously assume that Macanese are the breeding of European men with Chinese women, or that they are simply Chinese, who through baptism, acquired Portuguese nationality.” Cabral and Nelson (1990) have attempted to adopt a qualitative and holistic approach derived from socio-anthropological tradition rooted in the genealogical method, delving into areas of education, profession, emigration, and co-residence. They contend that the Macanese be seen “as an ethnic label within the historical context of cultural and genetic complexity which has characterized the societies of Southeast Asia for many centuries.....For diverse conjectural reasons, the term ‘Macanese’ has been used lately by some people to mean all persons born in Macau, independently of their ethnic identity. We did not opt for this practice as it runs counter to the actual use which those who call themselves Macanese give to the term” (Cabral and Nelson, 1990:97).

Further analysis of the complex issues relating to the definitions of Macanese identity falls outside the parameters of this paper. The aim of this research is to examine the contribution Portuguese/Macanese culture and heritage has made and

can continue to make to tourism development in the territory and region. The focus is on one dimension of this contribution, namely , the tangible built heritage properties and sites acting as ethnic markers and tourism attractions that symbolize the unique cultural identity of the Portuguese/Macanese and explaining how they help position Macau as a destination for ethnic tourism.

### **Development of an Ethnic Tourism Destination**

One outcome of the empirical research being conducted by the author is the positing of a model for the development of a destination with a unique cultural heritage, representing an ethnic minority, for special interest or ethnic tourism. Since the model is specifically aimed at protecting and conserving heritage buildings and sites in urban environments, Macau is a particularly appropriate destination for this research.

A preliminary study of Macanese emigrants returning for ethnic tourism to the territory was conducted through participant observation, interviews, and secondary data to identify their expectations, impressions, and proposals, for reference in future planning and policy formulation. This study adopted and adapted social network analysis and nominal group techniques (An explanation of this methodology as applied here will be the subject of another paper addressed to scholars in China and elsewhere pursuing tourism anthropology research).

In 1993, the Macau government hosted the first ‘Reunion of the Macanese Communities’ on the invitation of the last Governor of the territory, Vasco Rocha Vieira, who emphasized the fact that: “The Portuguese, and particularly the Portuguese of Macau, have to find a new relationship with their land by building a relationship with Macau which can still identify with, without any resentment, with trust, and with an exalted feeling that we are participating in a new kind of foundation of the community we created four hundred and fifty years ago” (Coelho, 1993:7). Working meetings were held, involving the directors of the

various ‘Casas de Macau’ – the Macanese Association with branches in Australia, Brazil, Canada, Portugal, and the United States. The purpose of the Casas is to help the Macanese communities keep in touch through promoting a conscious awareness of their cultural uniqueness, of a common past and roots, and a strong “sense of belonging to a diverse people – the product of an unparalleled, and at times entirely contradictory process of miscegenation” (Jorge, 1993). A second reunion was held in 1996 with individuals and groups attending, as well as the representatives of the Casas. This occasion, as Meneses (1996:6) observed, helped visitors “to relive old memories, revisit old haunts, and meet up with relatives and old friends.” These were the reasons that brought some 1,200 people from Australia, Canada, Hong Kong, Portugal and other European countries, and the United States, to participate in the second ‘Encontro’ of Macanese communities during 20-27 October, 1996. Many of those who came no longer had Portuguese nationality, their present homelands being, in most cases, where they considered their futures to lie. Some brought their children with them to instill in them the importance of roots or simply to give them a chance to visit the land so often heard of or seen in photographs or represented in other memorabilia. Indeed, all that had lacked for many was to sense the living reality of the city, even if “what they experienced was far from that which their parents remembered” (Meneses, 1996:6).

Even more interest was generated for the third reunion in 1999, as the territory prepared for its return to China on December 20. The occasion was marked by the presence of the President of Portugal, Jorge Sampaio, who in his speech at the opening ceremony of the meeting of the Macanese communities, referred to the place of the Macanese in the past and future development of cultural identity in the territory:

“In the first place, because for the autonomy agreed for Macau to be fully feasible, it depends to a great extent on the participation in all fields of the *filhos da terra* (sons of the land), the faithful interpreters of that identity who, as a result of their historic experience, are essential elements to ensure the success of institutional continuity and the new cycle of relations

which is opening up. Portugal will soon cease to administer Macau. However, the ties that link us to its people are their destiny whether in the territory or elsewhere in the world will remain in economic and cultural exchanges, in the active presence of Portuguese institutions in the Territory, in the support given to the Macanese Communities of the diaspora, in the permanent attention to the accuracy with which the commitments of the Joint Declaration are fulfilled” (Sampaio, 1996:4).

During the Reunion, comments, views, and observations were solicited from the nine Macanese ‘Casas’ through their representatives and those individuals and groups who could be classified as ethnic tourists. While many of the comments and communications varies greatly, they all exhibit a common element: a desire for the reunion as a coming together of people from or connected to Macau to continue. There was also a real desire to see the defining characteristics of the Macanese identity preserved, so as to ensure an assured legacy for future generations born and brought up outside Macau.

In terms of anthropological research, the reunions and the firm intention of the Macanese to continue to preserve their heritage and remain in contact, offer a model of ethnic minorities’ use of tourism for a meaningful and sustainable interaction between ‘hosts’ and ‘guests’ at destinations that can provide unique cultural experiences as well as products, services, and attractions. As Delano Perreira of the Union of Macanese America (UMA) commented:

“There is no sign that anybody, over more than four hundred years of existence in Macau, has thought of bringing together Macanese representatives both living here and the diaspora so that they could study problems together and discuss solutions of interest to each other. What cannot end are the links between the Macanese family spread across the world and their birthplace even if this will be different due to the new political and administrative situation. The future Chinese administration of Macau will be interested in seeing that the Territory continues to prosper and remains a tourist attraction to preserve the traces of Portuguese history in the Territory because this is what will make it different from so many other places and will attract the interest of visitors. Macau should remain a center for trips back down memory lane and a meeting point for Macanese all over the world (Jorge and Coelho, 1993:12).

Antonio Jorge da Silva, President of the Lusitano Club of California, also made an appeal for the conservation of Macau heritage: “It is up to us, the last of the generation born in the Far East, to archive the many cultural aspects of that give us the unique persona of being Macanese. Our future generations must have some means of access to our history and the heritage our forefathers left us.”

### **The Contribution of the Conservation of Portuguese/Macanese Patrimony to Sustainable Ethnic Tourism**

Much of the literature on sustainable tourism development is concerned with preserving natural and socio-cultural environments for future generations inheriting legacies of the past that are sadly identifiable by their lack of planning and policy-making. To redress the failures and take into account community needs and cultural evolution, many countries in both the developed and developing world are being exhorted to share in the task of educating citizens of the global community with mutual concerns for quality of life in the face of rapid urbanization with its attendant abuses. Perhaps it is in cities and towns that have distinctive ethnic minorities that heritage conservation can be most effectively practiced for the benefit of the wider community through the appeal of buildings and sites, with marginal but thriving cultures, as tourist attractions. Special events such as festivals, reunions, conferences, and other community activities can enhance this appeal especially when members of the community exhibit pride in their heritage with genuine intent to share their culture with interested parties whether or not they belong to an ethnic group.

As a tourism destination in the Pearl River Delta of South China, Macau is marketed with allusions to its ‘Mediterranean ambiance’, ‘A Little Bit of Europe in Asia’, ‘Asia’s Timeless Inter-Cultural Treasure’. Experiences of this allure would be more stimulating and sustainable (in the sense of return visits) if more opportunities were provide for greater insights into the legacy making it yet more visible and accessible. It could be agued that a future role for the Macanese

would be to interpret this legacy to the wider community , while developing more facilities, services, and effective channels of communication, to enrich the lives of all citizens of the Territory.

At the last reunion of the Macanese Communities, a suggestion was made for establishing a permanent home that would allow long-established Macau traditions to be nurtured and strengthened. Through this physical manifestation of the community's roots, desires, and aspirations, bonds would be consolidated. Traditions would be passed on to future generations through literature housed there, and cherished historical items could be displayed with pride.

On Macau territory, the former Taipa House Museum located on Taipa Island, was an attempt to provide an ethnographic display of Macanese culture. It combined elements of European (Portuguese) and Chinese traditions. The house was originally constructed by a Macanese family with verandahs on each floor with views over to the Island of Coloane. At the time of writing, the museum was renovated, along with adjoining properties on the same site, to provide an environment that could be the setting for future encounters between the people of Macau and their guests from abroad; be they returning for nostalgia, reunions, bonding or interested in a minority ethnic culture within a homogenous one, which may continue to evolve through another four centuries. The author intends to document the conservation and interpretation of this site and elicit the opinions of the Macau community as a whole on this investment as a cultural tourism product.

Ptak discusses long-term shifts in global policy constellations with Southern Europe's importance growing within the European Union changing the old dichotomy between East and West to a new dichotomy between North and South. This development should be explored further in the context of China's increasing ties with the EU through trade and tourism. Ptak argues that Macau, with its unique historical background, might profitably exploit these changes, for example

by expanding its cultural and economic activities in Latin American countries: “The informal character of Macau’s society in particular, could also suit Beijing’s need to open new diplomatic and other channels of communication to the ‘southern world’” (Ptak, 1999:158). In this respect, the Macanese could play a significant role in developing this initiative through its networks within the community of Macau and overseas.

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### **10.53 Exploring Heritage Sites for Use as Community Amenities and Tourist Attractions: Perspectives from Mong Ha**

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#### **Introduction**

This paper presents a case study of the exploitation of heritage sites in Macau for tourism, leisure and community development. It represents part of ongoing research to record the process of planning for heritage presentation and interpretation which aims to preserve valuable but scarce environmental and socio-cultural resources for recreational and educational use by both the local community and visitors.

Macau is a unique tourist destination which is currently experiencing a process of transition from Portuguese colonial administration reverting to Chinese sovereignty.

The case study approach has been used to document the initiatives taken by the Macau Government to exploit a site known as Mong Ha Hill, located in a densely populated urban area, perceived as being of considerable historical and cultural significance for the community, including a landmark worthy of being presented as a tourist attraction.

The landmark is a fortress which was completed under the Portuguese Governor Coelho de Amaral, in 1864, although the work was initiated in 1849. The construction of this fortress on this particular location was due to the strategic position of the Mong Ha hilltop, overlooking the Chinese mainland, to fulfill the basic strategic concept of denying to any potential enemy, occupation of the high points of the territory.

For the author of this paper, the site of special importance since it is occupied by his working environment, the Institute of Tourism Studies, which has recently been established to provide vocational and degree courses in tourism and hospitality management for the local community. The title of the paper 'Perspectives from Mong Ha' was chosen to highlight and comment on the prospects for heritage and cultural tourism development beyond 1999 when Macau reverts to Chinese sovereignty and the incumbent Portuguese administration withdraws after more than four hundred years of establishing a unique community during periods of momentous political and social metamorphosis in both the Far East and Europe.

This micro-environmental and socio-cultural analysis of only one community in the Far East which has inherited a European legacy, is important for promoting understanding of the issues which confront heritage management and interpretation for the benefit of such host communities and their visitors. One issue is the perception which a host community has of the tourism product and the form in which it is presented by custodians and stakeholders within the community. Murphy (1985) reminds us that the product and image that intermediaries package and sell is a destination experience and as such creates an industry that is highly dependent on the goodwill and cooperation of host communities. As he points out, citizens should have a major input into how their community is packaged and sold as a tourism product.

In this case study the research sought to determine the extent to which the local community was consulted, or participated in, the visualization and planning process which led to the exploitation of one example of a heritage site important for tourism, leisure, and community development in Macau. Also of concern is the identification of a process for conducting an environmental, socio-economic, and socio-cultural impact assessment to help determine the feasibility and acceptability of the chosen project prior to its implementation, and a formative evaluation of the project on completion. As Simmons, citing Getz, remarks, planning should be a process based on the research and evaluation which seeks to optimize the potential contribution of tourism to human welfare and environmental quality. Simmons (1994:99) further argues all evaluative studies highlight the need for both an informed public and the ability of the public to appraise the utility of their efforts in planning. However, as he points out, finding members of the public representative of commonly held views, to engage in tourism planning is likely to be problematic with such a wide range of factors that might shape their perceptions and the difficulty of finding generalisable patterns of resident response.

It is important for tourism educators to seek to develop community awareness of the need to be involved in planning, through the presentation of pertinent research which examines and evaluates the issues involved in project formulation and implementation. It is argued here, that of any group within the community, it is young adults who are under- represented in this process but who merit attention in future studies of tourism development.

The case study presented here has provided a model for further research on the impact of tourism on sites already developed or under consideration for exploitation as community amenities and tourist attractions in Macau. It is hoped this model will be also applicable to sites outside the territory of Macau which may be perceived as a microcosm of other areas in the region which have a cross-

cultural heritage defining their communities. The potential for using such cases for tourism education is of concern in pursuing this research.

Each site could offer opportunities for examining concepts, conducting quantitative and qualitative studies of tourism development issues, and interpretation of environmental and heritage resources for economic and social progress.

Boniface (1995:53) provides a guiding summary of the needs in relation to cultural sites and tourism as being to:

- evaluate a site and its needs, to understand its peculiarities;
- look at the site overall, in its full context, including its community and its economic and political background;
- plan for a site long-term;
- develop tourism concepts for a site that that site can accommodate without unreasonable harm;
- produce alternatives to inappropriate or over-use; even to demarked a site;
- educate visitors about a site's needs, to encourage good visitor practice.

Boniface emphasizes the importance of assessing what is appropriate for the particular site in visitor terms *having regard to all its circumstances*. However much a site may be perceived as having relevance for future generations, it should demonstrate *some* present function as well, for its existence to be justified.

Justifying the existence of sites which may represent an anachronism to future generations, especially within a community whose cultural identity has been formed in the anathematic image of a foreign occupier, is a challenge to those concerned with preserving the attributes which appeal to visitors who may be citizens of the former colonial power.

A recent study by a Task Force comprising a team from the Pacific Asia Travel Association (PATA), sponsored by the Macau Government Tourism Office, attributes the uniqueness of Macau to its having retained its heritage even in the face of immense development pressures. It is argued that if Macau can deliver products that meet the heritage needs of the visitor and that visitor is satisfied, then it obviously means that heritage can be a tool for economic development. The concept of the value of Macau's heritage identified by PATA also includes its contribution to the cultural identity of the community, which is pertinent to the political and social environment being experienced in the transition from Portuguese rule to the resumption of Chinese sovereignty in 1999. From a tourism perspective, the Task Force iterates that:

“Heritage is important to the cultural life of the community. It tells you who you are, where you came from, and in many ways where you are going. It is therefore important to the resident, and for the industry, and is a significant factor in the travel plans of the type of traveler we would like to see come to Macau. (PATA, 1994:41)

It is salutary to note however, that with reference to the tourist experience and resources, the Task Force, in their report, evaluated Macau's attractions and came away with the impression that: “first, the quantity and quality of Macau's cultural and heritage assets are not adequate for them to become a major product area by themselves.” This suggests that more is required to determine how to not only preserve the uniqueness of Macau's heritage, but also how it might be more effectively interpreted in the future.

The vision of the architect responsible for the Mong Ha project was enunciated in the declaration that she wanted to see the site “returned to the people”. The Government Planning Department was insistent that the project should not be thought of in terms of promoting a tourist attraction, but primarily the preservation of a site to be used as a community amenity. In presenting a summary of the case study here, tourism educators and professionals are invited to evaluate the aims and objectives of the project in terms of its use as a

community amenity and tourism attraction, the planning process conducted for its inception, the impact of its realization, and the potential for sustainability in a community in which political and economic factors tend to take priority over environmental and socio-cultural considerations.

Mong-Ha is just one of many landmarks in the history of not only the Macau community, but the Portuguese nation itself whose expansion overseas has left evidence of their endeavours and achievements. What is crucial for the long-term sustainability of the heritage evident in many regions from Macau to Malacca, Goa to Timor, Maputo to Luanda, is whether the respective communities recognize the value of their legacies in terms of the creation of tourism products and their multiplier effect on the economy, and their continuing role as part of their cultural identity. Many countries, including China, have attempted to dismantle the vestiges of an alien contentious culture, which are offensive to notions of national pride and the consolidation of ideologies as determinants of future development and progress.

Perhaps the future strategies which heritage preservationists and stewards might adopt will reflect the pragmatic entrepreneurial spirit on which Macau was founded. Prentice (1993:223) contends that for both the public and the private sectors of a nation or community, heritage may no longer be of intrinsic worth only. It has to become a resource from which employment and capital accumulation may flow. The lesson for urban planners is that heritage has the further utility of finding uses for buildings for which conservation had become an imperative, long before heritage production became a mainstream land-use planning activity.

The evaluation of the project presented in this case study includes observations from the community before and after the exploitation of the site. A more in-depth analysis of perceptions of the alternative uses for the site might reveal how the

long term sustainability of heritage is viewed, thus providing architects and planners with an incentive for getting the formula right.

Research conducted for this case attempted to examine the extent to which community perspectives were considered in the planning process of the project, which although relatively small in scale and less significant compared to other heritage sites, was ostensibly conceived with the priority of exploiting the resource as a community amenity first, and a tourist attraction as a secondary consideration. The micro-environmental focus of this study is based on the main argument put forward by Beer (1990) in her study of environmental planning for sustainable development:

“At a time when all countries are becoming increasingly conscious of the need to conserve the environment and are beginning to work at the internal level to develop strategies to limit environmental exploitation, it is worth remembering that it is what happens on each and every small site that in the end has the most impact on the environment; it is the cumulative decisions we each make about how to develop, maintain or manage the pieces of land for which we are responsible which determines environmental quality.” (Beer, 1990:244)

### **Historical Context of the Case**

Macau is the oldest European settlement in China. It was founded by Portuguese traders in 1557 and will revert to China on December 20, 1999. It consists of the peninsula of Macau (7.5 km), connected with the Chinese mainland by a small isthmus, and of two islands, Taipa (5.7 km) and Coloane (7.8 km). The population of the territory amounts to approximately 430,000, the majority of which (about 400,000) lives on the peninsula, making Macau one of the most densely populated territories in the world. About 95% of the population are ethnically Chinese.

Until Hong Kong was founded in 1841, and other Chinese ports were opened to foreigners as a consequence of the Opium Wars, Macau was the only place in



China where Europeans would settle. For almost three centuries, this right was conferred exclusively on the Portuguese.

Due to its strategic position as a gateway to China and as an entrepôt in the lucrative Japan trade, other European nations would repeatedly try to conquer this enclave. Although Macau remained secure against incursions on its territory for the first fifty years of its existence, the arrival of the Dutch in the beginning of the 17<sup>th</sup> century posed a threat to its rather weak defences, and the construction of a chain of fortresses in the lower half of the peninsula began as the Portuguese prepared to defend their key settlements along the Bay of Praia Grande and the Inner Harbour.

In the extreme north of the peninsula, at the foot of Mong-Ha Hill, there was a small Chinese village called *Wangxia*, in existence even before the Portuguese arrived in Macau. The latter realized the strategic significance of the Hill (60.7m), which overlooks the isthmus and the border with China, very early. However, the Chinese would not allow the Portuguese to move beyond the city walls into the northern half of the peninsula. The construction of the Fortress of Mong-Ha was initiated by Ferreira do Amaral, the Governor of Macau in 1849, but work was suspended after his assassination in the same year by the Chinese, who resented his assertiveness and the further expansion northward of the territory under Portuguese administration. However, work resumed in 1864 and the Fortress of Mong-Ha was intended to operate in conjunction with the Fortress of Dona Maria II located on a nearby hill (48m) overlooking the isthmus and Cacilhas Bay.

The Fortress of Mong-Ha, positioned on the summit of the Hill, occupies a total area of 650 square metres, but the slopes around it extend on all sides to the edge of residential and commercial developments, though much seems to have been resisted almost like the military intrusions the Fortress was intended to keep at bay. It is a site coveted by potential developers who would seize the opportunity

to exploit its prime location for investment unless the government exerts control on behalf of the community at large.

The Fortress was manned by troops; mainly conscripts from Portuguese colonies who were stationed in barracks built on the site which became known as *Hac Quai* – literally “Black Person’s Hill”. In 1982 the site adjoining the Fortress was taken over for use as a hotel training school which was the precursor of the present Institute of Tourism Studies and its ‘Pousada’ (hotel in a zone of historic significance). However the remainder of the site in effect constituted public property earmarked for appropriate development as a community amenity.

### **Concept, Design and Plans for the Exploitation of the Mong-Ha Site**

According to the architect, Maria Jose de Freitas, the park which was to constitute the main amenity and attraction of the site, was planned in a harmonious and coherent way in order to facilitate its use by visitors. The main element is a Central Square with a Fountain, from which all paths and walkways radiate and converge. The design of the square takes into account its proximity to the main entrance of the Institute of Tourism Education, and had to therefore respect the necessary dignity of its portals. To complement the design of the Central Square, an arched pergola with columns stands at its periphery creating an ambience for encounters and leisure, while affording protection from the sun. Next to the square, there are two shallow artificial lakes reminiscent of moats.

Although the surrounding buildings and topography of the site restrict the location of entry points, these are distributed along the borders of the park in order to facilitate access and usage by people from the surrounding area. The various entry points have a clear importance and relationship with respect to the main entrance, in order to assist the orientation of visitors to the Park.

All forms of transport enter by means of the existing road which, although intended for public access, is primarily used by the Institute of Tourism Studies. At present this road is only wide enough for one-way traffic, so it has been enlarged to six metres to allow vehicles to go in both directions up to the entry to the Central Square from where it continues with a width of three metres. There is a parking area for 26 vehicles along the wider road only, next to the Pousada da Mong-Ha and the Institute of Tourism Education. An additional road of three metres width leads from the main road to an Arboretum – a new feature of the site.

Since the main recreation areas are located at an average height of 30.35 metres above the walkways surrounding the Park, the second phase of the Project will involve the construction of escalators to convey visitors who do not wish to expend so much effort climbing up paths and steps to reach the Square, or do not use vehicles. A third phase of the Project will add another pedestrian facility in the form of panoramic elevator and aerial bridge.

The Park offers a variety of activities which can be used by a large group of people such as visitors in general, residents of the neighbourhood, as well as students and employees of the Institute of Tourism Studies. The Central Square serves as an ‘antechamber’ to the Fortress of Mong-Ha and is an ideal place for leisure or a meeting point for visitors. Next to the square there is Children’s Playground with appropriate equipment.

The flora has a determining role as regards the design and renovation of the site. A major proportion of the existing flora deserves to be maintained and there are many mature trees which were earmarked for conservation. These trees invest the site with the structural maturity necessary in terms of the attraction of the landscape, and provide an incentive for walks through the Park. However, in certain parts, the uncontrolled growth of vegetation has been eliminated to create more open zones to establish a pleasing equilibrium.

The landscaping plans show areas where planning occurred as well as existing being vegetation maintained. Trees and bushes were identified and classified according to their species. They may serve a dual function as interest for visitors and an educational resource for local schools. The trails in the Park have the characteristics of a botanical garden. Along the trails there are zones for shelter and rest with kiosks and benches, offering respite from the more arduous paths leading to the summit of the Hill. For the more energetic visitor, there is a track with features suitable for jogging and other forms of physical exercises.

Close to the Square and next to the Children's Playground, there is a Tea House and Esplanade. This location was chosen in order to exploit the different levels of the Park and provide a restorative facility between the Central Square and the Fortress at the summit of the Hill. The Tea House has a simple structure with rounded shapes. On open ground facing away from the Square, there is Esplanade protected from the sun by a Pergola.

Situated on the lower slopes of the Hill there is an approach to an Arboretum, which is specially constructed to allow the cultivation of local plants and some exotic specimens from other climactic regions. The Arboretum is enclosed by a Greenhouse formed of steel and glass, and the interior has service areas including washrooms, storerooms, in addition to facilities provided for the educational display and appreciation of the botanical species.

The main feature of the Park is the Fortress with its preserved military structures. Visitors can explore the ramparts and trenches which constitute an attraction in themselves. In the restoration, care was taken to follow specifications designed to enhance the dignity of the original architecture through the use of quality material, namely granite, in parts which have deteriorated – for example the flagstones covering the Terrace. The Terrace is one of the most significant tourist features of the Park since it provides splendid panoramic view of Macau, with

cannons still adopting their original defensive positions facing the Mainland. The only major alteration was the removal of a large slab impeding entry to the Terrace. The ammunition store was renovated and visitors are able to experience the confined spaces used by the soldiers who manned the Fortress.

After completion of Phase 1 of the Project, work will continue on additional feature such as the transformation of the former stables into an Exhibition Gallery. This building is close to the new access point with its escalator, and the surrounding area will be an attractive meeting point for visitors making their way to the Park. At the access point on the other side of the Hill, where the panoramic elevator will be located, two squash pavilions will be constructed with parking areas and a zone remodeled to allow residents in the neighbourhood to participate in the range of sporting activities offered in the Park complex as a whole, and the neighbouring facilities already built, namely the Mong-Ha Sports Hall and the Mong-Ha Public Swimming Pool.

The Park will be encircled by a fence which will not only provide security for users, but allow local residents some degree of privacy and protection from visitors. Next to the Main Entrance to the Park, there is a kiosk for the Guard. Public toilets have been installed under the Central Square.

### **Impacts of the Project on the Physical and Socio-cultural Environments**

An important point for analysis is the impact that the Project has had on the only 'resident' of the site: The Institute of Tourism Studies (IFT) and the adjacent Pousada. Before plans for the development of the site were initiated, the existing facilities were managed by an Installation Committee, under the Macau Government Tourism Office (MGTO), responsible for restructuring the existing Hotel School to accommodate an institute for tourism studies. Once work on the Project began, that Committee was represented by an architect who pointed out certain features of the development which would affect the premises and

operation of the services of the new establishment, later to be named the Institute of Tourism Studies. Shortly afterwards, IFT was created as an independent entity with government support and a new management was appointed. However, the new management of Institute of Tourism Studies envisioned something different from the projected idea, feeling the Project constituted a major intervention on the site, impacting on the activities of the Institute. These activities include courses at tertiary level, vocational and refreshment courses for the tourism industry, and a training restaurant open to the public. Problems of access and car parking that seemed to have been resolved between the previous management and the site owner (The Municipal Council) were raised again in addition to the overall impact of the structure of the Pergola and Central Square adjacent to the Institute. Although there were compromises made to alleviate these concerns, a difference still exists in the way the different parties evaluate the impact of the Project. One of the main issues is the availability of car parks for the Institute's staff, guests and an increasingly vehicle owning student population. There are 14 indoor parking lots and some 25 outdoor parking places. Somehow, it is felt by the Institute, that the opportunity to discuss the site intervention was not used in order to definitively solve the parking problem.

Before construction on the site began, the Hill was frequented by visitors for a variety of purposes. Early in the morning, groups composed mostly of senior citizens, could be seen practicing 'Tai-Chi' and other forms of exercise based on Chinese martial arts. They continued to engage in this activity even though the disturbances left them temporarily with a restricted space an unpleasant environment.

The Hill is also a favourite spot for keepers of caged birds. Most are men of middle age and upwards who come alone for exercise and relaxation. Sometimes they will meet together to compare their birds' tunefulness and vitality, with the occasional game of Chinese chess as an extra diversion. While disturbance of the site in terms of noise and atmosphere disrupted this activity for both keepers and

birds, many of them continued to gather at the foot of the hill and gradually returned as the work came to an end.

Only the occasional tourist would visit the Hill since it is not featured in tour group itineraries. It is not well signified, and the Fortress is not visible from the road below. Effective signage is therefore required if the site is to be recognized as a tourist attraction.

While the project was underway, a small survey of residents and visitors was conducted to ascertain their perceptions. Generally, the project was regarded in a positive light with favourable comments on the provision of facilities and improved access to the site. A few expressed concern over the disturbance to vegetation and trees, though it was felt to be necessary if the area was to present a better image as a clean, tidy environment. There was support for the notion that the site was for community recreation and should be preserved for this purpose. Aspects of the heritage were considered worthwhile preserving – particularly the natural features such as the ‘Four-Rooted Tree’ and the small shrine dedicated to the Goddess *Kun Yam* (Goddess of Mercy) positioned below it.

### **Application of the Research**

Research conducted for the case has provided a model for analysis of concepts and issues fundamental to an understanding and appreciation of the visualization, planning and processes involved in the exploitation of heritage sites in Macau. The main purpose of the study of the exploitation of Mong Ha as a community amenity and tourist attraction was to examine the Project and its impact on the local community – particularly on the residents of the site and the physical environment. During the course of the research, the authors recognised the value of the case as a learning resource for students at the Institute of Tourism Studies and hopefully for students of related disciplines and interests. To this end, a summary of learning points was devised to help students analyse the concepts and

issues raised in the case. The following points precede the presentation of the case:

1. Heritage sites are important sources of tourism revenue, civic, and cultural pride, for national tourism organizations and the communities they serve. They can be attractions for both residents and tourists who share natural amenities and the types of created facilities which respect the physical and socio-cultural environments.
2. The exploitation of heritage sites requires planning which applies a comprehensive and integrated approach, recognizing that all development sectors and supporting facilities and services are interrelated with one another and with the natural environment and society of the area.
3. Impact assessments are important determinants of the type of heritage site development which should maintain and respect the quality of the physical and socio-cultural environments.
4. Effective consultation with parties involved with, and affected by, heritage site development, is important for the acceptance and sustained use of conservation and restoration projects. In multicultural environments, different tastes for architectural features may raise unexpected problems and challenge different people's sensitivities.
5. It is a multitude of small sites which forms the environment. It is the cumulative decisions we each make about how to develop, maintain or manage the pieces of land for which we are responsible which determines environmental quality (Beer, 1990).

In presenting the case, it is important that the difficulties and constraints facing the authors in compiling information, and the extent to which qualitative approaches can be used objectively, is examined. For example it was not possible to examine the process which was used to carry out an environmental or socio-cultural impact assessment of the project, although a questionnaire was devised and presented to both the architect and the representative of the planning department. Interviews conducted with parties responsible for and affected by the project revealed conflicts of opinion and interests.



## **Conclusion: Implications for Further Research**

Following this initial study of one heritage site, further research will be conducted on other sites in Macau and areas in East and South East Asia which have inherited European colonial legacies (particularly Portuguese) in the form of architectural heritage, which Middleton (1992:16) defines as “vernacular buildings, and structures of many kinds, whole villages and quarters of towns, together with the life that sustains them – anything in fact which bears witness to the history, aspirations, and way of life of a community, or a people.”

Further research will be on concepts and issues related to:

- perceptions of the exploitation of heritage sites as tourist attractions and community amenities and the interface between interested and concerned parties;
- community participation in planning and management of heritage sites and cultural tourism;
- environmental and socio-cultural impact assessment policies and procedures affecting planning, exploitation, and management of heritage sites and cultural tourism;
- environmental and heritage interpretation of post-colonial legacies for sustainable tourism, and the applications of such research for tourism education.

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## **10.55 The Threat of Obsolescence to Police Precincts on the Heritage ‘Beat’**

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### **Abstract**

Historically, many police headquarters were built in precincts to serve the needs of communities around the centre of a city, town, even village. These properties have become threatened with obsolescence as their precincts of ‘beats’ have altered through demographic change and urban development. Threats can be identified in the forms of functional and image obsolescence<sup>1</sup> and are most evident in postcolonial territories where the notion of image obsolescence is particularly contentious. In the light of ICOMOS 2001-2002 report on Shared Colonial Heritage, this paper presents examples of some heritage properties under threat in Macau. An argument is put forward for the preservation of such properties to retain their historical contribution to the cultural identity of their communities. While some may be preserved as museums and become tourist attractions, others may continue to meet the need for security in historic neighbourhoods that have increasing levels of criminal activity targeting tourists. Ongoing empirical studies of postcolonial initiatives described in this paper will also constitute a paradigm for research on the threat of obsolescence to properties and sites in those countries from which the colonial policing heritage emanated.

**Key Words:** Policing; Colonial Heritage; Obsolescence; Colonial Police; Police Stations; Macau

### **Historical Development of Policing and Precincts**

The Latin language, a legacy inherited by the subjects of the Roman colonial empire, bequeathed the word ‘politia’ which meant ‘civil administration’, closely related to the Greek word ‘polis’ or ‘city’. Etymologically and historically, therefore, police meant a force for controlling the administration of a city. The

French later coined the word 'police' which the English adopted and continued to use to mean 'civil administration'; since the task of maintaining an orderly community, protecting property, and dealing with lawbreakers was regarded as a matter for citizens themselves. In England in AD 1285, for example, the Statute of Winchester was enacted which established a form of criminal justice system for which more of the responsibility of law enforcement remained with the people themselves. Among the terms used in the statute we find: 'watch and ward'; 'hue and cry'; parish constable'. The former required all men in a given town to serve on the night watch performing the onerous duty of patrolling the streets from dusk until dawn to ensure that all local people were indoors and quiet and that 'no strangers were roaming around'.<sup>2</sup> They also maintained street lamps, cleared garbage from streets, put out fires, and enforced criminal law. These activities of the watch were supervised from the office of the parish constable and it was a crime not to assist him in his civic responsibility.

The concept of the watch can also be traced back to the cities and towns of the Imperial Roman Empire where residents would group together and form a watch, particularly at night, at the town borders or gates to ensure that outsiders did not attack and plunder within. Also copied from colonial Rome was the post of magistrate – appointed by the citizens to adjudicate cases brought by private citizens – who arrested offenders and punished them. In 17<sup>th</sup> century England, the magistrate operated under the authority of the office of the justice of the peace, a post dating back to the 14<sup>th</sup> century, who supervised the shire-reeve, or sheriff, in non-urban areas, and the parish constable in urban areas. To assist the constable, the post of Beadle also came into being. His job, too, mainly involved patrolling the streets of city or town to remove vagrants. At this time, the English policing system also used a form of individual, private police known as 'thief-takers' who were paid by the king for every criminal they arrested – much like the role of the bounty hunter of the American Wild West. The major role of the thief-takers was to patrol the highways searching for notorious highwaymen such as Jack Shepherd and Dick Turpin who terrorized coachmen and their customers traveling

through the English countryside. The highwayman might be thought of today as pursuing a niche market in criminal activity – tourists and the businesses that catered to the travel trade – targeting coach companies, proprietors of inns, and baggage handlers. In fact many of the thief-takers were criminals themselves or confidence tricksters. A favourite ruse was to seduce young people into committing crimes and then have the other thief-takers arrest the youths during the offences. The two thief-takers would then split the fee.

From his house in Bow Street, the 18<sup>th</sup> century novelist Henry Fielding set up his headquarters with the purpose of apprehending robbers and burglars on the Westminster beat. He undertook the task of providing pawnshops with lists and descriptions of recently stolen property and asked them to notify him if such property was brought into their pawnshops:

“All persons who shall for the future suffer by robber, burglars, etc., are desired immediately to bring or send the best description they can of such robbers, etc., with the time and place and circumstances of the fact, to Henry Fielding Esq., at this house in Bow Street.”<sup>3</sup>

Fielding went on to establish the Bow Street Runners, a policing unit that was financed by the government. From public funds, he also established a civilian horse patrol of eight men whose duty was to arrest robbers and footpads on the London streets. In 1778, a London magistrate, Patrick Colquhoun, emulated the policing concept of the Bow Street Runners and established a small, publicly financed special river or marine police force to patrol the Thames. His operation was considered to have been the first civil police headquarters in England; however, the work of Sir Robert Peel is best known for its contribution to the formation of a large, organized, civil police department. Based on the ideas of Colquhoun, Peel drafted a ‘police bill’: The Act for Improving the Police in and near the Metropolis (The Metropolitan Police Act), which parliament passed in 1829. This act established the first large-scale, uniformed, organized, paid, civil police force in London.

Further research on the history of the development of policing and the establishment of police headquarters in London and throughout Britain will undoubtedly be enlightened and facilitated by the opening of the new Metropolitan Policing Museum in London, within the restored and converted property in Bow Street.

The Metropolitan Police Authority has leased the former Bow Street Police Station to a private consortium in order that it can house 'The Beat' – a title chosen for the museum to reflect the variety and uncertainty of police work. The designers of the project feel that London's extraordinary success as a city for tourists is rooted in the stability provided by sound policing. It is estimated that in a typical year, 28 million tourists will have a rare insight into the culture and history of London and should leave with a good understanding of the advantages of the British approach to policing.<sup>4</sup>

The tender for the conversion of the former Bow Street Police Station was awarded to Salmon Harvester Properties Ltd who worked on the project with the Bow Street Partners – responsible for the design of the museum interior with its interactive features. In the early stages, the project was stalled by Westminster City Council's sub-committee, which wanted the conversion design altered to reduce the adverse effect of the proposed rear extension on the existing building and the back in the size of the extension would reduce the size of the museum.

The new plans provide a formative lesson in the kind of balancing act between conservation and objectives and urban planning, especially with the commensurate effects upon building and conversion costs. In this case, considerable investment needed to be made in the old buildings and offsite works. On a salutary note, despite disappointment over the delay due to the Westminster City Council's decision, the process was a formative lesson in achieving a high level of understanding and cooperation between heritage and conservation interests. Unfortunately, this mutual respect and understanding may not be found

in many postcolonial developing countries where the build heritage legacy is under the increasing threat of obsolescence.

### **Threats to Colonial Heritage Buildings**

This paper is based on ongoing research to investigate the threat of obsolescence to the form and function of old police headquarters and stations, mainly to determine whether these buildings should be preserved as heritage properties – especially those identifiable as a legacy of colonial occupation. Concerns for the protection and preservation of the Shared Colonial Heritage have been expressed by the ICOMOS International Committee on Shared Colonial Heritage in the ICOMOS *Heritage at Risk 2001-2002* report.<sup>5</sup>

Briefly documenting the committee's concerns, the report by Graham Brooks of Australia ICOMOS defines the nature of the Shared Colonial Heritage as representing the architecture, urban planning and infrastructure introduced by various European colonial regimes throughout the world – especially during the period between the later 15<sup>th</sup> century and the Second World War. Brook reminds us that colonial regimes typically erected buildings and other infrastructure that enabled them to control and manage indigenous populations and to exploit the resources of the colony for the benefit of the homeland. Building typically included: churches, administrative, judicial, and education buildings; defensive works; housing; prisons; communication infrastructure such as roads and railways; trading facilities such as ports and warehouses; and agricultural, manufacturing, or extractive industrial facilities. These properties were constructed under the supervision of architects, engineers and planners who had established themselves in colonial outposts and developed bodies of work that became particular to the locality and the time, extending the architectural, planning or design traditions of the land.

In many territories, local craftsmen and women were employed in the construction and decoration of buildings erected by colonial regimes. Local artistic and craft traditions were often added to the buildings or intertwined into the decoration.

In the Committee's report, Brooks details the major threats affecting the Shared Colonial Heritage after the break up of most of the established colonial regimes. Of particular relevance to the examples cited in this paper are the following:

- (1) Emerging nationalism and the need to establish an independent identity has often encouraged former colonies to reach back to their indigenous traditions at the expense of the remaining colonial-period architecture and infrastructure.
- (2) Economic pressures for social and urban development often lead to the destruction of colonial-period buildings that are not sufficient scale to match the demands of an emerging urban conglomeration. The development of high-rise urban buildings often causes the destruction of traditional urban settlements.
- (3) Urban development programmes or responses to increasing levels of traffic in towns can lead to the demolition of colonial-period buildings to ease development pressures.
- (4) The typical pressures of modernization, slum clearance and the desire to match Western urban development or architectural imagery can generate redevelopment pressures on older buildings.

These threats to the legacy of colonial properties are, of course, identifiable in many postcolonial contexts and the research priorities cited in this paper, focusing on threats to police headquarters and stations in selected cities in Asia, could be the subject for heritage studies elsewhere in the region and other countries.

### **Functional and Image Obsolescence**

Various types of obsolescence may impinge on the survival of heritage properties and sites, but the major threat occurs when there is diminished utility for the building. Functional obsolescence is the diminished utility of the building's



fabric for the function for which it was designed, or currently used, with regard to the contemporary standards or requirements of the occupier or potential occupiers. In terms of the fabric itself, this can refer to the lack of facilities such as central heating, air-conditioning, lifts or modern communications.<sup>6</sup>

Ashworth & Tunbridge<sup>7</sup> have pointed out that modern services need to conform to contemporary standards of lighting, heating, plumbing etc, in accordance with legally enforceable or socially acceptable codes of working and living conditions, including health and safety standards, which would invariably be expensive to install in the fabric of an old building. Apart from the basic conditions, there is a whole range of communication technologies and office management practices which could be too expensive or impractical to incorporate into the existing internal space divisions of older buildings not originally designed for them. The provision of computerized services is one aspect of this.<sup>8</sup>

Functional obsolescence is related closely to the concept of legal and official obsolescence that occurs, for example, when a public agency determines certain minimum standards of functionality. The introduction of new standards of health and safety, fire or building controls can render the building obsolete. In addition, a building may become legally obsolete because the zoning ordinance for the area permits a larger building on the site. This can be reinforced by institutional unwillingness to provide insurance or funding for the rehabilitation or maintenance within the earmarked zone.<sup>9</sup>

Schuster<sup>10</sup> contends that the regulatory process is contaminated, particularly in the Third World, when the fear of having the property listed as a heritage property, subject to government regulations, causes people to hide special properties or raze buildings. Transitional and developing economies may attach undue symbolic importance to new things, even if in cultural terms they are inferior – replacing natural materials with concrete, for examples.

Strike<sup>11</sup> discussing architectural symbolism, argues that the type of construction, its structural system, its details and its materials all contribute to the way it is read. He describes solid stone as evoking a sense of permanence, hard-edged regular brickwork associated with industry and precision, white-glazed brickwork with hygiene. In this paper on colonial police stations, there is evidence that such materials have been used to personify the symbols of security, stability, and continuity for the community.

The notion of obsolescence in urban planning and architectural symbolism in postcolonial countries is a contentious issue for which more empirical research is urgently needed. J.M. Fitch observed that early European conquerors of Asia, Africa and the Americas brought with them their own vocabulary of architectural or millennia of experimentation, often offer much higher levels of environmental response than their modern replacements: ‘this will be stunningly apparent to anyone who compares the overall amenity of the colonial centres of Quito or Lima with that of the new urban sprawl which surrounds them.’<sup>12</sup> Ironically, the imported skyscraper, mall, the flyway, merely because they are symbols of the developed (imperial) world, tend to discredit and then replace the older-established forms and concepts.

Less tangible than functional obsolescence is the notion of image obsolescence, which in simple terms may be no more than a product of the public’s perception of a building or area’s image. As the natural, economic, and social environment changes, the historic fabric becomes less attractive or suitable to a new generation. In some societies, old buildings and sites may have connotations of fabric decay, depreciation of property value, substandard facilities, and elitist enclaves, while in others old buildings are desirable because of their association with the values of stability, tradition and wisdom that they embody. However, in postcolonial societies these values, however strongly held by the indigenous community, may be attributed to the alien regime that occupied such buildings and sites. It is the claim to, and imposition of, these values, rather than the values

themselves, which postcolonial societies seek to repudiate and challenge. In Asian communities the notion of image or 'face' is a powerful determinant of the negotiating process, and this applies to the communication of values, visions and planning criteria by parties concerned with the conflicting issues of urban regeneration and renewal.

In the Asian context, Singapore could provide a model for many postcolonial territories that recognize both the economic and cultural assets of postcolonial heritage, while being cognizant of the value judgments involved. On 23 July 2002, the Singapore Minister of State for National Development, Dr Vivian Balakrishnan, launched the Urban Redevelopment Authority's (URA) Public Consultation and Exhibition on Parks and Waterbodies and Identity Plans. Central to his plan is the conviction that planning can contribute to the sense of identity in Singapore. Identity is perceived as going beyond conservation, beyond the hardware that encompasses the charm of various places, the things that make them appealing to perspective has emerged from the decision taken in the 1980s to halt the destruction of heritage properties, sites, and whole districts in postcolonial Singapore. This was manifested in policy in 1984, when a Tourism Task Force was deployed to investigate causes behind the sudden drop in tourist arrivals for the year 1983. It was their conclusion that this was due, in part, to the devastating effects of urban renewal on large parts of the old city of Singapore, with many old buildings and districts falling victim to the driving force of wholesale redevelopment.<sup>13</sup>

Joan Henderson, in a comparative study of Singapore and Hong Kong's heritage attractions and tourism development, alludes to the profound political and social implications arising from pressing questions of national and cultural identity and government authority. She argues that, in Hong Kong, heritage properties and sites are a channel for delivering political and socio-cultural messages about formal conceptions of identity and heritage to residents and external publics as well as tourists: "There is some tension between the tourism industry and

government as the colonial imprint is what distinguishes Hong Kong from other Chinese cities and therefore a resource to be highlighted.”<sup>14</sup> In Singapore, heritage and its conservation have assumed a high relevance, with sites perceived as constituting a narrative of nationalism, unity, and multiracialism. Colonial buildings are seen as symbols of patriotism rather than imperial domination. Henderson warns, however, against the overemphasis on international-style newly built attractions and a loss of perceived and actual distinctiveness, and emphasizes the need to achieve a balance between the aspects of cultural heritage, traditions, the build environment, and modernization, as the race towards globalization may overwhelm these aspects.

It is important, however, that research on globalization of heritage conservation and tourism development analyses the data on bottom-up local considerations such as those followed in Singapore, which have given rise to unique outcomes in the form of specialized heritage themes. With its unique colonial legacy, the varied motives served by heritage enhancement and the diverse urban landscapes that have emerged in Singapore provide a paradigm for further research on the global-local nexus in urban heritage tourism. Since the 1980s, the Urban Redevelopment Authority of Singapore has limited its role to the initial stages of urban development rather than the actual process of conservation. The public sector’s involvement is now confined to masterplan design, policy guidelines and infrastructural/environmental upgrading.<sup>15</sup> This means that the private sector will need to play a formative role in determining land-use mixes, undertaking conservation, and taking a lead in creating enterprises based on conservation initiatives. Agreement will need to be reached by all stakeholders involved on the nature of the threat posed by obsolescence in an increasingly globalised environment.

## **Colonial Police Precincts and Headquarters: The Threat of Obsolescence**

In his introduction to Part II of an edited book containing cases documenting the disappearing urban heritage in Asian cities, William Logan observes that ‘Colonization was one of the great waves of globalization’ and that the impact of colonization on the colonial territories and their peoples has long been the subject of debate among scholars.<sup>16</sup> Titled ‘Reacting to the Colonial’, Part II makes use of four case studies to examine the issues affecting postcolonial societies in transition – particularly the reactions which Asian societies have had to the colonial impact on their urban environments. Not mentioned in this chapter or the rest of the book, is the impact of colonial policing on the urban environment and the establishments that still survive as subjects for further debate on conservation. It is hoped the case studies abridged for this paper may make a further contribution to the research field explored in the book. The following descriptions and analysis refer mainly to heritage conservation in former Portuguese colonies as part of a more comprehensive research project on the Luso-Legacy in Asia.

The Portuguese colonial-built heritage legacy in Macau, a former territory on the Pearl River Estuary of the South China Coast, after a period of extensive restoration prior to the handover of the territory to the sovereignty of the People’s Republic of China, is, at the time of writing, threatened by statements that the 120 listed buildings, monuments and sites in Macau are undergoing an environmental reassessment of their cultural significance: ‘Subtle hints by the Macau Cultural Institute that some protected buildings might not be worth conserving have come under fire from preservationists.’<sup>17</sup> The decision whether some buildings might be taken off the protected list will ultimately be made by the government’s Secretariat for Social Affairs and Culture which oversees the Macau Cultural Institute. Affecting this decision are demands from the local Chinese community that greater emphasis should be placed on Macau’s ‘inseparable links’ with the motherland. Meanwhile, the local Portuguese community claims that its cultural

legacy is subject to official neglect. Because of the language barrier, and despite four centuries of relatively peaceful co-existence, interaction between Macau's Chinese majority and the Portuguese minority culture is limited.

Despite these threats, it is conceivable that the police precincts and headquarters, which are an integral part of the Portuguese built-heritage colonial legacy in Macau, may gain a reprieve owing to their tangible and intangible contribution to the community's welfare. None has been extensively and expensively restored or been converted to other uses, as has been the case in with some other properties. Apart from the removal of the Portuguese insignia and other vestiges of the colonial policing administration, the exterior architectural features remain intact, through there have been some modifications to interiors to combat functional obsolescence.

The most impressive property is the Marine Police Headquarters, known as the Quartel dos Mouros because of its Moorish design (see figure 1). The original construction has been altered since its inauguration in 1874, but the triangular archways and minarets have been retained as the most distinctive features. It once served as a barracks, but today houses only the offices of the Marine Police, a restaurant frequented by the local Portuguese community, and a small museum. It made contact with the Chinese seafaring community of Macau – celebrated in the form of the A-Ma Temple, a cultural property and site revered by locals and tourists from China. Across from the Temple is the Macau Maritime Museum housed in a purpose-built two-storey facility. This new building seems to support the contention of the previous administration that the Marine Police Headquarters should continue to preserve its function as well as its form and not be converted for use as a museum.

On a site overlooking the Outer Harbour, is a complex housing the Macau Security Forces in the Sao Francisco Barracks (see figures 2 and 3), which also continues mostly to serve its original function. While not promoted as a tourist

attraction, it is a landmark that intrigues most visitors. A small museum on the first floor is open to the public, but very little interpretation is available. Located below the Barracks on the busy main street is the impressive Military Club which has been extensively restored with only the façade retaining its original form.

Two examples of police headquarters and precincts serving the local community are shown in figures 4 and 5. The first houses the offices of the Traffic Police, while the second is a smaller station adjoining a small square, the Largo Sao Augustinho, around which are located colonial heritage properties including the Church of St Augustine and the Com Pedro Theatre, a colonial property unique in Asia. This elegant and peaceful environment is reflected in the relatively minor criminal offences dealt with by the headquarters in this precinct. The Macau Traffic Police Headquarters is reminiscent of its architectural counterpart in Panjim, Goa, India.

Goa's colonial heritage is well known for its cathedrals, churches, monasteries, and Portuguese ecclesiastical properties occupying the magnificent World Heritage Site at Old Goa (Velha Goa). Less well known is the fact that materials retrieved from buildings and churches ordered to be demolished at Old Goa in 1811, following the abandoning of the site owing to the recurrent incidences of plague and tropical diseases which struck down the inhabitants, were used to construct the Police Headquarters in Nova Goa or Panjim (now know as Panaji). During the governance of D. Manuel de Portugal e Castro, the 51<sup>st</sup> Viceroy from 1827 to 1835, huge laterite blocks were transferred from Old Goa to the site of the new city by oxcarts. On this site, the entire sprawling complex on the Praca das Sete Janelas (The Square of Seven Windows) was constructed to house the important State Departments, including the police. The original Police Headquarters had been located at the building on the site of the present General Post Office, itself constructed to house a tobacco trading depot, situated on the historical Largo do Estanco or "Tobacco Square". The present magnificently restored colonial property is located along the former Rua de Malaca, now called

Dr Pissurlencar Road, on the west wing of the alargo Afonso de Albuquerque, now called Azad Maidan. It is flanked by an important city landmark, the Menezes Braganzao Institute (formerly the Instituto Vasco da Gama) and by the Government Printing Press (Imprensa Nacional). Until the late 1960s, the building had features that easily distinguished it from the building of the Printing Press and the Instituto Vasco da Gama in that the main entrance had a high-roofed first floor which was covered about one quarter of its entire frontal length, the rest being ground floor only. The building's floor space was extended in order to meet the needs of the new Police Administration; it was given a top floor so as to come to a perfect line with the two buildings along its sides. Its elegant and imposing entrance has been modified and the old colonial police insignias have been removed. A resounding symbol of the past, a bell cast in 1837 at the Royal Navy Arsenal, has survived intact and still bears the inscription commemorating that it was finished for the Marine Police Headquarters in the year 1837.<sup>18</sup>

The restoration of the Goa Police Headquarters was sponsored by the Fundacao Oriente, a Portugal-based cultural institution dedicated to the preservation of buildings and monuments of historical and architectural significance. The initiative came from the local State Authorities, the Goa Police, and is appreciated for its contribution to fostering the cultural partnership between India and Portugal as well as preventing the functional and image obsolescence of a facility at the centre of the community in Panaji.

British Colonial heritage is still evident in many properties and sites in the East and Southeast Asia, but compared with Portuguese patrimony in neighbouring Macau, Hong Kong's colonial legacy has been almost eradicated except for a few buildings and sites currently under threat. One such example is the Marine Police Headquarters, located on a prime site in the Tsim Sha Tsui district of Kowloon, and recently the subject of proposals for commercial development. After more than five years of standing vacant, the image of this hilltop compound, a national monument and tourist attraction, is being resurrected by the Hong Kong Tourism



Commission, which hopes the property and site will be restored and converted for use by locals and tourists. The main building dates from 1884 and includes stables and signal tower. In a government planning study, it is envisaged that the tunnels dug by the Japanese during the Second World War in the grounds of the compound could be reopened as an attraction, and the historic time-signal system reactivated. Other proposals from the business community involve turning the main building into a vibrant market, open day and night with restaurants, art galleries, and a boutique hotel of up to 100 rooms on the site. Historians, meanwhile, argue that the site should become a home for the Hong Kong Police Museum, at present located in a property on Coombe Road on the Peak. This existing museum presents a history of the Hong Kong Police Force through historical photographs, archives, equipment, and other artifacts. A Narcotics Gallery highlights the drug problem in Hong Kong, while the local triad societies' infamous deed and rituals are given space in the Triad Societies Gallery.

The site on which the Marine Police Headquarters is located is significant because it showcases one of the few original colonial buildings left standing in Tsim Sha Tsui that performed its original function until its closure. However, its potential value as a tourist attraction was questioned recently by the Chairman of the Travel Industry Council who remarked: 'To me it's an ordinary building, not much for me to sell to the Chinese tourists.'<sup>19</sup>

Police precincts and properties in Hong Kong present an anomaly for the postcolonial Hong Kong government of this designated Special Administrative Region of China. Government properties still fall under the jurisdiction of the Government Property Agent (GPA), which determines the use of these buildings except in the case of police stations, which effectively administer themselves. In the involvement is primarily to ensure that the needs of government property users are met within the building, i.e. that functional obsolescence is not a threat. If the needs are not met, then the GPA will assist the government property user to find more adequate accommodation within the available supply of government-

owned buildings. In reality, any government-owned building that are usually in poor condition and, therefore, not attractive to parties looking for alternative updated premises.<sup>20</sup> For the Hong Kong Police, the choice seems to be more between functional restructuring (encouraging and enabling operations to function more efficiently within the existing building) or functional regeneration (finding new uses or activities to displace existing functions utilizing previously vacant space). However, these options are affected by locational obsolescence – the diminishing supply of services and activities in the locale for which the building was constructed. In Hong Kong, new districts and communities are continually emerging through burgeoning property development with requirements for essential services such as policing and with modern materials and facilities a public priority. However, as Chu & Uebegang point out in their report on *Saving Hong Kong's Cultural Heritage*, this process may be detrimental to the future of a building as both a community resource and a tourism product:

“It is tempting to conserve ‘showcase’ sights for easy tourist consumption but ultimately, this may attract only tourists looking for quick and easy sightseeing. This sort of practice, while appealing in its simplicity, runs the risk of not attracting repeat visitors, paling in comparison with more holistic cultural experiences in competing destination, and most importantly doing a substantial disservice to the long term members of Hong Kong society.”<sup>21</sup>

Joan Henderson, in her research on heritage, identity, and tourism in Hong Kong identifies some of the tensions that affect the further promotion of heritage conservation:

“Hong Kong’s history, and especially the colonial legacy, is an area of contested meanings that affects its presentation as a tourist attraction, as well as manner of reception; these tensions may be aggravated as a result of recent plans that envisage further promotion of heritage.”<sup>22</sup>

It is unfortunate that the identity of the precinct which the Marine Police Headquarters once served, has become disconnected from its community roots and functions. The prospect of locational and image obsolescence are factors

which may inevitably lead to the demise of this property and site if some form of consensus cannot be reached on its future.

### **Conclusions: On the Heritage Beat**

This paper has raised some issues relating to the threat of obsolescence to historic colonial properties and sites used by police forces, some of which continue to meet the needs of communities in postcolonial societies. It is argued here that these issues are pertinent to cities and towns in both developing and developed countries, where protection and security for residents and agents of cultural and heritage tourism are becoming increasingly economic, social, and political concerns.

In an article titled ‘Crime Fears as Five Police Stations Shut Up Each Month’, the *Observer* reported that five stations in the UK have been closed every month since the Labour Government came to power, and in 2001 there were 198 fewer police stations than there were in 1997.<sup>23</sup> The UK Police Federation, which represents beat officers, commented that the rate of closure was no longer sustainable and had contributed to the rising levels of violent crime and mugging. According to Norman Brennan, national director of the Victims of Crime Trust, a police officer on the beat is becoming increasingly hard to locate:

“It is bad enough that members of the public no longer see a police officer on the beat. But it is appalling that they can turn up at a police station after being mugged and find the doors closed, or at best a phone linked to a police station several miles away.”

Campaigners for the retention of police stations within the community believe that figures for the country’s lost police stations should be even higher because the Home Office tally is a net total, arrived at when newly built stations are taken into account. Critics say these are rarely the traditional high street cop shops, but highly automated command centres requiring lower manpower.

The Staffordshire Police Force (SPF) is one example of an appreciation of the problem of lack of on-site support for communities. The SPF has devised a Community Relations Strategy with the intention of overcoming the problems facing many similar communities worldwide, especially those affected by racial tensions. Following a reorganization in 1999, the SPF has become more locally based, adopting a problem-solving style of policing that allows officers on the beat to deal more closely with local problems. They aim to work with other agencies to support people at risk within the community and improve the use of police services by those groups which have traditionally been 'excluded from protection.'<sup>24</sup>

Unfortunately, as more and more police stations disappear from 'downtown' areas, even those located in precincts gentrified for cultural and heritage tourism, the incidence of groups 'excluded from protection' will increase. These include tourists expecting such an environment to be safe and welcoming. Visitors to the Spanish capital, Madrid, for example need to be forewarned of the dangers of going out on the tourist beat (day or night) and becoming victims of street muggings and assault. Unlike Bangkok, Thailand, with its visible Tourist Police, finding a Guardia or police station to report a mugging in Madrid is as challenging as recovering the stolen wallet. If the old buildings which house Madrid's police had the same profile as some of the other tourism landmarks in the city centre, perhaps more attention can be learned from policing in postcolonial Macau, where the stations and headquarters are part of the heritage fabric, and in effect are reminiscent of districts or neighbourhoods in now crime-prone Lisbon.

At a conference held on urban regeneration, held in the World Heritage City of Segovia from 3 to 5 July 2001, in a paper titled, 'Perennial Old-City Paradigms', R. Samuels referred to complementary evidence from research on mixed-tenure residential domains, conducted on university campuses and on inner-city housing estates, the findings of which indicate that fear of crime and harassment has led to

citizens modifying their behaviour to the extent that they avoid going out at night. In fact 16% of those surveyed from the housing estates are reluctant to go out at all. These findings suggest that the all-important sense of community appropriation is lost when a sufficient number of residents recoil from using the built environment after dark. Samuel concludes that it is the responsibility of environmental designers to help ensure that the built environment can be used without trepidation at all times of day and night. 'Unfortunately architects do not imagine the buildings they design, nor urban designers the settings they approve, as changing their "personality" at night.'<sup>25</sup>

In North America, heritage conservationists in cities such as Vancouver, Canada, have conducted timely research on the problems of obsolescence, advocating the adaptive re-use of properties under threat. Harold Kalman, Principal of Commonwealth Historic Resource Management, sums up this threat and the lessons to be learned from Vancouver:

"New investment will likely bring about a rise in land values, increases in densities, and changes in land use. Some buildings with traditional functions will no longer be considered sufficiently productive to justify remaining on their appreciated land. Long-term changes to society and economics will make certain traditional uses unnecessary. As a result, many old buildings will become redundant, underused, or unused. This in turn will lead to considerable pressure for their redevelopment. This is an unhappy scenario for those of us who support cultural heritage preservation."<sup>26</sup>

In light of the above case, Canadian heritage conservationists should be encouraged by the support given by the public through such initiatives as the one undertaken by a retired Canadian policeman, Anthony Saldutto, who paints watercolour illustrations of old police headquarters and precincts in downtown Toronto.<sup>27</sup> Saldutto has been commissioned by the Metropolitan Toronto Police Services Board, and many of his paintings have been sold as limited editions to fund various charitable organizations.

The photographs accompanying this paper provide further illustration of the aesthetic appeal of police headquarters and precincts on the heritage beat in Macau. They also continue to be subjects for artistic representation of the culture of this unique postcolonial city and its attractive, but disappearing, environment. Many protection zones include police headquarters in precincts which continue to serve as functioning elements of the regenerated urban fabric as well as tangible and supporting elements of the heritage fabric. More research, however, is needed on the feasibility of continued effective use of these buildings, and the community's perceptions of the value of preserving and showcasing the contested colonial legacy.

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### **10.56 The Place of the Great Street in Facilitating the Socially Inclusionary Potential of Cultural Heritage in an Asian City**

This case study was published in the Proceedings of the *Asian Great Asian Street* Conference held at the National University of Singapore, August, 2005. The author acknowledges the contribution of Francisco Vizeu Pinheiro (Architect) and Sanjay Nadkarni (Macau University of Science and Technology) to the research.

#### **Abstract**

Examining the place of the great street in the socially inclusionary potential of cultural heritage from the perspective of architectural conservation, urban planning, and sustainable cultural tourism product development, an example of social inclusion is presented through an analysis of the Iberian square concept in the City of Macau, which has been the catalyst for cultural interaction between its Asian and European communities and visitors for more than four hundred years. The study on which this paper is based, focuses on the revitalization of the Cathedral Square in the centre of the City of Macau and its impact on community consciousness of the role of heritage preservation in sustaining the social as well as economic appeal and function of the network of streets linking historic commercial properties into a cohesive heritage cluster. The importance of this revitalization to the community which inhabits and utilizes this environment for business, recreation, and social interaction, is explained using specific examples of attributes of the squares and streets embodying this cluster. The potential for further social inclusion is highlighted by the contribution which the architectural conservation and enhancement of the congruence of the precincts and streets makes to community pride in sharing its cultural heritage with residents from other parts of the city, local visitors, and international tourists from other regions in Asia and beyond. This paper shares one experience of the ongoing commitment on the part of architects, conservationists, planners, and the people of Macau to

preserving the architectural and heritage legacy of a unique cultural environment, with a perspective on the encompassing attributes of the great Asian street.

## **Introduction**

This case study embraces the philosophy expounded by Allan B. Jacobs (1999) in his illuminating profile of what constitutes *Great Streets* (The MIT Press: Cambridge, Massachusetts; London, England). Particularly relevant are his observations that:

“A great street should help make community: should facilitate people acting and interacting to achieve in concert what they might not achieve alone....The best streets will be those where it is possible to see other people and to meet them; all kinds of people, not just one class or color or age.....A great street should be a most desirable place to be, to spend time, to live, to play, to work, at the same time that it markedly contributes to what a city should be” (Jacobs, 1999:8).

This definition of the great street was explored further in this study through an analysis of cities and urban cultures by Deborah Stephenson (2003), who argues that a focus on diversity and identity has made it conceptually possible to see that different groups may use, experience and relate to the same urban spaces in a range of ways often at the same time. These spaces have a relationship to any number of often-competing identities and subject positions and, “One space has different uses and different meanings, all of which are framing a range of identities, including being markers of belonging” and significant to this study: “they are not necessarily the passive victims or recipients of dominant ideologies and oppressive power relations” (Stephenson, 2003:41). These are the spaces, it is argued here, endowed with cultural diversity shared by custodians, stakeholders, and community alike, which evoke pride in and a valued sense of belonging and ownership of the ‘great heritage street’. This is the legacy of a street that represents the cohesive identity of people who have learned over centuries of cultural compromise, to include marginal members of the community or visitors, unlike the case indicated by recent sociology research that suggests

that many of our cities are becoming “even more sharply divided into ghettos of homogeneity than previously was the case...The origins and form of contemporary urban division are different and more alarming than those of the past” (Stephenson, 2003:44). This division, according to Marcuse (2000) arises sometimes from economic functionality, cultural differences, relationships of power – sometimes a combination of all three. These contemporary cities may be described as, “entirely fragmented, composed only of a collection of separate areas of concentration of different people desiring to stay apart from others” (Marcuse, 2000:271-272). In an earlier study by Berman (1988:165) it was noted that: “Urban spaces have been systematically designed and organized to ensure that collisions and confrontations will not take place here (in the street)”. The experience of modernity had been perpetrated through the philosophy of the ‘City Beautiful’ and the notion of the contemporary city as espoused by Le Corbusier, in which economically and socially productive community life was sacrificed to the demands of logistics and infrastructure with the ensuing creation of suburbia and further separation of work from residential environments. In consequence, as Berman (1988:165) commented with respect to the harnessing of cohesive human forces: “The hallmark of twentieth-century urbanism has been the highway, a means of putting them asunder”.

For those communities who wished to protect their neighborhoods and lifestyles from the encroachment of wholesale urban renewal, the view espoused by Jane Jacobs (1961) became a rallying point for opposition to the annihilation of street-based community life. Jacobs provided a ‘bottom-up view’ of life in the streets of a neighborhood marked for destruction. For her, the myriad activities and interactions that take place in a street over a 24-hour period could be described as a ‘sidewalk ballet’ (1961:50) and was a celebration of heterogeneity (Stephenson, 2003:81). She argued that urban density and diversity actually foster the development of community life, with privacy and anonymity still facilitated even with the diverse range of uses to which the street is put by people whose lives are enriched by serendipitous encounters with commuters, residents, shoppers, trades

people, office workers, and visitors. Jacobs and others focused attention on the lived dimension of the street, the intricacies and complexities of street culture, and the 'community' networks that develop from the density and diversity of city life (Stephenson, 2003:91).

This view of a networking community and the lived dimension of the street encountering the forces of urbanization, is perhaps best manifested in the great Asian streets which constitute the 'Chinatowns' located within major dense urban centers in Europe and North America. The Chinese community in cities such as New York and Singapore, and their 'accommodation' to the forces of urbanization and globalization have been the subject of recent interdisciplinary research including architectural preservation, cultural anthropology, socioeconomics, and cultural tourism planning (Peter Kwong, 1996; Min Zhou and Alejandro Portes, 1995; Jan Lin and Ran Lin, 1993; Joan Henderson, 2000). Jan Lin has made the following observation on the contribution of the Chinatown street and community to the revitalization of economic, social, and cultural activity in New York:

“Cities are centers of jobs and people as much as they are nodal points for the accumulation of capital. Priorities of revenue generation must be balanced by local government managers with strategies of employment retention and investment of capital in productive uses. Chinatown's lower circuit of petty enterprises has thus been of considerable interest. City managers have implemented land-use zoning to protect industrial loft manufacturing space to preserve the livelihood of the Chinatown garment production zone. The restaurants, groceries, and other retail establishments of the lower circuit are also of interest for their utility in supporting urban tourism. An industrial policy and cultural policy have emerged to stabilize these productive and commercial uses of space in the district (Jan Lin, 1998:149).

In her study of the conservation, promotion, and marketing of Chinatown in Singapore, Joan Henderson (2000) discusses such issues as pedestrianization and the imperative for community-level consultation and effective partnerships to alleviate other concerns raised by cultural heritage conservation and tourism planning for the enclave. She cites the Head of Conservation and Urban

Redevelopment Authority (URA) who declared that the implementation of a pedestrian network was “part of the Government’s overall vision to revitalize Chinatown by developing a pedestrian-friendly environment that will provide the people better access to shops and facilities, and thereby encouraging a more active streetlife” (Henderson, 2000:525). Henderson notes that these measures were also aimed at easing the traffic problems in places where the narrow streets were congested by the large number of tour coaches.

It is ironic that Chinatowns, particularly in San Francisco and New York, were established as a response to exclusionary policies initiated by the mainstream communities of North America and legislated by government, who now recognize the inclusionary potential of ethnic enclave attributes for revitalizing city centers with economic as well as social and cultural activities – especially those which afford opportunities for developing urban and cultural tourism. The recent proposal (Muir, 2004) by the Mayor of London, Ken Livingstone for the creation of a New Chinatown in the London Docklands Redevelopment area is also a recognition of the contribution which economic ethnic enclaves and great Asian streets can make to urban renewal and the fostering of identity and diversity in an inclusionary environment.

This recognition however, has not been achieved without ground-breaking struggles against overt and covert exclusionary planning and policy making. For example, communities in the UK in the 1970s were involved in conflicts between conservation and radical development policies – a prime example being the saving of Covent Garden by its community through a political struggle to sustain identity and sense of ownership in the face of the transforming logic of capital investment in property. The Covent Garden campaigners achieved their victory over a redevelopment-minded Greater London Council only when they managed to persuade the Secretary of State for the Environment to list a large number of buildings in the area, (Stephenson, 2003:17). This paved the way for dividing cultural built heritage into the categories of historic place and opportunity space

and opening up new ways of thinking about the social as well as economic role of heritage. Recent research by John Pendlebury, Tim Townshend and Rose Gilroy (20004) now locate the cultural built heritage within the wider debates surrounding both the role and the growth of heritage with the attempts by heritage agencies to become more pluralistic, and examining how this is translated into policy and action. This policy today is influenced by government concerns about combating social exclusion which can be measured as outputs in the form of more jobs, improved environmental quality, as well as producing more intangible change in reinforcing identity, developing community confidence, or through new thinking within institutions.

The UK government has defined social exclusion as “a shorthand term for what can happen when a people or areas suffer from a combination of linked problems such as unemployment, poor skills, low incomes, poor housing, high crime environments, bad health, and family breakdown” (Newman & McLean, 20004:5). However, it is now recognized that these problems have been exacerbated by the processes which effected the transformation of streets in urban centers into gentrified districts which excluded communities from the opportunities for revitalizing economic activity within the restored heritage environment. Another example of resistance to the policies which threatened social exclusion has been the revitalization of the Marais *quartier* in Paris which represents a successful attempt to thwart gentrification and the displacement of the original population. Writing in the 1940s, the preservationist Georges Pillement argued that districts of special historic character, like the Marais, should be preserved and enhanced (Ellis, 1990:27).

The Marais has many similarities to the urban environment which constitutes the heritage of Macau, the subject of this study. The quartier is punctuated with magnificent sixteenth and seventeenth century buildings built for wealthy patricians. These can be found among a maze of narrow streets, alleyways, and courtyards, juxtaposed with more modest dwellings. According to Steven

Tiesdell, Taner Oc, and Timothy Heath (1996), the contrast between these monuments and the more mundane and anonymous texture gives the Marais its physical character. It also has a distinct functional character: “It has always been and still is a centre of highly specialized skills: jewelers, clock smiths, gunmakers, special crafts associated with haute couture. Many of these specialists still work in the area; their shops, workrooms and studios still line the streets of the quarter” (Tiesdell, Oc, & Heath, 1996:194).

The following description of a Great Asian Street in Macau echoes the many attributes of such heritage legacies as the Marais quartier through the successful integration of monumental places and functional economic activities in a distinctive European architectural environment containing a twenty-first century socially inclusionary Chinatown which has evolved from fifteenth-century socially exclusionary colonial beginnings. The authors hope this description epitomizes the ‘sidewalk ballet’ and celebration of heterogeneity as envisioned by Jane Jacobs for the future.

### **Walking The Great Asian Street of Macau: The Luso-Chinese Experience**

De Certeau (1988) argues that it is in the act of walking that a ‘myriad’ of users write and rewrite the city as ‘their’ space – creating fragmentary stories that link and intersect with other fragmentary stories. A walk through the ‘Great Asian Street’ of Macau begins on the Avenida Almeida Ribeiro or ‘Rua Direita’ - since it follows the intention of the first Portuguese architects and town planners to provide a direct link to the fragmented streets that intersect along the route to the Iberian squares on which the monumental churches of São Domingos, São Paulo, and Sé Cathedral are located. The main intersection however, is mainly secular in appearance since it looks out over The Central Square (formerly known as the Leal Senado Square) from the magnificent Municipal Council edifice, with the Central Post Office and the Santa Casa Da Misericordia (now The Notary Office) along one side of the Square and Manueline style buildings housing a variety of

commercial enterprises on the other. As in Iberian settlements in the Americas, the hand of local craftsmen and artists is often discernible in these constructions. In Macau, it is the influence of the building styles or symbols of Chinese origin that may be seen. But architectural ground plans and styles and decoration were those practiced in Portugal at the time that a particular building arose (Guillén-Nuñez, 2001). These buildings are reminiscent of the Peranakans of Singapore (Henderson, 2003), and the Chinese shophouses of Malacca and Penang with colonnaded walkways offering shelter and meeting corners for consumers and casual promenaders. In Macau's central district, behind are the alleyways, are 'becos' (dead-end streets featuring particular trades and crafts), and the Central Market – restored in 2003. This market has many of the attributes of Covent Garden – being a favorite place of encounter for tourists and locals alike.

The Central Square and its buildings, once endangered by traffic, is now pedestrianized and re-paved using the traditional style of the Portuguese 'calceteiros' who have created ornamental patterns – some depicting maritime symbols with intricate tapestries of translucent stone in pastel colors creating an iridescent effect over the expanse of the Square. This unique form of street embellishment is repeated along the main thoroughfare, as well as in the smaller alleyways adjoining the Central District and even accentuating the modern urban spaces around the city. In fact it seems the signature of the calceteiro found around the city represents the inclusionary intention of the urban planners and architects engaged in both new construction and restorative architectural projects.

The Iberian square which profiles the magnificently restored Church of São Domingo has for centuries been the meeting place for all sections of Macau society. Historical depictions of the Square attesting to its inclusionary character are immortalized in the drawings and paintings of artists such as George Chinnery (1835-1838) whose '*View from Leal Senado Square*' and '*São Domingos Church and Square*' are as monumental as the urban spaces and architectural perspectives he captured. The nature of the bustling activities may have changed, but the



streetscape still evokes the gregarious and entrepreneurial proclivity of the precinct.

From the São Domingos Square, the street begins its winding way northwards - finally reaching the ancient steps leading up the imposing façade of the Ruins of the Church of St. Paul (São Paulo). According to Carlos Baracho (2001:41), this church was considered one of the most beautiful in the Catholic Orient; some observers went so far as to compare it to St.Peter's in Rome. This spectacular edifice stood on the site for 230 years after which it was almost entirely destroyed by a violent fire on January 26, 1835 which left only the thick 'chunambo' walls still standing. The façade is characteristic of the Mannerist style and close observation of the remaining façade's iconography enables reading of the entire grammar of style still rooted in the medieval imagination. The Jesuits, who were responsible for the design, were concerned with transmitting new artistic trends, which in Portugal would define their first churches with the mark of the Plain Style (Estilo Chão). In Macau, they implemented a Mannerist style that other monastic orders followed. Carlos Baracho points out that in urban terms, the conception of this church is clearly rational and linked to the Jesuit spirit, by all the symbiotic charge inherent in such a presence – through a vigorous volume standing over the Square, assuming a celestial image at the top of a broad staircase representing the pathway linking Earth to Heaven; “the transition route that all faithful had to undertake whilst pondering the remission of their sins” (Baracho, 2001:42). The staircase today may still provide an opportunity for ‘pondering the remission of sins’, but it is more likely to allow for reflection on the monumental feat which was accomplished by the Jesuit architects working side by side with builders and craftsman drawn from the local community and refugees from religious persecution in Japan – particularly Nagasaki where the early Portuguese missionaries and their converts suffered martyrdom. The monument thus represents a form of social inclusion embracing the spiritual energy which this persecution, and the disastrous fire of 1835, failed to consume.

Evidence of this can be found at the site in the Museum of the Sacred Relics of São Paulo designed by the architect João Luís Carrilho da Graça.

As the walker retraces his or her steps along the street from the stairway, it becomes evident how significantly the architecture of the Ruins of St. Paul and its relics have influenced the cultural ambience and economic activity of the locale. Although most of the shophouses along the street have Chinese architectural characteristics, their contents reveal a treasure trove of Luso-Chinese influences – from antique furniture to an assortment of ornaments and bric-a-brac offered for sale. Visitors should already have experienced the exhibitions profiling the development of the city of Macau and the accoutrements of its emerging identity contained in the Macau Museum located on the hill overlooking the Ruins of St. Paul. This Museum is another example of the adaptive re-use of a historical legacy of Iberian settlement – embodied in the restoration of the Monte Fort with its commanding walls and site of the first residence of the Portuguese Governor appointed to the territory. The street brings to life the archival representation of the Museum and allows the spectator to experience the authentic environment on which it is based.

Returning to the Central district, the street provides access to the third major manifestation of the Iberian Square concept: The Sé Cathedral with its adjoining ecclesiastical buildings. This is the most recent site undergoing restoration.

## **Conclusion**

In this brief paper describing a great street with its distinguished and distinguishing Asian cultural heritage, the author has sought to demonstrate how the Luso-Chinese legacy of Macau provides a cohesive entity which stimulates and enhances the economic, social, and cultural values of the multiethnic community while creating a spectacle which attracts and enthralls visitors from both within and outside the Asia region. The precinct constitutes the major

cluster of architectural forms which make the Macau cityscape perhaps the most distinctive representation of the Asian-European legacy. Unlike many of the other cities in the region which strive to preserve colonial architectural legacies, Macau has been successful in creating the epitome of the great street in the sense that architectural restoration and innovation has capitalized on the social inclusionary potential of its urban spaces and network of streets. The Central Square may be taken as a starting point for further exploration of the streets of Macau which will reveal how the Iberian Square concept evident throughout the city – St. Augustine’s Church Square being just one other example, is an integral party of the identity of people and place in this unique city. This cluster, which has become a major tourist zone as well as a focal point for the wide spectrum of citizenship serves as a ‘role model’ for the resurgence of community – interacting and integrating with purpose as well as enjoyment of identity and diversity.

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### **10.57 'Re-Identifying' Asian Origins: Connections with Diaspora and Dispersed Generations Through Cultural Tourism**

This case study was presented at the Workshop on *Of Asian Origin: Rethinking Tourism in Contemporary Asia* organised by the Asia Research Institute at the National University of Singapore from 7-9 September, 2006. The author acknowledges the contribution of Manuel Noronha of the University of Macau to the research.

#### **Abstract**

The historic Asian diaspora and its dispersed generations constitute a real and potentially significant market for ethnic/cultural tourism in contemporary Asia. Experiences derived from journeys to trace ancestral roots, reunions with relatives and friends, connections with communities and individuals who have retained their cultural identities, cross-cultural relationships developed between new generations, are the subject of ethnological studies conducted by the authors, focusing on the implications for cultural tourism product development. Data from research conducted on the Macau Special Administrative Region of China (MSAR) as a cultural tourism destination with unique tangible and intangible heritage assets appealing to visitors with Asian origins, is presented here as a case study. The cultural identity of the MSAR has evolved partly from the miscegenation of peoples of Asian origin as well as European; with its Macanese community differentiated from the predominantly Macau-Chinese population by Asian-Portuguese origins. This paper focuses on the contribution Macanese culture continues to make to the cultural landscape of the MSAR. Specific examples are provided of events held in Macau organized to commemorate the Luso-Asian diaspora: The 'Reunion of the Macanese Communities' with visits from Macanese Associations located throughout the world; 'Lusifonia' with visits from representatives of Portuguese-speaking communities from former colonies including Goa, (India), Malacca (Malaysia), and East Timor.

Key words: Asian diaspora; connections; ethnic/cultural tourism; events

### **Rethinking Tourism and the Asian Diaspora**

The main hypothesis formulated by the author of the research presented for discussion in this paper is that the community of the former 400-year Portuguese administered territory of Macau, designated in 1999 as the Macau Special Administrative Region of China (MSAR), can benefit economically, culturally, and socially by re-identifying with its Asian and European origins and by a re-thinking of tourism strategies to meet the needs and interests of its diaspora and dispersed generations. The key variable is the continuing preservation of the authentic tangible and intangible cultural assets of the territory and their sustainability for cultural tourism. It is the perception of some custodians and stakeholders involved in preservation efforts, that the strategies being implemented to transform the territory into ‘Asia’s Las Vegas’ poses a threat to the sustainability of the unique culture which has emerged from the interaction and miscegenation of peoples of Asian and European origin. This culture is represented by the tangible and intangible legacy of the built heritage in the tourist-historic city (Ashworth and Tunbridge, 2000) designated as China’s 31<sup>st</sup> World Heritage Site in 2005, the continued recognition of Portuguese and Chinese as the official languages used in government of the MSAR, the practice of customs and traditions shared by diverse ethnic groups with different linguistic origins, and the hospitable environment accommodating migrants as well as welcoming visitors and returning émigrés.

This research is concerned particularly with strategies for sustaining and enhancing the quality of the tourism environment that appeals to visitors seeking authentic cultural experiences as distinct from the “collectable spectacles, spectacles often now involving ‘gates’ in order that paying visitors can enter, be charged and can consume them” (Urry, 20002:149). The author of this research maintains that World Heritage Site status should not imply that the government

agency responsible for maintaining the site capitalizes on the appeal of the designation ostensibly to generate revenue. This measure is often justified by the need to mitigate the deleterious impacts of mass tourism rather than the preservation of heritage for cultural tourism. Such measures may be perceived as in violation of the rights of ownership of the legacy inherited by the community as the host, and its commitment to sharing the values appreciated by its visitors. This is especially the case when those visitors have an attachment to the culture nurtured despite years of sojourn or diaspora. Their sense of endearment should be fostered in the same way that every transient guest should leave with the desire to return. This is a long term investment which will sustain tourism development, while the short term exploitation of resources in creating spectacles may diminish this appeal.

Diaspora research is growing in importance especially because of its contribution to re-thinking tourism in contemporary Asia. The literature on the Chinese diaspora is particularly relevant to identifying issues pertaining to diaspora experiences derived from: sojourns that led to “growing roots where they land” - *luodi shenggen* (Wang Ling-Chin and Wang Gungwu, 2003); reconciliation with “the enemies of migration” (Wang Gungwu, 2003); human and spiritual ‘separation’ and ‘reunion’ (Charles Stafford, 2000); journeys to trace ancestral roots (Josephine Khu, J. M. T., 2001). The Chinese as well as Asian diaspora continues to evolve as an academic discipline in tertiary institutions in the region (Chan Kwok Bun, 1998; Robbie B.H. Goh and Shawn Wong, 2004). In the Macau context, studies have been published citing the unique testaments and testimonials of Portuguese sojourners and their descendants (João de Pina-Cabral, 2002; Ana Isabel Dias, 1999; Cecilia Jorge, 1999, and Luís Sá Cunha, 1999).

This study aims to demonstrate that researchers and teachers engaged in the discipline of tourism studies in the Asia region should be involved in re-thinking the issues affecting the continuing contribution which diasporic communities can make to consolidating national identity. One variable is that the cultural changes

brought about by hyper-tourism may be perceived as a threat to this process. As Kevin Meethan (2003:23) argues, these issues are bound up with the concepts of identity and agency:

“The whole issue of cultural change is bound up with issues of identity and agency. Now there are a number of good reasons why this should be so, not least being the uncertainties that result from globalization (Beck, 2000) and the perceived threats to the nation state as the ‘container’ of culture that simply equates a people with a place.”

Re-identifying the diaspora is an important area of research because for some nations it constitutes a threat to identity and agency within the nation-state. As Salman Sayyid (2000:42) notes:

“The diaspora is not the other of the nation simply because it is constructed from the antithetical elements of a nation, it is, rather an anti-nation since it interrupts the closure of a nation. The existence of a diaspora prevents the closure of the nation, since a diaspora is by definition [also ] located within another nation.”

Kalra et al (2005:34) argue however that, “diaspora has not been able to encompass the range of activities, particularly economic and political activities, that explicitly involve nation-states transcending their own borders to tackle larger issues such as the environment or global governance.” This, they contend, is why the term ‘transnationalism’ has arisen. The transnational describes forces that cross or work across the nation’s boundaries but do not necessarily disrupt the workings of the nation-state as an executive committee. In contexts where transnational economic, political and institutional ties may be seriously strained and fraught, diasporic connections can still be maintained. According to Karla et al (2005:37), one of the main implications of diasporic consciousness is “an ability to be at the forefront of creativity, bringing, as Homi Bhaba calls it, ‘newness to the world’ (1994).” They contend out that one of the reasons for the increasing attention paid to diasporic ties may be because they are now recognized as significant conduits for the flow of money. It has been noted however, that in the case of the investment from overseas Chinese, only certain



provinces in China, such as Guangdong and Fujian, have benefited (Weidenbaum and Hughes: 1996).

While the Special Administrative Regions of Hong Kong and Macau in Guangdong province have demonstrably benefited economically from their diasporic ties, it is argued here that more research is needed to identify the advantages to be gained from diasporic connections that capitalize on cultural assets and reinforce the process that consolidates identity and agency. Cultural tourism that mobilizes these assets and their advocates can be thought of as an integral part of this process. Re-thinking the concept of hybridity is critical to the field of study of these diasporic connections and their function in the creative engagements that will develop these assets for cultural tourism.

Karla et al point out that one field where the notion of hybridity has a distinct history focused on preservation is in linguistics. The concept of creolization and the idea of a linguistic continuum both evolve from the study of interactions such as that between African and European peoples in the Caribbean. Creolized languages offered fruitful material for linguistic research, but these researches were often undertaken in isolation from, and even “blissful neglect of, socio-political contexts.” (Karla et al (2005:75). It was out of the violence of slavery that there emerged a number of new languages which were classified in a derogatory mode called pidgin and , more locally, patois – associated with the idea of hybrid languages consisting of one language’s vocabulary imposed on the grammar of another. The study of the emergence of a patois in Macau however, reveals a different linguistic continuum determined by the unique identity of the Macanese. For the tourist, engagement with the cultural experiences afforded by encounters with the Macanese and their descendants would lead to greater understanding of the ‘linguistic past’ and emerging issues affecting the Asian diaspora and its transnational cultures in communicating in postcolonial tourism environments. As Hall and Tucker (2004:6) point out, “in terms of the relationships between the former colonizers and the colonized, it is apparent that a

substantial legacy continues to exist with respect to the political economy that clearly have a relevance for the pattern and nature of tourism development and, of course, the wider society.”

### **Defining and Re-thinking the Macanese Identity**

To illustrate the linguistic problem for tourists in recognizing the Macanese identity, a leading Macau historian, the late Father Manuel Teixeira (1994:161), contributed the following anecdote:

“One day, at the International Airport of New York, filled with a cosmopolitan multitude, we paid attention to a family, whom we soon discovered to be Portuguese. In fact, they were Azorean Portuguese living in Canada and going to visit Azores. We were talking when a young lady passed by. We said to the Azorean:

- “This young lady surely is *Macaísta*.”

We asked her:

- “Are you from Macao?”

- “No, but I am a *Macaense* born in Hong Kong.”

The same happened to us in different parts of the world. We recognize the *Macaístas* not by their Malay features, that they do not have, but by Chinese. In 1946, when we arrived at Lourenço Marques, there was a crowd waiting at the quay for the *Colonial*. A fellow traveller, Fr. Serafim Brum do Amaral, said to us:

- “Look at that Chinese woman down there.”

When she embarked on the *Colonial*, he asked her:

- “*Nei hai Chong Kuo Yan, hai m’hai?*” (“Aren’t you Chinese?”)

- “No, I am Portuguese!” – She answered, offended.

She was a *Macaísta* doctor, but her features were obviously Chinese.”

In 1994, Jorge Morbey claimed, “People who settle in Macau for a while will have little difficulty distinguishing the Macanese from the Chinese or the European Portuguese who live there. They will easily feel the differences, although it may be difficult to define them” (Morbey.1994:203). In fact, this problem of linguistic definition continues to confuse those who have settled in Macau as well as tourists who suppose the word applies to all people who were born in Macau. In a definitive study of *The Macanese* published by the Instituto Cultural de Macau in 1994, the chief editor, Luís Sá Cunha, provided a definition:

“The Macanese. The *filhos da Tera*, in ‘dóci papiaçam di Macau’. Also called Asio-Portuguese or Eurasians, nowadays generically designated of Luso descent. In four-and-a-half centuries: founders, explorers and builders of outstanding metropolis, in a remote corner of the colossal Chinese Empire.”

However, the translator’s footnote indicates some of the confusion as to the origins and identity of the ‘sons of the earth’:

“*filhos da tera* (Syntax adaptation of the oral Macanese dialect; derived from the vernacular Portuguese: ‘*filhos da tera*’ – transliterated as ‘sons and daughters of the soil’, or more aptly in this context ‘descendants of the breeding of earliest Portuguese settlers with native Chinese’).

Jorge Morbey points out that the “cultural hybridization” resulted not only from interbreeding, but also from the Christianization of the people with whom the Portuguese established relations. The first Macanese would have been Christian Luso-Asians, mainly of Euro-Indian and European-Malay origin. Morbey notes that, “much has been said about the polyhybrid origin of the Macanese, but there is no definitive synthesis on their origin and their evolution over the centuries” (Moreby, 1994:204). He claims that, “there is abundant information suggesting that, in the past, the predominant element of the Asian component was non-Chinese” and that “The hypothesis that the Chinese element became relevant only in the twentieth century has become more widely accepted.” This claim is challenged by Father Manuel Teixeira, who offers data from the parish archives of Sé (Macau’s Cathedral), the Church of São Lourenço and the Church of São António, providing evidence that marriages between Portuguese and Chinese were recorded from the 19<sup>th</sup> August 1802. Teixeira adds however that, “Apart from some odd cases, the breeding of Portuguese with Chinese is unthinkable, because the timidity and distrust of Chinese women rendered marital links impossible until only a few decades ago” (Teixeira, 1994:86). Another authority on the origins of the Macanese, João de Pina Cabral (1999:232), comments further on the racial tensions that characterized the relations between different ethnic groups:

“When the Portuguese settled in Macau, they were ostracized by the Chinese. The Portuguese had their women, who came from outside, but they could not have contacts with Chinese women, except for fishing, the *tancareiras* (tanca boats’ women) or the slaves. Only the lowest of Chinese classes had contacts with the Portuguese in the first centuries.”

Cabral asserts that in identifying the Macanese up to the Handover of the ‘Chinese territory under Portuguese administration’ in 1999, the widely held premise was that they were descended from Portuguese, but not necessarily of Sino-Portuguese descent: “The local community was born of the Portuguese man, but the women were, at first, Goan, Siamese, Indo-Chinese, Malay, who came in ships to Macau – and, sporadically, Chinese.” Prior to the Handover, there was a change in the perception of what constitutes the Macanese identity which Cabral attempts to explain:

“For instance, there are today people in Macao, considered by all as Macanese, despite the fact that they are not the result of a miscegenation between Europeans and Asians, or others still, who being considered Macanese do not, however, have a good control of Portuguese. There is a certain element of choice in the belonging or not to this group since, on the other hand, could also be quoted the cases of people whose Euro-Asiatic past would indicate that they are Macanese but who, for reasons of a personal nature, have chosen a Chinese identity or *vice-versa*” (Cabral: 1994:233).

Carlos Marreiros, in his study of the ‘New Macanese’, offers a perspective on the cultural changes affecting the perceptions of Macanese identity in the postcolonial environment of Macau. He makes a distinction between the *Macanese Patrimonial* (‘True Macanese’) whom he defines as “the ultimate, heroic testimony of the genuine descendants of the first Portuguese, both generically and psychologically, as well as culturally” and the ‘New Macanese’, “who evidence the genetic and cultural inheritance much less than the True Macanese” (Marreiros, 1994:163). Marreiros offers fascinating insights into the early characterization of the Portuguese, Macanese, and Chinese ethnic groups as, “the most significant groups that helped shape the multi-faceted socio-cultural context

of Macau” by providing a glossary of patois terms used to describe their identity, many of which are less than ‘heroic’ as testimony:

“The categories of Portuguese people were as follows: *Português Metropolitano* or *reinol* (reigning’ or Metropolitan Portuguese); *Português de Macau* or *Macaísta* (Macau Portuguese); (*New Christians*) *t’ching cao* or *rabão*, or *raban*; *Português-de-Patace-e-vinte* (lit. and pop.: 1.20 Pataca Portuguese); *rabo-de-porco* (pop.: pigtail, or, lit.: pig’s tail); *Português-de-merda* (slang: shitty Portuguese) and *merda-do-Português* (slang: bloody Portuguese). There was also the *Chinas* (Chinese majority) and several minority groups such as the *ah-t’chás* or *Moiros* (Moors), the *Parses* (Parsesees) and, in the first decades of this century the *Russos brancos* (White Russians), who were also know pejoratively as *ursos brancos* (lit. and pop.: white bears), the *Xangainistas* (Shanghaiense), and *les autres* (the non-Portuguese)” (Marreiros, 1994:166).

The description Marreiros offers of the “New Macanese” has perhaps similar deprecating connotations, but provides insights into the changing attitudes and behaviour in the territory which Marreiros observes is “one of the results of the ‘Hanization’ of the ‘New Macanese’”, as their “individual and gregarious behaviour patterns also became more Chinese”:

“Like the Southern Chinese, the “New Macanese” generally enjoy exterior displays of wealth, show off cars, sophisticated mobile phones, jewellery (made of gold, jade or diamonds), sometimes to the point of exaggeration....The “New Macanese” obviously have many more modern characteristics, some inherited and others recently assimilated or readapted, primarily following the example of the Portuguese and Chinese.” (Marreiros, 1994:171)

Observing that the use of language is another indication of changing mores, Marreiros makes the comment that the “True Macanese” generally spoke Portuguese correctly and English very well. They also spoke Cantonese but much less eruditely. Their language was *patoá* or *papiá cristang*, the *dóci lingua di Macau* (‘Sweet Language of Macau’), while today the “New Macanese” speak Portuguese poorly, do not know *patoá* have a good command of English and Chinese, and now know how to read and write Chinese – something that was unheard of until the approach of the Handover.

The author of this paper, concerned primarily with the arguments for rethinking tourism in contemporary Asia, raises an issue which was not discussed by the contributors to the special edition of Review of Culture, *The Macanese* (No. 20, English Edition) published by the Instituto Cultural de Macau, 12 years ago. It is suggested here that today the identity of the ‘Overseas Macanese’ is as culturally significant as the differences in attitude and behaviour between the local ‘True Macanese’ and ‘New Macanese’. Moreover, the identity of the ‘Macau Diaspora’ is equally a complex and pertinent issue affecting the potential for tourism development in the special environment of the Macau Special Administrative Region of China. In raising this issue, it is important to clarify the distinction between the ‘Overseas Macanese’ and those who constitute the ‘Macau Diaspora’.

### **The Overseas Macanese and the Macau Diaspora**

The Special Edition of *Macau*, a journal published by the Gabinete de Comunicação Social de Macau (Government Media Bureau) in 1999, the year of the Handover, includes a description of the migration of the ‘Overseas Macanese’, a discussion of their reasons for leaving, and a report on their return visits to the territory. The *111 Encontro das Comunidades Macaenses* (3<sup>rd</sup> Reunion of Macanese Communities) was held between March 22 and 26, 1999. Nearly 1,500 delegates from Portugal, Australia, Canada, U.S.A., Brazil, and Hong Kong held a meeting to discuss the future status and contribution of the Overseas Macanese; the last before the Handover. As delegates, the participants had the responsibility to represent the interests of their respective diaspora communities. In this respect, they are similar to other ethnic groups born or living in the territory, including the Indian, Chinese, Indo-Chinese, Malay and Filipino diasporas which are represented by associations established throughout the world.

According to Ana Isabel Dias, a Macanese journalist and broadcaster, the Macanese diaspora began in the mid-19<sup>th</sup> century after the territory ceased to be

the only European port in China because other treaty ports were opened that allowed various other foreign communities to settle there. Portuguese and Macanese left and began to form communities in Shanghai, Canton, and Hong Kong. The diaspora intensified with the Japanese invasion of China and the outbreak of the Second World War although, because of Macau's association with Portugal the territory was officially neutral some Macanese, including the casino magnate Stanley Ho, stayed and worked with the Japanese to ensure Macau's economic survival. Of course many other ethnic groups including refugees from Hong Kong and China were forced to remain. In the 1960s, many Macanese left in search of stability and security outside Macau as the Cultural Revolution threatened the political status of the enclave. The final exodus occurred in the last decade before the Handover as the Macanese were unsure of their status under the People's Republic of China and the new administration concerned with re-identifying with the 'true' motherland. By 1999, Dias estimated that about 20 or 30 thousand Macanese were living far away from their 'motherland'. She points out that 'Macanese' as a concept had evolved with time and defined itself much more widely. Apart from those born in Macau of Portuguese descent, those Portuguese who remained after the Handover along with the Portuguese-speaking Chinese community, considered themselves Macanese. But as Cecília Jorge observed in 1999, to be Macanese was not merely a feeling, it was also a question of being accepted: "To be Macanese you must feel you're Macanese, but that's not all, the community must recognize you as Macanese, as one of them" (quoted by Rosa Serrano, 1999:83).

Since the Handover a Reunion of the Macanese Communities takes place each year with increasing numbers of participants, including families accompanying the delegates. For some first or second generations it is the first experience of their parents' or grandparents' 'homeland'. Various events are organized celebrating both the Portuguese and Chinese traditions that continue to distinguish the unique culture of the territory. These events highlight in particular the importance of religion, spiritual beliefs, and authentic cultural practices to

sustaining the collective identity of the Macau community. Catholic processions wind their way through the narrow streets from church to cathedral. Festivals of dance and music are staged in venues such as the old Dom Pedro Theatre (now listed as a UNESCO World Heritage Site property). Plays and recitals are performed in Portuguese, Chinese, and the local patois. Families attend banquets organized at popular restaurants where Macanese cuisine is served complemented by Portuguese wines, Chinese beers and liquors. Local troupes are hired to open the festivities with lion dances accompanied of course by the sounds of gongs, cymbals, and firecrackers. While the Reunion is an event for celebration and commemoration, the occasion provides opportunities for connections with the diasporic and local communities. These encounters are especially significant for the young generation of Macau and descendants of the Macanese and Chinese communities living abroad, whose experience of the rituals and traditions that represent their roots is being diminished by the impact of modernization and globalization through tourism on the cultural environment. Unfortunately similar events are not organized for other groups that are part of the 'Macau Diaspora'. There are of course Chinese Associations in all of the countries to which the Macanese emigrated.

Tourism development in Macau is now focused on the importation of Las Vegas-style casino culture complete with imported versions of Western cultural icons, pseudo heritage, shows and entertainment for high-rolling gamblers flaunting their wealth, the spectacles of hyper-tourism. In this culture, as Erve Chambers (2000:114-115) points out, landscapes become separated from their places and transformed into spaces that serve such purposes as to decontextualize the future or to decontextualize the past: "The spaces of market culture are occupied by universal landscapes of consumption and consumerism, designed to compete with local moral landscapes that serve as more contextualized and particularistic expressions of citizenship." Morality, citizenship, identity, and a shared sense of community are vital issues that have yet to be addressed by those responsible for ensuring the sustainable development of the postcolonial society of Macau.



Priority has been given to the transformation of the territory into an economic engine fuelled by foreign as well as local investment in the type of tourism development which has raised concerns about the sustainability of cultural as well as physical environments in the Asia region.

Increasing numbers of migrants who formed diaspora communities abroad are returning to avail themselves of the opportunities offered by tourism development in the region. The investment of their economic as well as cultural capital should underpin the re-thinking of strategies for the sustainability of this development. While many support the transformation process that is generating material wealth providing the enviable lifestyles enjoyed by developed nations, others are aware of the dangers inherent in imitating a market-driven culture that exploits valuable and irreplaceable resources – including human resources and the cultural values that sustain local communities. Those who have experienced the dilemma of diaspora, separation from a homeland that needs their knowledge, expertise, and commitment, may return to be disillusioned by feelings of being disempowered and being dispossessed of their inheritance. Instead of sharing in the process for the optimization of this inheritance, they are confronted with the same marginalized identity that provoked them to return. Their response to this predicament could be withdrawal and disassociation, or re-identifying with their origins through networks engendering mutual respect and commitment to providing a better alternative and future for their descendants.

In the Macau context, the author of this research advocates the re-thinking of the contribution which the Overseas Macanese and the Macau Diaspora can make together to providing alternatives to the tourism strategies being imposed on the Macau community. Included in the definition of the Macau Diaspora are not only émigrés of Chinese and Portuguese descent, but those who, having been born, lived, or sojourned here, continue to have connections with the community, a cultural affinity, and a commitment to the future generation. They may be individuals or groups with a special understanding of the aspirations and hopes of

the next generation and their parents. Of course the key determinants of the success of their contribution are an appreciation of the historic and contemporary culture as well as language and communication. Language education is a vital component of strategies for alternative development to change the current emphasis on vocational skills development for the casino tourism industry. This also requires a change of emphasis from protecting the language and culture identified with the colonial presence in the former Portuguese administered territory, the priority being given to Mandarin over the local dialect Cantonese, and the status of English as the medium of communication in tourism business rather than the international language facilitating travel and tourism for cultural interaction.

### **Re-identifying with the Overseas Macanese and the Macau Diaspora**

In his discussion of the politics of separation and reunion in China and Taiwan, Charles Stafford refers to the concept of ‘communal relatedness’ and the problems of the diaspora re-identifying with historical communities comprising individuals, families, localities, and nations:

“The very existence of historical communities (families, localities, nations) within which separations are problematic – and within which this rhetoric can therefore be *meaningful* – depends on an ongoing production of communal relatedness. When relatedness is allowed to lapse, the obligation to ‘return’, something which is never simply given, may begin to fade away” (Stafford, 2000:156).

This loss of community relatedness applies also to the fading away of consciousness of identity among the diaspora as they begin to relate more closely to the mores and national values of their adopted country. The sense of obligation to return may be appeased by remuneration in the form of taxes paid to their governments required to maintain their overseas status, investment in business ventures and entrepreneurial activities at a local or national level, donations or

philanthropic acts supporting community initiatives, employment as consultants in the public and private sector, promoting cultural exchanges and facilitating educational opportunities, or providing economic support at the basic level for families and relatives left behind. In many cases, investment in business ventures and entrepreneurial activities will lead to an increasing commitment to the development of the community and provide satisfaction – not least in the form of financial remuneration. While for some this may become the driving force behind the maintenance of community relatedness, for others monetary or material gains are not the rewarding factors. As Jamie Mackie has observed from his research on Overseas Chinese entrepreneurial drives, complex issues affect the motivation to connect with communities at home and abroad:

“It would be absurd to imply that any firm conclusions can be drawn about the mainsprings of Overseas Chinese entrepreneurial drives or talents.....Why do the more entrepreneurial types in any country keep on making more and more money? Not for the reasons Schumpeter put forward, I am sure, or Weber’s. And I doubt they have much to do with Confucian values either, apart from the desire to excel.”  
(Mackie, 2003:20).

More insights into these complex issues, it is suggested here, can be derived from studies of the diaspora of multi-ethnic communities such as the Macanese, and other former citizens of Macau who no longer think of themselves as belonging to a particular race, religion, or national identity. Their desire to return and re-connect with the community they have left behind, may simply be a matter of appreciation of the importance of maintaining community relatedness and shared values through the preservation and sustainable development of tangible and intangible cultural heritage.

In presenting her case study of Singapore’s Asian Civilizations Museum, Joan Henderson discusses the issues affecting the motivation for the preservation and promotion of cultural heritage derived from the connections among diasporas who helped to form the unique nation-state of Singapore. Her observation reflects the

motivation behind the return of the diaspora to Macau as visitors or ‘ethnic tourists’ and the entrepreneurs who continue to strive to connect with the communities they are reunited with: “Identification with the nation has an urgency in states characterized by multi-ethnicity where there are risks of conflict and fragmentation, necessitating the fostering of a spirit of unity grounded in a common history and destiny” (Henderson, 2005:185).

For both the old and new generation of Macau, including those who return as visitors to their ‘homeland’, it is not clear how the common destiny is envisaged by those responsible for re-thinking tourism and re-identifying with those of ‘Asian origin’. While it is recognized that the diaspora can play a vital role in the economic development of this Special Administrative Region of China, it is perhaps not appreciated that the diaspora needs to feel a sense of cultural relatedness. The Reunion of the Macanese Communities established in the Asia-Pacific Region may provide an indication of the depth of continued association and commitment to fostering a spirit of unity grounded in a common history. As yet however, the Macau diaspora distinct from the Macanese identity, has not emerged as a complementary initiative for binding the ties that will unite the community towards the realization of their destiny.

Macau does not need to replicate the idea of an Asian Civilizations Museum, in the same way it does not need to mimic contemporary Western ‘Civilizations’ through the creation of Las Vegas-style theme parks and faux heritage. The community does need however, to harness the expertise, experience, talents, and commitment of its Diaspora communities and the dispersed generations who represent the more redeeming qualities of globalization. In this respect, much can be learned from the Singapore and Malaysia experience since these nations have fostered a sense of unity from their colonial inheritance.

## **Connecting with ‘Asian Origins’ and the Diaspora through Cultural Tourism**

This paper advocates more research on the interconnectivity between those of Asian origin representing the Asian Diaspora and communities who have inherited a colonial legacy but have yet to optimize its potential for tourism development. While recognizing the huge potential for capitalizing on the demand for leisure and entertainment provided by the mega casinos resorts and theme parks copied from Las Vegas and Disneyland, and the huge investments offered by multinationals specializing in this lucrative avenue for tourism development, it should also be recognized that the life cycle of evolution and competition affecting the marketing of these attractions demands high levels of investment from communities to sustain short-term returns leading to long-term financial success. Meanwhile the impact of this form of tourism may have deleterious impacts on the physical and cultural environment of the tourism destination. Those cultural assets that require less capital to cover the costs of infrastructure development – which itself may incur irrevocable damage to the tourism environment – may depreciate or be lost in the process.

It should also be recognized that tourists today share many of the characteristics of the diaspora in that they seek cultural experiences that help them connect and re-connect with the host community. Tourism planners, developers, and operators today are concerned with long-term returns on their investments through repeat visitation and fostering a sense of endearment towards the destination of choice. Cultural tourism in particular capitalizes on the appreciation of places that provide the quality of experience and enjoyment which cannot be replicated elsewhere. Theme parks attempting to simulate these qualities are soon recognized as being a poor substitute for authentic real experiences and may be identified with the low status equated with mass tourism. Despite claims that casino resorts and their themed attractions are becoming more family oriented, there is not much evidence of this to persuade those conscious of the corrupting effect of these attractions to

take their children for a hard-earned holiday guaranteeing enjoyment without exorbitant costs.

Those of Asian origin who constitute the diaspora in Europe, North America, and Australasia could undoubtedly relate from experience the pervasive effects of tourist consumption generated by destinations providing hyper-tourism experiences. The tailoring of these attractions for destinations in less developed nations brings another element of exploitation of both tourists and their hosts. Talking of the risks and dangers however is likely to fall on deaf ears unless stakeholders within the community who dissent and resist such exploitation are supported by informed criticism coming from compatriots and those with whom they can identify and connect through special associations. It might be argued that the diaspora has the responsibility to encourage this form of dissent and resistance. Before this can happen however, there needs to be a re-thinking of the status of these compatriots of 'Asian origin' and their contribution to nation building and the process of forging unity.

Cultural tourism is a relatively new discipline in academic institutions but has a significant role to play in educating communities about the values of national unity, the preservation of cultural heritage representing this unity, and the continuing process of cultural change. Kevin Meethan (2003) has pointed out that cultures have always been in a condition of flux rather than stasis, essentially: "Because culture is always work in progress, an emergent set of categories and practices, the ways in which people negotiate their position, meanings and values are constantly being maintained and transformed in the light of shifting contextual circumstances"(Meethan, 2003:28). Meethan argues however, that assertions of cultural distinctiveness are assertions which may be made in the face of what appears to be the disempowering processes of globalization as much as the exploitation of the possibilities for new cultural forms that globalization offers. He quotes Clifford as saying that when every cultural agent, especially global capitalism, is mixing and matching forms, "we need to be able to recognize

strategic claims for localism or authenticity as possible sites of resistance and empowerment rather than of simple nativism” (Clifford, 1997).

The workshop at which this paper is presented, is one component of the strategy for harnessing the input of individuals representing the diverse nature of the Asian diaspora, through cultural tourism. While some, such as the author of this paper, will be immediately recognized as not having ‘Asian origins’, since he has lived and worked in Macau for almost 25 years, his Diaspora identity should qualify him to make a contribution to the ongoing process of re-thinking tourism in the region. In any event, he will enjoy re-visiting his favourite cultural attractions in Singapore and re-connecting with friends in the community.

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## **10.58 The Impact of Hyper-Tourism on Colonial Built Heritage**

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### **Abstract**

This paper examines the impact of hyper-traditions, shaping the experiences and processes of hyper-tourism, on the representation of the legacy of colonial built heritage. Representation here refers to the preservation, commodification, and interpretation of the legacy of European migration and colonization through the tangible and intangible assets inherited by postcolonial communities. Findings from research conducted on the tourism environment of the former Portuguese administered Chinese territory of Macau, reveal the value of the 'real' tradition is being compromised and its sustainability threatened by hyper-tourism strategies adopted as a formula for economic transformation of the postcolonial environment of Macau as a Special Administrative Region of China.

### **'Asia's Las Vegas' and its World Heritage Site**

The use of the term 'colonial' to describe the Portuguese legacy in Macau has been contested prior to and since the official 'Handover' of the territory in 1999 to the People's Republic of China <sup>1</sup>. In the final phase of occupation, the most politically acceptable term used to define the unique status of the enclave was 'A Chinese territory under Portuguese administration.' After four hundred years of foreign administration, the City of Macau and its adjoining islands Taipa and Coloane, is now officially designated as the Macau Special Administrative Region of China (MSAR). The legacy of Portuguese built heritage however,

provides irrefutable evidence that the territory was settled and established by migrants from Portugal and its former colonies. Although little remains of the 'real' traditional environment represented by visual artists such as George Chinnery, a British migrant who made the territory his home from 1825-1852, the value of the vestiges of the colonial built heritage legacy was awarded recognition in 2005 by the designation of the 'Historic City Centre of Macau' as a UNESCO World Heritage Site.

The Historic City Centre of Macau as a World Heritage Site of global significance includes iconic Portuguese colonial built heritage properties selected by the MSAR Government such as the 'Leal Senado Building' - translated from the Portuguese as the 'Loyal Senate' but renamed after the Handover less evocatively as the 'Macau SAR Municipal Council Office' (Fig. 1) and monuments to the missionary activities of the Portuguese and their contemporaries in Asia. The most culturally significant in terms of the religious legacy of the Jesuit presence in Macau is the Ruins of the Church of São Paulo (Church of St. Paul) (Fig. 2) which, from a focal point for Catholic pilgrimage, became a distinctive landmark for tourists visiting the territory.

Since the Handover however, tour groups on the 'Macau Heritage Trail' <sup>2</sup> are more likely to visit the Ruins of St. Paul as the final sightseeing stop – the first being the Chinese built heritage landmark, the A-Ma Temple, located on the most culturally significant site of the pre-colonial settlement of the territory and arguably representative of the real 'idea' of tradition in Macau. It is pertinent to this study of the impact of hyper-tourism that visitors are also taken to the manifestation of hyper-tradition in the form of the A-Ma Cultural Village on Macau's Coloane Island, a 7,000-square meter theme park complex that celebrates the goddess A-Ma (also known as Tian Hau) legend. The complex was built in 2001 and comprises a bell tower, drum tower, carved marble altar in the 'Tian-Hou Palace', a dressing hall, museum and shops designed to attract A-Ma devotees and interested tourists, especially those from the Mainland, Taiwan, Hong Kong and Fujian Province, where the goddess A-Ma is believed to have

been born more than 1,000 years ago. As a tourist attraction, the complex offers more for consumption and interpretation than the authentic A-Ma temple site. However, the sense of place is absent as well as the experience of 'real' tradition. In terms of the historic importance of the colonial legacy of Macau, the authentic site is globally significant as it faces the harbour into which Portuguese seafarers sailed to their first encounter with Chinese culture and civilization.

Nick Stanley, author of *Being Ourselves for You: The Global Displays of Cultures*, presents a study of the hyper-tradition of 'Splendid China' a theme park built in Macau's neighbouring Special Administrative Region Shenzhen, as "the clearest case of Chinese style tourism philosophy in action". He argues that "the lesson that Chinese theme parks offer is that the landscape of modernity may be skillfully married to the politics of enjoyment." However, he warns that, "The desire for entertainment may well be outstripping the appetite for ethnography in the service of nationalism."<sup>3</sup> From this observation, this research seeks to determine how the representation of the ethnographic components of the Historic City Centre of Macau as a World Heritage Site and the sustainability of other less iconic properties and sites is being compromised by the development of the theme park phenomenon in the service of hyper-tourism.

It might be assumed that the sustainability of the Portuguese colonial built heritage properties is assured under the protection afforded by the UNESCO Macau World Heritage Site designation; precluding the impacts of the hyper-traditions that characterize the theme park phenomenon. Research on the impact of hyper-tourism identified in this research however, reveals that the phenomena of pseudo heritage theme parks, mega casinos within global themed resorts, gaming arcades, leisure and entertainment attractions for the consumption of popular culture, themed shopping complexes promoting international brand names, towers and towering structures, threaten not only the fabric of the heritage properties at physical risk from rampant development, but the cultural integrity of the territory which is being transformed into 'Asia's Las Vegas.'<sup>4</sup> The research seeks to provide indicators for the responsible management and development of

the territory's colonial legacy. The objective is to raise awareness of the repercussions likely to occur from the irrevocable loss of the valuable tangible and intangible assets comprising both iconic and non-iconic properties.

### **Assessing the Impact of Hyper-Traditions and Hyper-Tourism**

In the context of the Macau Special Administrative Region (MSAR), the concept of 'hyper-tourism' can be defined as the creation of modern attractions offering tourists the hyper-traditions of simulated cultures. These simulations are built to optimize tourist consumption and maximize the 'politics of enjoyment' irrespective of the notions of authenticity or interpretation of 'real' tradition. The 'excessive' connotations of the prefix 'hyper', as defined in the Oxford English Dictionary, are evident in the plethora of attractions being constructed to transform this Special Administrative Region into an economic 'juggernaut', defined by the Oxford English Dictionary as 'a terrible force that demands complete self-sacrifice'. Physical and cultural assets, including human resources, are harnessed to drive the engine of economic progress towards the creation of what Sharon Zukin has described as 'landscapes of power'<sup>5</sup>. In this landscape, hyper-tourism is an integral part of the force which Zukin identifies as a market-driven culture: in which success is measured solely in terms of how much tourists are willing to spend. In this culture, as Erve Chambers maintains, landscapes become separated from their places and transformed into spaces that serve such purposes as to decontextualize the future or to decontextualize the past: "The spaces of market culture are occupied by universal landscapes of consumption and consumerism, designed to compete with local moral landscapes that serve as more contextualized and particularistic expressions of citizenship"<sup>6</sup>

In the Macau case, rather than competing with the local moral landscape, hyper-tourism harnesses and exploits the extrinsic assets of the colonial heritage legacy. The negative impacts of hyper tourism can be identified as the repudiation and

depreciation of the intrinsic value of authentic properties and sites, the transmutation of the physical and cultural landscape into an incongruous manifestation of hyper-reality, the marginalizing and decontextualizing of the past, and the misrepresentation of the genuine cultural practices that constitute the identity of the community. The cultural change brought about by hyper-tourism is undermining the social relationships within the community that should determine how its inheritance is consumed. This research is concerned with how the landscapes of power and the determinants of change are impacting on this inheritance.

Since Macau was designated as China's 31<sup>st</sup> World Heritage Site, as a Special Administrative Region of China, the impacts of hyper-tourism that threaten the sustainability of the MSAR's cultural legacy, need to be assessed within the existing framework of laws and regulations relating to the conservation of heritage sites in China especially those 99 historically and culturally famous cities recognized as adhering to the 'Principles for the Conservation of Heritage Sites in China (China ICOMOS)'. Two key words used in the Principles to express inherent fundamental cultural heritage values are 'authenticity' and 'setting'. As Ken Taylor points out, authenticity may have different nuances in Asian cultures to Western cultures, hence its notable inclusion in the Chinese Principles:

“In the glossary, authentic/authenticity literally mean true + fact/real. Article 23 proposes that artistic value derives from historic authenticity and Section 2.3.1 that historical value derives *inter alia* from how a site reflects a historical reality authentically. A synonym for setting in the glossary is landscape and presumably embraces the notion of cultural landscape reflecting how and why people have shaped their landscape or environment according to their ideologies. Article 24 directs that the setting – reflecting significant events and activities – of a heritage site must be conserved.”<sup>7</sup>

Taylor notes that “the Chinese document is presented as professional guidelines that sit firmly within the existing framework of laws and regulations relating to the conservation of heritage sites.” He calls attention to the second part of the

document, a 'Commentary on the Principles' which, under 16 headings, covers such matters as what conditions must be fulfilled for a site to be designated as a heritage site: retention of historic condition; social and economic benefits; assessment; conservation management plans; conservation process; management, maintenance, and interpretation; restoration; reconstruction; treatment of setting; archeological sites; and commemorative sites. Article 1 establishes that heritage sites are the immutable physical remains that were created during the history of humankind and have significance. In the glossary, the literal meaning of 'significance' in Chinese is 'value'. The assessment process (Article 11) consists of determining the values of a site, its state of preservation, and its management context. Taylor states that Section 2.3.1 in the Commentary comprehensively sets out what each of the values means and concludes: "In this it is more comprehensive and embracing than the Burra Charter <sup>8</sup>, particularly in the way it addresses intangible cultural context aspects of historical and artistic values."

This paper argues for more attention to be paid to assessing the management context since the impact of hyper-tourism puts at risk the values represented by the MSAR's designation as one of China's World Heritage Sites. The authorities responsible for the management of the nation's cultural resources need to monitor adherence to the principles governing the protection of the inheritance at each city and community level. Globally, there are cases of communities demanding a re-assessment of plans and policies that threaten tangible and intangible heritage assets; one example being the proposed building of an underground car park under the historic city of Vilnius, capital of Lithuania, which sparked a public forum that asked the World Heritage Centre to declare Vilnius a World Heritage Site in Danger <sup>9</sup>. Heritage sites in the much smaller city of Macau have been unceremoniously dug up to accommodate the desperate need for parking space despite public protest. On completion, the sites have been revamped with a token representation of authenticity; invariably in the retention of a façade. In the Vilnius case, Harsha Munansinghe warns that foreign investors tend to dictate conservation activities as their architects find ways through the law. He cautions

that over-liberal policies on property markets deform the demographic, social, and cultural landscapes with politicians playing a numerical game by emphasizing revenues, increased number of residences etc. He points out these luxury dwellings and shopping malls are not occupied throughout the year, are not meant for the locals who are “being relegated to a service community in the theme-park city.” The case of Vilnius corresponds closely to the predicament facing Macau and its community. Munansinghe’s opinion that attention should be given to strengthening the ‘container quality’ of the city to raise living standards, promote social cohesion, and human dignity, as well as enhancing its multicultural image, is reflected in the research approach outlined below.

### **Conducting the Research Process**

The main objective of the research on which this paper is based, is to conduct an ongoing assessment of tourism impacts on the colonial built heritage legacy identifying both negative and positive impacts of tourism development. The methodology utilizes survey instruments derived from secondary sources on tourism planning and management, cultural heritage preservation and management. Destination-wide and site surveys were conducted to collect empirical data describing the generic state of preservation of the colonial built heritage and to identify the threats posed by tourism to cultural integrity. Positive as well as negative tourism impacts on the tangible and intangible economic assets of both iconic and non-iconic attractions are assessed. Primary data on social and cultural impacts was also obtained using a qualitative approach with participative observation and interview techniques derived from the disciplines of cultural anthropology and visual anthropology. Case studies of tourism impacts on specific properties and sites were compiled. From the literature investigating the impact of tourism on the management of heritage sites, particularly World Heritage Sites, a checklist of indicators was devised by the researcher for use in predicting further deleterious impacts of tourism on these specific iconic and non-iconic properties attractions and what measures are needed to rectify the impacts.



A major reference for this was, *Visitor Management: Case Studies from World Heritage Sites*, edited by Myra Shackley<sup>10</sup>. Real and potential threats identified through this process were discussed with architects, cultural heritage managers, and tourism professionals. Using an informal interview approach, their views on the preservation and interpretation of assets were recorded; including clarification of their perceptions of the true nature of the threats posed by hyper-tourism.

The research findings reveal that failure to address threats caused by tourism impacts on the postcolonial tourism destination may result in: depreciation of the tourism-culture resources through loss of authentic colonial built heritage and cultural assets; diminished economic value of colonial built heritage attractions and unrealized potential for tourism product development; depreciation of the cultural capital of the destination for cultural and urban tourism markets; loss of sustainable competitive advantage over destinations able to exploit similar resources more effectively; loss of community consciousness of the cultural values of the colonial built heritage legacy; over reliance on dominant and outside stakeholders to sustain tourism product base; irrevocable branding of the destination as a tourism environment with imported replicated cultural attractions serving the demands of a sole market segment with little appreciation of authenticity and uniqueness; higher costs required to maintain and upgrade imported attractions compared to lower costs involved in optimizing assets of colonial built heritage; stagnation of the tourism product and depreciation of the image of the destination; loss of investment opportunities from leading tourism generating countries and regions historically associated with the destination.

### **The Impact of Hyper-Tourism on Colonial Built Heritage in Macau**

Promoting investment in hyper-tourism attractions has become the mission for the multinational casino resort and property developers who are transforming the cultural landscape of the MSAR. The preservation and optimization of colonial built heritage assets is seen from the perspective of its impeding progress towards the creation of new hyper-attractions, each one striving to exceed the scale and

grandeur of the other. This perspective is illustrated by a comment cited from an interview with William Weidner, the President and Chief Operating Officer of the Las Vegas Sands Casino:

“I don’t see any body else stepping up with billions of dollars and developing in the way we are developing. We hear a lot of talk. But all I see (in Macau) are buildings that are conversions of older buildings and less than world-class facilities. I have to say it to my competitors and say it directly. You build those lousy buildings, you will lose in the long term because huge wonderful world-class buildings are coming. At the end of the day, people will have a choice and they will choose those buildings. If you choose to be short armed in your investment in the short term, if you chose to convert old buildings, multilevel casinos, old style Macau buildings, your investment will go away because people are not going to support the buildings. I think you can see it now.”<sup>11</sup>

The Macau Sands Casino was built in 2004 at a cost of \$240 billion on reclaimed land conveniently close to the jetfoil terminal located on the territory’s Outer Harbour. Ironically the construction of the terminal was financed with revenue from the Macanese ‘Casino King’ Stanley Ho’s operations when he held the sole concession over gambling in the territory. Since the MSAR Government ended Ho’s 40-year monopoly on the casino business, the casino kings of Nevada, Sheldon Adelson and Steve Wynn, have acquired sites to create their version of the hyper-reality of the Las Vegas Strip.

Reclamation of land on the Outer Harbour began prior to Stanley Ho’s establishment of his flagship Lisboa Casino and Hotel in 1970. This development set the stage for the transformation of the cultural landscape which can still be viewed from the World Heritage property and site, the Guia Lighthouse and Chapel on Guia Hill overlooking the Outer Harbour. The view however has changed dramatically from that depicted in photographs taken in the early 20<sup>th</sup> century (Fig. 3). The Macau Sands Casino now fills the tourist lens and the panoramic view over the Outer Harbour reveals no property or site associated with the authentic built heritage of this 400-year-old city. Tourists arriving by sea at the jetfoil terminal will have a conflicting impression of the cultural significance of the City with their first view being the Sands Casino providing an

imposing backdrop to the 'Macau Fisherman's Wharf' sharing the reclaimed site adjoining the terminal.

The Macau Fisherman's Wharf is a theme park created by Stanley Ho and another local entrepreneur David Chow which features simulated iconic edifices from maritime heritage cities such as Amsterdam, Cape Town, New Orleans, Venice, and ironically Lisbon. Also constructed on the site are representations of a Roman coliseum, a Greek square, an African fort, juxtaposed with mock-ups of the Potala Palace and the Forbidden City. The assemblage of such diverse pseudo heritage simulations is hyper-reality at its most extreme and detracts from the concept of the fisherman's wharf that could once be experienced in the authentic cultural landscape of the Inner Harbour of the city of Macau. The spectacle of the Macau Fisherman's Wharf has however already been overshadowed by the huge frontage of darkened glass that constitutes the architecture of the Macau Sands Casino. The structure is topped with the largest neon sign in the territory, complemented by an equally large television screen promoting gaming and entertainment inside the complex. Ho's response to this overwhelming bastion of the casino industry is his 'Oceanus' project due for completion in 2009. This development centres on a half-kilometer-long main building shaped like a ship's prow which extends into the Outer Harbour to obscure views of the Macau Sands, his own Macau Fisherman's Wharf, and the heritage site on Guia Hill. The complex will contain a luxury hotel, casino, suites and serviced apartments as well as shopping, entertainment, and recreational facilities. The 3.3 million square foot project will be topped off by a 180-meter-tall tower.

Ho is also responding to the usurping designs of his other major competitor, Steve Wynn. A replica of Wynn's Las Vegas casino hotel (also topped with his name) obscures the views of the Outer Harbour from Ho's Lisboa Casino and makes a token concession to the colonial built heritage of the city by incorporating pseudo Portuguese style architecture in the complex. Ho's counterfoil is the construction of a new Grand Lisboa Hotel and Casino on a site adjoining his flagship property (formerly the 'Worker's Playground'). The Grand Lisboa's façade will resemble

a lotus flower – regarded as the official emblem of the MSAR. It will be a 40-storey structure, making it the tallest building in Macau, and will house Ho's largest casino-entertainment parlors.

The impact of these hyper-tourism facilities is most evident as the visitor approaches the Historic City Centre heritage site and the focal point of the 'Heritage Trail', the Leal Senado Square. In anticipation of the influx of consumers taking time out from the gaming tables to do some sightseeing and shopping, properties on the Leal Senado Square have been converted to maximize the retail opportunities offered by the increasing tourist flows. These retail outlets, some of which have been purpose-built in an attempt to match the cultural landscape, adjoin the authentic heritage icons on the World Heritage Site list. Next to The Santa Casa de Misericórdia (Fig. 4) for example, is a shopping complex with a McDonald's outlet (Fig. 5), while facing the historic São Domingo Church, also on the heritage list, are converted properties operated as franchises of local and international companies (Fig. 6). The properties along the historic main street, The Avenida Almeida Ribeiro, which provides access to traffic converging on the Leal Senado Square, have also been renovated to attract tourist-market-driven enterprises. In order to compete with the shopping amenities housed in the mega casinos and resorts, the renovation has entailed the incorporation of the glitz and kitsch found in the interior and on the exterior features of newly-built smaller casinos striving to compete with the major players.

The pastiche and mixture of modern architectural styles are major factors in the depreciation of the aesthetic values and cultural integrity of the less iconic colonial built heritage properties. Social values are also affected as owners of these properties are persuaded to relinquish their right to hold on to their legacy until finance becomes available for restoration. Residents in small communities are being displaced to make way for purpose-built amenities for tourists who invariably stay no more than one or two nights. Small family-owned businesses that were sustained by this once thriving entrepôt have given way to franchises controlled by foreign interests. The livelihood and culture of generations of

fisherman and seafarers has been replaced with the service culture imposed on the community by the tourism and hospitality industry.

### **Maritime Heritage and Hyper-Traditions**

Located in Macau's Inner Harbour is a purpose-built museum that commemorates the territory's authentic local as well as globally significant maritime heritage. Unfortunately the tangible and intangible assets of the 400-year old legacy are interpreted only in this two-storey building. Staff and scholars based at the museum continue to strive to educate the next generation of Macau about maritime traditions and customs that are disappearing and can not be replaced or replicated. An ethnographic exhibition dedicated to Macau's vanishing fishing community was staged in 2001, but the rituals and festivals that were featured in the exhibition can no longer be witnessed by locals or tourists. Moreover, the traditions of the Portuguese seafarers are not commemorated. The only recognition given to their presence is the Maritime Police Headquarters known as the 'Moorish Barracks' which is one of the properties designated on the World Heritage list. A distinctive property failing to make the list is the ancient Fortress of São Tiago which was converted into a 'pousada'- a Portuguese-style hotel occupying a heritage property and site. This fortress once guarded the approach to the Inner Harbour; resisting attack from foreign military and trading interests including the British and the Dutch. The property was meticulously restored before the Handover; preserving much of the authentic military installations including a small chapel used by the battalion that manned the cannons facing the Pearl River estuary. The Pousada de São Tiago as a tourist attraction has already been eclipsed by inappropriately named purpose-built hotels such as the Pousada Marina Infante located on Taipa Island. This will itself be soon overwhelmed by a Las Vegas-style mega-casino resort featuring replicated buildings and canals showcasing the maritime heritage of Venice – another hyper-reality dream-induced creation of Sheldon Adelson.

The authentic fisherman's wharf that constitutes the waterfront of the Inner Harbour is scheduled to be transformed by a development centered on the old colonial built heritage site known simply as Pier 16. According to the proposed development plan, the buildings to be constructed in the theme park will 'resemble' the design and construction style of architecture 'reminiscent' of Macau in the early-to-middle 20th century. The project comprises a 17-storey luxury hotel with 420 rooms, a casino with over 170,000 square feet for gaming activities, shopping arcades, a cultural space and car parks. A promenade is to be built along the Ponte 16 waterfront to provide a venue for outdoor performances and other recreational activities. The total investment amounts to over US\$300 million. The investors, including the Sofitel Hotel Group, argue that the development aims to 'echo' the Inner Harbour area's historical relics and heritage, protecting landmarks such as the Old Clock Tower, the focal point of the project. They claim it will 'reflect' the city's colonial past and blend harmoniously with the ambience of the Historic City Centre of Macau. The Old Clock Tower is in fact located at the end of the main street, the Avenida Almeida Ribeiro, which as mentioned earlier, provides access to the World Heritage Site.

The transformation of the Inner Harbour, as contended by those representing community interests, is not designed to contribute to the preservation of the fragile built heritage assets of the MSAR or a plan to revitalize the community's legacy, but another attempt to compete with the hyper-tourism projects that promise to generate revenues for hyper-tourism protagonists. Meanwhile, the investors claim that they are committed to maintaining the historic integrity of the waterfront district and their project will attract strong interest from visitors from around the world seeking all the modern attractions that the MSAR offers, combined with historical ambience and character.

Hyper-tourism projects in the MSAR are not confined to the territory's waterfronts but delve under water. The 'City of Dreams' complex under construction on Taipa Island is a huge gaming and entertainment complex which will cost US\$ 1 billion to create. The project is the brainchild of Lawrence Ho,

managing director of Melco International Development, the company which controlled gaming in Macau for many years under the stewardship of his father, Stanley Ho. Australian entrepreneur Kerry Packer's Publishing and Broadcasting firm is also a minority partner in the 'City of Dreams' project. The underwater casino will offer 450 gaming tables and 3,000 slot machines. The site for the development is located close to the diminutive Taipa village heritage properties now surrounded by hyper-tourism complexes and the skyscraper residential blocks – many of which will house the expected influx of migrant tourism and hospitality industry workers recruited from China and the Asia region.

Significantly, a few meters across the road from the 'City of Dreams', is the site of the MSAR's most extravagant manifestation of hyper-reality, itself a simulated version of a simulation ensconced in Las Vegas. The Venetian in Macau is a sprawling replica of the themed mega casino resort in Las Vegas complete with a dreamscape of canals, bridges, squares, and streets. The Venetian resort in Macau located between Taipa and Coloane islands, was a project coordinated with seven hotel chain partners: Four Seasons; Marriot; Starwood, to provide 13,000 hotel rooms by 2007. William Weidner, Chief Operating Officer of Las Vegas Sands, anticipated that the project located on reclaimed land named the Cotai Strip (a combination of Coloane-Taipa) would attract 35 to 40 million visitors each year. He commented that: "The Mainland could send us so many people that, without the pilings, they could sink the Strip"<sup>12</sup>. Weidner's allusion to the threat of sinking posed to the authentic Venice site is significant. Unlike Venice Italy, environmental issues affecting the Cotai sites have not been discussed, nor has the issue of a pseudo-cultural environment on tourists' perceptions of the authentic heritage of Venice or Macau been addressed.

Some conservationists in favor of these projects focus on the fact that these attractions are placed far from the traditional environment of Macau and so avoid any physical impacts on the streetscape and iconic attractions of the City Centre. The hyper-attractions are however, close to the traditional environments of Taipa

and Coloane and detract from the peaceful ambience of the few remaining buildings and parks preserved on these islands that were once retreats from the frenetic activity of the *entrepôt*. Also located on Taipa Island overlooking the City of Dreams is a small enclave of properties known as the ‘Taipa Houses’. These were formerly the small mansion houses built by the Macanese, those of mixed Portuguese-Asian ancestry, who were officials under the colonial government. Many of the properties have been demolished, but some have been restored to accommodate Government departments. The former Bela Vista Hotel, once a family house, was appropriated as the Portuguese consul’s residence after the Handover, while the former Governor’s palatial residence has yet to find a new occupant. Most of the families that once occupied such houses in Macau have long since migrated to Europe, North America, or Australia. They have formed Macanese Associations in their adopted communities and those still living and their descendants return as visitors to the territory for family reunions or as ‘ethnic tourists’. The older Macanese are of course astounded by the transformation of the cultural landscape they cherished as children and are consumed with the Portuguese melancholy known as ‘*saudade*’: a lamentation of the loss of a loved one, place, or birthright. Many ethnic Chinese and Portuguese migrants now residing in the territory, as well as the diaspora from the Asia region that characterizes the Macau cultural identity, similarly share their feelings of destabilization, disempowerment, and disinheritance.

### **Destabilization, Disempowerment, and Disinheritance**

This brief analysis of the impact of hyper-tourism on the colonial built heritage legacy of Macau, serves to illustrate how globalization, referred to by the MSAR Government as ‘internationalization’, acts as a totalizing force erasing ‘tradition’ and challenging the fragile notion of ‘cultural coherence’. This particular study reveals how globalization indeed destabilizes the idea of tradition as a repository of authentic ideas and customs. While it should be acknowledged that colonialism, Portuguese in this context, also brought about the deterritorialization of tradition, the ideas and customs that constitute this legacy did not mark the



‘end of tradition’ but a starting point for the unique blending of European and Asian traditions resulting from migration, miscegenation, and the metamorphosis of traditional environments. This unique cultural identity is being destabilized, disengaged, disempowered, and disinherited by the infusion of hyper-traditions that misrepresent the heritage, historical context, and cultural significance of the territory.

While political factors may impact on the perceptions of the territory’s cultural identity and significance in terms of its place in national consciousness, it is the impact of globalization on the exploitation of economic, human, and cultural resources that destabilizes the process of realization of this emerging consciousness. The emerging practices of mimesis perpetrated by hyper-tourism threaten the recognition of a sense of place vital to the community’s empowerment and commitment to the sustainability of its inheritance for future generations.

Kevin Meethan has pointed out that cultures have always been in a condition of flux rather than stasis, essentially: “Because culture is always work in progress, an emergent set of categories and practices, the ways in which people negotiate their position, meanings and values are constantly being maintained and transformed in the light of shifting contextual circumstances.”<sup>13</sup> Meethan argues however, that assertions of cultural distinctiveness are assertions which may be made in the face of what appears to be the disempowering processes of globalization as much as the exploitation of the possibilities for new cultural forms that globalization offers. He quotes Clifford as saying that when every cultural agent, especially global capitalism, is mixing and matching forms, “we need to be able to recognize strategic claims for localism or authenticity as possible sites of resistance and empowerment rather than of simple nativism.”<sup>14</sup>

In postcolonial societies one might not expect much resistance from newly empowered communities, that have shaken of the shackles of imperialism, to the threats posed by hyper-tourism to the preservation of colonial built heritage.

Origins and locality are however, still important elements around which a sense of identity can be constructed and the imposition of a hybrid cultural identity created by the power brokers of hyper-tourism may be recognized as an attempt to deny the community its inheritance and any alternative strategy for optimizing the economic, cultural, and social assets which this inheritance embodies. In the case of Macau, the Chinese community has a pragmatic sense of what their inheritance represents. The loss of this inheritance equates with loss of empowerment and opportunities for capitalizing on the national and global interest generated by the recognition of its legacy. While the community appreciates that World Heritage Site designation implies valuing the intrinsic and intangible qualities of its legacy, the tangible and extrinsic qualities are more likely to be defended when this status is threatened. If the realization of the potential of these assets is diminished by an assessment that their heritage is at risk, the community might be galvanized into action to protect their interests.

The next generation who will inherit this legacy is aware of the destabilizing transformational forces of globalization in the same way that their parents learned from experience of the vicissitudes of colonialism and hegemony. As Bill Ashcroft observes in his research on post-colonial transformations: “The increasingly familiar issue of globalization has a spatial dimension which impacts the identity of ‘place’ in much the same way that imperial discourse and colonial occupation changed the nature and experience of local habitus.” Ashcroft contends that postcolonial societies cannot avoid the effects of colonization, but these effects need not necessarily be seen as the tragic consequences of cultural subjugation, nor a cultural contamination to be rejected at all costs. He maintains that effects of imperial cultural are a form of capital – neutral in itself but politically potent in its possibilities if acquired and utilized in the negotiation of postcolonial cultural transformation.<sup>15</sup> In the Macau case, cultural subjugation did not provoke resistance to the occupation of the territory by migrants from Portugal and its subjugated colonies such as Angola and Mozambique, in fact historically the enclave came to be identified as a place of refuge for the displaced

and dispossessed from Europe, Africa and Asia. The iconic façade of the ruins of St. Paul's Church for example, built by Japanese Christians escaping the crucifixions in Nagasaki, has become a symbol of sanctuary and multi-ethnic cultural coherence.

Peter Howard's assertion that "A basic principle of heritage management is to seek the disinherited. With every heritage action some people will feel excluded or ignored. They need to be found" <sup>16</sup> applies also to the impact of hyper-traditions, shaping the experiences and processes of tourism, especially in the case of the disinherited communities that have been dispossessed by colonialism and now by the forces that are pursuing globalization. Nelson Graburn has pointed out the irony of this repudiation of ownership and the plight of the disinherited:

"Ironically, education, media, and travel opportunities have promoted this culturally self-confident senses of 'ownership' of the inherited and created traditions of the whole world, so that the international middle classes assume permission to consume them. Yet these same people may not want to give permission to the original 'owners' of those traditions to move into their built environment back home."<sup>17</sup>

Ironically also, Ms Pansy Ho, daughter of Stanley Ho, in describing the preservation of the cultural heritage of Macau as a joint effort between the Government and the commercial sector, points out that China has over 5,000 years of history and rich ownership of cultural heritage, but warns that notwithstanding the economic benefits of merits of tourism branding and marketing, "instances of cultural heritage being damaged in the name of development seem unavoidable....Culture heritage is history and once ruined, cannot be restored." Ms Ho makes a plea for responsible governance and management of cultural assets contributing to sustainable development:

"The commercial and private sectors, indeed, should be in the forefront in supporting cultural heritage conservation. Should enterprises care only for short term business expansion and profit-making, and work against long-term goals and missions, the continuance of our cultural heritage would be at risk. Considerable effort should therefore be put into the conservation of cultural heritage by the same commercial operator benefiting from cultural tourism so that an optimal economic effect can be achieved and a sustainable growth can be secured."<sup>18</sup>

The implication of this statement seems to be that the commercial operator stands to gain from the preservation of authentic cultural heritage for cultural tourism as well as the long term benefits from facilities created for localities attempting to refashion themselves to entities that conform to tourists' expectations. But as Erve Chambers points out, the business of the tourism industry is twofold. One task is to try to tell potential tourists what they want and how to get it. The other is to produce places that conform to the expectations and desires the industry has helped create. As Ms Ho admits, there are enterprises that care only for short term business expansion and profit-making. Their strategy may be to identify with the long term goals and missions of the locality, but since they are global enterprises, their competitive instincts will drive them to seek other lucrative avenues for investment. The increasing popularity of hyper-tourism with its modern attractions and theme parks in China demonstrates where their investments are most likely to succeed.

John Urry has observed that the now rising incomes from an Asian middle class have generated a strong desire to see those places of the west that appear to have defined global culture. He predicts that the huge middle-class tourist trade from Mainland China will be the next major development. However, he cites tourism research on the growing phenomenon of theme parks full of exotic features of 'westernness' - putting on display replicas of many features of western culture for Asians to wonder at and to exoticize, without ever having to leave their home country. Urry alludes to an "omnivorous" producing and consuming of places around the globe that presupposes the growth of 'tourism reflexivity' - a set of disciplines, procedures and criteria for each and every place to monitor, evaluate and develop its tourism potential within the emerging patterns of global tourism. He argues that this reflexivity is not simply a matter of individuals and their life possibilities, but of sets of systematic, regularized and evaluative procedures that enable each place to monitor, modify and maximize their location within the turbulent global order. Such procedures 'invent' produce, market and circulate, especially through global TV and the Internet, new or different or repackaged or

niche-dependent places and their corresponding visual images.<sup>19</sup> In the case of Macau, niche tourism is being promoted not through its authentic heritage assets but through its hyper-reality visual image as the ‘Las Vegas of the East’ at the expense of its branding as a ‘City of Culture’ prior to the Portuguese handover of the territory and at the expense of the next generation that will inherit the problems that may lead to the demise of the Las Vegas culture.

### Notes and References

1. The term ‘Handover’ is also contested since the territory has always belonged to China.
2. The Macau Heritage Trail is a concept created by the Macau Cultural Institute designed to attract cultural tourists to the iconic attractions of those properties selected for listing on the UNESCO World Heritage Site.
3. N. Stanley, *Being Ourselves for You: The Global Display of Cultures*. (Middlesex University Press, 1998), p. 83. See Also: M. Hitchcock, N. Stanley, and Chung, S.K., ‘The South-east Asian ‘Living Museum’ and its Antecedents’. In S. Abram, J. Waldren and D.V.L. Macleod, *Tourists and Tourism – Identifying with People and Places*. (Oxford and New York: Berg), pp. 197-223.
4. The hyper-reality notion of Macau becoming ‘Asia’s Las Vegas’ is the ‘dream’ of Sheldon Adelson, the Chairman of Las Vegas Sands, who is quoted from a newspaper source below:  
  
“I had a dream one night. In fact I always take 60 seconds to think before falling asleep. All of a sudden it came to me. There is room (in Macau) and there is demand to create Asia’s Las Vegas. When the Chief Executive (of the MSAR) assigned this plot of land to us, I saw an opportunity that has not been capitalized upon by anybody else. So we flew around the world, met with the chairmen of all major hotels and shared the vision. Instead of being totally a gaming casino, we will bring new elements of entertainment, an entirely new market to Macau”  
(South China Morning Post, March 24, 2005).
5. S. Zukin, *Landscapes of Power: From Detroit to Disney World*. (Berkeley: University of California Press, 1991); S. Zukin, *The Culture of Cities*. (Oxford: Blackwell, 1995).
6. E. Chambers, *Native Tours: The Anthropology of Travel and Tourism*. (Waveland Press, Inc., 2000), pp. 114-115.

7. K. Taylor, 'Cultural Heritage Management: A Possible Role for Charters and Principles in Asia'. (*International Journal of Heritage Studies*, Vol.10, No. 5, 2004), pp. 417-433.

8. Taylor refers to The Burra Charter consisting of 34 Articles and using the term 'place' to define cultural heritage resources underpinning the concept of place as the cornerstone of Australian heritage practice. Place means site, area, land, landscape, building or other work, group of buildings or other works and may include components, contents, spaces and views. Critical to this is the notion that place involves human activity and associated cultural traditions that have guided the activity/activities and its/their outcome.

9. H. Munasinghe, 'The Politics of the Past: Constructing a National Identity through Heritage Conservation'. (*International Journal of Heritage Studies*, Vol. 11, No. 2, 2005), pp. 251-260.

In assessing the management of Vilnius as a World Heritage Site, Munasinghe points out the risks of infusing the city with hyper-traditions:

"The heritage city acquires layers of life experiences and becomes an inheritance by being a setting. Its continuity as a heritage and a setting depends on the management of its historic content, not for recording bygone eras but for giving it a container quality for those who appreciate the cultural determinants of the past. The proposed rejuvenation (of Vilnius) aims at the reinforcement of this container quality, but a failure to screen new uses and users in terms of their sustainability makes achieving this aim difficult. Globally defined cultural activities are forced into the urban space, leading to the deterioration of the quality of the container. The economic potential of heritage is exploited beyond the bearing capacity of the living culture. This soap opera of all historic cities- a protected built fabric, with ethnic restaurants, art galleries, museums, and guided tours – makes Vilnius an instructive case to argue for the ways and means of winning this prestigious status and the disinheritance caused thereafter." (p. 256)

10. M. Shackley, *Visitor Management: Case Studies from World Heritage Sites*. (Butterworth Heinemann, 2003).

11. South China Morning Post, March 24, 2005.

12. P. A. Azevedo and J. Ho. *Macau Business*, December 2005.

13. K. Meethan, 'Mobile Cultures? Hybridity, Tourism and Cultural Change'. (*Journal of Tourism and Cultural Change*, Vol.1, No. 1, 2003), pp. 11-28. See also: K. Meethan, *Tourism in Global Society*. (Basingstoke, New York: Palgrave).

14. J. Clifford, *Routes: Travel and Translation in the Late Twentieth Century*. (Cambridge, MA: Harvard University Press, 1997).
15. B. Ashcroft, *Post-Colonial Transformation*. (London and New York: Routledge, 2001), p. 162.
16. P. Howard, *Heritage, Interpretation, Identity*. (London and New York, Continuum, 2003), p. 213.
17. N. Graburn, 'Learning to Consume: What is Heritage and When is it Traditional?' (Paper presented at 6<sup>th</sup> IASTE International Conference: *Manufacturing Heritage and Consuming Tradition*. Cairo, Egypt, December 15-19, 1998). p. 17.
18. P. Ho, "Preservation of Cultural Heritage – A Joint Effort of Government & Commercial Sector". Speech given at the PECC 2<sup>nd</sup> Eco-Tourism Forum, Diqing, Yunnan, China, 2004), p.2.
19. J. Urry, *The Tourist Gaze*. (London, Thousand Oaks, New Delhi: Sage Publications, 2<sup>nd</sup> Edition, 2002), p. 142.

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