

ICOMOS MALAYSIA
NEW VILLAGE WORKING GROUP

REPORT 2

(15 JUNE 2023)

The report is prepared by
ICOMOS MALAYSIA NEW VILLAGE WORKING GROUP (NVWG)



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GLOSARRY

COTCA	The Cultures of Occupation in Twentieth Century Asia
DSEAS	Department of Southeast Asia Studies
DWEC	District War Executive Committee
FMS	Federated Malay States/ <i>Negeri-negeri Melayu Bersekutu</i>
FWC	Federal War Council
ICOMOS	International Council on Monuments and Sites
ICIP	Interpretation and Presentation of Cultural Heritage
JWN	Jabatan Warisan Negara (National Heritage Department)
MBSP	Majlis Bandaraya Seberang Perai
MPKL	Majlis Perbandaran Kuala Langat
NVs	New Villages
NVWG	New Village Working Group
PETACE Heritage	Penang State Exco for Tourism Development, Arts Culture and
PJW	Pejabat Pesuruhjaya Warisan Negeri Pulau Pinang
PTD	Pejabat Tanah Daerah
SWEC	State and Settlement War Executive Committee

ICOMOS MALAYSIA

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01

INTRODUCTION

01 INTRODUCTION

The ICOMOS Malaysia New Village Working Group (NVWG) aims to study the potential of showcasing selected New Villages (NVs) as National Heritage as well as candidates for UNESCO world heritage listing. NVWG will also act as a central Data Bank collecting research works and archive materials relating to New Villages in Malaya. In this regard, various aspects were scrutinized:

1. New Villages and Planning
2. New Villages and Security
3. New Villages and Management
4. New Villages and Religion
5. New Villages and the economy
6. New Villages and Education
7. New Villages and Social aspects
8. New Villages and Missionaries
9. New Villages and Food
10. New Villages and Culture

1.1 Summary

This publication will be our second annual report recording this endeavor. A total of 3 symposiums as well as visits to NVs were organised between 16 May 2022 to 15 May 2023 for position-sharing and research outcomes.

Both top down and bottom up approaches were adopted concurrently in scrutinising its potential. The top down approach carried out was to collaborate with relevant local councils, with involvement of state/ national heritage department for organising symposium and visit to the selected NVs. Three (3) symposiums under heading “The Second Glace – New Vision for New Village” with visits to selected New Villages were held. These include symposium and visit at Berapit NV in Penang, Jenjarom NV in Selangor and Chaah NV in Johor.

Community Participatory approach was adopted to formulate Cultural Mapping for the selected NVs. This includes formation local focus group, collection of oral history, old photos, old documents, newspaper were carried out, and then presenting and sharing the outcome with the relevant local council, state and national heritage department.

Three (3) galleries display about history and life within the NV were launched. These galleries initiated by local communities and NGOs with support from the local councils. Gallery at Papan NV in Perak, Gallery at Jenjarom NV and Gallery at Pandamaran NV in Selangor.

NVWG collaborates with experts (members of NVWG) from local universities such as University of Malaya, New Era University College, and Taylor's University, UCSI University and University Tun Hussein Onn Malaysia for events and research works. The potential collaboration on research works with University of Nottingham and University of Liverpool in the UK also in the pipeline.

Scholars on from University of Hong Kong, University of Chicago, and Southeast University China also contacted NVWG for their research works, and when possible participating in activities organized by NVWG, such as visit to the NVs and meeting with the local at the NVs.

Apart from this publication, member of NVWG will present two (2) research papers on NVs in upcoming ICOMOS Triennial General Assembly 2023 in Sydney from 1-10 September 2023. Additionally, member of NVWG also contributed a chapter in book titled *"Kedah: A History in Drawings"* launched in May 2023 by Taylor's University.



Figure 1-1

Opening Ceremony of the 1st Symposium titled “Listing of New Villages in Malaysia as UNESCO WHS: The Second Glance – New Vision for New Village” held on 12 August 2022 at Ixora Hotel Penang.

A 3-day event:

Day 1: Opening Ceremony

Day 2: Symposium (11 papers) in 3 sessions from 9:00am to 10:00pm

Day 3: Visit to Berapit NV, Bukit Mertajam, Penang

Discussion session amongst members of NVWG, JWN & PJW

Besides presentation by JWN and UNESCO expert, a total of seven (7) New Villages were presented by members of NVWG in this Symposium whereby representative from respective local councils also invited and joined the 3 days event for comments and feedbacks.

En Rosli bin Hj Nor initiated the Symposium and visit. The symposium fully supported by Pesuruhjaya Warisan Negeri, Pejabat Pesuruhjaya Warisan Negeri Pulau Pinang, Jabatan Pelancongan, Seni Dan Warisan, Majlis Bandaraya Seberang Perai and PETACE (Penang State Exco for Tourism Development, Arts Culture and Heritage).



Figure 1-2

Visit to Berapit New Village at Bukit Mertajam, Penang on 14 August 2023. Ar Alan Teh lead the visit programme together with YB DUN Berapit, local representatives and communities



Figure 1-3

Discussion session amongst members of NVWG, JWN & PJW after the 1st Symposium on ways to move forward towards listing of NVs in Malaysia as National and potential for UNESCO listing. Members joining the discussion session are Ar Dr Goh Ai Tee (Chair, NVWG), Dato' Ir Fong Tian Yong (Advisor, NVWG), Dr Francis Loh Kok Wah (Advisor, NVWG), Rosli Hj Nor (Penang Heritage Commissioner), Lim Gaik Siang, Assoc Prof Teoh Chee Keong, Dr Ling Tek Soon, Mr Chin Soon Kead, Dr Tan Chin Ling, Ar Steven Thang Boon Ann.



Figure 1-4

2nd Symposium under the same title “Listing of New Villages in Malaysia as UNESCO WHS: The Second Glance – New Vision for New Village” held on 12 & 13 November 2022 A 2 days event jointly organised between NVWG, PJW and local council (Majlis Perbandaran Kuala Langat). TPr. Afzal Hj Azhari (leader) together with Selangor Local Community Host Association leading the Cultural Mapping with community. Above photo taken at Balairaya Taman Yayasan Jenjarom, adjacent to Sg Jarom NV on 12 November 2023.

Professor Dr Jeremy Taylor from University of Nottingham UK, Director of COTCA also joint the 2 days event with intention to discuss on potential collaboration with ICOMOS Malaysia NVWG



Figure 1-5

2nd Symposium under the same title “Listing of New Villages in Malaysia as UNESCO WHS: The Second Glance – New Vision for New Village” held on 12&13 November 2022

Day 2 – Symposium at Komplek Sukan Majlis Perbandaran Kuala Langat. TPr Afhar presented the Cultural Mapping of Sg Jarom NV, and Professor Dr Jeremy Taylor on ‘Colonial photography of resettlement and the New Villages in Malaya. The symposium ended with discussion with local council on way moving forward. New Era University College prepared and presented in poster format the research outcome of the Sg. Jarom NV



Figure 1-6

3rd Symposium under the same title “Listing of New Villages in Malaysia as UNESCO WHS: The Second Glance – New Vision for New Village” held on 25 February 2023 at Chaah NV One day event visit cum Symposium jointly organised between NWVG, PJW, Persatuan Warisan Budaya Chaah Segamat Johor, and New Era University College. Support by ADUN Bekok Johor, Pejabat Daerah Segamat, Majlis Daerah Labis, Pejabat Daerah dan Tanah Kecil Labis, and Yayasan Warisan Johor.

Mohd Syahrin bin Abdullah (JWN), Ar Tiong Kian Boon (President ICOMOS Malaysia), Dr Tai Kim Teng (former Executive Director of OMF Malaysia), Tan Kian Fatt (PhD candidate New Era University College) and communities leaders (Malay, Chinese and Indian) as well as associations' leaders from Chaah NV presented the history of their communities.



Figure 1-6

Visit to Chapel of St Paul The Hermit on 25 February 2023, built in 1935 by French when Socfins developed Palm Oil Plantation at Johor Labis Estate. One of the potential tourist spot when visit Chaah NV.



Figure 1-7

Visit to another potential tourist spot, Malay House located at Kampung Melayu within The Chaah NV. Dr Masadiahani bte Masduki lead the visit to a Malay House within the Chaah NV. Dr Indera Syahrul Mat Radzuan and Professor Ts Dr Seow Ta Wee from Universiti Tun Hussien Onn Malaysia joint the visit and meet with house owner Encik Daud bin Ibrahim.



Figure 1-8

One day event at Papan Community Hall, Papan NV on 24 September 2023. Talk by Jacky Chew titled 'Papan: Moving towards a community of heritage tourism' followed by guided tour "Papan Heritage Works Observation Tour" by Jacky Chew and Leong Wai Fen. Activities also include demo of 'Dai Work Fan' cooking and Tin Mine's lunch.

The event fully support by YB Sivakumar (MP of Batu Gajah). Participants include members of ICOMOS Malaysia, Heritage Teluk Intan, HTI, PHS, ILAM, KUTAI, UiTM Perak Branch, PAM, PADAT, NVT Architect.



Figure 1-9
Opening of Papan Heritage Gallery on 24 September 2023



Figure 1-10
Opening of Jenjarom Heritage Gallery (Gan Mansion) on 14 November 2023. The Gan Mansion also host exhibition of UCSI School of Architecture and Built Environment's master students design project on 20 January 2023

1.2 Members of ICOMOS Malaysia NVWG

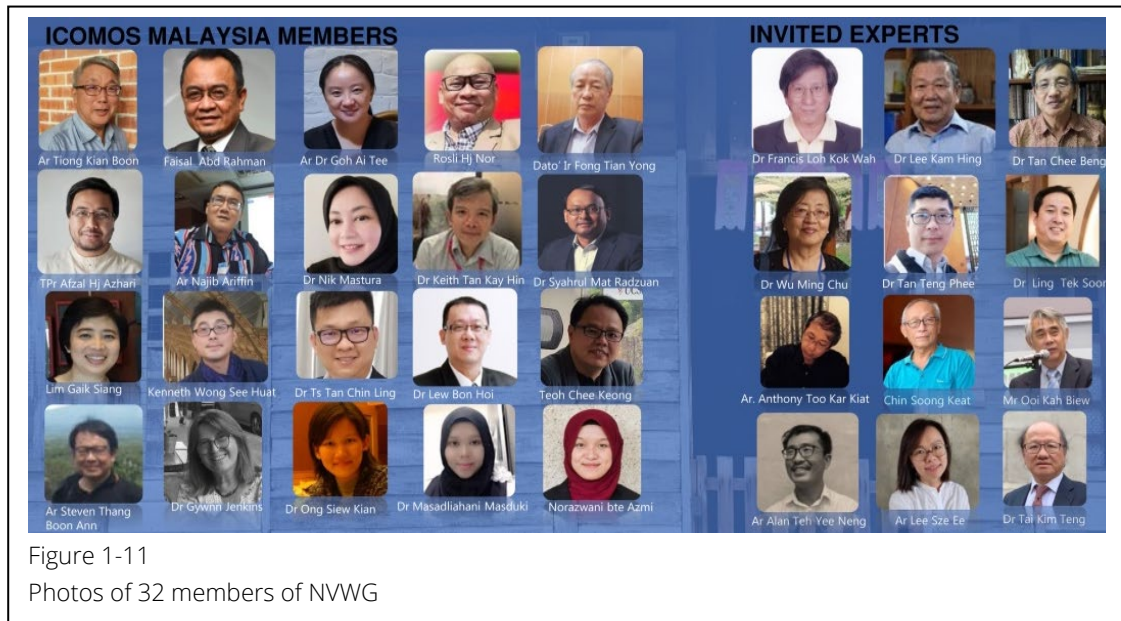
The NVWG started with 7 members from ICOMOS Malaysia and 8 invited experts on April 2021, and expanded to 32 members in total on April 2023:

Members of ICOMOS Malaysia:

Ar. Dr. Goh Ai Tee (Chair, ICOMOS Malaysia NVWG)
Ar. Tiong Kian Boon (Advisor ICOMOS Malaysia NVWG, President ICOMOS Malaysia)
Dato' Ir Fong Tian Yong (Advisor ICOMOS Malaysia NVWG)
Rosli Hj Nor (Leader, National and UNESCO Listing)
Faisal Abdul Rahman (Vice President ICOMOS Malaysia)
TPr. Afzal Hj Azhari (Board Member, ICOMOS Malaysia)
Ar. Ahmad Najib Ariffin (Board Member, ICOMOS Malaysia)
Dr Indera Syahrul Mat Radzuan (Board Member, ICOMOS Malaysia)
Dr Tan Chin Ling (Board Member, ICOMOS Malaysia)
Ar Steven Thang Boon Ann
Dr Gwynn Jenkins
Dr. Nik Mastura Nik Muhammad
Kenneth Wong See Huat
Lim Gaik Siang
Assoc Prof Dr Keith Tan Kay Hin
Assoc Prof Teoh Chee Keong
Assoc Prof Dr Lew Bon Hoi
Dr Ong Siew Kian
Dr Masadliahani Masduki
Norazwani bte Azmi (Student)

Invited Experts:

Dr Francis Loh Kok Wah (Advisor ICOMOS Malaysia NVWG)
Prof Dr Lee Kam Hing (Advisor ICOMOS Malaysia NVWG)
Dr Tan Chee Beng (Advisor ICOMOS Malaysia NVWG)
Dr Tan Teng Phee
Dr Wu Ming Chu
Dr Ling Tek Soon
Ar. Anthony Too Kar Kiat
Ar. Lee Sze Ee
Ar. Alan Teh Yee Neng
Chin Soong Keat
Ong Kah Biew
Dr Tai Kim Teng



Please visit our website (<https://newvillageworkingg.wixsite.com/website-2>) for more information and updates. If you would like to contribute to the research we are working on, please do not hesitate to contact us via email at newvillageworkinggroup@gmail.com.

Funding is a vital component of our work, and is especially important for organizing events that encourage the participation of researchers/ students/ school children and the wider public. Hence, do let us know if you like to sponsor any activities and programmes under ICOMOS Malaysia New Village Working Group.

ICOMOS MALAYSIA

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02

SHARING SESSION:
SYMPOSIUMS & WORKSHOPS

02 SHARING SESSION: SYMPOSIUMS / WORKSHOPS

- 2.1 **SYMPOSIUM #1:** “Second Glance: New Vision for New Village – Pencalonan Kampung Baru Di Malaysia Sebagai Tapak Warisan Dunia UNESCO” was held on 12, 13, 14 August 2022. En Rosli bin Hj Nor initiated the Symposium and visit. The symposium fully supported by Pesuruhjaya Warisan Negeri, Pejabat Pesuruhjaya Warisan Negeri Pulau Pinang, Jabatan Pelancongan, Seni Dan Warisan, Majlis Bandaraya Seberang Perai and PETACE (Penang State Exco for Tourism Development, Arts Culture and Heritage).

The presenters include representative from JWN and UNESCO expert, researchers for the 7 NVs. The Symposium was divided in the 3 sessions and moderated by, Dato’ Ir Fong Tian Yong and Ar Tiong Kian Boon respectively. For a fruitful discussion, local councils for the 7 NVs that to be presented during the symposium were invited and joined through the 3 days event. The session looking into the background of Malaysian NVs and the possibility of having them listed as our National Heritage, and possibility as candidates for UNESCO world heritage listing

Day 1: Opening Ceremony

Day 2: Symposium (11 papers) in 3 sessions from 9:00am to 10:00pm

Session 1: Moderator: Dr Francis Loh Kok Wah	
1	Proses Pencalonan Tapak Warisan Dunia UNESCO by Mohd Syahrin bin Abdullah, Jabatan Warisan Negara
2	Serial Nomination for World Heritage Sites Ar. Laurence Loh, ICOMOS Malaysia and UNESCO Expert
3	Overview Kampung Baru (New Village) di Malaysia by Dato' Ir Fong Tian Yong
4	Research on New Villages as the Representative of Malayan Historic New Villages by Ar Dr. Goh Ai Tee
Session 2: Moderator - Dato' Ir Fong Tian Yong	
1	Nomination Site of Papan New Village, Perak by Ooi Kah Biew and Jacky Chew
2	Nomination Site of Rasah New Village, Negeri Sembilan by Chin Soong Kead
3	Nomination Site of Cha'ah New Village, Johor by Ar. Dr Goh Ai Tee
4	Nomination Site of Pandamaran New Village, Selangor by Dr Ling Tek Soon
Session 3: Moderator – Ar Tiong Kian Boon	
1	Nomination Site of Macap New Village, Melaka by Dr Lew Bon Hoi
2	Nomination Site of Berapit New Village, Pulau Pinang by Ar Alan Teh Yee Neng
3	Nomination site of Jenjarom New Village, Selangor by TPr Afzal Haji Azhari and Assoc Prof Teoh Chee Kiong

Day 3: Visit to Berapit NV, Bukit Mertajam, Penang

Anjuran Bersama:

Disokong oleh:

PETACE
Pulau Pinang EXCO Office
For Sustainable Creative Economy

SIMPOSIUM

Second Glance: New Vision for New Village

Pencalonan Kampung Baru Di Malaysia Sebagai Tapak Warisan Dunia UNESCO

Tarikh	Lokasi
12, 13, 14 Ogos 2022 (Jumaat, Sabtu, Ahad)	Ixora Hotel, Seberang Perai
Tentatif	Dianjur oleh
12 Ogos 2022 (Jumaat) Jamuan Malam Perasmian	Pejabat Pesuruhjaya Warisan Negeri Pulau Pinang & Majlis Bandaraya Seberang Perai (MBSP) dengan Kerjasama ICOMOS Malaysia (NVWG)
13 Ogos 2022 (Sabtu) Pembentangan Kertas Kerja	
14 Ogos 2022 (Ahad) Lawatan Tapak ke Kampung Baru Berapit Perbincangan antara Agensi	Disokong oleh Pejabat EXCO Kerajaan Negeri Pulau Pinang Perlancongan dan Ekonomi Kreatif (PETACE)



Figure 2-1
Flyer of Symposium #1

2.1.1 "Proses Pencalonan Tapak Warisan Dunia UNESCO" by Mohd Syahrin bin Abdullah, Jabatan Warisan Negara



PROSES-PROSES PENCALONAN SEBAGAI TAPAK WARISAN DUNIA UNESCO

Oleh:
MOHD SYAHRIN ABDULLAH
Pengarah
Bhg Warisan Dunia
Jabatan Warisan Negara
Kementerian Pelancongan, Seni Dan Budaya Malaysia

KELEBIHAN

- 1- Pemeliharaan / perlindungan
- 2- Pengiktirafan
- 3- Visibiliti / promosi
- 4- Penyelidikan
- 5- Pelancongan / ekonomi
- 6- Bantuan kepakaran



WORLD HERITAGE LIST

Konvensyen berkaitan:

"Convention Concerning The Protection of The World Cultural And Natural Heritage , 1972".

(tapak-tapak warisan kebudayaan dan semulajadi)



TAPAK-TAPAK YANG TELAH DISENARAIKAN DI MALAYSIA

Natural

- i- Taman Negara Mulu (2000)
- ii- Taman Negara Kinabalu (2000)

Cultural

- iii- Melaka dan George Town (2008)
- iv- Tapak Arkeologi Lembah Lenggong (2012)

KELAYAKKAN UNTUK MENJADI WORLD HERITAGE SITE

- Kepentingan di peringkat dunia (*outstanding universal value*)
- Keaslian (*authenticity*)
- Integriti (*integrity*)



KATEGORI PENCALONAN

1. Kebudayaan (*Cultural*)
2. Semulajadi (*Natural*)
3. Campuran (*cultural & natural*)



UNESCO Operational Guidelines 2017 - Integrity

Para 87:
"All properties nominated for inscription on the World Heritage List shall satisfy the conditions of integrity".

Para 88:
"Integrity is a measure of the wholeness and intactness of the natural and/or cultural heritage and its attributes. Examining the conditions of integrity, therefore requires assessing the extent to which the property:
a) includes all elements necessary to express its OUV;
b) is of adequate size to ensure the complete representation of the features and processes which convey the property's significance;
c) suffers from adverse effects of development and/or neglect".

UNESCO Operational Guidelines (Para 148)

The following principles must guide the evaluations and presentations of ICOMOS and IUCN. The evaluations and presentations should:

- adhere to the World Heritage Convention and the relevant Operational Guidelines and any additional policies set out by the Committee in its decisions;
- be objective, rigorous and scientific including in considering all information provided to the Advisory Bodies regarding a nomination;
- indicate clearly and separately whether the property has OUV, meets the conditions of integrity and/or authenticity, a management plan/system and legislative protection;
- evaluate each property systematically according to all relevant criteria, including its state of conservation, relatively, that is, by comparison with that of other properties of the same type, both inside and outside the State Party's territory;
- provide a justification for their views through a list of references (literature) consulted, as appropriate.

UNESCO Operational Guidelines 2017 - Integrity

Para 89:

"For properties nominated under criteria (i) to (vi), the physical fabric of the property and/or its significant features should be in good condition, and the impact of deterioration processes controlled. A significant proportion of the elements necessary to convey the totality of the value conveyed by the property should be included. Relationships and dynamic functions present in cultural landscapes, historic towns or other living properties essential to their distinctive character should also be maintained".

World Heritage List

1154 - Properties
43 - Transboundary
3 - Delisted
52 - In Danger
897 - Cultural
218 - Natural
39 - Mixed
167 - State Parties



UNESCO Operational Guidelines 2017 - Authenticity

Para 82:

Depending on the type of cultural heritage, and its cultural context, properties may be understood to meet the conditions of authenticity if their cultural values (as recognized in the nomination criteria proposed) are truthfully and credibly expressed through a variety of attributes including:

- form and design;
- materials and substance;
- use and function;
- traditions, techniques and management systems;
- location and setting;
- language, and other forms of intangible heritage;
- spirit and feeling; and
- other internal and external factors.



Asia-Pacific Regional Perspective



Out of 1153 World Heritage sites 186 are situated in the Asia-Pacific Region.

The World Heritage List is a means of acknowledging sites that are of sufficient importance to be recognized by the international community as a whole, because they tell a story of **outstanding universal value**.



SELECTION CRITERIA

- (i) to represent a masterpiece of **human creative genius**;
- (ii) to exhibit an **important interchange of human values**, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design;
- (iii) to bear a unique or at least **exceptional testimony to a cultural tradition or to a civilization** which is living or which has disappeared;
- (iv) to be an **outstanding example of a type of building, architectural or technological ensemble or landscape** which illustrates (a) significant stage(s) in human history;
- (v) to be an **outstanding example of a traditional human settlement, land-use, or sea-use** which is representative of a culture (or cultures), or human interaction with the environment especially when it has become vulnerable under the impact of irreversible change;
- (vi) to be directly or tangibly **associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance**. (The Committee considers that this criterion should preferably be used in conjunction with other criteria);

Outstanding Universal Value (OUV)

[paras 49-53 pp. 14-15]

Outstanding universal value means:

cultural and/or natural significance which is so exceptional as to transcend national boundaries and to be of common importance for present and future generations of all humanity

As such, the permanent protection of this heritage is of the highest importance to the international community as a whole.

[para 49, p. 14]

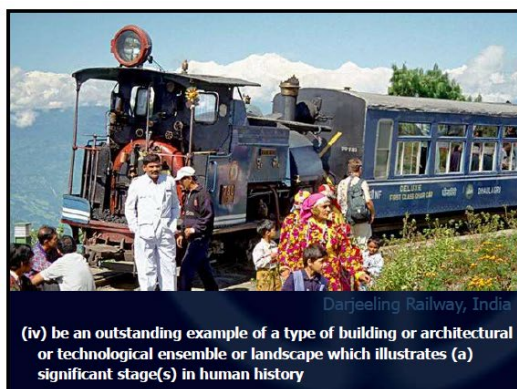
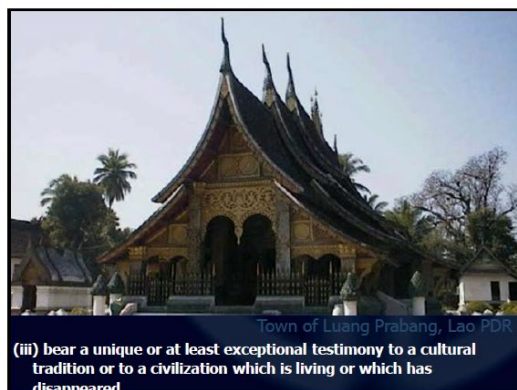
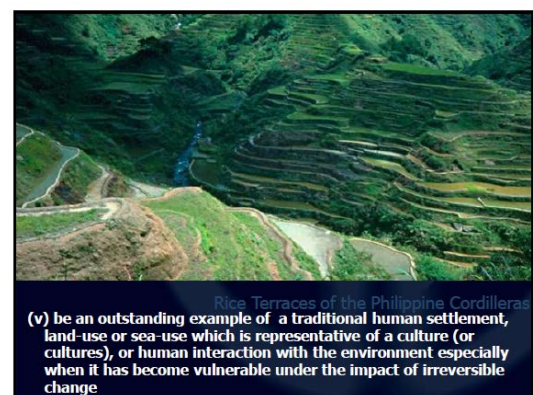
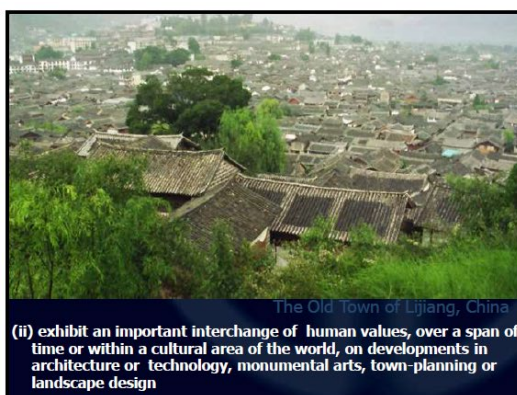
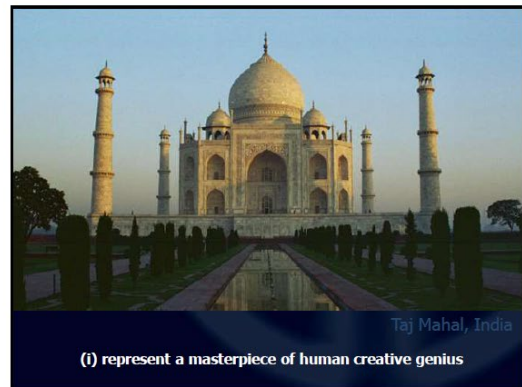
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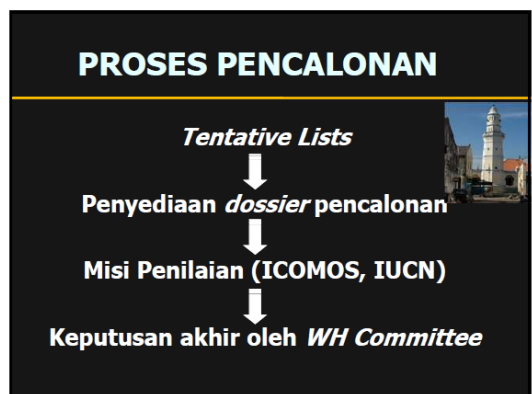
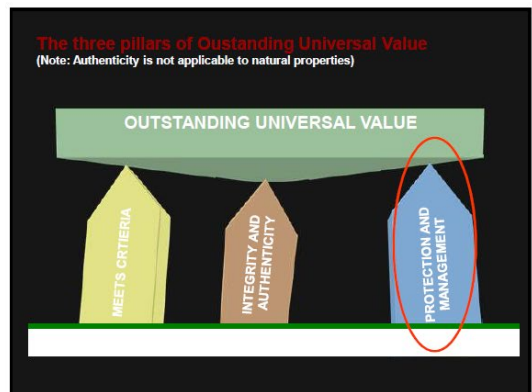
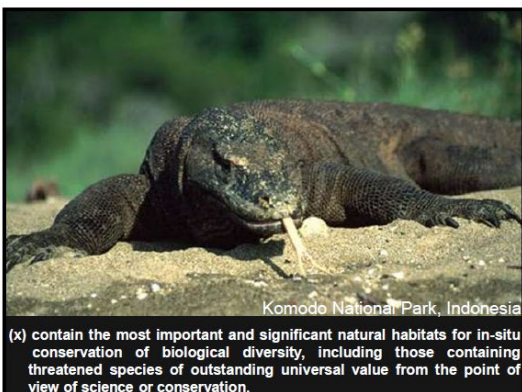
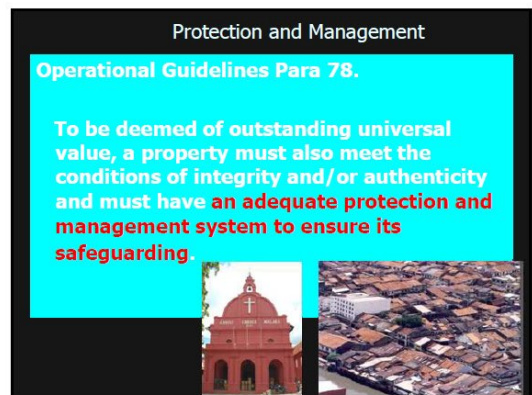
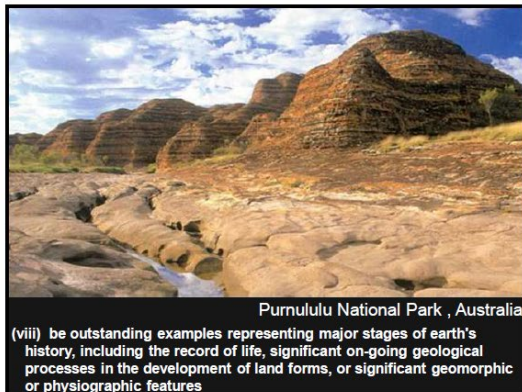
- (vii) to contain **superlative natural phenomena or areas of exceptional natural beauty and aesthetic importance**;
- (viii) to be **outstanding examples representing major stages of earth's history**, including the record of life, significant on-going geological processes in the development of landforms, or significant geomorphic or physiographic features;
- (ix) to be **outstanding examples representing significant on-going ecological and biological processes** in the evolution and development of terrestrial, fresh water, coastal and marine ecosystems and communities of plants and animals;
- (x) to **contain the most important and significant natural habitats for in-situ conservation of biological diversity**, including those containing threatened species of outstanding universal value from the point of view of science or conservation.

[paras 49-53 pp. 14-15] & [paras 77-79 pp. 20-25] ¹⁵

Criteria for assessing OUV

- Outstanding universal value of a site is assessed using the criteria set out in the Operational Guidelines [para 49, p. 14]
- The World Heritage Committee has defined 10 criteria for the assessment of Outstanding Universal Value [para 78, p. 21]
- To be inscribed on the World Heritage list, a site needs to meet at least one of the ten criteria [paras 79-95, pp. 21-25]





Protection and Management

World Heritage site management systems should be "values-based".

this means:

The objective and design of a management system for a World Heritage property should safeguard ("protect") the integrity and authenticity of the attributes which manifest the values of the criteria for which the property is inscribed.

KRONOLOGI



Protection and Management

Operational Guidelines

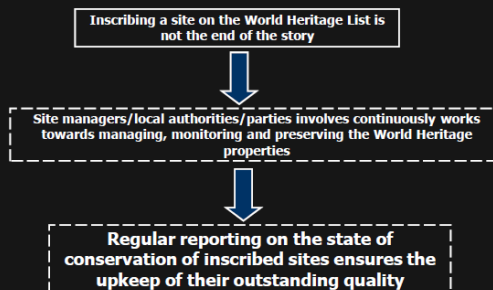
Para 117. States Parties are responsible for implementing effective management activities for a World Heritage property. State Parties should do so in close collaboration with property managers, the agency with management authority and other partners, and stakeholders in property management.

UNESCO OPERATIONAL GUIDELINES 2017 (Para 61)

As from 2 Feb 2018:

- examine one complete nominations per State Party;
- set at 35 the annual limit on the number of nominations it will review, inclusive of nominations deferred and referred by previous sessions of the Committee, extensions (except minor modifications of limits of the property), transboundary and serial nominations,

AFTER INSCRIPTION



KESIMPULAN

Usaha-usaha untuk memperolehi pengiktirafan dunia memerlukan komitmen pelbagai pihak. Setelah tersenarai, pemeliharaan serta pemantauan secara berterusan diperlukan untuk pengkalan status sebagai tapak Warisan Dunia.

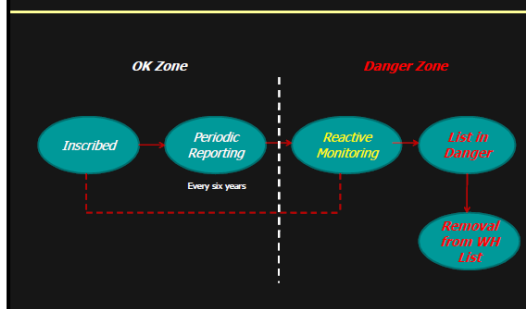
REPORTING & MONITORING

Objectives :


- To provide assessment as to whether the outstanding universal value of the properties inscribed in World Heritage List is being maintained over time
- To provide up-dated information about the World Heritage properties to record the changing circumstances and state of conservation properties.
- To provide a mechanism for regional co-operation and exchange of information and experience between States Parties concerning the implementation of the Convention and World Heritage conservation

Allow World Heritage Committee to assess the conditions at the site and decide the necessity of adopting specific measures to resolve recurrent problems

After Inscription



2.1.2 "Serial Nomination for World Heritage Sites" by Ar. Laurence Loh, ICOMOS Malaysia and UNESCO Expert

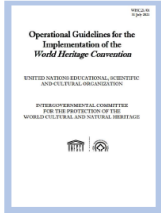


**SERIAL NOMINATION
FOR
WORLD HERITAGE SITES**

The Second Glance - New Vision for New Village, 13.08.22
Laurence Loh, Adjunct Professor, University of Hong Kong
Arkitek LLA Sdn Bhd Think City Sdn Bhd
AA Dip, LAM, APAM, MIID, ICOMOS, FHKICCN

Nomination Proposal

- A group of New Villages in Malaysia have been identified as a possible serial nomination within the framework of the **Operational Guidelines for the Implementation of the World Heritage Convention**.
- The Nomination Process is clearly laid out in the Operational Guidelines.
- Scenario: What happens after the nomination dossier prepared by the State Party has been submitted to the World Heritage Center in Paris? We should put ourselves in their shoes & those of their Advisory Bodies like ICOMOS & imagine how they would normally approach a nomination.**



Assumption

- It has been established that the serial nomination has the potential to justify its **Outstanding Universal Value**, including **integrity** and/or **authenticity**.
- Comparative study** of serial properties in the regional or wider global context, including an analysis in the context of Gap Studies, has been conducted.
- 2 Examples of Asian Serial Properties - "Baroque Churches of the Philippines" 1993, "Quanzhou: Emporium of the World in Song-Yuan China" 2021. Basis of serialisation differs.

Quanzhou: Emporium of the World in Song-Yuan China

OUV - priceless & irreplaceable assets ...of humanity as a whole exceptional qualities



Quanzhou: Emporium of the World in Song-Yuan China
"Ancient Seaports on the Maritime Silk Route"

Quanzhou: Emporium of the World in Song-Yuan China

- Component parts & contributing elements of the property include sites of administrative buildings & structures, religious buildings & statues, cultural memorial sites & monuments, production sites of ceramics & iron, as well as a transportation network formed of bridges, docks & pagodas that guided the voyagers. They comprehensively reflect the distinguishing maritime territorial, socio-cultural & trade structures of Song-Yuan Quanzhou.



Quanzhou: Emporium of the World in Song-Yuan China
"Ancient Seaports on the Maritime Silk Route"

Baroque Churches of the Philippines




Baroque Churches of the Philippines




ICOMOS ON-SITE EVALUATION MISSIONS



Macau 2005



Kaping 2007

UNESCO PERIODIC REPORTING ASIA & THE PACIFIC TO WORLD HERITAGE COMMITTEE



ICOMOS TECHNICAL REVIEWS

UNESCO REPORTING COUNTRY ADVISORY MISSIONS

WHC DEFERRED CASES

WHC REACTIVE MONITORING MISSION



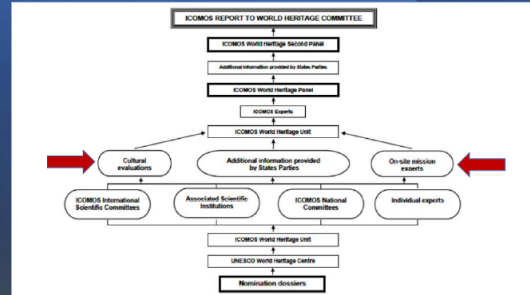

Luang Prabang 2022

Reporting Format

- In order to ensure consistency of presentation, all reports worldwide follow a predetermined WHC/ICOMOS format, regardless of who the evaluator is.
- The format & sequence of contents obviously allows for a distillation of key points into an executive summary, which is ultimately presented in the ICOMOS Report to the World Heritage Committee. (See Chart on next slide)



Prayers inside the Luang Prabang World Heritage Office



What is a Nominated Serial Property?

Clause 137 of the Operational Guidelines for the Implementation of World Heritage Convention (OGWHC) states:

A Nominated Serial Property includes two or more component parts related by clearly defined links:

- Component parts should reflect cultural, social or functional links over time that provide, where relevant, landscape, ecological, evolutionary or habitat connectivity.
- Each component part should contribute to the Outstanding Universal Value of the nominated property as a whole in a substantial, scientific, readily defined & discernible way, & may include, inter alia, intangible attributes. The resulting Outstanding Universal Value should be easily understood & communicated.
- Provided the series as a whole – and not necessarily its individual component parts – is of Outstanding Universal Value.

Concerns about Serial Nominations

WHC 34 COM 9B

- The requirement that the component parts of a serial property be of the same historico-cultural group..... may lead to a mere catalogue of sites without an adequate definition of the functional links between the component parts, or an explanation how they contribute to the Outstanding Universal Value (OUV) of the property as a whole.



Baroque Churches of Philippines

Concerns about Serial Nominations

WHC 34 COM 9B

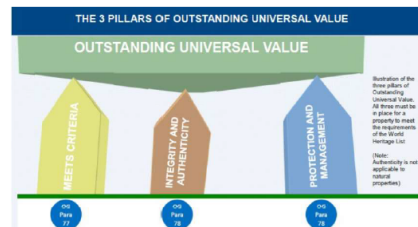
- To avoid an excessive fragmentation of component parts, the process of nomination, including the selection of the component parts, should take fully into account the overall manageability & coherence of the property



Baroque Churches of Philippines

Outstanding Universal Value

OUV - priceless & irreplaceable assets ...of humanity as a whole exceptional qualities



All 3 pillars must be in place for the property to meet the requirements of the World Heritage List

Statement of Outstanding Universal Value



Melaka and George Town, Malaysia, are remarkable examples of historic colonial towns on the Straits of Malacca that demonstrate a succession of historical and cultural influences arising from their former function as trading ports linking East and West. These are the most complete surviving historic city centres on the Straits of Malacca with a multi-cultural living heritage originating from the trade routes from Great Britain and Europe through the Middle East, the Indian subcontinent and the Malay Archipelago to China. Both towns bear testimony to a living multi-cultural heritage and tradition of Asia, where the many religions and cultures met and coexisted. They reflect the coming together of cultural elements from the Malay Archipelago, India and China with those of Europe, to create a unique architecture, culture and townscape."



Selected Criteria



- (ii) be an outstanding example of a type of building or architectural or technological ensemble or landscape which illustrates a significant stage in human history
- (iii) be an outstanding example of a traditional human settlement or land-use which is representative of a culture or cultures, especially when it has become vulnerable
- (iv) be directly or tangibly associated with events or living traditions, with ideas or with beliefs, or with artistic and literary works of outstanding universal significance



What is your compelling story?

- This is the most crucial part of the nomination. The success of the nomination depends upon the compelling story of the site & the criteria that are chosen to define its Outstanding Universal Value. There are World Heritage Sites today that failed to get pass the scrutiny of the evaluators the first time around, for example Melaka and Macau.
- Is the Serial Nomination being discussed a mere catalogue of sites? Why isn't one component site sufficient to tell the story since each respective new village was created from the same government policy?

What is your compelling story?

- Hypothetical Theme: **A Site of Conscience to Build Change - The Asian Approach?**
- Are the core values of the compelling story promoted by the people who own it? Does it represent the means for them to express their identity, forge relationships & declare their intentions for the future, & to confront the issues they face?
- A site of conscience uses the history of the site to address larger social conflicts & new social issues, e.g. climate change.
- In consonance with global goals, does the serial nomination represent an opportunity to build resilience, strengthen social equity & inclusiveness through heritage place management?

Integrity & Authenticity



Melaka

Why is there a need for conservation and management plans for World Heritage sites?

- Recalling manageability & coherence, conservation & management plans are intended to guide all interventions within the boundaries of a World Heritage property, in order to ensure that the "outstanding universal value" of that property is safeguarded, & that any development within the site's boundaries does not negatively impact upon the heritage values of the site.
- According to paragraph 97 of the Operational Guidelines for the Implementation of the World Heritage Convention (2005), "*All properties inscribed on the World Heritage List must have adequate long-term legislative, regulatory, institutional and/or traditional protection and management to ensure their safeguarding.*"

WHC-07/16.GA/12 para 2

Management Plan or other Documented Management System WHC-07/16.GA/12 para 2

- Is established in order to **efficiently manage** the World Heritage property and **conserve** its Outstanding Universal Value including their integrity & authenticity. It is based on the full recognition of its OUV and other existing values as identified during the nomination process, on the identification of the physical attributes which capture and embody these values as well as the contributing intangible aspects."

WHC-07/16.GA/12 para 7



George Town

Management Plan or other Documented Management System WHC-07/16.GA/12 para 2

- **Specify** how the outstanding universal value of a property should be preserved, preferably through participatory means. WHC-07/16.GA/12 para 2
- Should ensure that the Outstanding Universal Value, the conditions of integrity and/or authenticity **at the time of inscription** are maintained or enhanced in the future." WHC-07/16.GA/12 para 3
- May vary according to different cultural perspectives, the resources available and other factors. They may incorporate traditional practices, existing urban and regional planning instruments and other planning control mechanism both formal and informal." WHC-07/16.GA/12 para 4, quoting Operational Guidelines (2005) para 110

WHC Division of Duties

- The WHC checks the dossier for compliance with the procedures & submission requirements.
- For cultural sites, the dossier is forwarded to ICOMOS Paris who divides the review into a Site Evaluation Mission and a Desk Review of the Cultural Values, all of which takes place in the same assessment cycle.
- ICOMOS carries out an internal audit of both reviews and compiles and finalizes its Report in a standard format, which is subsequently sent back to the WHC with recommendations.
- After the reviews are received, WHC goes through the remaining steps until presentation to the World Heritage Committee in July the following year. (See Assessment Cycle in OGWHC).

On-Site Evaluation

On-site evaluation of:

1. Cultural Values
2. Authenticity & Integrity
3. Core & Buffer Zones
4. State of Conservation
5. Management
6. Legal Protection
7. Tourism Impact
8. Interpretation
9. Advisory Observations



Source: Kelang Studio Office

Site Evaluation - Questions

1. Cultural Values - How the cultural values are reflected in the site as per the criteria? Do they correspond to the reasons put forward for nomination?
2. Authenticity and Integrity - How are these concepts reflected (as per the definitions in the OGWHs) and protected within the site? Are they understood by stakeholders?
3. Core and Buffer Zones - Do they correspond to a logical delineation based on cadastral maps, topography, morphology, typology? Is the purpose of the Buffer Zone understood? Are adjustments recommended?

Site Evaluation - Questions

4. State of Conservation (SOC) - Do the observations in the SOC Report correspond to site conditions? Does the Conservation Management Plan explain the monitoring process? Do stakeholders understand the implications? What is the capacity - conservationists and contractors?
5. Management - Assuming there is a Conservation Management Plan (CMP) in place, has this plan been endorsed by stakeholders, especially the local community and civil society, and extensively socialized & understood? Local stakeholders will be interviewed & questioned. Do they agree on the selected criteria? Or even being listed in the first place? The CMP must be a single plan covering all the sites. How do you cut across all the legal jurisdictions? Gentrification & change in ownerships? Are the UNESCO Cultural Indicators used?

Site Evaluation - Questions

6. Legal Protection - Malaysia Heritage Act, Local Heritage Enactments, Special Area Plan (SAP) as an enforceable Conservation Management Plan. Are there any amendments to the laws after the nomination? Does the SAP reflect concerns beyond the cultural values e.g. SDGs, Climate Change? How effective has stakeholder engagement & policy endorsement been? How do you enforce sustainable development policies across different jurisdictions?
7. Tourism Impact - This is an area that has never been adequately addressed prior to Inscription. Is there a collective Sustainable Tourism Plan for the sites that can be applied uniformly? What provisions have been made for visitors? Are there growth projections & a carrying capacity limit? Over-tourism & commercialization considered? Applying a Circular Economy model?

Site Evaluation - Questions

8. Interpretation & Presentation: Is the interpretation material adequate? Also input of local community who own the Heritage? Is there co-creation of story-telling? Are guides trained using the UNESCO's Cultural Heritage Guides Course designed for World Heritage Sites?



George Town

Desk Review - Questions

1. Veracity of Cultural Values by panel of 10 experts
2. Statement of OUV
3. Selected Criteria
4. Management of Site
5. Comparative Analysis
6. Documentary Evidence



Luang Prabang

Recommendations

1. Consider all the issues & concerns that have been identified & recognize the challenges in an enforceable Conservation Management Plan that has jurisdiction over the component parts which will be to be administered by a World Heritage Site management team.
2. Conservation Management Plan - operationalize & test over a period of 5 years, including Conservation Guidelines and Intangible Cultural Heritage (ICH) considerations. Ensure HUL & SDGs are incorporated.
3. Create a Heritage Fund sufficient to create & operationalize the Conservation Management Plan, programs for maintenance, capacity-building, engagement, education, research & climate action during the testing & post-inscription life of the Site.

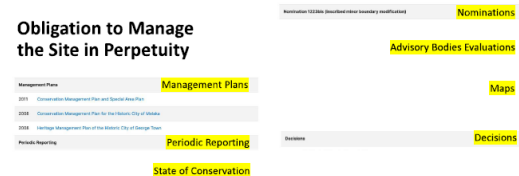
A Final Reflection

World Heritage Inscription is ONE-OFF but the obligation to manage the site is in perpetuity & to build capacity in preparation for listing is vital. The requirements outlined in the UNESCO Competency Framework are extensive. A health check will show that most Heritage Site Managers & Technicians would not meet expectations.

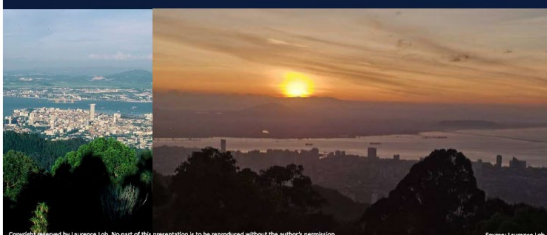
The local community's values, assets & way of life are at stake. Is the change worth it long after the euphoria of Inscription has faded away?

A Final Reflection

Obligation to Manage the Site in Perpetuity



Thank you for your time.



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Source: Laurence Loh

2.1.3 “Overview Kampung Baru (New Village) di Malaysia” by Dato’ Ir Fong Tian Yong



The Malaysian New Villages

- General introduction
- History of New Villages
- New Village master plan
- The way forward

2



General Introduction

- 450 New Villages in Peninsula Malaysia (findings in 2004)
- majority Chinese based (86%)
some are fully Malay, Siamese
- mainly formed during emergency period
(1948 – 1952)
- houses mainly detached with poorly planned infrastructure and non compliance to building laws

6

General Introduction

- Total NV population : 1,200,000 (21% of M'sian Chinese population) (2005)
- Living standard relatively low compared with urban Chinese
- Previously relatively low educational achievement ,early dropout

7

New Villages Administration

JKKK (Village Development & Security Committee)

- System of JKKK started in 1962, consists of chairman & 10 members
- JKKK as conduit between village & govt , and act as a motivating factor for each NV on social needs of people
- 1972 – ‘gerakan pembaharuan’ give more attention as coherent organisation
- Youth and women groups, unity elements added

8

New Villages Administration

At Federal level

1972 : Ministry with special function in PM Dept
 1974 : Ministry of Housing, Local Govt and New Villages
 1975 : Ministry of Housing, Local Govt & Village Development
 1986 : Ministry of National & Rural Development
 1988 : Ministry of Housing & Local Government
 2013 : Prime Minister Department
 2018 : Ministry of Housing & Local Government
 2022 : Ministry of National Unity

9

New Villages Administration

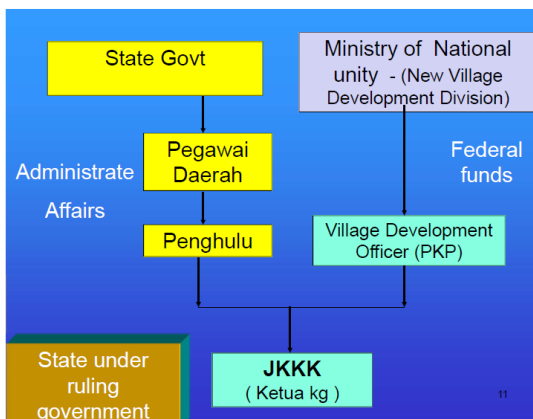
At State level

- Each state designated a state EXCO member to take charge of NV
- NV in state coordinated by Assistant State Secretary (Pen SUK) esp on funds disbursed to various DO and agencies

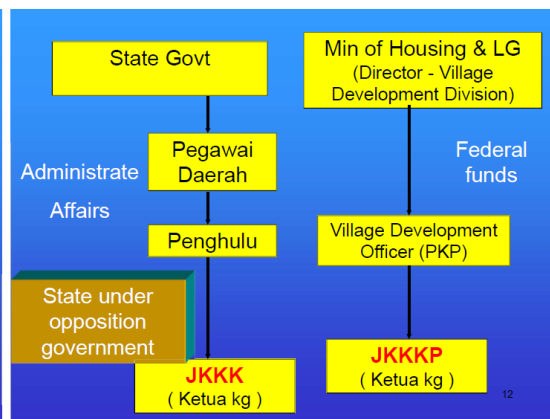
At Local Level

- 2 levels of officers to administer :
 - VDO : **Village Development Officer** looking after every NV under each district, appointed by MOHLG thru recommendation by political party at division level
 - **Village Headman** (Ketua Kg) of JKPP appointed by MB thru recommendation by political party

10



11



12

History of New Villages

13

History of New Villages

Early arrival of Chinese to Malaya

- First arrival of Chinese in **fifteen century**
- More arrival in last quarter of **19th century** under the British colonisation
- Mainly worked in **tin mines and vegetables cultivation**
- Many are squatters engaged in food and tobacco cultivation, fishing, rearing of livestock and working for wages
- **Clan guilds and associations of surname** formed to look after interest of new arrivals and exchange info. New arrivals seek shelter and assistance.

14

History of New Villages

Early Chinese :

- First World War –
 - Malayan economy disrupted and many Chinese unemployed
 - many **repatriated to China**
 - More became **squatters cultivating on state land**
 - getting land from state government was difficult. It remained unresolved until resettlement of NV

15

History of New Villages

Early Chinese :

- Squatter population fluctuated according to changing world & local political & economic development
- Numbers of squatters reached **150,000 in 1940**, before coming of Japanese

16

<p>History of New Villages</p> <p>1942 – 1948 period</p> <ul style="list-style-type: none"> • Increased squatters in 1945 (pop : 400,000) • Squatters helped to increase food supplies but some joined Communist's arm of Malaya People's Anti-Japanese Army (MPAJA) • Malaya Communist Party (MCP) formed in 1930 in Kuala Pilah • MCP and MPAJA found against Japanese <p>17</p>	<p>History of New Villages</p> <p>1942 – 1948 period</p> <ul style="list-style-type: none"> • Japanese took over Malaya in 1942 • Squatters supplied food, medicines and information to MPAJA • MCP assisted British fighting the communist • British war expert trained communist in jungle • After WW2, British master bestowed Chin Peng 2 campaign medals & Order of the British Empire for service to the crown <p>18</p>
<p>History of New Villages</p> <p>1942 – 1948 period</p> <ul style="list-style-type: none"> • MCP was legalised and became political party • MCP started influencing organisations and initiated anti-colonial movement • 1947/48, MCP declared illegal • MCP took arms against British • MPAJA renamed Malayan People Liberation Army <p>19</p>	<p>History of New Villages</p> <p>1942 – 1948 period</p> <ul style="list-style-type: none"> • Japanese surrendered in 1945 • New sign of economy recovery under British • Squatters (100,000) moved back to original homes and occupation • Others remained in forest fringes – vegetables farming • 1948- 300,000 squatters involved in farming, pig rearing, fishing and working in estates & tine mines <p>20</p>
<p>History of New Villages</p> <p>1942 – 1948 period</p> <ul style="list-style-type: none"> • British left squatters alone to farm on illegal land as it was their policy to encourage food cultivation on forest reserve and estate land • British had no plan on squatter, leaving it to state government as land is state matter • Problems arisen as some squatters were sympathisers of communists <p>21</p>	<p>History of New Villages</p> <p>1942 – 1948 period</p> <ul style="list-style-type: none"> • First British High Commissioner in 1948 decided to deal with squatters • Squatters assistance to communists threatened colonial economic interest • MPAJA gained support from squatters from jungle fringes (food, supplies , info & recruit) • British tried to disband MPAJA, introduce death penalty for possession of arms failed to resolve <p>22</p>
<p>History of New Villages</p> <p>1942 – 1948 period</p> <ul style="list-style-type: none"> • Squatter continued to support communists • Communists attacked estates and tin mines • June 1948 – three British planters were killed at Sungai Siput, Perak • British economic interests threatened • 18th June 1948- state of emergency declared • Power to arrest, detention and deportation • Info from squatters were difficult to come by; squatters in dilemma <p>23</p>	<p>History of New Villages</p> <p>1942 – 1948 period</p> <ul style="list-style-type: none"> • Sept 1948 – squatters committee set up • British took initial step to resettle squatters in Sg Siput but failed (without planing) • Action taken to punish squatters suspected of assisting communists – killing of 26 Batang Kali villagers on 12/12/48 (estate workers and tin mines workers) angered squatters • British uprooted squatters, destroyed homes & crops and confined to detention camp for repatriation <p>24</p>



Batang Kali Massacre – 24 rubber tappers were rounded up and shot death by the troop in 12.12.1948. Another one fainted and survived.

News on
13.12.1948

Appealed to London High
Court in 2013 - Rejected



History of New Villages

British dealing with squatters

- First uprooting : 300 families in Kajang
- Feb 1949 : another 1500 families from Ulu Temiang and Sikamat without any compensation- ready to be repatriated to China
- Created social discontent, labour shortage in factories, tin mines and estate
- 1949 – 1952 : 40,000 were remanded and 26,000 were deported (24,000 Chinese, 2000 Indians/Indonesians)
- Decision to deport 300,000 found to be not realistic, impractical and costly
- British lack manpower and resources, communist situation in China

History of New Villages

British dealing with squatters

- Squatter report (Jan 1949) recommended resettlement
- Resettlement to cut off ties with communists
- state gov to resettle but lack manpower and finance
- Relationship between squatters and communists – misconception Chinese were communists or supporters
- a group of Chinese elite discussed with Sir Henry Gurney seeking for solution
- 20 Chinese community leaders met on 1/2/1949 at Selangor Chinese Assembly Hall on formation of MCA
- Issues discussed : Chinese loyalty, citizenship, unity, rights and communists threat.

History of New Villages

British dealing with squatters

- First president MCA Tan Cheng Lock emphasized need to cooperate with British to solve squatter problem and reclaim peace and security
- Quotation from Tan Cheng Lock :
“ The people from Malaya are living under the **severe stress and strain** of the prevailing state of emergency arising from terrorist campaign; it will be our duty when our organisation is well and firmly established to keep and cooperate with the authorities in bringing in this distressing state of affairs to an end and assist the government in solving the problem of restoring law and order, so that this country may again enjoy peace and security”

History of New Villages

British dealing with squatters

- MCA explained :
 - working out solution with cooperation with government
 - resettlement of squatters
 - assistance to detainees and their release
 - recruitment of home guard and auxiliary policemen
- Squatters the main factor for the formation of MCA (as an association)
- MCA planned financial assistance for resettlement
- 20 resettlement planned but failed – problems with raising funds

History of New Villages

Second phase of resettlement

- Mac 1950 : General Sir Harold Briggs
 - federal government played key role
 - provided men, finance, transport and barded wire to state government
 - 2 processes : relocation & regroupment
- 5 principles / guidelines
 - resettle along main roads /major transportation arteries
 - minimise dislocation, economy of future settlers
 - max 6 houses per acre – space for vegetable garden
 - sufficient agriculture land within 2-3 miles – transport manure
 - estate workers within 2 miles from place of working³¹



History of New Villages

Second phase of resettlement

- Actual process did not follow guidelines :
 - many in sandy, fresh water swamp, tin tailings, unsuitable land
 - some far away from farm and had to be abandon
- British practised stern policy : 3 methods used-
 - using military force ,houses dismantled but provided with transportation
 - provide financial support to rebuild new homes (Titi NV - \$200 for house construction, Chaah - \$70)
 - collaborate with MCA
- 1950 – 1954 : app 500,000 resettled
- historical event and formation of New Villages³²



Kg Baru Simee, Perak

History of New Villages

New Villages under barded wires

- Curfew period
- NV gate closed 6 pm to 6 am
- Most practised **central rice cooking**, no uncooked rice to be taken out of NV
- Surveillance of villagers movement, vehicles, foodstuffs etc
- Home guards appointed among villagers to supplement security forces
- ration : **ration card** for each family :
Each week : male adult – 5 kati rice, female – 3 kati

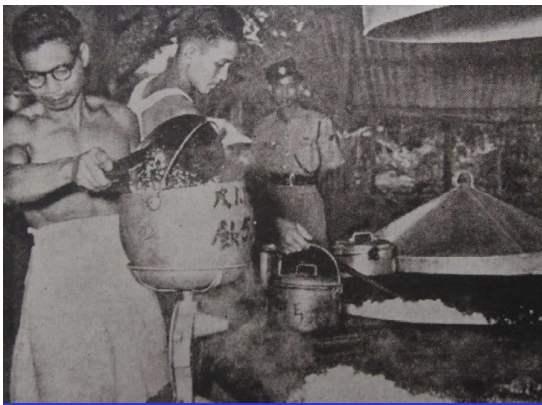


Central cooking – Taiwokfan

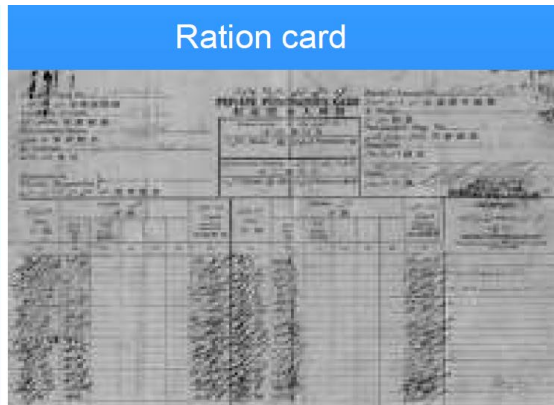


Queuing for cooked rice ration





Home guard ID

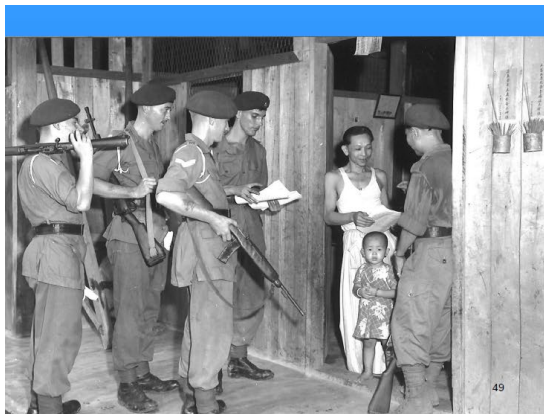


Ration card



Check point at entry to New Village





49



自衛團正採取軍事行動 (1953)。

History of New Villages

Period of formation of New Villages

	No of NV	%
Before 1900	7	2
1900 – 1947	41	9
1948 – 1952 (emergency)	351	78
1953 – 1960	31	7
After 1960	14	3
Not known	6	1
Total	450	100

51

History of New Villages

Types of NV according to times

- Type 1 : Pre-existing - 48
- Type 2 :Emergency :
 - category a : under Briggs plan (382)
 - category b : pre-existing villages incorporated under Briggs plan (48)
- Type 3: post-emergency – 14
 - constructed to house remaining squatters, less ordeal, to prevent communists influence

52

History of New Villages

MCA effort

- MCA provided transportation, financial an welfare support, building materials, farming tools, repairing /rebuilding schools, developing farming activities
- \$10,000 for each NV or \$4 M in total
- MCA issued 18 issues of lottery draws
- Of total 30,000 home guards, 3,500 (12%) were Chinese
- Perception of Chinese loyalty changed

53

History of New Villages

After resettlement

- Villages home made of timber rounders and attap leaves but some with zinc sheet
- Life was tough, restricted movement, generally unhappy
- some can only farm between 7 am and 2 pm
- Threat from both sides, army and communists ; both wanting information , some arrested on suspicion, some executed by communists – informers
- villagers caught in cross fire
- Emergency period ended on 31/7/1960

54

Sg Sayong NV, Kluang 1950



Sg Sayong NV, Kluang 1950



Check point at entry to New Village



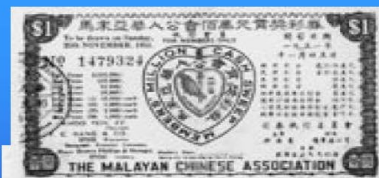
Check point at entry to New Village



Army guard post – dixon hut at Kg Baru Telemong



Declaration of white area



MCA
lottery



Setting up MCA branch at Sri Lallang 1960



opera show at Jementah, Johor in 60s

Kg Baru Kurau, Perak



65



Missionary church in Chaah 1962

66



Setting up of Kuomintang branch in Jementah in 1947



Celebrating QE 2 birthday at Chinese primary school in Jementah, Johor

68



Communal well and pig style behind houses

69



Communal well

70



KB Gajah NV Kluang - 1952

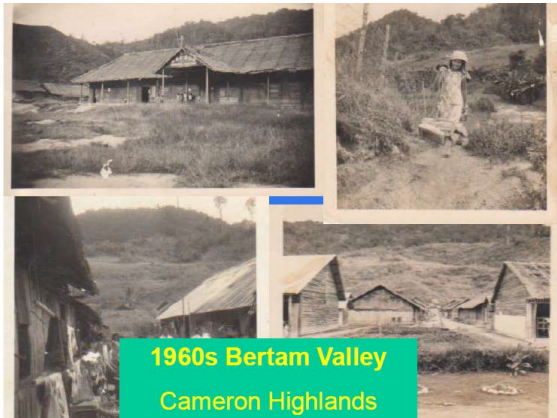
71

Declaration of white Area – restriction free

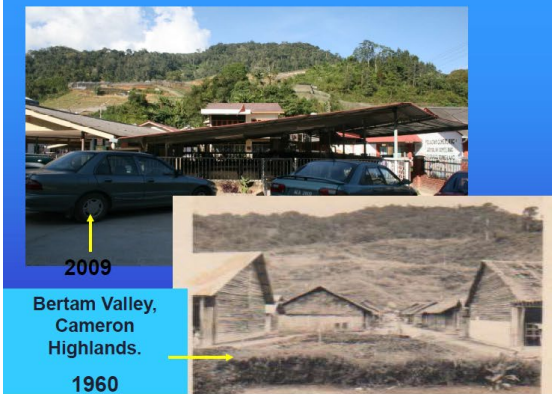


72

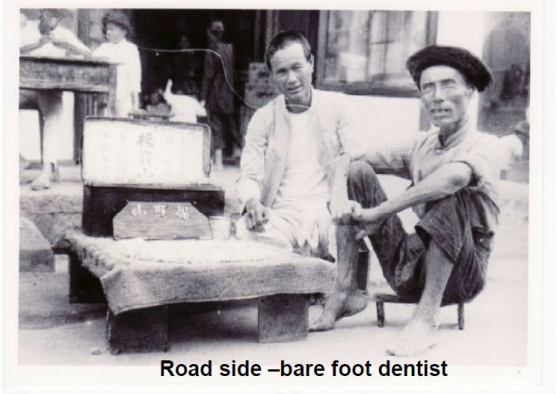
回顾Cemor, Perak



1960s Bertam Valley
Cameron Highlands



2009
Bertam Valley,
Cameron
Highlands.
1960

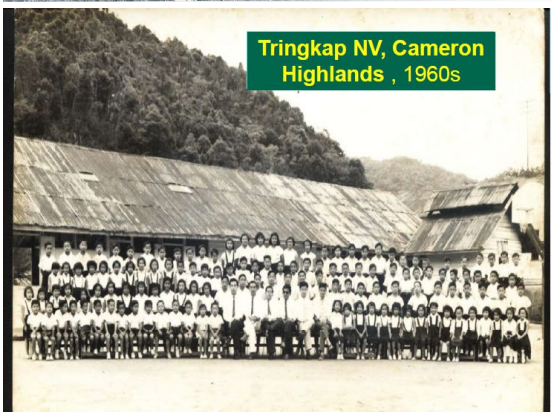


Road side –bare foot dentist

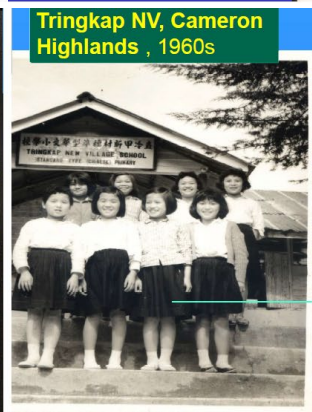
Simple living but cheerful children 朴素生活但活泼嬉戏



Tringkap, Cameron
Highlands , 1960s



Tringkap NV, Cameron
Highlands , 1960s



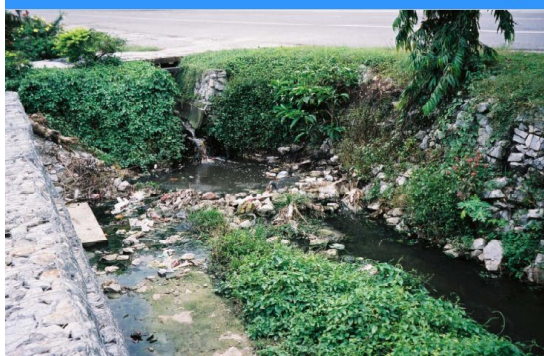
Tringkap NV, Cameron
Highlands , 1960s



2012



Poor social amenities — Air Kuning



规划 poor planing



NV - 90s

Population

- New Villages : No and population -

Year	1954	1970	1985	2002
No of NV	480	465	452	450
Population	572,917	1.023M	1.650M	1.25M
- Ethnic composition :

Chinese - 82%	Malays - 13%
Indian - 4%	Others - 1%
- kelantan – 24 NV
only 2 predominantly Chinese , others Malay
(Gua Musang, Kuala Krai)
- Kedah - some with Thai predominant

91

NV - 90s

Economic activities

	No of NV	%
Agriculture	280	62
Other agri activities	24	5
Industries	35	8
Services	17	4
Construction	21	5
Wholesale & retail	22	5
Others	27	6
No main activity	21	5

92

New Village Master Plan

93



New Village Master Plan

Sectoral study

- 环境规划 • Physical Planning
- 人口 • Demography
- 社会经济基础 • Socio-economic Base
- 农业 • Agriculture
- 土地拥有权 • Land Ownership
- 房屋及社会设施 • Housing & Social Facilities
- 景观 • Landscaping
- 新村行政管理 • Village Administration

95

New Villages Master Plan 2005 - 2015

Objective :
to integrate NV physically, socially and economically
with the mainstream of development of the nation

- The plan also considers the cultural, historical and heritage of NV; to conserve special feature of NV that are potential places of interest and tourist attraction
- Identify economic niches

96

Gound survey :



Kerdau

Gound survey



Kuala Krau, Pahang

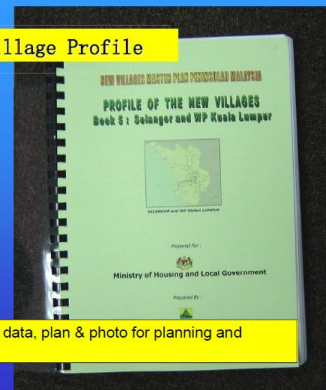
Gound survey :



Teluk Sengat

99

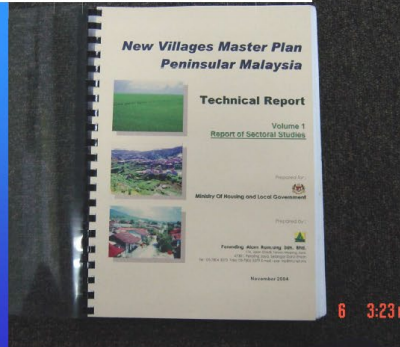
Village Profile



Record all data, plan & photo for planning and reference

100

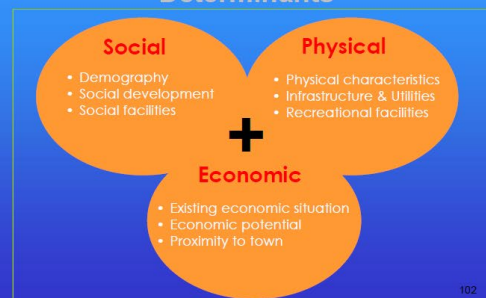
Technical Report



101

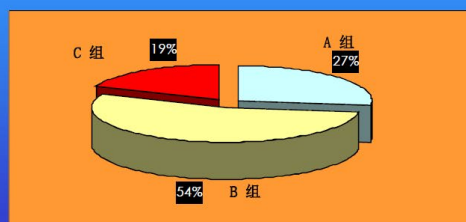
Classification of NV

Determinants



102

Categories of New Villages



103

Small industry



Agriculture



105

Preserving heritage buildings



temple



Melaka

106

NV development focus - housing



Goh Hong, Perak



Sungai Jan, Pahang



Bukit Bakri, Johor



Bukit Beruang, Melaka

NV development focus- youth training



Kangkar Bharu 青年活动



Bukit Gelugor 青年活动

108



Preserving heritage building

109

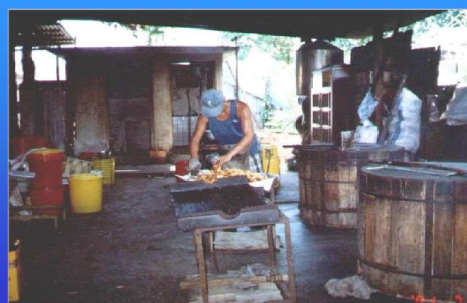
• ONE VILLAGE ONE PRODUCT

Bukit Merah – shoe making



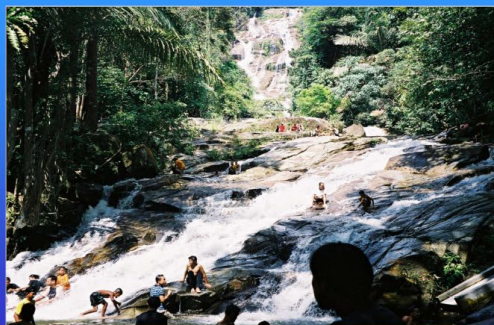
111

Gunung Rapat – Biscuit making



112

Cenderiang



Valdor



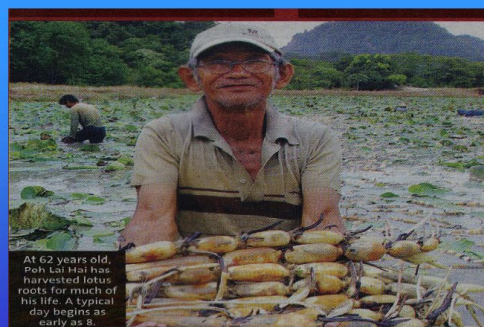
Berapit, PP -nutmeg



Yong Peng



Gerisek, Muar

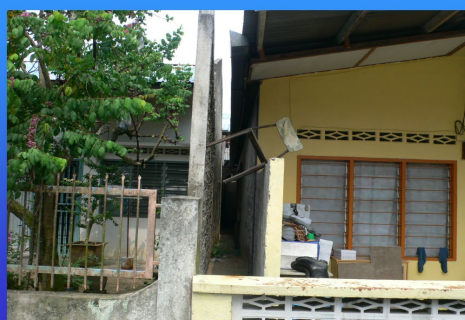


At 62 years old, Poh Lai Hoi has harvested lotus roots for much of his life. A typical day begins as early as 8.

KB Khantan Baru

118

Many NV houses not complying to Planning guidelines on set back from boundary lines



新村发展大蓝图执行项目

New Village Master Plan
- Roll out plan

120



新村发展大蓝图执行项目
New Village Master Plan - Roll out plan

Beecham

期望一个有生气
活力的新村




wish list – a
vibrant and
active village

122

hasrat ...

**Vibrant and
livable Kg Baru**




期望一个有生气
活力的新村

123

NVMP Roll Out Program 2010

**NVMP – New Villages planning :
规划**

- NVMP - PBT to allow flexibility from full compliance with requirements of planning regulations & UBBL for New Villages layout and housing

124/24

KB Terla, Cameron Highlands



Kg Baru Kulai



NVMP Roll Out Program 2010

NVMP – New Villages planning :规划

- NVMP - PBT to allow flexibility from full compliance with requirements of planning regulations & UBBL for New Villages layout and housing
- Johor JPBD agreed to treat New Villages unique – allow road reserve of **15 ft instead of 40 ft**
- PTG Johor and State Government working on policy paper
- PTD Kulai proceeding with few New Villages with special task force (12 staff)

127/27



Ka Baru Kulai



NVMP Roll Out Program 2010

NVMP – Housing : 房屋

- NVMP – Uniform lease and special premium for extension ; loan for low income group to rebuild depilated houses

- Most obtained 60 or 99 lease extension with discounted rates

设定统一60或99年租凭期政策，并在更新地契时时用优惠固定地税方程式

13030

NVMP Roll Out Program 2010

NVMP – Housing : 房屋

- NVMP – Uniform lease and special premium for extension ; loan for low income group to rebuild depilated houses

政府贷款重建残破房屋

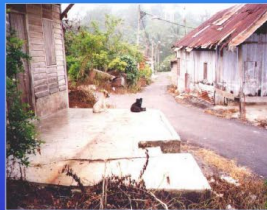
- Ministry of Housing & Local Government providing special house construction loan of RM20,000 to low income group to reconstruct houses. RM10,000 interest free and RM10,000 at 4% interest.
- 协助获得政府贷款重建残破房屋
- DANA RM100J – renovation at 4% interest monthly rest without guarantor or collateral

13031

Housing : Kg Baru, Kulai



Housing : Kg Baru Coldstream



133

Housing : Chenderong, Perak



NVMP Roll Out Program 2010

NVMP – Infrastructure & Social amenities :

基本设施与社会设施

- NVMP – Infrastructure development
- Road upgrading
- Drain improvement

13035

Sg Klau



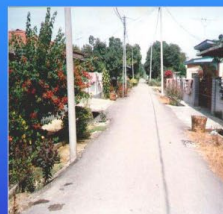


Ulu Selangor



Bemban, Perak

137

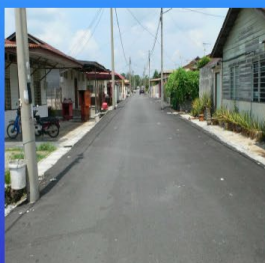


KB Jempol

138



KB Benbam



KB Chenderong

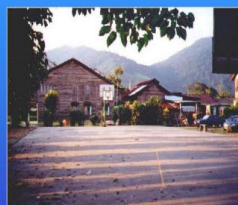
139

NVMP Roll Out Program 2008

NVMP – Infrastructure & Social amenities : 基本设施与社会设施

- NVMP – To support sporting, cultural & social activities thru provision of infrastructure and social amenities
- Basketball courts
- Badminton court
- Play field / playground

140.40



141



Sg Perdak Bentong
Pahang



143

Telemong, Bentong
Pahang





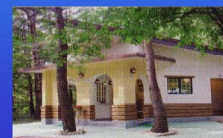
KB Tabong Naning,
NS

145

NVMP Roll Out Program 2010

NVMP – Infrastructure & Social amenities : 基本设施与社会设施

- NVMP – *public social facilities*
- Function hall
- Street lights
- Road signage
- Parks and playground
- Reading room



NVMP Roll Out Program 2010

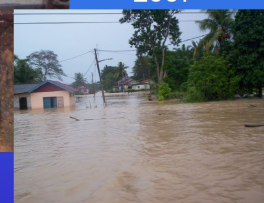
NVMP – Infrastructure & Social amenities : 基本设施与社会设施

- NVMP – *Drainage system and flooding*
- Collaboration with JPS
 - works by JPS or
 - JKKK but with approval of JPS
- Villages internal drainage works by PBT or JKKK
- Coordination with land development through PBT

14747



KB Chaah
2007



Landslide/flood Kg Tringkap, Cameron Highlands -



NVMP Roll Out Program 2008

NVMP – Infrastructure & Social amenities : 基本设施与社会设施

- NVMP – *social infrastructure and services for senior citizens* 提供乐龄人士公共设施
- Meeting places for senior citizens
- Fitness equipments

15051

樂齡 Senior citizen

- Develop social infrastructures for aging population
- 为乐龄人士提供公共设施





Salak Selatan
KL



Bagan Pasir Laut



Warga mas – preference of location

Preference of location varies from village to village :- convenience, feeling at ease and clear view of surrounding

NVMP Roll Out Program 2010

NVMP – Training : 培训

NVMP – Village leadership program 新村行政管理

- JKKK training
- Knowledge on aids & grants from government agencies
- Knowledge on welfare department funds and facilities
- Land tenure issue

15757

NVMP Roll Out Program 2010

NVMP – Agriculture : 农业

- NVMP – legalizing land tenure for existing farm land
- MASFA and MABB
- MASFA :
 - Perak – 931 farmers given leasehold on feb 2008
 - Pahang – 231 ginger farmers given leasehold on 4/7/2008

15858

NVMP Roll Out Program 2010

MASFA - Agriculture

农业

- MASFA Perak
 - TKPM concept
- MASFA Pahang
 - lease concept :
 - Bk Tinggi Ginger farm
 - Cameron Highland Tringkap Lot 50 farms
- MASFA Johor :
 - Spg Rengam Pineapples farm

15959

Spg Rengam Pineapples Farm



160

Bk Tinggi, Pahang Ginger Farm

Land permit issued at 4/7/2008 to 231 farmers



Bk Tinggi, Pahang Ginger Farm



Kg Baru COLDSTREAM DAN KUALA BIKAM



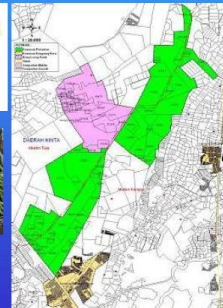
Appr 500 farmers involved



KAMPUNG BARU MALIM NAWAR DAN JERAM



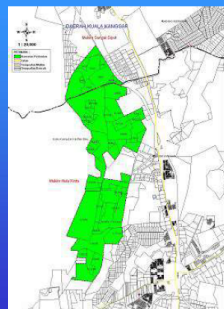
Appr 450 farmers involved



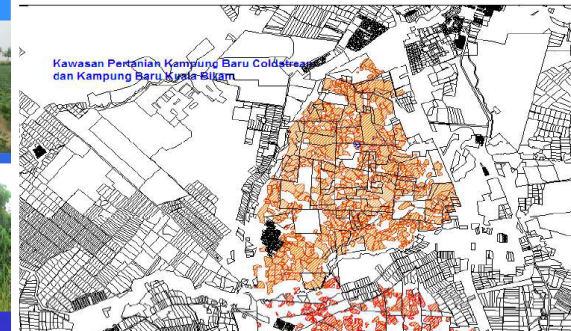
KAMPUNG BARU KANTHAN BARU DAN KUALA KUANG



293 farmers involving 1200 ac



Kg Baru Coldstream farm land



Kg Baru Khantan Baru, Perak



MASFA Perak – Tj Rambutan

MASFA Perak - Tj Rambutan



169

PM issuing offer letter for land tenure to 931 farmers on Feb 2008



NVMP Roll Out Program 2010

NVMP – Agriculture : 农业

- NVMP – Advising farmers on sources of funds and incentives for agriculture development
- MOA incentives 2008 for inflation



17071

Project in Collaboration with Resource Persons

义务支援小组计划

IEM/TAM : preparation of EIA report for land lease for 26 farmers of Tringkap, Cameron Highlands – July 2010

黃金倫耕地申請(26農民) - 環境規劃



馬來西亞工程師協會團隊與農民 - 2010

172

VILTAP – New Village Land Title Action Plan

新村地契行动计划



VILTAP – 新村地契行动计划

Issues :

- many villages house land are still without land titles
 - Village house lot and layout not following JPBD and local authority requirements (min 40 ft road reserve, set back)
- 课题:
- 大部分新村屋地依然没有地契
 - 新村屋没有根据城市与乡村规划部 (JPBD) 和地方政府需求 (40尺保留路段)

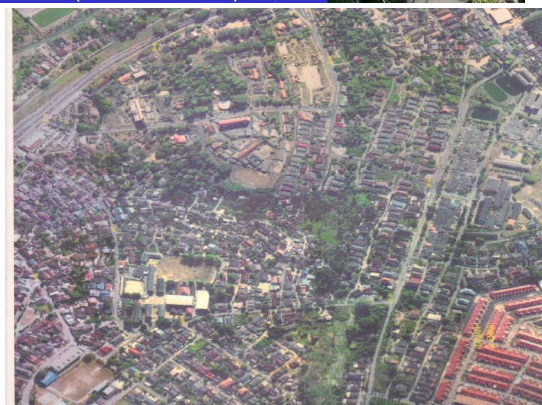


VILTAP – New Village Land Title Action Plan

VILTAP Action Plan :

- BKB/JKT discussion with JPBD Johor and State government in 2008
- State government agreed to resolve problem and set up special task force with 12 staff
- JPBD and land office agreed to 15 ft road reserve for Kg Baru only
- Using Orthophoto and Google Earth images to mark road reserve and house boundary

175





VILTAP – New Village Land Title Action Plan

• VILTAP Johor progress :

- Pilot projects on Kg Baru : a) Kulai, b) Saleng, c) Senai and d) Kelapa sawit using Orthophoto and Goggle Earth images
- Kg Baru Kelapa Sawit **titles issued** to villagers
- Saleng layout plans completed and in process of forwarding to PTG
- Senai Lorong 3 : 18 titles given on 24.11.10
- Kulai : in progress (Block B, C, D)

179

VILTAP – New Village Land Title Action Plan

Next lap :

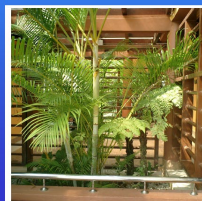
- VILTAP Johor will be used as template to other states
- Require cooperation from State Government, JPBD, Land Office, PBT and local community representing house owners

180

NVMP Roll Out Program 2008

NVMP – others 其它 :

- **NVMP – Identity of Kg Baru 新村特征**
- Kg Baru Arch way (pintu gerbang / mercu tanda) 地标 / 拱门



- Landscape guidelines
- Conservation

Kg Baru Conservation 古迹保存



Conservation 古迹保存



183

Different characters of NV 新村特征



New Village character

Relax, serene, tress and flowers, easy going



舒适无拘束



185



地标：拱门



186



New Village projects in collaboration with external Resource Groups

188

Project in Collaboration with Resource Persons 与资源相关人士联办工程

Working with professional bodies for NV community projects :

- Institution Engineers Malaysia (IEM) – Engineering
- MABB MCA – agriculture
- Technological Association Malaysia (TAM) – technical



Project in Collaboration with Resource Persons

Example of collaboration No 1. (IEM) :
联办工程举例 (马来西亚工程师协会):

Project SPAH (Rain Harvesting) di : SPAH
工程 (雨水储存) 在:

- Kg Baru Sg Pnjuring, Bentong, 文冬本祖令新村
- Kg Baru Jementah, Johor 柔佛利民达新村
- Kg Baru Plentong, Johor Bahru 柔佛班丹新村



First flush
先过滤器

Rain bank
雨水控制具
Pump 泵



IEM members with Australia Davey Group and PANSAR team.

Visit by Minister of Housing & Local Government in 2009 to project SPAH Kg Baru Sg Pnjuring, Bentong

部长访问



Pulau Ketam
吉胆岛



Pelantar
"board walk"
踏板“舷”

吉胆岛 Pulau Ketam – board walk 踏板“舷”




Cracks and spalling of concrete due to sea water sulphate attack on boardwalk 因海水侵蚀而龟裂的踏板和柱子



Site advisory and training to NV committee by representatives of IEM & TAM 马来西亚工程师协会代表到访新村发展委员会和提供技术训练



Concreting with fibre cement
使用纤维水泥混凝土




Repair of pedestrain bridge at Pulau Ketam
吉胆岛桥墩修复




Severe cracks at bridge piers
吉胆岛桥墩修复



桥墩混凝土裂缝



Reinforcement caging on existing column
钢铁包围现有损害柱跟随浇注混凝土




Repair of pedestrain bridge Pulau Ketam



Triple protection
三层保护



Repair of bridge completed in 2009
桥墩修复完成



PUSAT KOMPOS KOMUNITI KG BARU BALI, PERAK
Kg Baru BALI Community Composting Center



Kg Baru Bali, Perak community composting project 2011/12



Dr Tan of UTAR briefing UTAR and Maxwell College students on awareness campaign (waste source separation) - 2011



Old tractor



Project tractor



Awareness campaign on source separation of waste by UPSI/UTAR students with villagers' children 2011



Wet bin distribution by UTAR & Maxwell College students



Kg Baru Bali community composting project



Kg Baru Strategic Plan – Balanced Scorecard

Halatuju baru 2010 - 2015 新村策略计划

> VISION

Ensuring project in the New Villages are delivered with **Quality**, **Value for money**, meeting the needs of villages in a **transparent** manner **benchmarked** to **good practices**

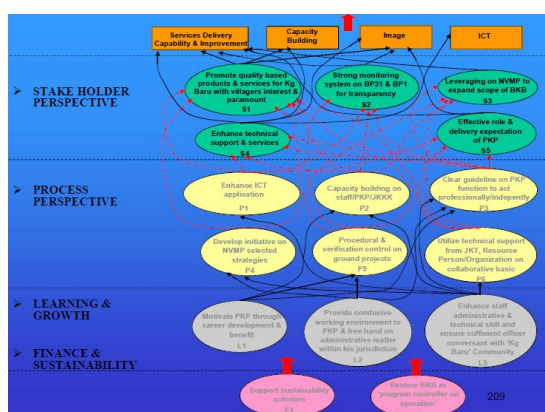


> MISSION

To be on efficient division in implementing project for Kg Baru in an **effective** and **transparent** manner that meet the requirement and expectation of Ministry and villages.



208



Uniforming standard rates for NV land lease extension

统一地契更新费

Premium lanjutan berbeza mengikut negeri :

Negeri	Premium RM / thn	Negeri	Premium RM / thn
Johor	0.8 – *2.00	P Pinang	?
Melaka	0.49 – *1.98	Kedah	*0.50
N . S .	*0.50 – 1.20	Perlis	4.50 – *6.90
Selangor	0.50 / *2.50	Kelantan	?
K Lumpur	?	T'gganu	?
Perak	?	Pahang	0.50 – 3.00 ₂₁₀

Uniforming standard rates for NV land lease extension

统一地契更新费

2010 NV land lease renewal premium (RM)

Negeri	30 yr	60 yr	99 yr
Johor , Kota Tinggi	0.8	1.50	2.00
Johor, Kluang	-	1.41	2.83
Selangor	0.50	0.50	2.00 /2.50
Pahang, Temerloh		0.50	0.50
Melaka, Alor Gajah		0.60	1.00/1.15
N.S , Jelebu			Town:1.20 Rural: 0.50

MOHLG in 2008 added 157 Chinese characteristic based villages RestructuTotal New Villages, Kg Rangkaian & Kg Bagan 2009

BIL.	STATE	New Village	Kg Rangkaian	KG. BAGAN
1	JOHOR	84	29	7
2	KEDAH	33	2	-
3	KELANTAN	24	24	-
4	MELAKA	19	3	-
5	N. SEMBILAN	43	14	-
6	PAHANG	55	8	-
7	PERAK	134	12	16
8	PERLIS	1	-	-
9	P. PINANG	9	3	2
10	SELANGOR	42	18	19
11	TERENGGANU		-	-
12	W. P (KL)	3	-	-
TOTAL		450	113	44

One village one product

一村一品



One village One product 一村一品

- Belachan manufacturing – Bagan Hulu Melintang



One village One product 一村一品

Home Stay 民宿



Potential for Home Stay industry – Bagan Datoh



NV community project Konsep GRK - GRK概念



- Sense of belonging - villages direct involvement
- Value for money
- timely completion

• 当地居民参与
• 实值
• 及时性



Peaceful & Tranquil environment



Kg Baru Tasek, Perak

舒适无拘束



Kg Baru Kangkar Baru

Peaceful & Tranquil environment




舒适无拘束 Kg Baru Jempol

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New generation 新一代



Kg Raja Cameron Highlands 2010



Kg Baru Jalong, Perak 2009

Lively and vibrant

Kg Baru Telemong, Pahang



FELDA LURAH Bilut, Pahang






Quality of Life

222




Thank You

谢谢




2.1.4 "Research on New Villages as the Representative of Malayan Historic New Villages" by Ar Dr. Goh Ai Tee

**Research on New Villages
as the representative of
Malayan Historic New Villages**

Prepared by **Ar. Dr. GOH Ai Tee**
Principal, A.T. GOH ARCHITECT
Board Member, ICOMOS Malaysia
Chair, ICOMOS Malaysia New Village Working Group (NVWG)
Vice President, ICOMOS International Scientific Committee on Shared Built Heritage (ISCSBH)

12-14 August 2022

SECOND GLANCE: NEW VISION FOR NEW VILLAGE
Pencalonan Kampung Baru Di Malaysia Sebagai Tapak Warisan Dunia UNESCO
"Research on New Villages as the representative of Malayan Historic New Villages"

Jointly Organized by: ICOMOS MALAYSIA, UNESCO, PETAC
Support by: PETAC

ICOMOS MALAYSIA MEMBERS				INVITED EXPERTS			

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"The outstanding development of the Emergency in Malaya was the implementation of the Briggs Plan...about one million two hundred thousand rural people were corralled into more than 600 'new' settlements, principally New Villages...."

Source: Kernal Singh Sandhu in Ray Nyce (1973)

The Malayan 'Emergency' (1948 to 1960)

In Early 1950s, over one million persons in Malaya were regrouped or resettled.

Regrouped:
 650,000 persons
 42.2% Indian, 37.8% Chinese, 16.0% Malay & 4% Javanese and Others
 78.5% on estates, 12.3% in mines and 9.2% in other areas

Resettled:

	Population in NVs	No. of NVs	Chinese	Malay	Indian	Others
1954	573,000	480	86%	9%	4%	1%
2000	1,250,000	450	82%	13%	4%	1%

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Lieutenant-General Harold Briggs

Director of Operation 3 April 1950
 Introduction of the Briggs' Plan (3-tier command and committee)
 Retired by end-1951

Sir Gerald Walter Robert Templer

High Commissioner & Director of Operation in Feb 1952.
 He embraced Briggs Plan and ensures the command structure was established.
 He placed great emphasis on the need to win the 'hearts and minds' of the population, and continued the resettlement of squatters/ villagers, with promised independence once the communist insurgents had been defeated

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The Briggs' Plan

A 3-tier command and committee (later named Brigg's Plan) to improve the Emergency administration and inter-agency coordination with aim to eliminate the MCP's forces and its mass organization (Min Yuen) – as counter insurgency strategies:

The **Federal War Council (FWC)**

The **State and Settlement War Executive Committees (SWEC)**

The **District War Executive Committees (DWEK).**

Notes:
 The FWC comprised the Director of Operations, the Chief Secretary, the General Officer Commanding, the Air Officer Commanding, the Commissioner of Police, and the Secretary of Defence.
 The SWECs were composed of the Chief Minister (*Menteri Besar*), the British Advisor, the Chief Police Officer, the senior Army commander, and a full-time Secretary.
 DWEKs consisted of the District Officer, and senior police and army representatives. The FWC responsibility was to meet weekly and formulate policy, and coordinate all the necessary resources to implement these policies. The actual execution of policy lay with the SWECs and DWEKs.

Civil + Military

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The major principles/ guidelines for resettlement outlined by General Briggs in 1951

- Where possible, resettlement villages were **to be located on main roads or other major transportation arteries.**
- Villagers were to be relocated, wherever possible, **on rolling terrain to promote drainage**
- Squatters were to be **concentrated into compact villages** which were **fenced-in and protected by a police post capable of commanding the entire village**, most particularly, **the village gate**
- Villages were to be sited in such a manner as **to minimize squatter dislocation**, and apart from **security**, the most important aspect to be considered in deciding upon a site had to be **the economy of the future settlers**
- Standardised disturbance **grants were paid to all squatters forced to vacate their homes and a subsistence allowance to each individual forced to give up their land or job** upon moving to the new site.
- Generally, there should be **no more than 6 houses (families) per acre of residential land. This permitted each family to have a vegetable garden on their house lot** if they so desired
- Sufficient water** was to be supplied, either from adjacent towns, or from wells within the village, **health and fire regulations** were expected to be observed.
- Amenities such as **schools, dispensaries, community centres**, etc had to be provided as quickly as possible
- Sufficient agriculture land of good quality** was to be provided for all agriculturists forced to abandon their previous holdings. Agriculturists should have their **land situated within 2 to 3 miles of the villages** to enable them to transport manure from their stay in the villages to their fields.
- Estate workers had to be **within 2 miles of their places of employment**


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The Malayan 'Emergency' (1948 to 1960)

- **The Briggs' Plan:** 10 general strategies and notes from Town Planning Department, FMS
- The **Omnipresence of Government Agents** :
 - District Officer (DO), Assistance District Officer (ADO)
 - Resettlement Officer (RS), Assistant Resettlement Officer (ARS)
 - Chinese Affairs Officer (CAO), Assistant Chinese Affairs Officers (ACAO)
 - New Village Headmen
- The development of **Community based institutions**:
 - Village Committee later known as Local Councils (administrative organization)
 - Home Guard unit (self-defence organization)
 - the MCA (political party)
 - co-operatives
 - missionary bodies
 - voluntary organizations such as the British Red Cross Society and the St John Ambulance Brigade
 - Other social organizations include Boy Scouts and Girl Guides
- Education System: SRJK(C) Cha'ah - Malaysiansization


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Federal Level:

Town Planner, Federation of Malaya – T.A.L. Concannon

30th Oct 1952

4 Asst Town Planner assigned for

States
1 Selangor
1 Perak
1 Kedah, Perlis, Penang, Kelantan, Terengganu, Pahang
1 Johor, Negeri Sembilan, Melaka

General Notes On Design and Layout of Resettlement Area in 1951

Category	Criteria
A	Selection of Site
B	Layout of Site
	1. Planning Survey & Socio Economic
	2. Data
	3. Procedure
C	Design and Layout
	4. Cost of Land
	1. Socio Economic Data
	2. Topography/ Road Pattern
	3. Connectivity
	1. Size of Lots
2. Road Pattern	
3. Public and Communal Buildings	
4. Water Supply	
5. Open Spaces	
6. Security	

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F.S. 9182/51/2.

26 February, 1951.

Tel. 2033/51.

Sir,

I am directed to acknowledge with appreciation the general note on the design and layout of resettlement areas attached to your letter No. F.P. 1015/50/67 of 28 February.

2. It is understood that you have sent three copies of these notes to all British Advisers and Resident Commissioners.

I am, Sir,
 Your obedient servant,
 (T.A.L. Concannon)
 For CHIEF SECRETARY.

Town Planner,
 Federation of Malaya,
 P.O. Box 2200,
 Kuala Lumpur.

LOCAL

TOWN PLANNING DEPARTMENT,
 FEDERATION OF MALAYA,
 P.O. BOX NO. 2200, KUALA LUMPUR.

26 FEBRUARY 1951.

Chief Secretary,
 Federation of Malaya,
 Kuala Lumpur.

Subject: Squatter resettlement in the Federation.

Reference: Your letter F.S. 9182/51/2 of the 28th February, 1951.

I thank you for your letter of the 28th of February, 1951, and in reply have to advise that three copies of my notes on the design and layout of resettlement areas have been sent to all British Advisers and Resident Commissioners, at the suggestion of the British Adviser, Selangor.

Acknowledgments received indicate that officers concerned are appreciative of the notes, which they have welcomed.

(T.A.L. CONCANNON)
 Town Planner,
 Federation of Malaya.

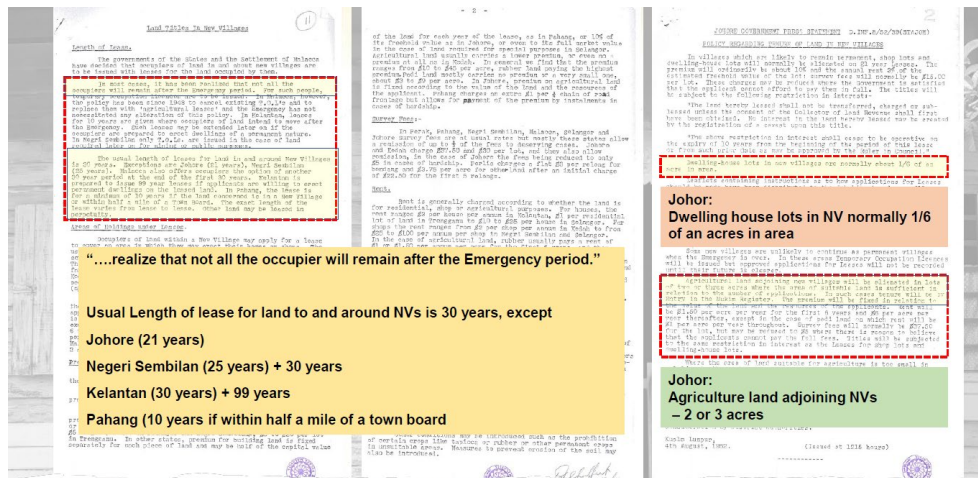
T.A.L./M.C.
 26/2/51.

April 1950 : General Briggs: resettlement of half a million squatters into approx 400 new settlement areas – within 18 months
 Decentralised to S.W.E.C. control

February 1951: General Note on the design and layout of resettlement areas – to all British advisers and Resident Commissioners

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1954: W.C.S. Corry's report of the NVs listed a total of 438 NVs

- 69% supposedly permanent
- 20% 'intermediate'
- 11% supposedly impermanent and likely to disappear with the Emergency

1962: Ray Nyce - these supposedly impermanent NVs still existed.

Number of NVs and Categories (in 1958)

Type	Description	No of NVs	%
A	Entirely New Villages	285	51.64
B	New Villages attached to other communities other than towns	221	40.03
C	New Villages attached to older towns	46	8.33
Total		552	100.00

Source: Ray Nyce (1973)

TABLE 9
CLASSIFICATION OF THE NEW VILLAGES ACCORDING TO DEGREE OF PERMANENCY, 1954-58

STATE	TOTAL NUMBER OF NEW VILLAGES	NUMBER AND PERCENTAGE IN EACH CATEGORY		
		Type 'P'	Type 'I'	Type 'T'
Johore	No: 88 %: 100.00	55 62.50	22 25.00	11 12.50
Malacca	No: 17 %: 100.00	14 82.35	3 17.65	—
Negeri Sembilan	No: 37 %: 100.00	16 43.24	14 37.84	7 18.92
Selangor	No: 47 %: 100.00	38 80.85	6 12.77	3 6.38
Perak	No: 123 %: 100.00	107 86.99	12 9.76	4 3.25
Kedah	No: 32 %: 100.00	21 65.62	10 31.25	1 3.13
Penang & P.W.	No: 9 %: 100.00	7 77.78	—	2 22.22
Perlis	No: 1 %: 100.00	1 100.00	—	—
Pahang	No: 67 %: 100.00	40 59.70	9 13.43	18 26.87
Trengganu	No: 3 %: 100.00	3 100.00	—	—
Kelantan	No: 14 %: 100.00	3 21.43	9 64.28	2 14.29
MALAYA	No: 438 %: 100.00	303 69.18	87 19.86	48 10.96

Notes: Categories of New Villages:
Type 'P' — Supposedly permanent.
Type 'I' — Intermediate.
Type 'T' — Supposedly impermanent or temporary and likely to disappear at the end of the Emergency.

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State	Years of Establishment											Total						
	< 1950	1950-1947	1948	1949	1950	1951	1952	1953	1954	1955	1956	1957	1958	1959	1960	>1960	Unknown	
Johor	1	8	8	9	29	16	6	2	2	1	0	0	1	0	0	0	1	84
Malaka	1	0	3	4	3	5	2	0	0	0	0	0	0	0	0	1	0	19
NS	1	5	5	5	16	1	5	0	2	0	0	1	0	0	0	2	0	43
WPKL	0	0	0	2	0	1	0	0	0	0	0	0	0	0	0	0	0	3
Perak	0	3	13	11	70	15	8	1	1	1	2	1	0	0	0	5	3	134
Perlis	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1
Selangor	0	8	5	10	9	3	3	0	0	0	0	0	0	0	0	1	0	42
Pahang	1	4	17	11	10	3	0	0	2	0	1	0	0	0	2	4	0	55
Terengganu	0	1	1	0	0	0	1	0	0	0	0	0	0	0	0	0	0	3
Kelantan	3	9	2	1	4	0	0	1	1	0	0	0	0	0	0	1	2	24
Kedah	0	2	1	0	5	2	16	3	2	0	0	2	0	0	0	0	0	33
Penang	0	0	1	0	1	0	6	1	0	0	0	0	0	0	0	0	0	9
Total	7	40	56	53	147	46	50	8	10	2	4	4	1	0	2	14	6	450

The Emergency (1948-1960)
383 NVs (85.11%)

* 156 NVs out of 450 NVs (or 34.67%) established b4 1950

* 147 NVs out of 450 NVs (or 32.67%) established in 1950

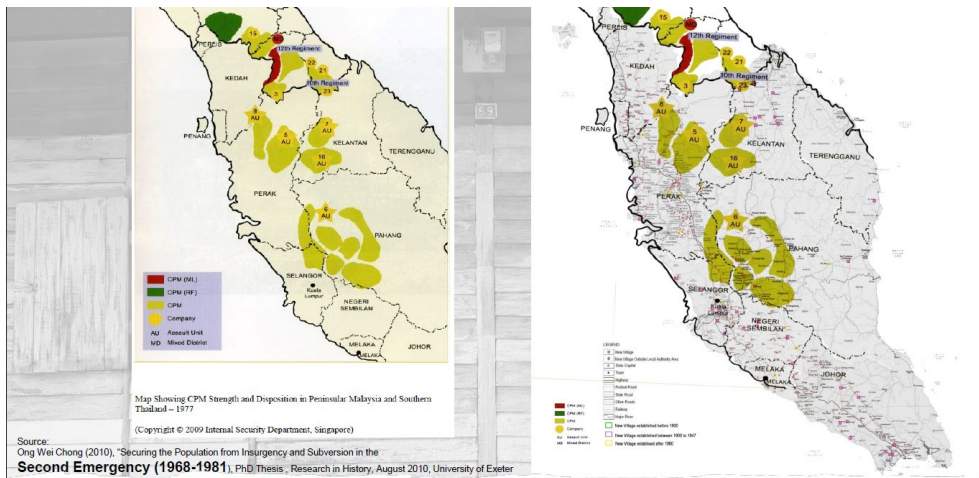
* 127 NVs out of 450 NVs (or 28.22%) established in 1951-60

** May 1950 Briggs Plan in full swings*

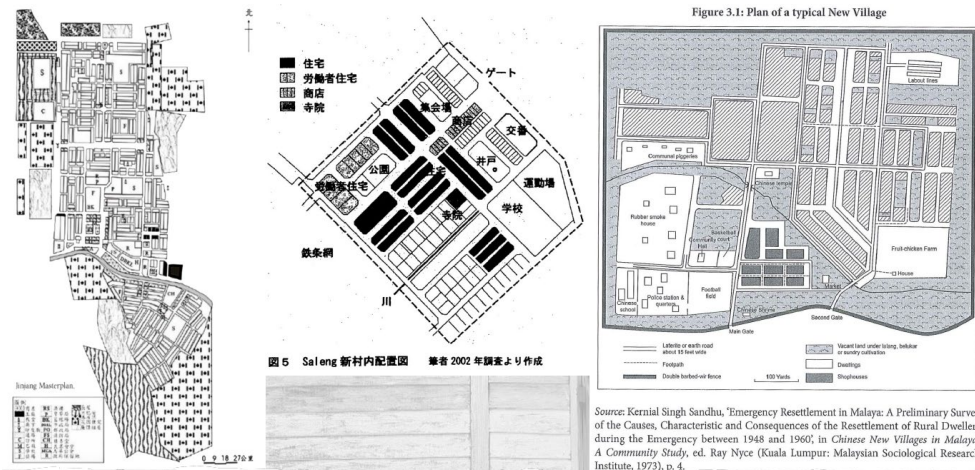
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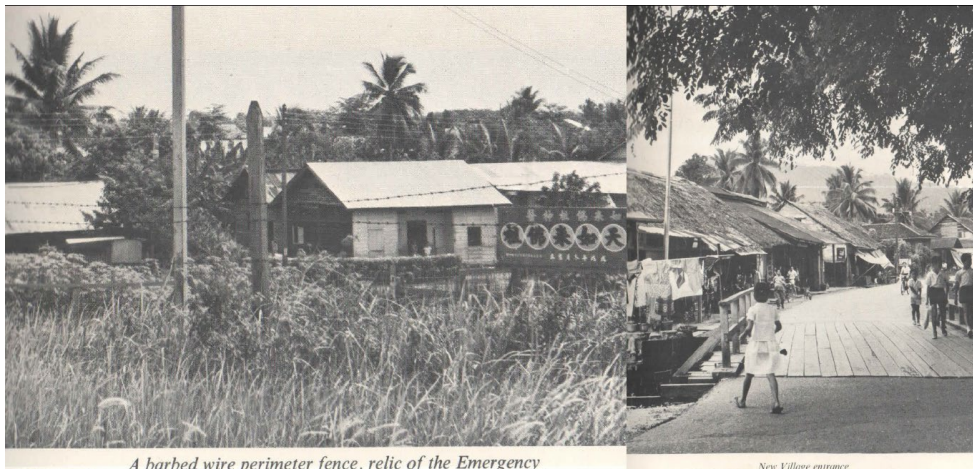
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A barbed wire perimeter fence, relic of the Emergency

New Village entrance

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Sungei Nipah New Village, Negri Sembilan



A New Village atop and plank house

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The outside world enters the village through the shophouse



One copy of a Chinese newspaper is shared by an average of four readers

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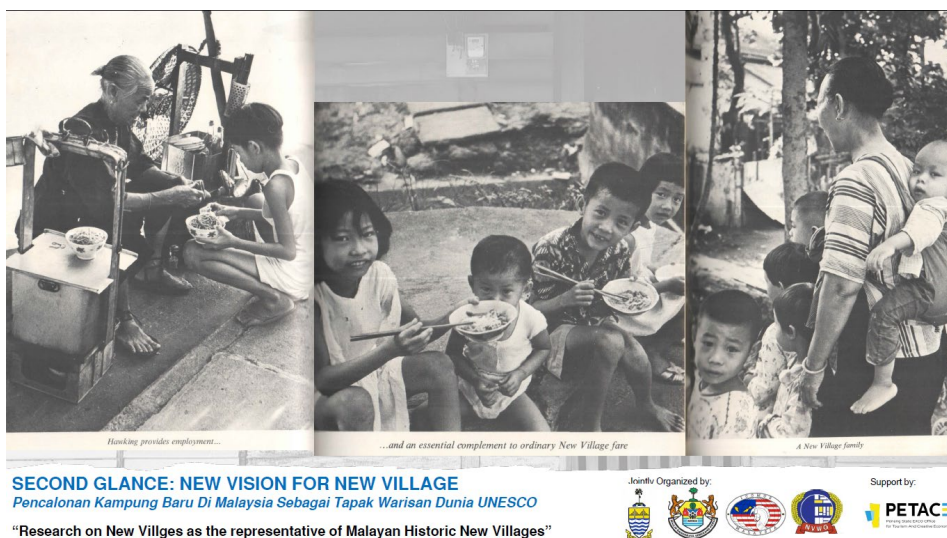
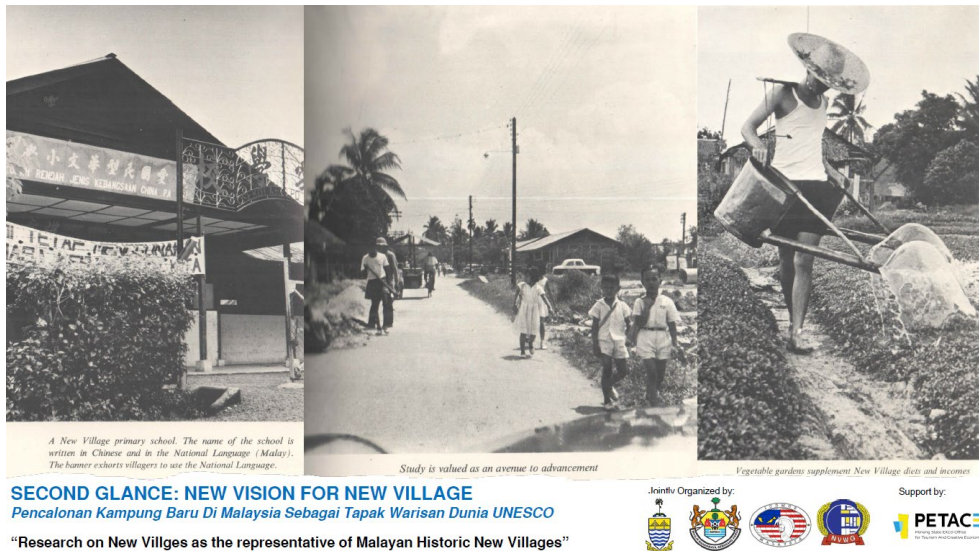
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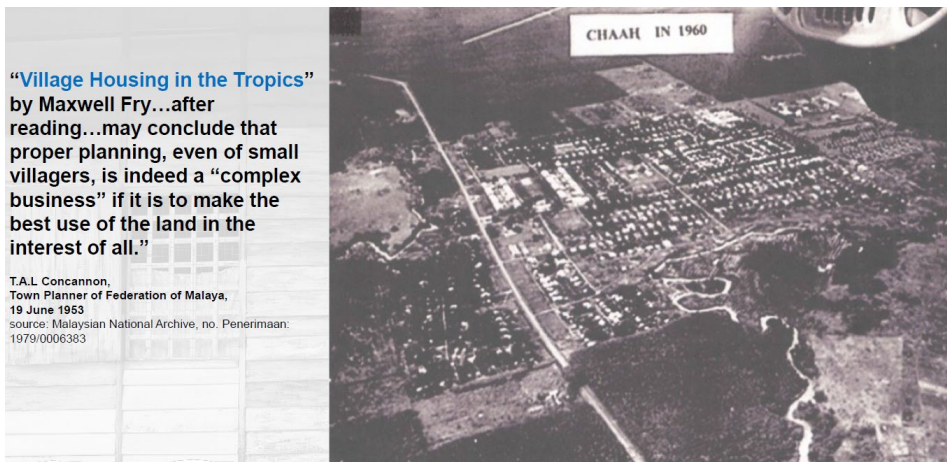
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“Village Housing in the Tropics”
by Maxwell Fry...after
reading...may conclude that
proper planning, even of small
villagers, is indeed a “complex
business” if it is to make the
best use of the land in the
interest of all.”

T.A.L. Concannon,
Town Planner of Federation of Malaya,
19 June 1953
source: Malaysian National Archive, no. Penerimaan:
1979/0006383

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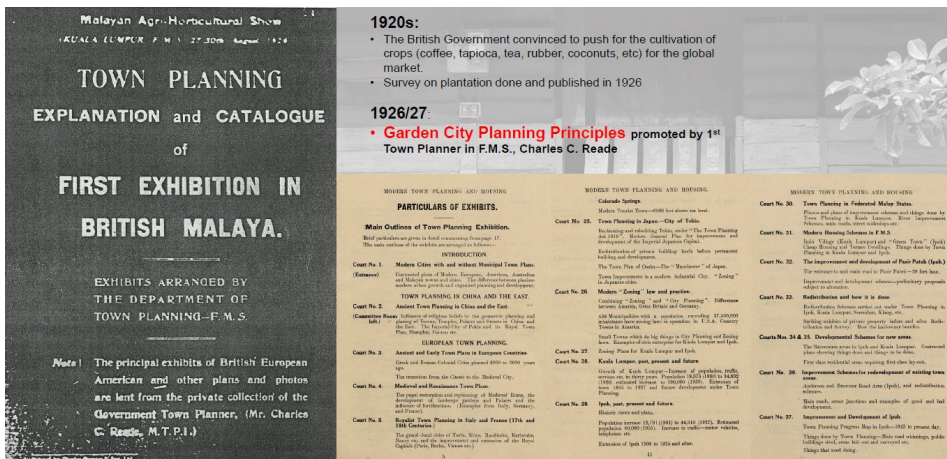
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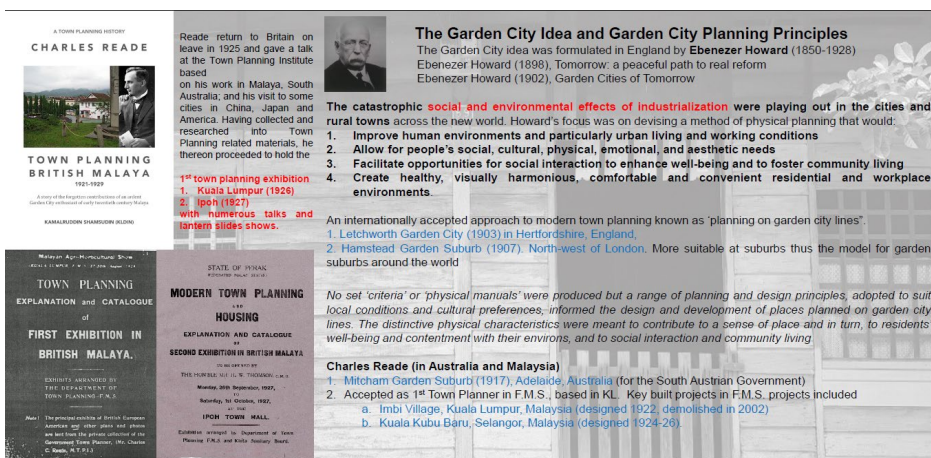
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World Heritage List - The Criteria for Selection

<https://whc.unesco.org/en/criteria/>

To be included on the World Heritage List, sites must be of outstanding universal value and meet at least one out of ten selection criteria

	Description
Cultural	(i) to represent a masterpiece of human creative genius
	(ii) to exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design
	(iii) to bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared
	(iv) to be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history
	(v) to be an outstanding example of a traditional human settlement, land-use, or sea-use which is representative of a culture (or cultures), or human interaction with the environment especially when it has become vulnerable under the impact of irreversible change
	(vi) to be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance. (The Committee considers that this criterion should preferably be used in conjunction with other criteria)
Natural	(vii) to contain superlative natural phenomena or areas of exceptional natural beauty and aesthetic importance
	(viii) to be outstanding examples representing major stages of earth's history, including the record of life, significant on-going geological processes in the development of landforms, or significant geomorphic or physiographic features
	(ix) to be outstanding examples representing significant on-going ecological and biological processes in the evolution and development of terrestrial, fresh water, coastal and marine ecosystems and communities of plants and animals
	(x) to contain the most important and significant natural habitats for in-situ conservation of biological diversity, including those containing threatened species of outstanding universal value from the point of view of science or conservation

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Example 1: Historic Villages of Shirakawa-go and Gokayama

<https://whc.unesco.org/en/list/734/>

Outstanding Universal Value

- The Gassho-style houses found in the Historic Villages of Shirakawa-go and Gokayama are rare examples of their kind in Japan.
- Located in a river valley surrounded by the rugged high-mountain Chubu region of central Japan, these three villages were remote and isolated, and access to the area was difficult for a long period of time.
- The inscribed property comprises the villages of "Ogimachi" in the Shirakawa-go region, and "Ainokura" and "Suganuma" in the Gokayama region, all situated along the Sho River in Gifu and Toyama Prefectures.
- In response to the geographical and social background, a specific housing type evolved: rare examples of **Gassho-style houses**, a unique farmhouse style that makes use of highly rational structural systems evolved to adapt to the natural environment and site-specific social and economic circumstances in particular the cultivation of mulberry trees and the rearing of silkworms. The large houses have steeply-pitched thatched roofs and have been preserved in groups, many with their original outbuildings which permit the associated landscapes to remain intact

Criterion (iv):
 The Historic Villages of Shirakawa-go and Gokayama are outstanding examples of traditional human settlements that are perfectly adapted to their environment and their social and economic raison d'être.

Criterion (v):
 It is of considerable significance that the social structure of these villages, of which their layouts are the material manifestation, has survived despite the drastic economic changes in Japan since 1950. As a result they preserve both the spiritual and the material evidence of their long history

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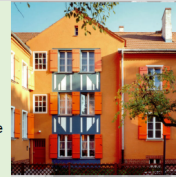
Support by:

Example 2: Berlin Modernism Housing Estate

<https://whc.unesco.org/en/list/1239/>

Outstanding Universal Value

- The set of housing estates in the Berlin Modern Style provides outstanding testimony to the implementation of housing policies during the period 1910-1933, especially during the Weimar Republic, when the city of Berlin was particularly progressive socially, politically and culturally.
- Outstanding example of the building reform movement that contributed to improving housing and living conditions for people with low incomes through novel approaches to town planning, architecture and garden design and aesthetic research typical of early 20th century modernism, as well as the application of new hygienic and social standards
- Some of the most prominent leading architects of German modernism were involved in the design and construction of the properties; they developed innovative urban, building and flat typologies, technical solution and aesthetic achievements.



Criterion (ii):

- The six Berlin housing estates provide an outstanding expression of a broad housing reform movement that made a decisive contribution to improving housing and living conditions in Berlin. Their quality of urban, architectural and garden design, as well as the housing standards developed during the period, served as guidelines for social housing constructed since then, both in and outside Germany

Criterion (iv):

- The six Berlin housing estates are exceptional examples of new urban and architectural typologies basis of their historical, architectural, artistic and social significance and the fact that, due to their location, they suffered little damage during World War II. Even though minor reconstruction and interior changes were carried out in the post war period, restoration works within the framework of the protection law of 1975, and their current state of conservation achieve a high standard of integrity and authenticity
- Adequate protection is ensured by the legislation in place, especially by the Berlin Law on the Preservation of Historic Place and Monument (1995). The properties, buildings and open spaces, are in good state of conservation. The management system, including policies, structures and plans, proves to be adequate and included all concerned stakeholders.



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Example 3: Saltaire

<https://whc.unesco.org/en/list/1028/>

Outstanding Universal Value

- Saltire is an exceptionally complete and well preserved industrial village of the second half of the 19th century, located on the river Aire. Its textile mills, public buildings, and workers' housing are built in a harmonious style of high architectural quality and the urban plan survives intact, giving a vivid impression of the philanthropic approach to industrial management
- The industrial village of Saltire is an outstanding example of mid 19th century philanthropic paternalism, which have a profound influence on development in industrial social welfare and urban planning in the United Kingdom and beyond. The architectural and engineering quality of the complete ensemble, comprising the exceptionally large and unified Salt's Mill buildings and the New Mill; the hierarchical employees' housing in the Dining Room, Congregational Church, Almshouses, Hospital, School, Institute, and Roberts Park, make it outstanding by comparison with other complexes of this type.
- Saltire provided the model for similar developments, both in the United Kingdom and elsewhere including in the USA and at Crespi d'Adda in Italy. The town planning and social welfare ideas manifested in Saltire were influential in the 19th century garden city movement in the United Kingdom and ultimately internationally.
- Saltire testifies to the pride and power of basic industries such as textiles for the economy of Great Britain and the world in the 19th and early 20th centuries.



Criterion (ii):

- Saltire is an outstanding and well preserved example of a mid 19th century industrial town, the concept of which was to exert a major influence on the development of the 'garden city' movement.

Criterion (iv):

- The layout and architecture of Saltire admirably reflect mid 19th century philanthropic paternalism, as well as the important role played by the textile industry in economic and social development



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Example 4: Auschwitz Birkenau (1940-1945)

<https://whc.unesco.org/en/list/31>

German Nazi Concentration and Extermination Camp (1940-1945)

Outstanding Universal Value

- The largest of the concentration camp complexes created by the Nazi German regime and was the one which combined extermination with forced labour. At the centre of a huge landscape of human exploitation and suffering, the remains of the two camps of Auschwitz I and Auschwitz II-Birkenau were inscribed on the World Heritage List as evidence of this inhumane, cruel and methodical effort to deny human dignity to groups considered inferior, leading to their systematic murder.
- The camps are a vivid testimony to the murderous nature of the anti-Semitic and racist Nazi policy that brought about the annihilation of over one million people in the crematoria, 90% of whom were Jews.
- The fortified walls, barbed wire, railway sidings, platforms, barracks, gallows, gas chambers and crematoria at Auschwitz Birkenau show clearly how the Holocaust, as well as the Nazi German policy of mass murder and forced labour took place.
- The site and its landscape have high levels of authenticity and integrity since the original evidence has been carefully conserved without any unnecessary restoration.



Criterion (iv):

- Auschwitz Birkenau, monument to the deliberate genocide of the Jews by the German Nazi regime and to the deaths of countless others, bears irrefutable evidence to one of the greatest crimes ever perpetrated against humanity.
- It is also a monument to the strength of the human spirit which in appalling conditions of adversity resisted the efforts of the German Nazi regime to suppress freedom and free thought and to wipe out whole races.
- The site is a key place of memory for the whole of humankind for the Holocaust, racist policies and barbarism.

SECOND GLANCE: NEW VISION FOR NEW VILLAGE

Pencalonan Kampung Baru Di Malaysia Sebagai Tapak Warisan Dunia UNESCO

"Research on New Villages as the representative of Malayan Historic New Villages"

Jointly Organized by:



Support by:



Example 5: White City of Tel-Aviv (The Modern Movement)

<https://whc.unesco.org/en/list/1096/>

Outstanding Universal Value


- The City of Tel Aviv was founded in 1909 to immediately north of the walled port city of Haifa, on the hills along the eastern coast of the Mediterranean Sea. During the era of British rule in Palestine (1917-1948) it developed into a thriving urban centre, becoming Israel's foremost economic and metropolitan nucleus.
- The serial property consists of three separate zones, the central; White City, Lev Hair and Rothschild Avenue, and the Bialik Area, surrounded by a common buffer zone
- Can be seen as an outstanding example in a large scale of the innovative town-planning ideas of the first part of the 20th century. The architecture is a synthesis representation of some of most significant trends of Modern Movement in architecture, as it developed in Europe.
- The buildings were designed by a large number of architects, who had been trained and had practiced in various European countries. In their work in Tel Aviv, they represented the plurality of the creative trends of modernism, but they also took into account of local, cultural quality of the site.

Criterion (ii):

- The White City of Tel Aviv is a synthesis of outstanding significance of the various trends of the Modern Movement in architecture and town planning in the early part of the 20th century. Such influences were adapted to the cultural and climatic conditions of the place as well as being integrated with local traditions


Criterion (iv):

- The White City of Tel Aviv is an outstanding example of new town planning and architecture in the early 20th century, adopted to the requirements of a particular cultural and geographic context





SECOND GLANCE: NEW VISION FOR NEW VILLAGE
Pencalonan Kampung Baru Di Malaysia Sebagai Tapak Warisan Dunia UNESCO
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Sungai Jarom NV, Kuala Langat, Selangor
1948 - 45.126 hectares



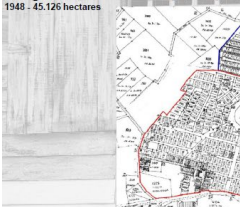
Old Papan NV, Batu Gajah (Kinta), Perak
1954 - 37.356 hectares



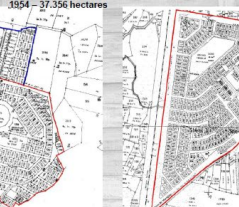
Rasah NV, Seremban, Negeri Sembilan
1950 - 45.075 hectares



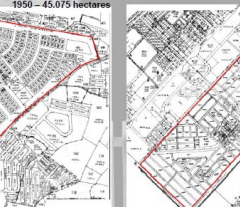
Cha'ah NV, Segamat, Johor
1951 - 76.013 hectares



Machap Raru NV, Alor Gajah, Melaka
1951 - 45.126 hectares




Berapit NV, Seberang Perai Tengah, Penang
1951 - 45.126 hectares




Pandanmaran NV, Klang, Selangor
1951 - 45.126 hectares

SECOND GLANCE: NEW VISION FOR NEW VILLAGE
Pencalonan Kampung Baru Di Malaysia Sebagai Tapak Warisan Dunia UNESCO
 "Research on New Villages as the representative of Malayan Historic New Villages"

Jointly Organized by:



Support by:



2.1.5 “Nomination Site of Papan New Village, Perak”, by Jacky Chew Seng Leong and Ooi Kah Biew



甲板：迈向文史旅游社区

PAPAN: MOVING TOWARDS A COMMUNITY
OF HERITAGE TOURISM

主讲人：周承隆 Jacky Chew

甲板文史工作小组成员
Member of Papan Heritage Works Program

HISTORICAL QUICK FACTS:

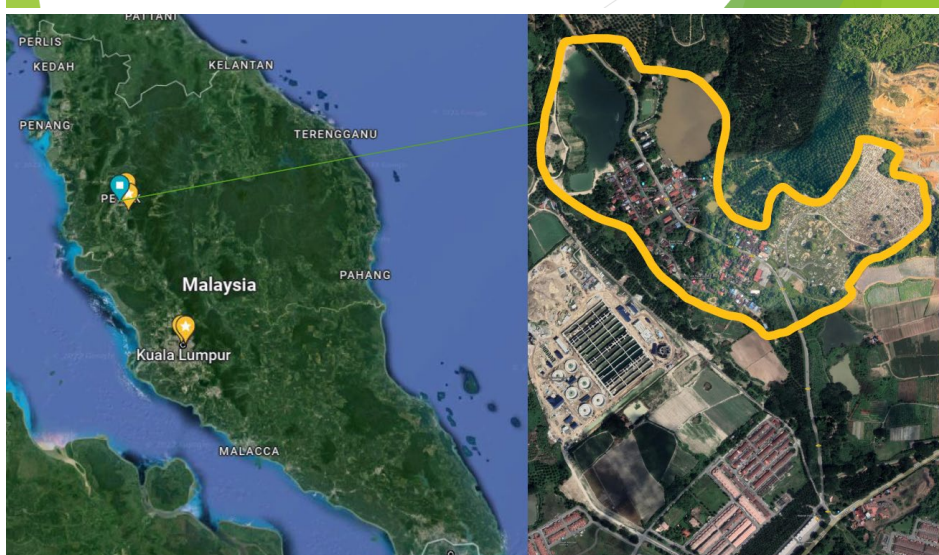
1840s – Papan was a lumber town, famous of its chengal wood.
1860s – Raja Ismail (25th Sultan of Perak) opened tin mines in Papan.
1873 – First Chinese miner started tin mining at Tongang, Papan, with 250 Chinese coolies.
1875 – Papan tin mines was rewarded to the Mandailing people leaded by Raja Asal after the Perak War.
1875 – The Kah Yin Hakka who came with the Mandailing settled in Papan for tin mining.
1881 – Papan has 13 tin mines with 500 labourers, half were Mandailing and the other half were Chinese.
1882 – Rajah Bilah became the **first Penghulu** in Malaya appointed by the British. He built a house in Papan, **Rumah Asal**, and settled in Papan. The **first metal road** in Kinta was opened from Papan to Batu Gajah.
1883 – Raja Bilah Built the **Papan Mosque**, the **first Mandailing mosque** in Kinta.
1884 – Perak Tin and Smelting Co., the **first British mining company** in Kinta, was granted a concession of 250 acres of mining land in Papan.
1887 – A **Police Station** erected in Papan. A main street existed with 4 brick houses, 80 zinc-roofed and 60 attap-roofed wooden house.
1892 – Raja Bilah requested by the Selangor Resident to send 100 fighting man to assist in Pahang War.
1896 – Raja Bilah built the **Rumah Besar** next to his Rumah Asal.
1898 – The **Temple of Goddess of Mercy** and **Tse Yair Mew** were celebrated its completion of rebuilding.

1901 – Papan main street consisted of a **grand theatre**, **smelting factory**, **dispensary**, police station, shops, club houses and all sort of businesses.
1908 – **Papan railway** station opened. **Sun Yet Sen** visited Papan to raise fund for revolution movement in China.
1910 – A **gaol** was built to house the inmates who worked in the quarry in Papan. A **fire brigade** was formed which manned by the Chinese.
1911 – Papan was a booming town with a **main street** and **three major tin mining settlements** namely *Tampoi*, *Kongmui* and *Tongang*.
1920 – **Johan Tin Dredging Co.** obtained 700 acres of mining lease in Papan.
1926 – Wah Kiew Public School established with 150 students.
1929 – 24 mining coolies were killed in a tin mines disaster.
1942 – **Japanese Occupation**. The Gunong Hijau behind Papan town became the hideout place for the Malayan People of Anti-Japanese Army, **MPAJA**, **guerrillas**.
1943 – **Sybil Kathigasu** detained and tortured by the Japanese Kempetai and jailed in Batu Gajah prison.
1945 – Sybil Kathigasu released from prison and returned to Papan as wartime hero.
1950 – **Papan New Village** established during the Emergency and has caused the old villages of Kongmui, Tongang and Tampoi to vanish.
1958 – Threats from the **Malayan Communist guerrillas** subdued in Papan.
1964 – A big **mining concession** was awarded to a mining company to mine the whole Papan. A committee was formed to protest the government decision.
1975 – 52 families moved from Papan New Village to settle at **New Papan Village**. The town continuedly consumed by mining activities.
1984 – The **Anti-Thorium Waste Dumping Movement** began. Tin price collapsed and tin mining activities stopped, Papan town and new village is saved.

PAPAN NOW:

- Total area covering **Papan Old Town** and **New Village** is around 69 acres.
- Currently Consists of around 120 shop houses and 167 village houses.
- There are around 60 odd houses with residence only, and only about 150 people living in the village.
- Papan Town and Old Village are now under the administration of **Majlis Daerah Batu Gajah** (MDBG).
- The only surviving businesses seem to be two coffee shops.
- **New Papan Village** (approx. 800m from Papan Old Town) existed in 1975 due to mining activities in Papan New Village.

Year	1883	1892	1901	1920	1960	1980	1990	2020	2022
Population	500	1,523	2,441	1,285	3,000	3,000	2,000	200	150





L-R: Mr. Wong (JKPP), Mr. Felix Lean (JPKK), Mr. K.B.Ooi (Advisor - Papan Heritage Trail), Ar. Dr. Goh, Mdm Leong Wei Fun (Chair woman JKPP Old Papan) and Mdm Lio Choy Fun (Chair woman JKPP New Papan)

On 26th June, 2022, when Ar. Dr. Goh Ai Tee, Vice President of ICOMOS paid a courtesy visit to Old Papan and New Papan villages, she was amazed by what she saw.

PAPAN HERITAGE TRAIL

1. Old Reservoir
2. Straits Eclectics Shophouses
3. Rooted walls
4. Papan Heritage Gallery
5. Middle Lane Floor Drawing
6. Assembly Hall
7. Tourist Information Centre
8. Yip Sei's Mansion
9. Temple of Goddess of Mercy
10. Temple Relics Hall
11. Papan Chinese Cemetery
12. Hall of Old Tombs
13. Sybil Kathigasu Memorial
14. Raja Bilah Palace
15. Papan Mandailing Mosque
16. Papan New Village Museum
17. Ex-Tin Mining Sites
18. Vanished old buildings Sites



Other Trail / Place of Interest

1. Papan Herbal Garden
2. Waterfall
3. New Papan Village
4. Old Documents / photos Exhibition
5. Japanese Zen Garden
6. Papan Jogging / Cycling Trail
7. Papan Photography Trail

Raja Bilah Palace (Rumah Besar)



The Raja Bilah Palace has been made a National Heritage Building. He built the palace and moved into Papan from Pengkalan Kacha in order to carry out his duty more efficiently as tin mine tax collector.



Entrance from the road, stair case leading to the Palace ground. The inscription indicated the year of construction in 1896.



The main entrance door of the Palace. It was believed that the Palace was constructed by the local Chinese tin miners. The sliding rod doors resembling the old Chinese dynasty style. On top of the door, there were Phoenix crafting resembling Chinese culture.

The main entrance into the Palace



The Papan Old Mosque built in 1888 is one of the oldest Mandailing-style Mosque in Perak. It is one of it's kind using the 'pasak' way in the construction. 'Pasak', a term used in reference that the construction is done without using metal nails.





No Dram of Mercy

Residing at No. 74, Main Street in Papan, **Kathigasu** and her husband secretly kept shortwave radio sets and listened to BBC World Service broadcasts. As she was able to speak fluent Cantonese, Kathigasu and her husband were able to quietly supply medicines, medical services and information to the resistance forces - members of 5th Independent Regiment Malayan People's Anti-Japanese Army (MPAJA).

In July 1943, Kathigasu's husband was arrested. Kathigasu was arrested a month later. They were both subjected to cruel methods of torture from the Kempeitai.[3] Kathigasu had to endure water torture, where water was forced down a victim's throat and Japanese soldiers would later step on the bloated stomach. Kathigasu also had to endure watching her husband and children getting tortured in front of her.

Despite being interrogated and tortured by the Japanese military police for two years, Kathigasu and her husband persisted in their efforts and were thrown into Batu Gajah jail in Feb 1945. Kathigasu's husband was sentenced to 15 years imprisonment while she received a life sentence. After Malaya was liberated from the Japanese in August 1945, Kathigasu was flown to Britain for medical treatment. There, she began writing her memoirs.

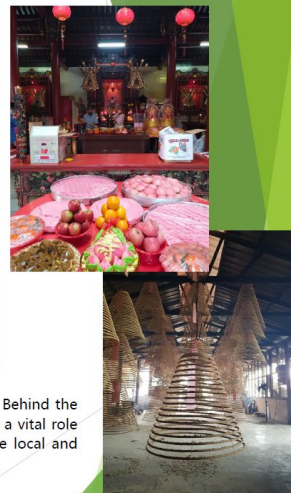
Kathigasu received the George Medal for Gallantry several months before her death on 12 June 1948.

觀音古廟

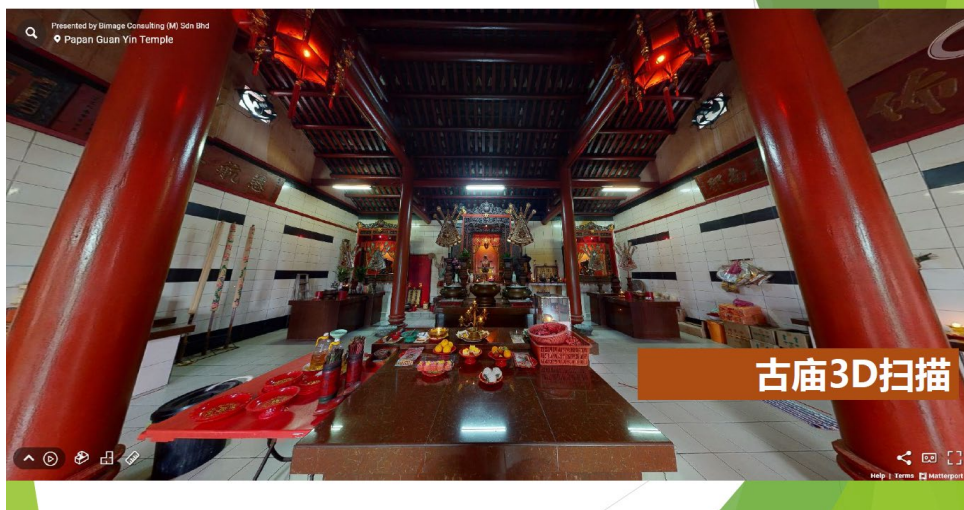
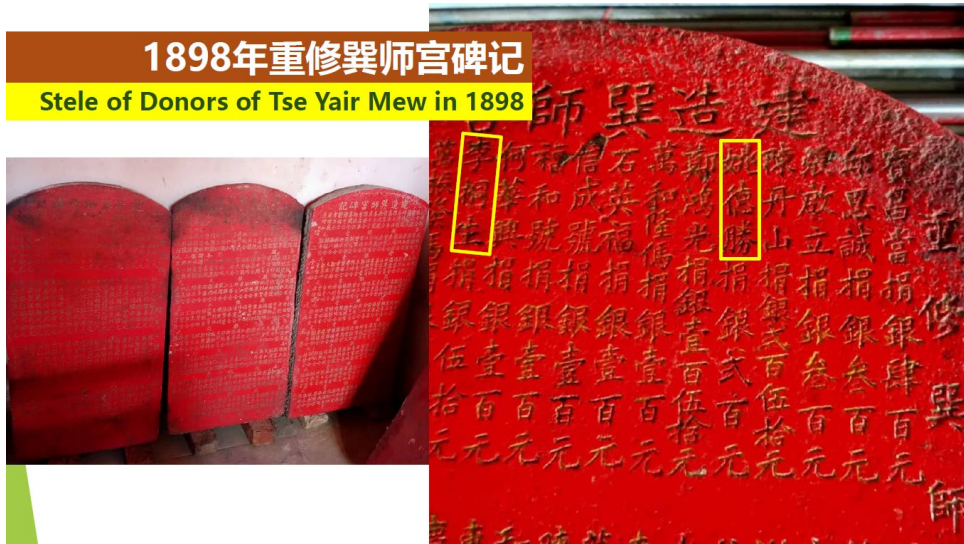
The Temple of Goddess of Mercy



The Temple of Goddess of Mercy came to existence in 1870s and was rebuilt in 1898. Behind the temple, is the oldest and biggest Chinese cemeteries in Kinta Valley. The temple plays a vital role where the celebrations of Goddess of Mercy Festival is the busiest annual event to the local and nearby communities.









甲板华族义冢

Papan Chinese Cemetery



Behind the temple, is the oldest and biggest Chinese cemeteries in Kinta Valley.





最早的墓碑 (迄今为止) 1883年

Oldest Tomb found (to date) 1883



古墓厅

Hall of Old Tombs



拓碑

Tomb Reading and Record





义冢测绘与拓碑
Measurement and Documentation of Prominence Tomb



THERE ARE AROUND
120 SHOP HOUSES AT
THE MAIN STREET

甲板老街

Papan Old Town

PAPAN OLD TOWN is a living monument to the complexities of Malaysia's past and how far we have evolved as a heterogeneous society. Sadly, its row of buildings in the present day almost resemble tombstones of its nearly-forgotten glory, only passed through by the usual townsfolk and local farmers. Remnants of these shophouses create a unique vicissitudes feel and made Papan famous as "ghost town" to travelers. Many of these shophouses has banyan tree rooted wall or roof, scatted decaying chengal beam on the floor, half hanging wooden stairs, staled color glass window, smell of decaying woods, etc., create a stunning artistic mood and background for photography.



早期海峡

Early Straits Eclectics
Architecture

折衷式建筑



Ancient rod door with staled colour glass windows of a shophouse.....

Ar. Dr. Goh with the decaying chengal wooden beam in one of the shop houses.



Bayan tree roots rooted on the walls on many dilapidated shop houses that has becomes a favorite photo snapping area for tourists.



水喉塘

The Old Reservoir



The reservoir constructed and used by the Mandailing and Kar Yin Hakkas in 1886. It was reconstructed by the British before the war. Now it had been abandoned.



慎终思远·二十四矿难者之墓

Tomb of 24 Deceased Miners



新村原貌博物馆

New Village Museum





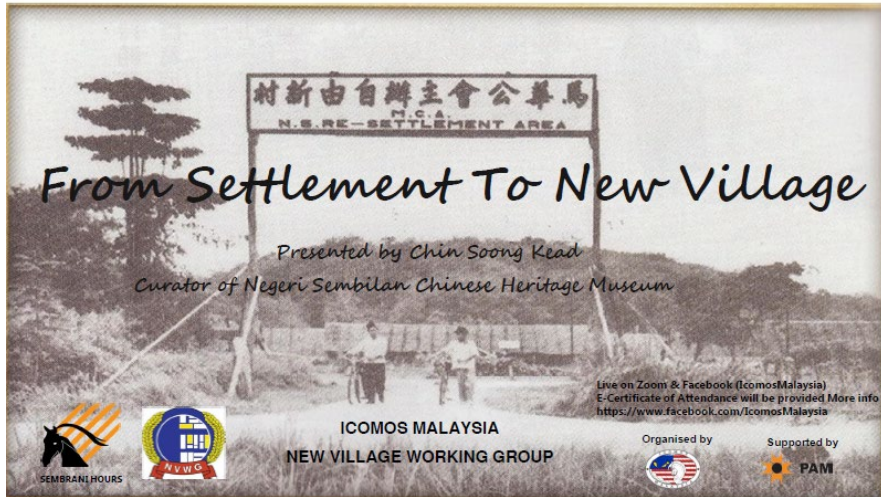








2.1.6 "Nomination Site of Rasah New Village, Negeri Sembilan" by Chin Soong Kead



1. Introduction

- Rasah new village of seremban, Initially known as Freedom Resettlement Village, the Chinese New Villages in the early stage of their existence was an attempt to counter Communist insurgency during the period of emergency after the 2nd WW.
- There was evidence that many Chinese settlements which were wedged between the outskirts of the urban centres and the fringes of the dense jungle were being coerced to supply food and other essential items to the guerrillas in the jungle.
- The Freedom Resettlement Village was the first step by the colonial government at that time to break the chain of contact.

Rasah New Village of Seremban



2. Background

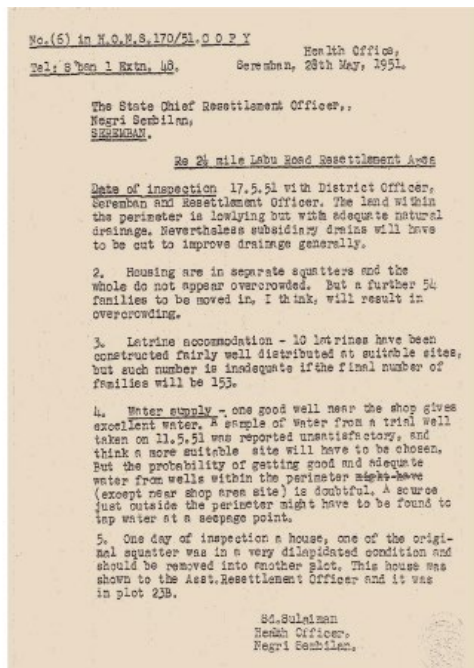
- Under the colonial government, 1500 insurgent suspects were caught in early February 1949 when British military and police surrounded Ulu Temiang and Sikamat and were detained in Kluang to be later deported to China.
- However, on the plea of politicians (MCA) only 146 were deported. But the remaining detainees had to be housed away from their original settlements.
- A joint effort by MCA and local leaders identified a site at the 2 1/2 Mile Mambau Road and called Freedom Resettlement Village.
- Archive photographs of Freedom Resettlement Village shows the original appearance of the earliest arches. On it is written in English, that the village was for the Chinese settlers who were not deported to China were finally settled on the 2 1/2 mile of Seremban Rasah Road.

Freedom Resettlement Village



3. Letter Address to Chief Resettlement Officer

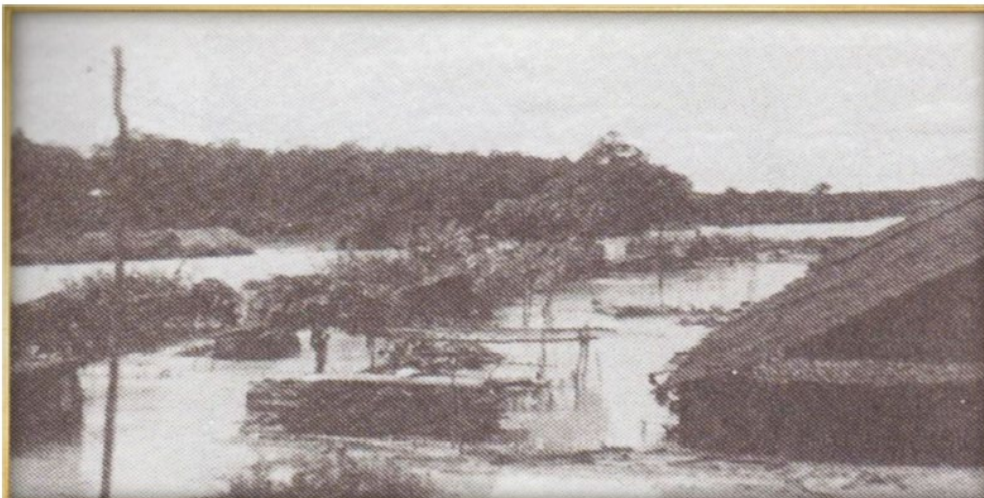
- At the beginning, there were only 11 longhouses in this Freedom Resettlement Village, which had to accommodate 200 households and about 1,000 settlers.
- The Seremban Health Department in a letter dated 28 May 1951 to the Chief Resettlement officer of Negeri Sembilan, mentioned that the well water samples in the village were not ideal, but to obtain sufficient and hygienic water supply in the village was found to be not feasible..



4. The Birth of Rasah New Village

- At the end of the same year, as the site was on the banks of the Linggi River, floods submerged the village and brought on the search for an alternative site.
- The search ended up on higher ground on which sits the present Rasah New Village. The layout for different precincts and locations of different activities were properly planned and marked out by the authorities.

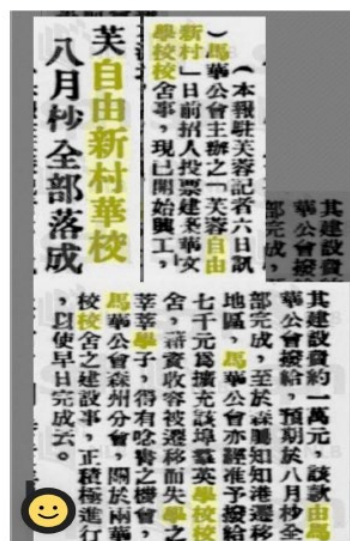
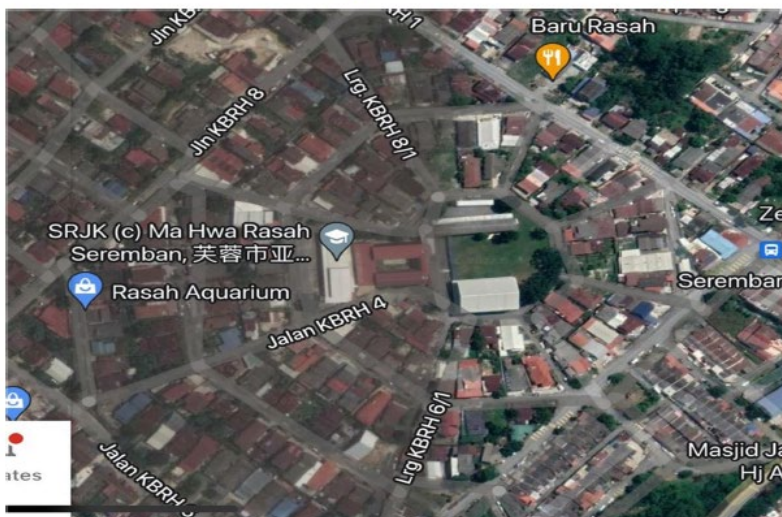
Village Heavily Hit by Floods



5. Relocation of School

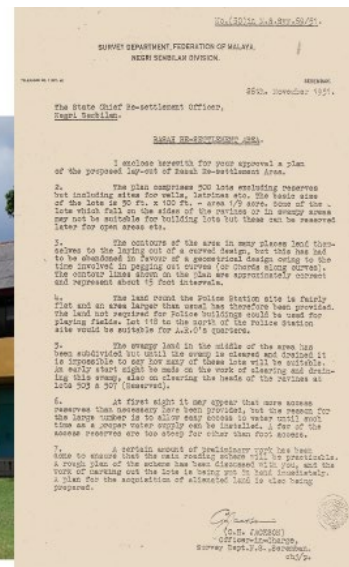
- In the development plans of the New Village, the plans for the location of the Ma Hwa Elementary School was initially planned despite the fact that the school was already 2 years old in its previous premises.
- To the Chinese, education was of utmost importance and this oversight was finally sorted out in the demarcation of a site of its present premises of Ma Hwa Primary School.
- From an aerial view, the site had the shape of having 8 trigrams or pa gua in Chinese.
- For a long time, there were discussions on why the Ma Hwa Primary School in Rasah New Village and the surrounding houses look like a “Ba Gua” diagram. However, there are no archival documents to substantiate the significance of it.

School surrounded by “Ba Gua” Like Diagram



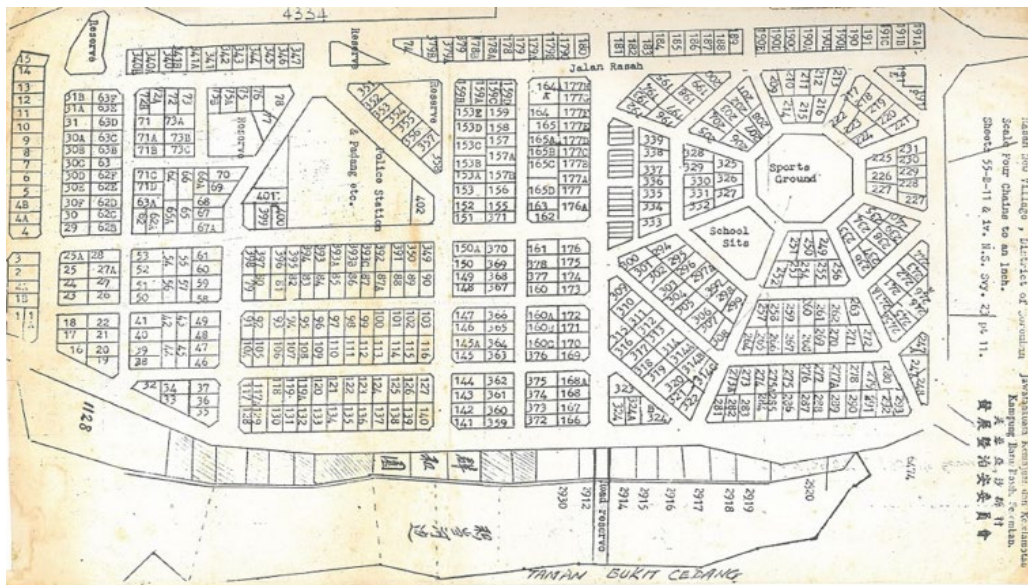
6. Planning of the School

- An official document dated 26.11.1951 issued by the Seremban Survey Department to the Chief Officer of Negeri Sembilan Reclamation Area, gives light to the planning of the overall layout of the new village as well as to the new location of the school.
- In it was mentioned that the new village survey map had identified 500 lots for housing and 2 hillocks, one of which was suitable for a school.
- The one on higher ground was earmarked for a police station. The smaller hill seem like chord along curves and a solitary circle became Rasah New Village Ma Hwa Primary School established in 1952.
- In the early days of founding of the school, which had an initial enrolment of more than 100 students also made provisions for accommodation in dormitories for the headmaster and the teachers.



7. The Briggs Plan

- The establishment of Freedom New Village and later Rasah New Village was a precursor to the an overall country wide-strategy to cut off support for the insurgents in the jungle and what developed and became the Briggs Plan named after General Sir Harold Briggs of the British forces during a period declared as Emergency.
- The British colonial government realised that the harsh use of force through the repatriation process in an effort to cut off the ties with the Communist Party of Malaya was not solving the problem. More important was to cut off the existing ties between the Communist Party of Malaya and the settlers in the supply of essential items for their survival.
- The Plan was formalised and enforced in June 1950 and thus began the great collection and movement of sporadic Chinese settlements from the jungle fringes to cordoned and guarded areas of organised settlements away from the dense Malayan forests.



8. Typical Chinese New Village

- The initial resettlement involved more than 570,000 residents in Chinese New Villages scattered in various parts of the country.
- The Brigg's Plan had several guidelines that needed to be adhered to in the relocation process. Sites had to be located near major transportation hubs and must have basic facilities, including schools, community halls, etc., and even with land provided for farming.
- With such exacting guidelines, not every new village could meet these basic requirements, but today, Rasah New Village has become a town by itself with complete infrastructure with additional amenities.

Rasah New Village



9. Towards Modernization

- Today, in Rasah New Village, there is a school and an affiliated kindergarten, business area, and a large alumni gymnasium, which has produced many good badminton players.
- More importantly, it is a new village with a highly concentrated population, and villagers living and working and contributing to the nation's economic activities in peace and harmony.

Persatuan Bekas Pelajar MA HWA Seremban



10. Conclusion

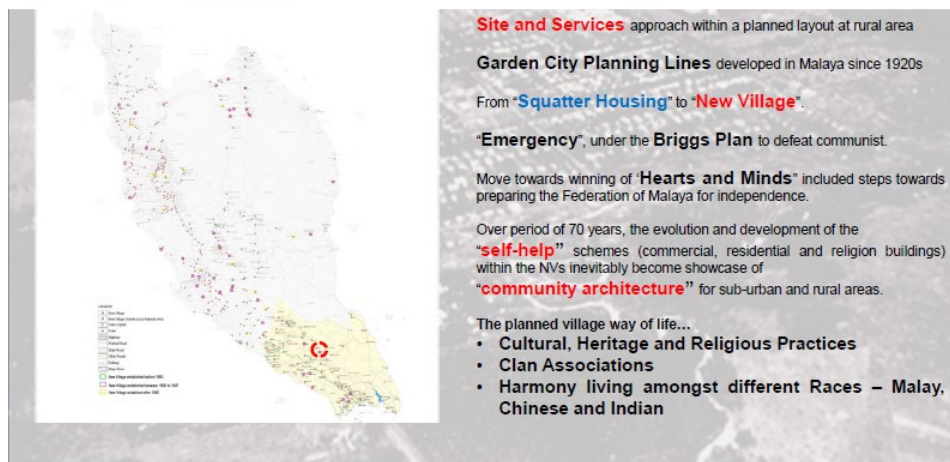
- The success of the Freedom New Village and later known as Rasah New Village gave the colonial government a good blueprint to work on and to improve.
- The growth of the new villages in the latter years contributed to the urbanization of the country. As towns grew they became merged with the new villages on the outskirts as evidenced in the names of areas and streets of the bigger cities today.

2.1.7 "Nomination Site of Cha'ah New Village, Johor" by Ar. Dr Goh Ai Tee



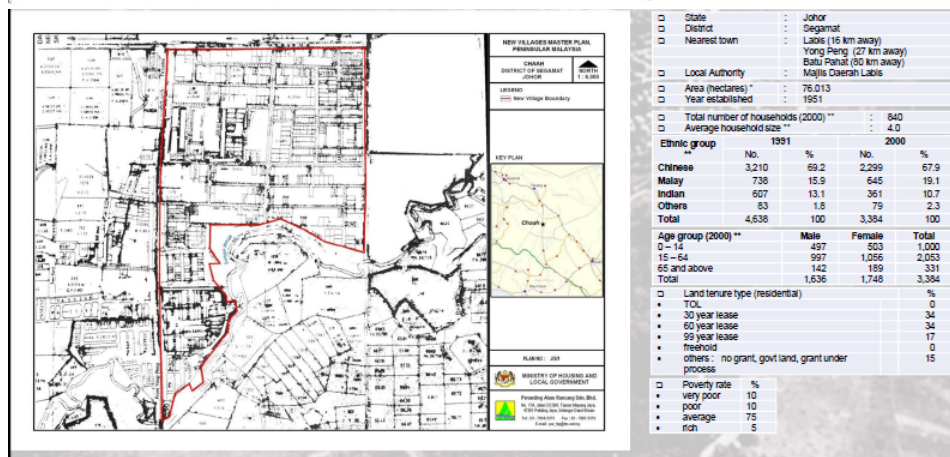
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"Nomination Site of Cha'ah New Village, Johor"



SECOND GLANCE: NEW VISION FOR NEW VILLAGE
Pencalonan Kampung Baru Di Malaysia Sebagai Tapak Warisan Dunia UNESCO







"Nomination Site of Cha'ah New Village, Johor"



SECOND GLANCE: NEW VISION FOR NEW VILLAGE
Pencalonan Kampung Baru Di Malaysia Sebagai Tapak Warisan Dunia UNESCO

"Nomination Site of Cha'ah New Village, Johor"



1870s-1900	1901-1930	1930-1950	1951-1960
 <p>1898</p> <p>Kangchu System River as main transport link to Batu Pahat Gambler Plantation</p>  <p>Chinese Temple</p>  <p>Tomb stone - Qing Dynasty</p>	 <p>1920</p>  <p>1926</p>  <p>1941</p> <p>TOWN PLANNING EXPLANATION and DETAILED FIRST EXHIBITION IN BRITISH MALAYA.</p> <p>Garden City Planning</p>	<p>1930</p> <p>1931</p> <p>1933</p> <p>1930s: French Church</p> <p>1930s: Chinese School</p> <p>1940: Air Field</p> <p>1941: Workers Housing</p> <p>1942-1945: WWII</p> <p>27.11.1943: IC registration 1st in BP</p>	<p>Sweet & Sour..... Whole Village Resettled due to Spatial Design Town Planning at NV</p> <p>27.08.1951</p> <p>10.12.1951: 1st NV to set up Missionary by China Inland Mission</p> <p>11.2.1955: 1st NV to set up Village Committee</p> <p>26.08.1955 - Cha'ah HG (600) is one of the strongest command post in Malaya</p> <p>1955: Golf Club (JLE)</p> <p>31.08.1957: Malaya Independence</p> <p>27.08.1958: Cha'ah declared 'White Area'</p> <p>1960 - \$4,720 grant for village playground</p>

SECOND GLANCE: NEW VISION FOR NEW VILLAGE

Pencalonan Kampung Baru Di Malaysia Sebagai Tapak Warisan Dunia UNESCO

"Nomination Site of Cha'ah New Village, Johor"

Jointly Organized by



Support by:



The image contains two maps of Cha'ah. The left map is titled 'Planned Town in 1936 (Cha'ah NV in 1951)' and shows the town layout with a red arrow pointing to the 'Cha'ah' area. The right map is titled 'Cha'ah 1941' and shows the same area with a red circle highlighting the 'Cha'ah' area and a red arrow pointing to the 'Cha'ah' area.

SECOND GLANCE: NEW VISION FOR NEW VILLAGE

Pencalonan Kampung Baru Di Malaysia Sebagai Tapak Warisan Dunia UNESCO

"Nomination Site of Cha'ah New Village, Johor"

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Support by:

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SECOND GLANCE: NEW VISION FOR NEW VILLAGE

Pencalonan Kampung Baru Di Malaysia Sebagai Tapak Warisan Dunia UNESCO

"Nomination Site of Cha'ah New Village, Johor"

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SECOND GLANCE: NEW VISION FOR NEW VILLAGE
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"Nomination Site of Cha'ah New Village, Johor"



SECOND GLANCE: NEW VISION FOR NEW VILLAGE
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SECOND GLANCE: NEW VISION FOR NEW VILLAGE
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"Nomination Site of Cha'ah New Village, Johor"





1960

Cha'ah NV

SEA
largest
Palm Oil Mill

SECOND GLANCE: NEW VISION FOR NEW VILLAGE
Pencalonan Kampung Baru Di Malaysia Sebagai Tapak Warisan Dunia UNESCO

"Nomination Site of Cha'ah New Village, Johor"

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**Iron mines
get the
go-ahead**

BATU PAHAT, Johor. — An 18 percent iron mine given for iron mining operations on 18 lots of 200 acres each at Cha'ah in Johor.

The prospective mines are situated south of Gunung Merapi. The companies concerned have made tentative plans to construct an eight-mile road from Gunung Merapi to Yong Peng to ship the ore.

The Jot Mestani Iron Mining Co. will begin mining operations on 100 acres of land at Gunung Sagar. The mine will be operated by the Jot Mestani Iron Mining Co. and the staff are now being concentrated in the area.

**KEMENANGAN
PERIKATAN
DI-CHA'AH**

JOHOR BAHRU, Juma'at. — Perikatan telah berjaya bertanding kepada Dewan Undang dalam satu pilihan raya kecil Majlis Bandaraya Johor Bahru.

Front Socialist yang memimpin camp orang-orang pilihan raya itu telah kalah dalam semua kawasan.

Meraka yang menang dalam pilihan raya itu bagi kawasan A ialah Tuan Yusoff bin Yusoff dan Tuan Yusoff bin Yusoff. Meraka yang menang dalam pilihan raya itu bagi kawasan B ialah Tuan Yusoff bin Yusoff dan Tuan Yusoff bin Yusoff.

Kawasan C, Tuan Yusoff bin Yusoff dan Tuan Yusoff bin Yusoff. Meraka yang menang dalam pilihan raya itu bagi kawasan D ialah Tuan Yusoff bin Yusoff dan Tuan Yusoff bin Yusoff.

Kawasan E, Tuan Yusoff bin Yusoff dan Tuan Yusoff bin Yusoff. Meraka yang menang dalam pilihan raya itu bagi kawasan F ialah Tuan Yusoff bin Yusoff dan Tuan Yusoff bin Yusoff.

**Johore to spend \$10m.
on development in '61**

JOHORE BAHRU, Johor. — The Johore Government has announced a \$10 million development programme for the year 1961.

The programme will be carried out in the form of a series of small-scale projects, including the construction of a new road from Johore Bahru to Yong Peng, the construction of a new road from Johore Bahru to Muar, and the construction of a new road from Johore Bahru to Pontian.

The programme will also include the construction of a new road from Johore Bahru to Muar, the construction of a new road from Johore Bahru to Pontian, and the construction of a new road from Johore Bahru to Muar.

**JALAN BARU
(500 BATU)
UTK JOHOR**

JOHORE BAHRU, Johor. — The Johore Government has announced a \$10 million development programme for the year 1961.

The programme will be carried out in the form of a series of small-scale projects, including the construction of a new road from Johore Bahru to Yong Peng, the construction of a new road from Johore Bahru to Muar, and the construction of a new road from Johore Bahru to Pontian.

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**Akan membuka
daerah baharu
yang terpelik**

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**Desak JKR
untuk membuka
daerah baharu
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Pencalonan Kampung Baru Di Malaysia Sebagai Tapak Warisan Dunia UNESCO

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**Minister of
Health for
four-day
Johore tour**

MUAR, Wed. — The Minister of Health, Tan Sri Dato' Seri Ismail Sabah, will visit the Muar district during his four-day tour of Johore, beginning on Saturday.

In Muar, he will visit the Muar district hospital, the Muar district health centre, and the Muar district health centre.

On Monday, he will visit the Muar district hospital, the Muar district health centre, and the Muar district health centre.

On Tuesday, he will visit the Muar district hospital, the Muar district health centre, and the Muar district health centre.

On Wednesday, he will visit the Muar district hospital, the Muar district health centre, and the Muar district health centre.

**PEKERUNJ
KECIL
DI-BAHARU**

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RURAL ELECTRICITY

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Labis lights

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**LICENCES FOR SUPPLY OF
ELECTRICITY**

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**PENDUDUK
CHAH
UKHAPKAN
TUKAHAH**

JOHORE BAHRU, Johor. — The Johore Government has announced a \$10 million development programme for the year 1961.

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1961- 1970

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Community based institution: Co-operatives

FEDERATION OF MALAYSIA

Certificate of Registration

Under Section 7 of the Co-operative Societies Ordinance, 1948, I, Registrar, hereby certify that the Co-operative Society, in this case, is registered under the Co-operative Societies Ordinance, 1948, and that this society is registered with the Registrar.

Land title issued on 1972 (21 years)
Renewed in 1972

Joint effort

SEGAMAT, Tues.—Farmers of Cha'ah new village have formed a co-operative society to farm 300 acres of land given to them by the Government.

Newspaper: The Straits Times
Date: 15 December 1955
Reel Number: NL01767

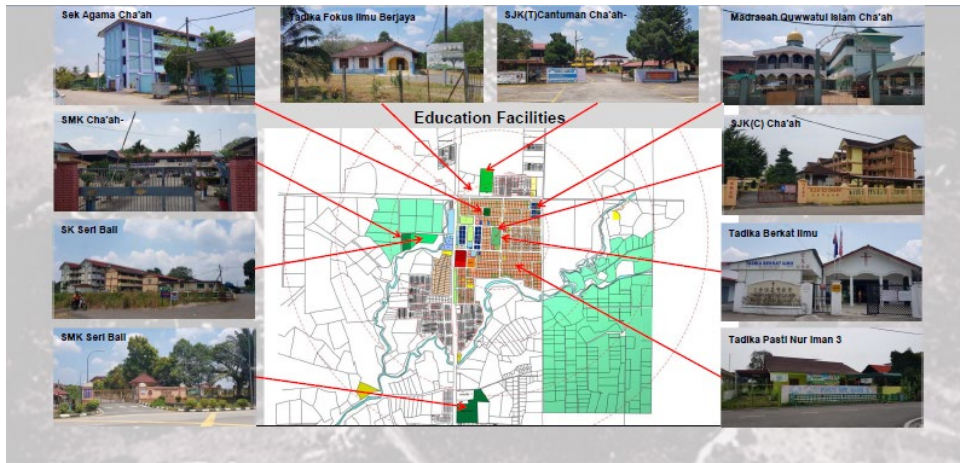
300 acres farm land dedicated for villagers open for application, at \$50/ acre

Cha'ah Co-operative Farming Society Limited registered on 12 Nov 1954

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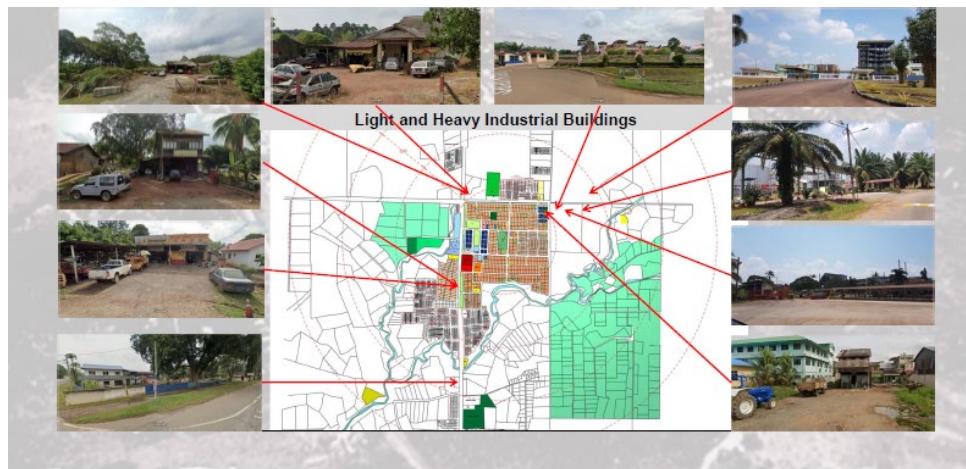


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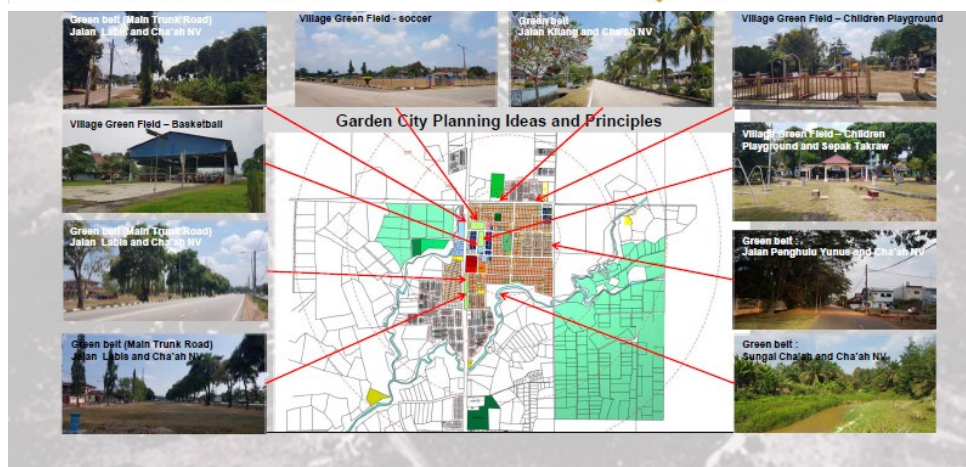




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Design approach and elements * refer Christine Garnaut (2021)	Cha'ah New Village
1 A bounded site within which residents' everyday needs were accommodated	A self-contained Village with all facilities (police station, post office, public health center, PWD quarter, multipurpose community hall, public green field, playground, food court, market, shops, schools, religion buildings, clans associations, bus station, water, electric and telephone services) for perform their daily life within the new village
2 Areas set aside for specific uses – residential, commercial, education, religious, recreational (local community and individual, and active and passive uses)	Clear zoning (Government administrative – security and health and maintenance, commercial, residential, schools, religious, village green) is observed within the New Village.
3 Public open space of a variety of types and scales for a range of local community uses, internal reserves for shared community use were a distinctive open type in garden suburbs	Village green field for soccer/ football, separate zone for basketball/ sepak takraw/ badminton, children playground (now with equipment), darling walk area.
4 A hierarchical road system. Roads were classified according to use. Typically, a wide took the largest volume of traffic while the narrowed enabled access to residential areas	66' road (industrial), 60' road (main road and commercial), 30' and 40' road (residential) 20' road (service).
5 Variation in street width, line and length: typically, 'curved, short arc and straight'.	Grid iron road layout. Street length (width): 100m (30' road), 150m, 200m, 232m (60' road), 590m (40' road), 800m(60' and 66' road). Curve only along the river
6 A park-like environment created through preserving existing natural features, planting street trees, reserving open space, planting in private gardens and in street garden reserves	Green Belt (between main trunk road with Chaah NV) 80' and 60' buffer zone Green Belt (between internal industrial road and industrial zone) 40' buffer zone River as natural buffer zone between Cha'ah New Village with opposite lots
7 Low density development	Compact residential area in 6 units/ acre, or 15.24 units per ha (suburban setting)
8 Generous building setbacks and ample yard space front and back	40', 60' and 80' setback from main access road between Cha'ah New Village with adjacent development/ main trunk road
9 'architectural unity but not uniformity' achieved primarily through consistency of style, form, scale, colours and materials	Residential: detached (60'x120', 60'x100', 40'x120', 40'x80', 50'x60') Shop: A (80'x12'-29'), C (60'x14.5'-30')

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Street Names

Street Names in 1950s	Selected Street Names changed in 1980	Street Names in 1950s	Selected Street Names changed in 1980
1 Jalan Milom	Jalan Dato Onn	23 Jalan Othman (Kampung Melayu, Cha'ah NV)	N/A
2 Jalan Coronation	Jalan Sim Kim Chong (Cha'ah state assemblyman)	24 Jalan Yaacob (Kampung Melayu, Cha'ah NV)	N/A
3 Jalan Heaslett	Jalan Tun Dr Ismail	25 Jalan Yunus (Kampung Melayu, Cha'ah NV)	N/A
4 Jalan Evans	Jalan Tun Razak	26 Jalan Dato Sath (Kampung Melayu, Cha'ah NV)	N/A
5 Jalan Queen	Jalan Klia Salleh	27 Jalan Madras	N/A
6 Jalan Upchurch	Jalan Penghulu Yunus (1st Chairman, Cha'ah Local Council)	28 Jalan Maideen	N/A
7 Jalan George	Jalan Dato Bentara Luar	29 Jalan Merdeka	N/A
8 Jalan Abbey	Jalan Dato Bentara Dalam	30 Jalan Sg Sabar	N/A
9 Jalan Leong Yew Chor (1st Chairman of village head)	N/A	31 Jalan D'silva	N/A
10 Jalan Tan Cheng Lock (MCA)	N/A	32 Jalan Bava	N/A
11 Jalan Yap Yee	N/A	33 Lorong 1	N/A
12 Jalan Kongsal	N/A	34 Lorong 2	N/A
13 Jalan Canton	N/A	35 Lorong 3	N/A
14 Jalan Hylam	N/A	36 Lorong 4	N/A
15 Jalan Tsi You	N/A	37 Lorong 5	N/A
16 Jalan Peng Onn	N/A	38 Lorong 6	N/A
17 Jalan Foh Ping	N/A	39 Jalan Mangan (Kampung Jawa, Cha'ah)	N/A
18 Jalan Pao Wei	N/A	40 Jalan Sidek (Kampung Jawa, Cha'ah)	N/A
19 Jalan Seng Lee	N/A	41 Jalan Karno, Kampung Jawa, Cha'ah	N/A
20 Jalan Foh Kuei	N/A		
21 Jalan Foh Oii	N/A		
22 Jalan Sultan	N/A		

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Civic Buildings and Transportation Hub Evolution within the same plot (1951-2021)



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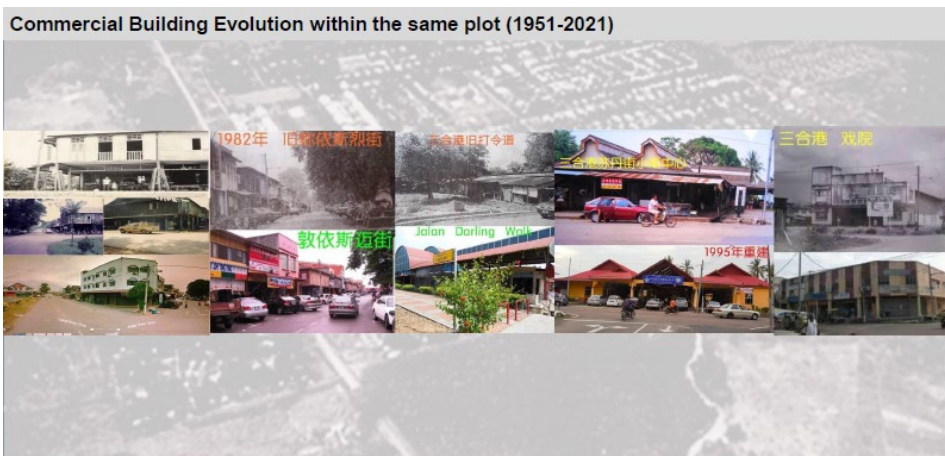
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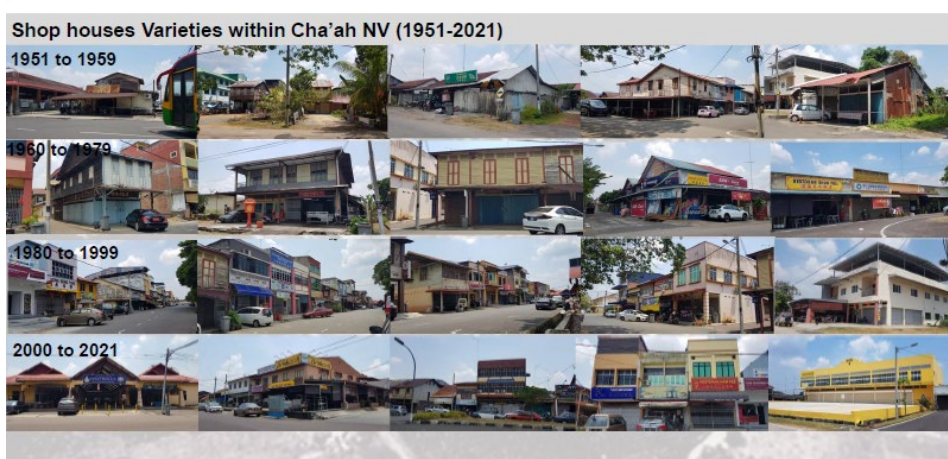


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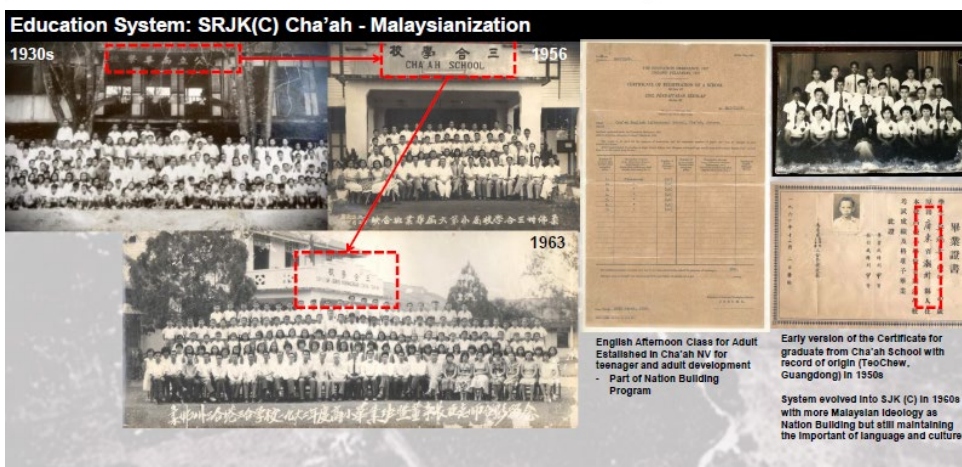




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Education System: SM Cha'ah



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Association & Activities



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Food



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Support by:



Acknowledgement:

Maps/ Newspaper Articles:

1. Singapore National Archive (online)
2. Malaysia National Archive.
3. Article (newspaper) on Kangchu and Cha'ah NV contributed by Chairman, Board of Management Cha'ah Chinese School
4. Cha'ah NV farming area by Koperasi Cha'ah Berhad
5. Old land (farm and house) titles shared by Goh Swee Hee and Ar Dr Goh Ai Tee
6. The G.S.A Kg Jawa by one of the land owners
7. Cha'ah map 2021 from Shaiful Faudz b. Mohmin, Bahagian Perancang Bandar dan Landskap, Majlis Daerah Labis, Johor
8. Google Map and Google Earth

Photos:

1. Current street view photos 2021 by Ar Dr Goh Ai Tee
2. Internal courtyard photos by Ju Weng Hong
3. Old photos of Cha'ah Chinese Schools by Chia Ah Moy @ Chia Wee Huang, Pang Swee Luan, Ju Weng Hong, Too Hin Chong.
4. Photos relating to Socfin JLE by Mahendran Kutty, Divakaran a/l Madhavan
5. Street views of industrial buildings and Kg Melayu Cha'ah within Cha'ah from GoogleMaps.
6. Photos of plantation by Goh Swee Hee.

Associations/ Communities Anniversary Publication:

1. Persatuan Hakka Cha'ah (1958-2008) 50 years Anniversary
2. Cha'ah Christian Church (1953-2003) 50 years anniversary

Registration of Society and Schools etc

1. The registration of formerly Cha'ah Co-operative Farming Society Limited, now Koperasi Cha'ah Berhad
2. The registration of English afternoon School, by Chew Kong Fact

Communities Participation: Cha'ah NV Working Group

Key Focal Points for Chinese Community in Cha'ah NV

1. Dato' Ir Fong Tian Yong 冯天荣 (ex-KPKT Nva Works, member of ICOMOS Malaysia NVWG, Malaysia-China Business Council)
2. Ar Dr Goh Ai Tee 吴俊明 (Chair, ICOMOS Malaysia NVWG)
3. Pang Swee Luan 彭安顺 (Former Ketua Masyarakat Cha'ah)
4. Chew Kong Fact 邱发 (Chairman, Board of Management Cha'ah Chinese School)
5. Wong Leng Chin 黄能展 (Chairman of Alumni Association of SJKC)
6. Mey Jyue Meng 梅月明 (Headmaster SUKO CHAAH)
7. Chia Ah Moy @ Chia Wee Huang 谢德力
8. Ju Weng Hong 阮永强
9. Wong San Hong 王冠雄 (Chairman, Persatuan Hainan Cha'ah)
10. Too Hin Chong 吴锦荣 (Deputy Chairman, Persatuan Hainan Cha'ah)
11. Chong Sin Thiam 江锦添 (Chairman, Persatuan of Hakka Cha'ah)
12. Hong Kok Min 何国强 (Vice Chairman, Persatuan Hakka Cha'ah)
13. Yap Hooi Chong (Secretary, Persatuan Hakka Cha'ah)
14. Sum Swee Tuck 苏永德 (Chairman, Kwangsi Provincials Association)
15. Lew Kim Seng 刘金澄 (Vice Chairman of Kwangsi Provincials Association)
16. Koh Tian Min 谢天明 (Chairman, Persatuan Hokkien Cha'ah)
17. Tay Siak Yong (Vice Chairman of Persatuan Hokkien Cha'ah)
18. Yong Soo Len (Pengerusi KRT Cha'ah Tengah)
19. Pang Ah Kow (Pengerusi Koperasi Cha'ah Berhad)
20. Lai Ah Lek 赖振烈 (Secretary Koperasi Cha'ah Berhad)
21. Goh Swee Hee 郭瑞德 (PIC of Liu Ren Pa Tan)
22. Chen Siow Lan (PIC of Christian Church Cha'ah)



Key Focal Points for Malay and Indian Community in Cha'ah NV

1. Hj. Masduki b. Jarkasi (ex-Penghulu Melayu Cha'ah NV, wakil PPK Labis, Koperasi Pemodal Melayu Johor Berhad)
2. Dr Masadliah binti Hj Masduki (teacher at SK Sen Bal, Cha'ah & Daughter of Hj Masduki b. Jarkasi)
3. Prof Daluk Dr N S Rajendran (ex-resident of JLE under Socfin Group Berhad)
4. Mahendran Kutty (ex-resident of JLE under Socfin Group Berhad)
5. Divakaran a/l Madhavan (ex-resident of JLE under Socfin Group Berhad)
6. Govindan (retired, teacher at SMK Cha'ah)

- THANK YOU -

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"Nomination Site of Cha'ah New Village, Johor"

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2.1.8 "Nomination Site of Pandamaran New Village, Selangor" by Dr Ling Tek Soon



Ikatan Setempat: Kampung Pandamaran

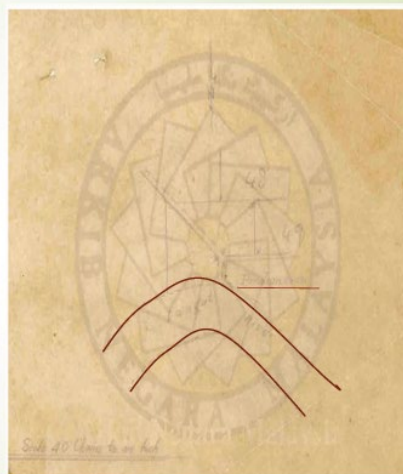
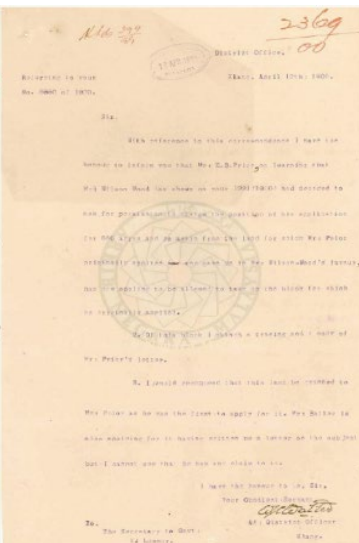
- Nama tempat: Selewat-lewatnya tahun 1896, terdapat kawasan bernama "Pedamaran"
- Penempatan orang Java
- Dokumen kerajaan bertarikh tahun 1900 menunjukkan lokasinya di tebing Sungai Langat yang dekat dengan Kuala Kelang.
- Penakrifan Kamus Dewan: Pedamaran: Kawasan yang kaya dengan damar.
- Penakrifan masyarakat Melayu setempat: tempat menampung perahu

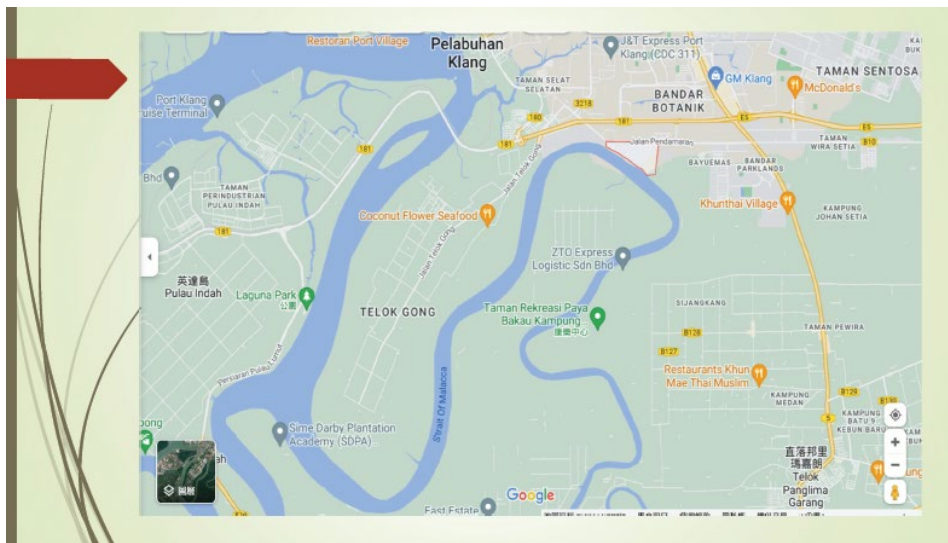
KLANG LAND.
Straits Budget, 20 October 1896, Page 3
Article is not available on microfilm

KLANG LAND.

THE District Officer of Klang, in his report for August, notes that the number of applications made during the month by Europeans for large areas of land was six; four of these were for land in the Kapar Mukim, lying to the westward of the land disposed of at the land sale held on the 13th July. The total number of applications made for customary holdings was 210, for an area of 850 acres. During the month Mr. L. Davidson, of Ceylon, visited the district and inspected most of the coffee gardens, including "Highlands" and "Golden Hope" estates, as well as Mr. T. H. Hill's 2,500 acre block, Mr. A. Forsyth's estate and the Dato' Dagang's 14-year-old coffee. He also visited the Langat River between Kuala Klang and "Golden Hope" Estate,

and inspected a portion on the right bank of the river within the reserve J, close to the **Pedamaran** Javanese holdings. The first three miles of the Jalan Kabun are finished, and an additional mile is partly completed. Beyond this a gang of Chinese are employed clearing timber preparatory to the cutting of the drains and formation of the road. The section of Klang-Batu Tiga Road as far as Sungei Rengam is still in an unfinished state, but good progress is being made. The Bukit Kapar Canal is cut for 1 3/4 miles and jungle felled to within a quarter of a mile of Bukit Kapar. The canal, when completed, will be 2 1/2 miles long. The track along the proposed road to Batang Berjuntai is now cut for a distance of nearly four miles from Klang. Drain A is cut for two miles and drain E is cut for 112 chains, leaving 39 chains to be worked on.





Tiga Kampung Baru sebelum Kampung Baru Pandamaran

- Kampung Bukit Changgang
- Kampung Ulu Tiram Buruk
- Kampung Dengkil
- Gagal memutuskan hubungan penduduk kampung dengan Komunis, masing-masing dirobohkan dan pindahkan penduduk kampung ke Kampung Baru Pandamaran
- Penduduk di tempat asal, sentinggan di sekitar bandar Kelang dan Pelabuhan Swettenham
- Kapar, Banting, Kuala Langat, Teluk Panglima Garang, Sijangkang

Kampung Baru Baru ditubuhkan

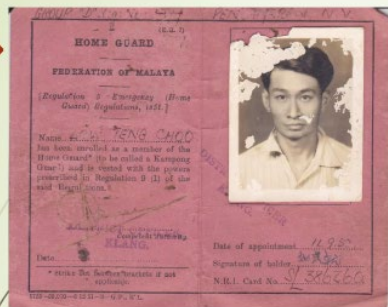
- Mula-mula ditempatkan di khemah Panjang, penduduk bina rumah sendiri dengan subsidi kerajaan atau MCA
- Zon 1, 2, 3, dan 4 diberikan kepada penduduk seperti apa yang dirancangan
- Sekolah Cina yang asal bernama sekolah Zhong Xing diarahkan tutup, kemudian pada bulan November tahun 1951, sekolah Cina yang disokong oleh kerajaan iaitu Sekolah Kampung Baru Pandamaran ditubuhkan.
- Pada bulan Ogos tahun 1952, Lembaga pengarah sekolah telah berkeputusan untuk membina cawangan sekolahnya kerana pertambahan penduduk yang begitu mendadak.
- Sekolah akhirnya dirasmikan oleh Raja Muda negeri Selangor pada 28-6-1953



MCA memainkan peranan membantu

- MCA yang pada mulanya memainkan peranan sebagai NGO menjaga kebajikan penduduk Kampung Baru
- Membantu mengutarakan masalah penduduk, rumah, pekerjaan, mohon pindah balik tempat asal dll
- Mengutip derma membantu penduduk
- Menolong mendirikan sekolah
- Menolong memperbaiki tambak laut yang mengakibatkan banjir
- Bertukar sebagai parti politik mewakili penduduk setempat





Situasi menjadi stabil

- Penduduk menetap di sana, pekerjaan petani, penoroh getah, buruh pelabuhan, pekerja kilang
- Tahun 1953 dimasukkan dalam Kawasan pentadbiran Perbandaran Kelang
- Darurat tidak lama, Kelang diumumkan Kawasan putih pada tahun 1954, namun pintu pagar berduri di kampung baru hanya ditanggalkan pada tahun 1960-an
- Menyambut kemerdekaan Malaya secara meriah dan ramai memohon kerakyatan Malaya
- Infrastruktur secara asas dibekalkan tetapi pembangunan kampung tidak setanding di kawasan bandar Kelang



Pandamaran Kini

- Statistik Majlis Perbandaran Klang, penduduk Kampung Baru Pandamaran pada tahun 2019 adalah seramai 45, 000 orang.
- Ramai penduduk asal telah pindah ke perumahan baharu sekitarnya pada tahun 1980-an dan seterusnya.
- Ada yang membina semula rumah sendiri ke bentuk rumah banglo
- Rumah papan asal masih ada lagi dan ada yang berevolusi ke generasi dua dan tiga
- Rumah berkaki tinggi yang unik di Kawasan 4 masih ada.
- Penambahan penduduk kaum India, kini pula dibawa masuk pekerja asing



KEUNIKAN KAMPUNG BARU PANDAMARAN

- Ikatan sejarah: Kawasan Pandamaran, Pelabuhan Klang, Bandar Klang, tempat-tempat asal penduduk kampung
- Memori Bersama: Darurat, amalan tradisi Cina, semangat kejiranan ala kampung baru, Kes Koperasi, Letupan dan kebakaran besar di Pelabuhan Klang
- Industri-industri tua: kedai runcit lama, alat-alat logam, industri patung pemyembahan agama, makanan tradisional seperti gula "Kong", biskut walnut dll.
- Makanan tradisional: Pao sayur, nasi ayam Hailam, masakan makanan laut, Bah Kut Teh, nasi keladi
- Budaya kepercayaan: tokong-tokong Cina yang berpelbagaian

- Mempromosikan pelancongan kebudayaan setempat
- Menghidupkan ekonomi setempat
- Menggalakkan lebih ramai penduduk kampung atau bekas penduduk kampung menjalankan perniagaan menjayakan pelancongan kebudayaan setempat
- Industri restoran, pelancongan setempat, penginapan
- NGO setempat mendirikan pusat-pusat pengenalan info setempat yang berlainan tema
- Kerajaan tempatan menaja projek-projek menggalak
- Pihak akademik menjalankan pengumpulan data dan penyelidikan sejarah setempat



TERIMA KASIH

2.1.9 "Nomination Site of Macap New Village, Melaka" by Dr Lew Bon Hoi





The different of village (村镇) and new village (新村) in Malaysia

- Time: Since the beginning, and not since 1948
- Content: History and culture, beyond the understanding of national policies.



The element of village in Malaysia 组织元素

- Schools • Shops
- Cemetery • Associations
- Temples



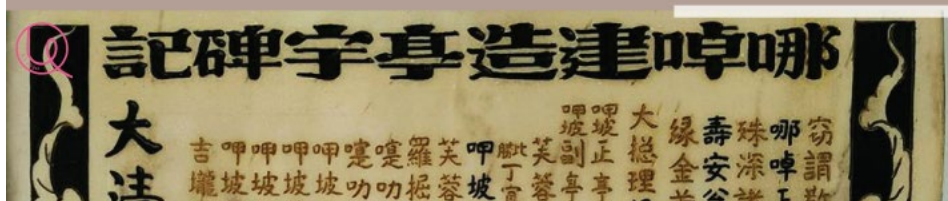
WHY MACHAP BARU

- Sino-Malay Goodwill Assessed :The Case in Kampung Baru Machap, Melaka.
- In a multiethnic country like Malaysia, stories of Chinese and Malay cordiality is not uncommon.
- Some of the many examples are the worship of Datuk Kong and the construction of mosque in Machap Baru, Melaka.

WHY MACHAP BARU

Inscribed on the stele at the right corridor of the mosque are the reasons of the mosque's construction by the Chinese. Along with the oral data from the local Chinese and Malay villagers, these information are vital for reconstructing the story behind the building of the mosque, the worship of Datuk Kong and the relationship between the two races. The hundred-years mosque was originally a place of worship for Datuk Kong, a testimony of religious coexistence.

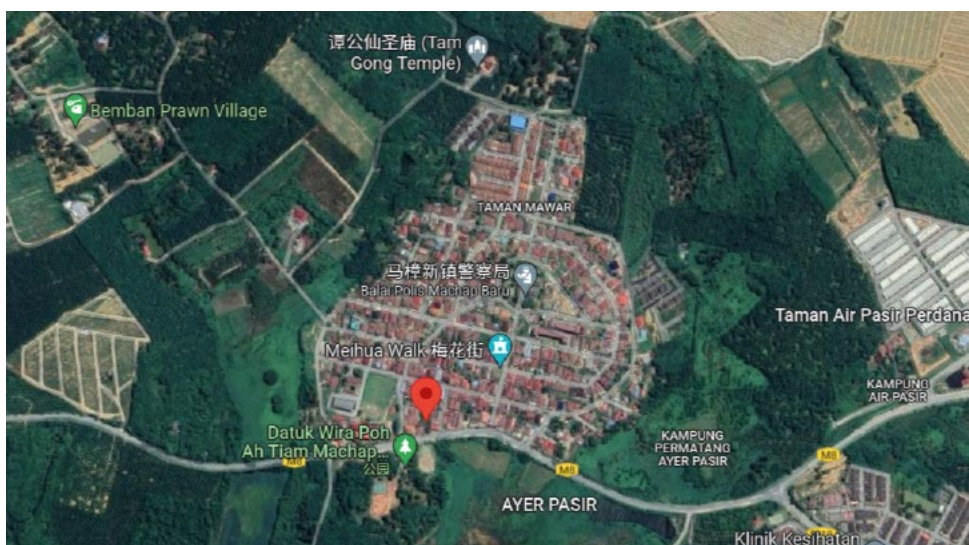
清真寺左旁走廊的华文碑记，志明华人兴建清真寺的缘由，再辅以华巫村民的口述资料，梳理并还原马接新村清真寺的兴建、拿督公信仰，以及双方关系的面貌。这间已逾百年的清真寺，曾经是拿督公祭祀的场地，见证华巫信仰共存的现象，你中有我，我中有你。



WHY MACHAP BARU

However, due to certain intervention, the practice has declined after year 1980. The goodwill between Chinese and Malay was unfortunately disappeared ever since.





Introduction: Map



Introduction: Brief History



The origin of the name "Machap" is from "Datuk Machap" formerly known as Jailani Mendik Masap. Datuk Machap is a Bugis. He came to Malacca to trade in 1500. He used to be the "Imam Diraja" of the Sultan of Malacca, and assisted in the resistance of the Portuguese army. Later, he and his family fled and settled in the present Kampong Machap and was appointed as the penghulu (village chief).

Before 1941, there were many Chinese people living in Machap Lama, whose main source of income was the rubber plantation, followed by farming and raising livestock.

Introduction: Brief History

- In 1907, the Chinese and Indians funded the construction of the mosque, which was called "Machap Pavilion" by the Chinese, hence the name of the new village. During the Malayan Emergency period in 1948-60, the British colonial government moved the Chinese living in and around the old Machap to a gathering place, forming the current Machap Baru.



Introduction: Brief History

1955, there were 200 households in Machap New Village with a total population of 3,000.

In the 1980s, the Durian Tunggal Dam was built, and part of the Machap Baru and the entire Machap Oombun New Village were relocated again. The dam submerged the original village, and the residents used to call it "Machap Lama", also known as "the village under water". Machap Oombun is today 's Machap Oombun new village.

Introduction: Brief History

- As of 2017, Machap Baru New Village covers an area of about 100 acres, with more than 500 houses and a population of more than 5,000.
- Among the Chinese villagers, 90% are Hakka, and most of them are from Haifeng. The rest are from Hainan, Chaozhou and southern Fujian.
- Most of the villagers' surnames are Dai (戴) and Luo (罗), and there are more than 50 other surnames.



Religion : Datuk Kong and the mosque in Machap Baru

The Datuk Machap Mosque is located on the opposite bank of the village dam. The mosque was built by local Chinese in gratitude for the grace of God. The object of its worship - Machap Datuk Gong is very effective in eliminating disasters and solving problems.

At the same time, the names of a few Malays were also found in the inscription, indicating that there were also some Malay villagers who participated in the construction of the mosque at that time, reflecting the cultural exchange and harmonious relationship between the two ethnic groups.

Religion : Datuk Kong and the mosque in Machap Baru

- The ridge of the mosque is upturned, and the murals and architectural structures on the walls reflect the Chinese architectural style. In addition to the mosque, two pavilions and sacrificial places were also built for the Chinese villagers to celebrate the birthday of the Datuk Gong on the 13th and 14th day of the fourth month in lunar calendar annually. Afterwards, although the sacrificial place was submerged due to the Tasik Durian Tunggal Dam Project, the villagers still worshipped in the traditional Chinese way on the first and fifteenth day of the first lunar new year and the birthday of God at the tomb of Datuk Gong.



Religion :

琼州 照应祠

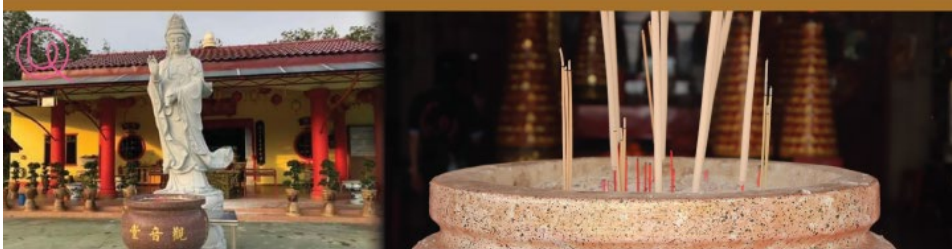
There are only a dozen Hainanese households in Machap Baru. But as early as the 1950s, Hainanese villagers set up a temple in the village as a gathering place and a place of worship for Hainanese villagers.

At that time, this temple was located in the "Hainan Street" where there were many Hainanese people in the village. In the early 1960s, Hainanese villagers proposed to rebuild the temple. The fund for the construction project was raised by the Hainanese women's troupe as they performed in Malaysia, Singapore and southern Thailand.

In 1966, the temple was officially opened, and the gods of Hainan nationality were enshrined in the temple: The One Hundred and Nine Brothers.

Religion: 观音堂

Machap **Guanyin Hall** already existed in the old Machap, which founded in 1938,. At that time, life was difficult, and the temple owner had to grow vegetables near the temple to make a living.



Religion: 聚仙亭

The temple was opened in 1900, dedicated to the goddess Nuwa, Monkey King, Buddha, Guanyin and other deities. In 1930, followers dreamed that the goddess Nuwa has instructed them to build an octagonal pavilion for the passing gods to rest, which was named **Juxian Pavilion** (The pavilion for welcoming deities). Placed in the pavilion are one table, eight chairs, and eight glasses of water, all arranged according to the instructions in the dream.



Religion: 谭公仙圣庙

Tangongxian Temple was established in 1940. The temple is dedicated to three gods, namely Tam Kong, Huang Lao Xian (黄老仙师) and Master Si (四爷) .

In the early days when medicine was underdeveloped, there were no proper clinics in the village. When the villagers were sick, they would go to Tam Gong xian Temple to seek for medical divination by shaking the cup with fortune sticks. The divination cups consist of five types of medicine, which are surgery, andrology, gynaecology, pediatrics and ophthalmology.





Religion: 山内宫

The Liuchuan Fajiao (流传法教) was spread from Singapore to Melaka in the 1950s. In 1989, things did not go well for a long time to Luo Quan (罗全), a resident from Machap Baru. After recommendation from his brother, he worshipped Liuchuan Taizushi (流传太祖师), and his luck has improved ever since. To express his gratitude, he spread the faith of Liuchuan Taizushi with his friends.

The Shannei Gong Temple was built in 1990, and the main incense burner has been moved to The Temple.



Religion: 浸信会福音所

Machap Baru Baptist Gospel Center was founded in the 1950s by Western missionaries from China. Later, the church also established a kindergarten to educate the children of the new village, and a new church was built in 1983.

Chinese Traditional Industries:

琼源香
海南面包店

The bakery was founded by Pan Xianfeng (潘先锋) before the 1950s, and it was later taken over by Mr. Pan Zhengbo (潘正波), which has now been passed down to the third generation. The rusks produced by **Qiongyuanxiang Bakery Factory** are a special product of Malacca. So far, the bakery factory still insists on baking the rusks freshly, and never recycles breads for their product. The bakery starts kneading flour at 8AM, baking at about 1PM for about 1.5 hour. Fresh white bread is baked for the first time, before being torn by workers and bake it for another 40 minutes, which will turn into rusks.



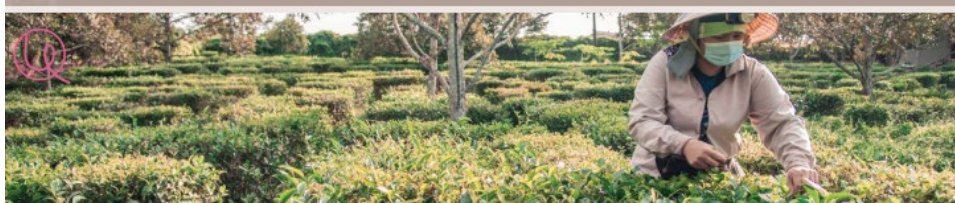
Chinese Traditional Industries:

深井茶園

In the early days, the Hakkas villagers, serve their guests with salty tea (also known as Lei Cha擂茶).

Old Machap is part of today's Ayer Pasir, so the tea grown in this area is known to the locals as "Baxi (巴溪) Tea", transliterated from the word "Pasir". Some old villagers still have the habit of frying and drinking tea at home, which is also used as the ingredient for Lei Cha.

The villager Zhang Shengjin (张声锦) cultivates 3,000 "Baxi tea" bushes in the garden. He picked the tea leaves every 10 days.



Chinese Traditional Industries:

泰昌药行

There are many Chinese medicine shops and Chinese medicine practitioners in Machap Baru, which is related to the medical divination cups provided by the temples in the village. In the past, there was no clinic in the new village, so one must travel to the town to seek medical attention. In the time without proper transportation, everyone relied on the gods to seek medical treatment. When they fell ill, they went to the temple to ask for divination.



Chinese Traditional Industries:

泰昌药行

Tai Cheong Pharmacy was originally located in Machap Lama, near the Dato's Gong Pavilion before relocated to the new village. In the 1950s, there was only one Chinese medicine shop around here. Today, the Tai Cheong Pharmacy still has a complete set of divination lottery from Tan Gongxian Temple, so that customers who forget to bring the lottery can refer to the ones in the shop.



Chinese Traditional Industries:

磨胶刀

Most of the villagers are engaged in plantation-related work, primarily the rubber plantation. Some are small rubber plantation owner, and some are rubber tappers.

Zhong Niangxi (83 years old) is the only villager who **specialises in sharpening rubber tapping knives** in Machap Baru. In order to make it easier for the rubber tappers to rest after work and earn a small income, he began to collect and sharpen the workers' rubber tapping knives. In the early days, he charged a few cents for the service. The knives should not be too dull because the cut will not yield any latex, or too sharp because it will damage the tree and affect its growth. Therefore, the sharpening of rubber tapping knife is also a professional craft.



Education: SJKC Machap Baru

It was built in 1938 with only 52 students. It was resumed after the war with 500 students.

In 1998, it was selected as the first elite Chinese primary school in the country. In June 2021, SJK (C) Machap Baru has a total of 135 students.



Folklore: New Year Decoration

- During Chinese New Year, red lanterns will be decorated, and such practice in Machap Baru has started 30 years ago. The village also participated in the annual decoration competition in Melaka, and has won the first prize multiple times. To decorate the village has become the village's tradition.





Folklore: Hakka Lion Dance

The majority of villagers are of Hakka origin, and Hakka Lion Dance was popular in the 1970s and 1980s.

THANK YOU

2.1.10 "Nomination Site of Berapit New Village, Pulau Pinang" by Ar Alan Teh Yee Neng



A Brief Introduction of Berapit New Village
by Bukit Mertajam New Village
Cultural Mapping Project Group

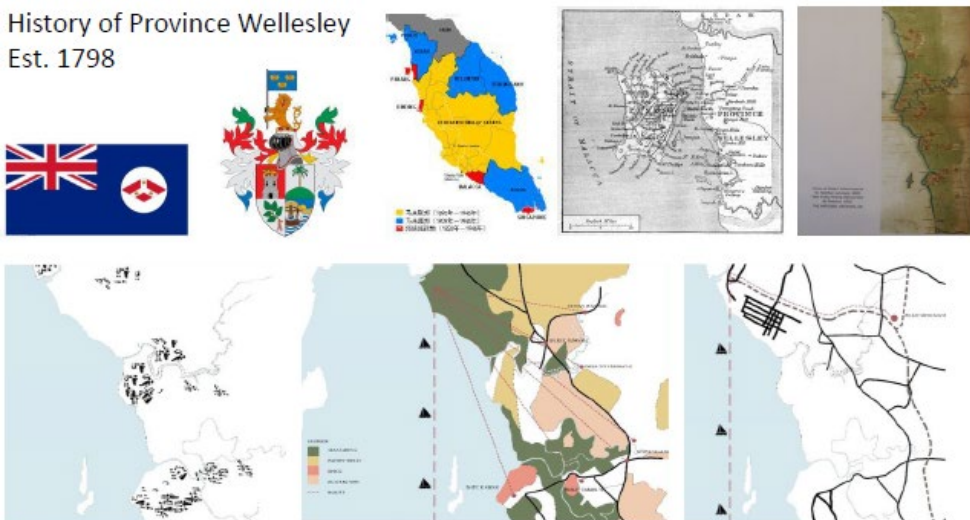
Prepared by Alan Teh Aug 2022

大山脚新村考察计划:武拉必



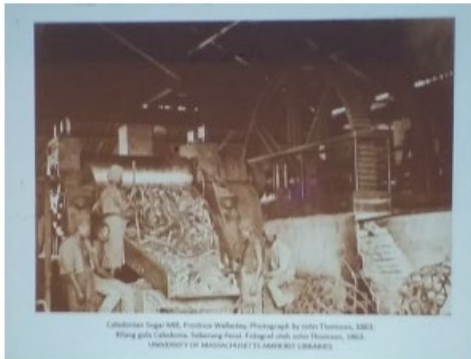
70, Kg Aston Road, 14000 B.M.,
Province Wellesley

History of Province Wellesley
Est. 1798



BMNV 大山脚新村考察计划

History of Province Wellesley Est. 1798



Credit: Seberang Perai Stories (Areca Books)

The Development of Bukit Mertajam was closely knitted to the 5 new villages (long before they were NV).

BM has 5 NVs:

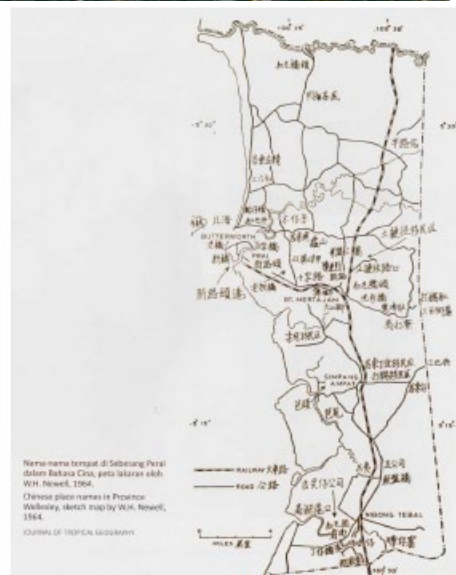
1. Berapit
2. Machang Bubok
3. Sungai Lembu
4. Permatang Tinggi
5. Juru



Local History of Berapit



Credit: Seberang Perai Stories (Areca Books)



BMNV 大山脚新村考察计划

Local History of Berapit

塗蓮徑 (Durian Lane)

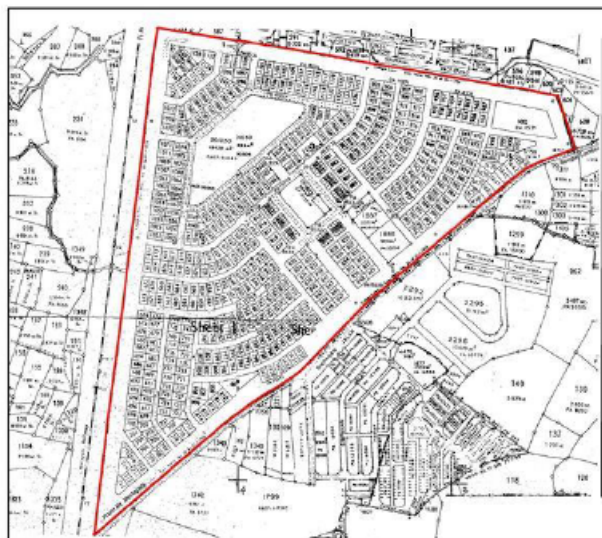
Foundation stone dated
Guang Xu 24th year reign
(1898) 124 years old



BMNV 大山脚新村考察计划

Berapit regional context within BM

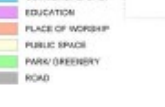
- similar to Balik Pulau
- nutmeg & durian
- padi field nearby
- hilly terrain



Facts & Figures:

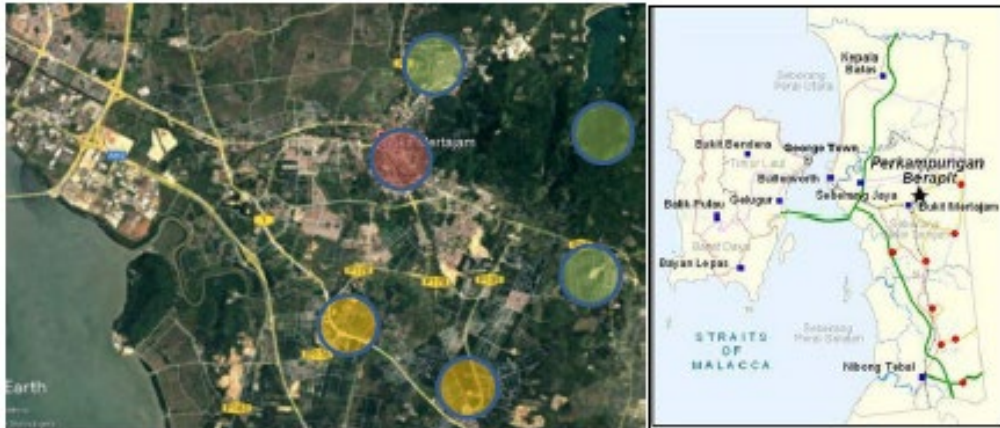
Seberang Perai Tengah (5NV)
& Seberang Perai Selatan (5
NV), SPU (1)

50W x 80L (4000sqft)



A black and white photograph of a village in the 1930s, showing several traditional thatched-roof houses built on stilts, surrounded by trees and a dirt path.





The new villages in Bukit Mertajam forms the largest network of NVs in the state of Penang with its own unique characters. However, nobody has conducted any mapping.



The setting up of this BM task force is timely to assist Icomos Malaysia to gather information on NVs in Bukit Mertajam. What the task force is interested in covers place, people and its intrinsic intangible cultural heritage. This can be reflected in the questionnaires used in the cultural mapping survey.



Cultural mapping status: So far only conducted once with 44 households interviewed (8% sampling)

Early findings (deduction):

Number of household interviewed: 44

Total family members: 163

Average household family members: 3.7

Age group:

1-18 years old: 28 (17%)

18-65 years old: 96 (59%)

>65 years old: 39 (24%)

Median age: 55.76

Interesting facts (Chinese dialect groups):

Teochew 36.6%

Hakka 29.2%

Hokkien 22%

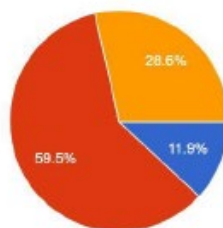
Cantonese 12%

The survey also suggested that many of the families' traditional trades were related to plantation and agriculture (rubber, durian and fruits).

BMNV 大山脚新村考察计划

属于什么屋型? (材料)

42 responses



● 木板
● 半砖半板
● 全砖



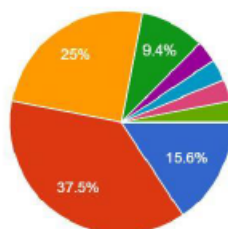
Early findings (important facts): types of houses

12% are timber houses (1st generation)

59.5% are half brick houses (2nd or 3rd Generation)

地契有效期

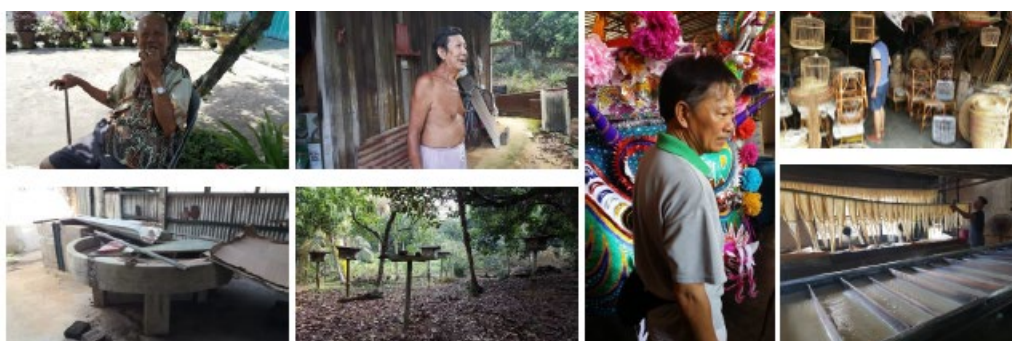
32 responses



● 土地契永久
● 60年
● 99
● 99年
● -
● 45
● TOL
● 90

Early findings (important facts): land title tenure

60 years (36.5%) 99 years (34%)



Intangible heritage of New Villages



Intangible heritage of New Villages :
The making of Hungry Ghost Festival effigy



Intangible heritage of New Villages :
The making of Hungry Ghost Festival effigy



Intangible heritage of New Villages :
The making of Hungry Ghost Festival effigy



Intangible heritage of New Villages :
The making of Hungry Ghost Festival effigy



Speaker Profile

Ar. ALAN TEH 鄧宇能

Born in Bukit Mertajam. Received early education from Kim Sen Primary School and SMJK Jit Sin before pursuing further studies overseas.

Current Positions:

Principal Architect & Founder of ATELIER ALAN TEH ARCHITECT since 2005

Atelier Art Space (2011-2018).

Founding member of Rakan Bukit Mertajam

Part-time lecturer at UCSI University and Universiti Malaysia



Hope it is not too late!



Walking tour of Berapit New Village by Bukit Mertajam New Village Cultural Mapping Project Group

Prepared by Alan Teh Aug 2022

大山脚新村考察计划:武拉必



Berapit site visit itinerary:

1. Arrival at main gate
2. Walk past police station and clinic
3. Central zone visit – church, school, sample house, shops etc.
4. Visit to oldest temple
5. Split to groups to visit traditional trades

BMNV 大山脚新村考察计划

2.1.11 "Nomination site of Jenjarom New Village, Selangor", by TPr Afzal Haji Azhari and Assoc Prof Teoh Chee Kiong

Symposium of Malaysian New Village Nomination
as UNESCO World Heritage Site

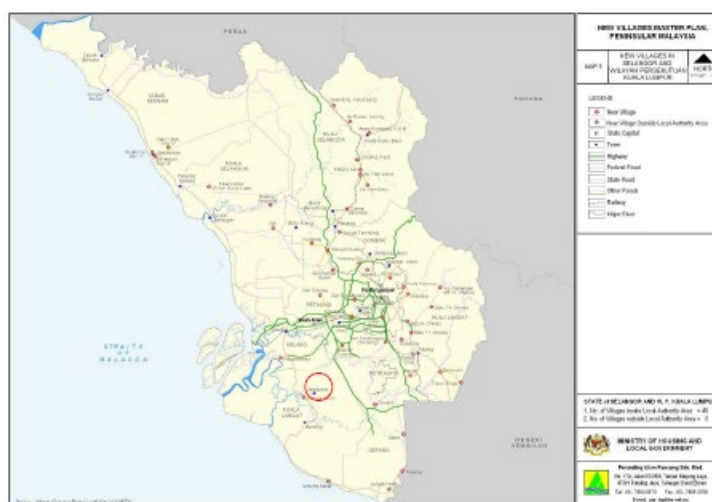
The Second Glance New Vision for New Village - JENJAROM -

TPr Afzal Hj Azhari | ICOMOS Malaysia

Asst Prof Teoh Chee Keong, Head of School of Architecture & Built Environment UCSI University

@ Ixora Hotel Penang | 13th August 2022

perunding.afzalazhari@gmail.com / a.afzalazhari@gmail.com / +60172287890 (TPr Afzal)
ckteoh@ucsiuniversity.edu.my / +60163455710 (Asst Prof Teoh)

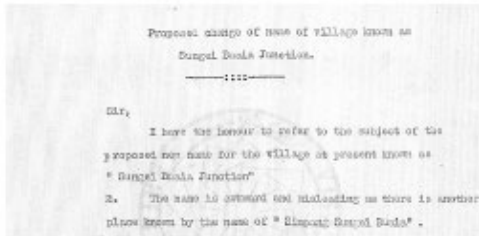


JENJAROM. Present (2022)

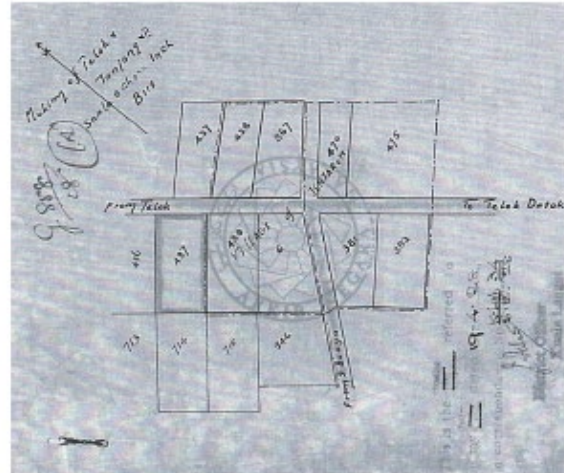




JENJAROM. A Quick Brief



- Formerly a small village located at the junction fronting the main road linking Klang – Banting
- Formerly known as Sungai Buaya Junction village, before changed to its current name in 1924
- Established as Jenjarom Sanitary Board Area in 1928 under the jurisdiction of Teluk Datok Sanitary Board
- This was the original area used as the base for the New Village of Jenjarom



JENJAROM NEW VILLAGE (during Emergency)



Key Features

- One of the key component of the new village was the separation of land use activities, particularly the agriculture and residential land use, in order to cut-off the food supply to the communist members
- Its strategic location along the main road and the swampy Sungai Langat, provided easy access and hiding in and out of the area
- The original layout of the village is easily identified through the use numerical number in the name of their roads, and demarcation of strategic government facilities such as police station, post office, schools and public hall





Jenjarom home guard



仁德隆新村成立1950年后，村民就建设36尺的堂基木屋，每片瓦脊长度有6尺，当时这样的木屋村民称它为大量。
(杨佳生拍12-05-2010)



Tunku Abdul Rahman visited Jenjarom new village on 26 April 1967



在臺灣學史館成立之際，是王明賢到同學校擔任副校長，隔年1983年已獲聘為臺大校長，本校是其一。



蘭華學校乃仁德蘭士學校的前身，是立於1923年，因為七十年的紀念，



馬年仁壽縣牛心校校園有一座漢中武藝園，舉名為“舞獅中”
圖為七十年代攝下的武藝園舉旗情景。



1978年仁嘉隆校友会成立，为崇文之始。期间6届在星洲，推动文教活动，图为成立典礼主礼，金钟演讲于该校合影。





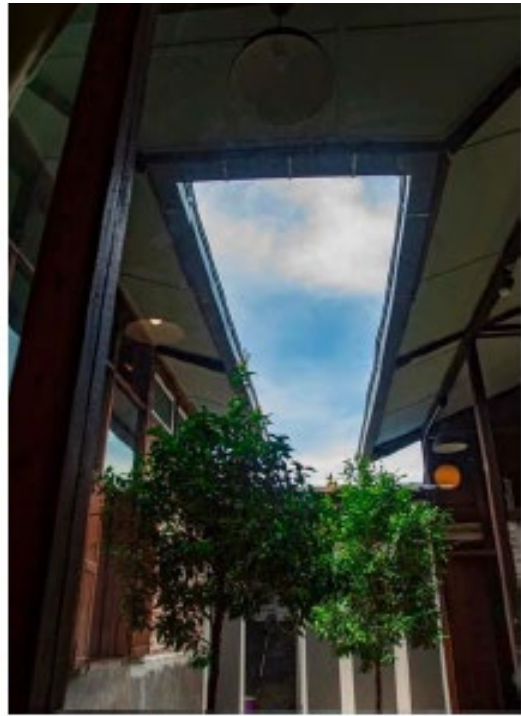
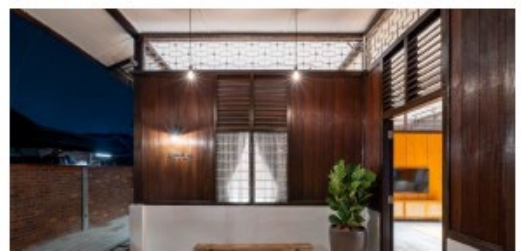
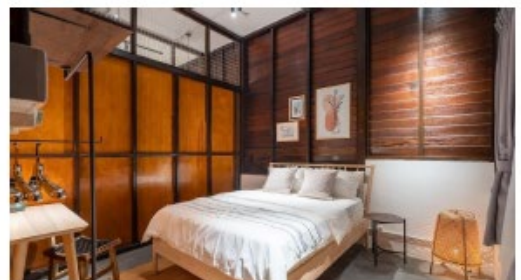


Photo courtesy of Ang Soon Beng











Teoh Chee Keong

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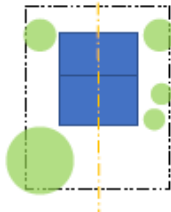
ckteoh@ucsiuniversity.edu.my



A New Village steep and plank house

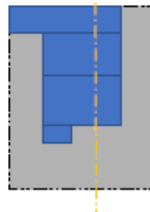
1st Generation

- 1 storey
- Full timber, vertical planks
- Symmetrical layout
- Built as temporary shelter
- No fence
- Minimum bldg. footprint
- Timber panel windows/doors
- Inscribed board
- Thatches roof
- Open space for farming



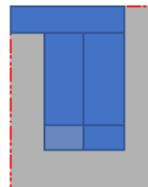
2nd Generation

- 1 storey
- Half brick/half timber
- Horizontal siding
- Asymmetrical layout
- Partial/Fully renovated
- No fence/Fence
- Glass louvre windows
- Corrugated
- Asbestos/Metal Roof
- Open space/hardscape



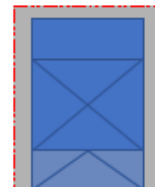
3rd Generation

- 1 - 2 storey
- RC + Brick wall
- Asymmetrical layout
- Partial/Fully renovated
- Usually with fence
- Glass louvre windows/Wooden frame glass window
- Ventilation devices
- Corrugated/Roof Tiles
- Open space/hardscape



4th Generation

- 1 - 4 storey
- RC + Brick wall
- Asymmetrical layout
- Fully renovated
- With high fence
- Air-tight windows
- Air-conditioned
- Roof tiles
- Large building footprint
- Less open space
- Mostly covered

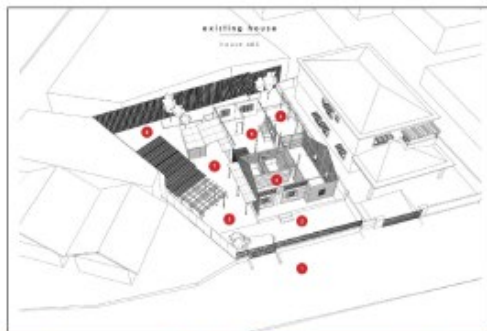
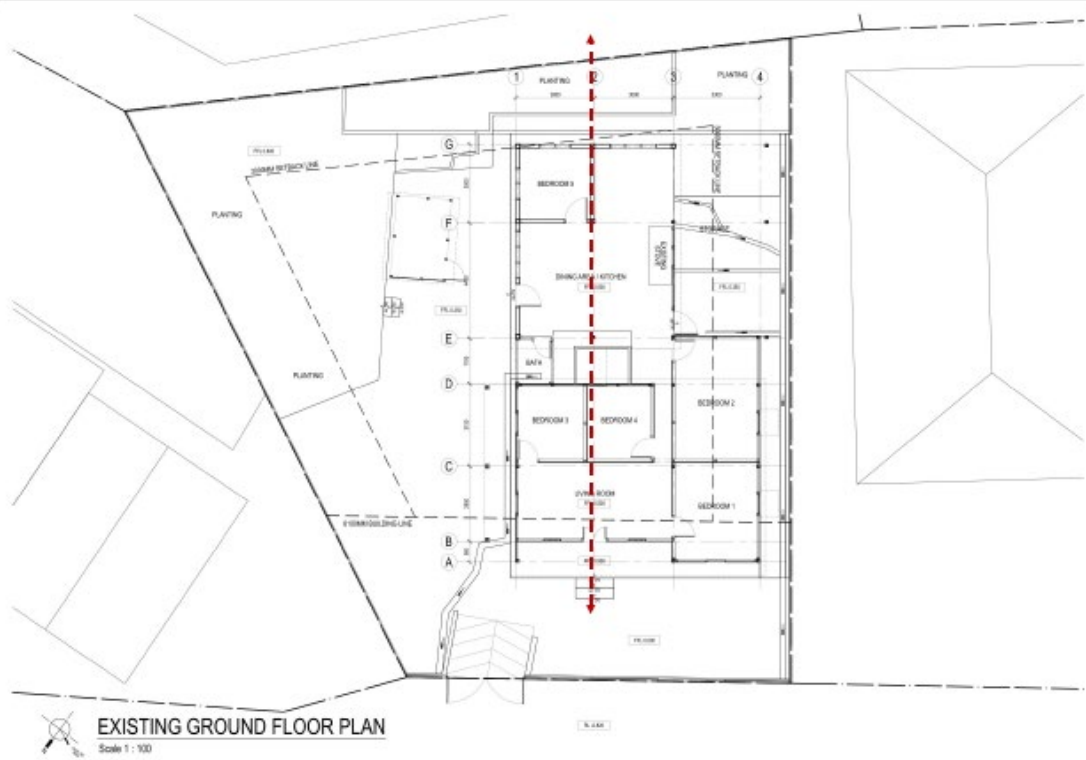


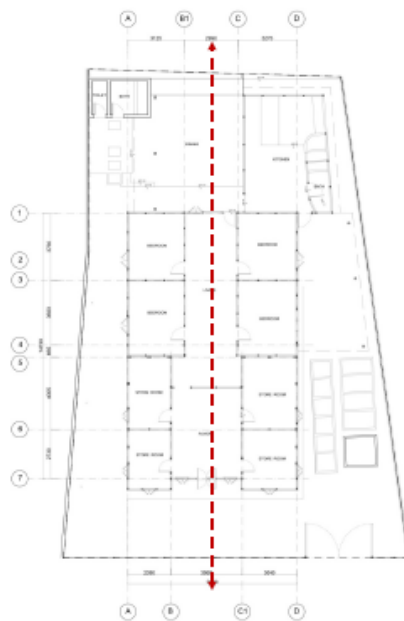




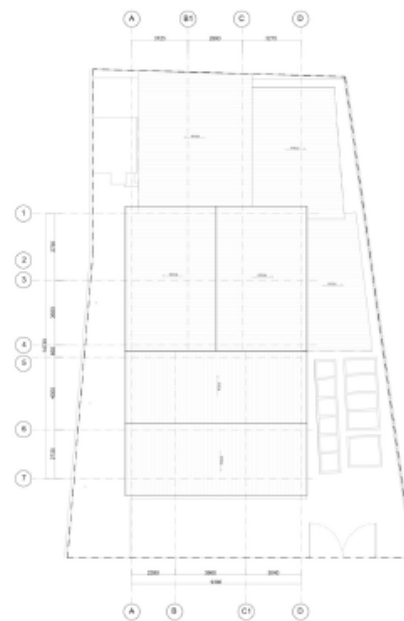


Existing Measure Drawing





EXISTING GROUND FLOOR PLAN
SCALE 1:150



EXISTING ROOF PLAN
SCALE 1:150





SITE CONDITION

POTENTIAL STRENGTH



Surrounding by greenery with nicely managed landscaping by the owner.



Living area with huge width. Rooves with terraco flooring. Nice morning sun of morning.



Large backyard area consist of undeveloped greenery. Used for fruits and vegetable plantation.



Long narrow driveway to the shaded carpark area.



Bedroom with minimalist interior. Owner with interest in refurbishing the interior space starting from his own bedroom. Interesting space that are well ventilated despite a taller generation building next to the room.



Wide range of surrounding vegetation



Abandoned part of the building due to structure failure. Used as storage now.



Learn from the owner "How to fully enjoy the space"



- 2.2 **SYMPOSIUM #2:** “Second Glance: New Vision for New Village – Pencalonan Kampung Baru Di Malaysia Sebagai Tapak Warisan Dunia UNESCO” was held on 12, 13 November 2022 at Sg Jarom NV. A 2 days event jointly organised between NVWG, PJW and local council (Majlis Perbandaran Kuala Langat). TPr. Afzal Hj Azhari (leader) together with Selangor Local Community Host Association leading the Cultural Mapping with community. Above photo taken at Balairaya Taman Yayasan Jenjarom, adjacent to Sg Jarom NV on 12 November 2023.
- Professor Dr Jeremy Taylor from University of Nottingham UK, Director of COTCA also joint the 2 days event with intention to discuss on potential collaboration with ICOMOS Malaysia NVWG.

Day1: 12 November 2022, Saturday	
Venue: Balairaya Taman Yayasan Jenjarom	
8:00	Registration
8:30	Briefing to participants and form into groups for visit and Cultural Mapping
9:30	Breakfast
10:00	Presentation of the Sg Jarom NV Cultural Mapping
12:30	Lunch
14:30	Continue visit and Cultural Mapping
16:00	Tea break
16:30	End
Day 2: 13 November 2022, Sunday	
Venue: Dewan Kompleks Sukan MPKL, Banting	
8:00	Meet at morning market at Jenjaram
8:30	Breakfast
9:00	Visit to Sg Jarom NV - local temple, Lorong 1A, Lorong 1
10:30	Depart to Dewan Kompleks Sukan MPKL, Banting
11:00	Registration
	Introduction and presentation of Sketch Cultural Mapping
	Presentation 1 “Cultural Mapping of New Village of Sg Jarom. Tracing the Past. Inking the Values” by TPr Afzal Azhari, ICOMOS Malaysia NVWG
	Presentation 2 “Colonial Photography of resettlement and the New Villages in Malaya” by Prof Dr Jeremy Taylor, University of Nottingham, UK
	Discussion on way moving forward Collaboration between MPKL and future visit and workshop to Tanjung Sepat NV.
13:00	Lunch
14:00	End

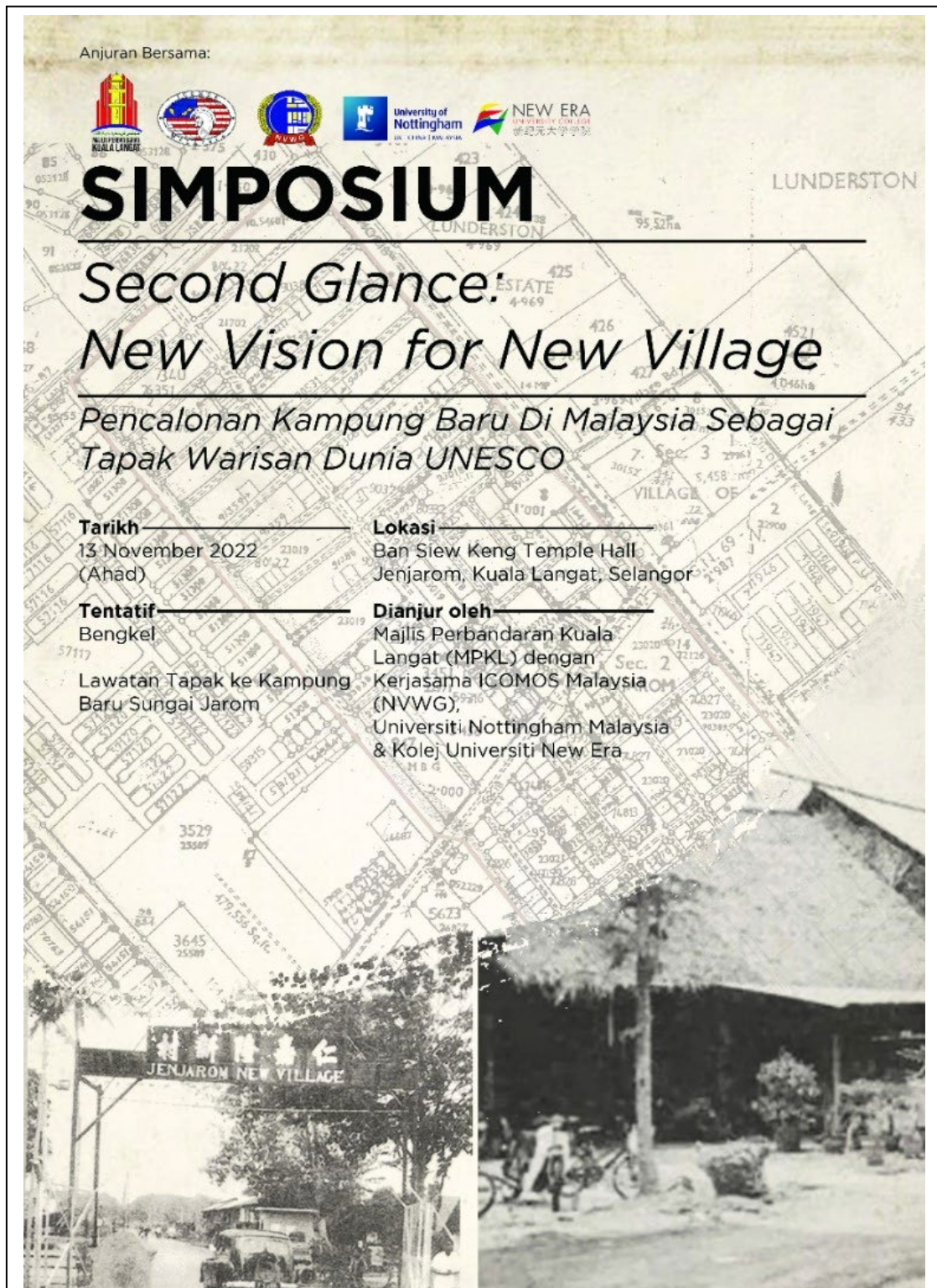
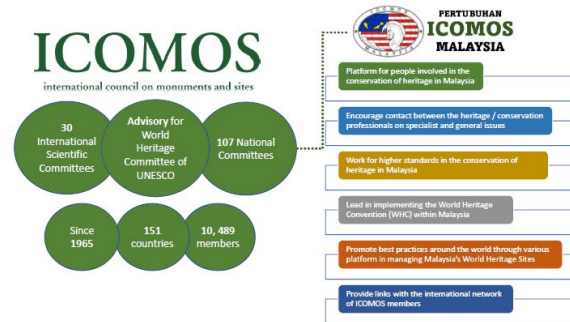


Figure 2-2
Flyer of Symposium #2

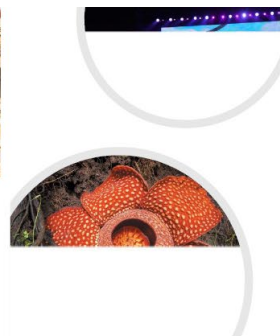
2.2.1 "Cultural Mapping of New Village of Sg Jarom. Tracing the Past. Inking The Values." By TPr Afzal Azhari



What is Heritage?

Heritage is generally related to relics, or anything related to something passed down from one generation to another. It represents the memory of the whole life of a nation that symbolizes the civilization of that nation.

PIA | 180422



By National Heritage Act 2005

Heritage is any heritage site, heritage object, underwater cultural heritage or any living person declared as National Heritage (under section 67). Under section 2, heritage is definably into two categories:

- Cultural Heritage: a tangible or intangible form of cultural or heritage object, property, structure, performance, dance, song, music that is pertinent to the historical or contemporary way of Malaysians, on or inland or underwater cultural heritage but including natural heritage
- Natural Heritage: a natural feature of any area which consists of earthy physical, biological formation, geological or physiographical features, mountains, river, stream, rock formation, seashore or any natural sites of OUV from the point of view of nature, science, history conservation or natural beauty including flora and fauna of Malaysia

PIA | 180422

By UNESCO

Heritage is a legacy from the past, what we live with today, and what we pass on to future generations. Cultural and natural heritage are both irreplaceable sources of life and inspiration.

The concept of heritage is variable. UNESCO's Convention Concerning the Protection of the World Cultural and Natural Heritage (1972) has defined cultural heritage by the following classifications:

- Monument: architectural, monumental sculpture and painting works, structures of an archaeological nature, inscriptions, cave dwellings and combinations of features, (OUV from the point of view of history, art or science)
- Groups of buildings: separate or connected buildings due to their architecture, homogeneity or place in the landscape, (OUV from the point of view of history, art or science)
- Sites: works of man or the combined works of nature and man, and areas including archaeological sites, (OUV from the historical, aesthetic, ethnological or anthropological points of view)

PIA | 180422



World Heritage Convention

- There are 3 Advisory Bodies named in the World Heritage Convention, ICRROM, ICOMOS and IUCN. While ICRROM and ICOMOS advise on cultural heritage, IUCN advises on natural heritage. All three work with mixed properties inscribed on the World Heritage List for both cultural and natural criteria.

"Natural World Heritage sites are recognised as the planet's most important protected areas, providing life-supporting benefits to millions of people worldwide (IUCN)"

"Cultural Heritage is an expression of the ways of living developed by a community and passed on from generation to generation, including customs, practices, places, objects, artistic expressions and values. Cultural Heritage is often expressed as either Intangible or Tangible Cultural Heritage (ICOMOS, 2002)"

- The main objective of the Convention is to protect heritage sites of Outstanding Universal Value, which also serve as flagships for conservation worldwide.

PIA | 180422

Southeast Asia

1. Brunei Darussalam
2. Myanmar
3. Cambodia
4. Timor-Leste
5. Indonesia
6. Laos
7. Malaysia
8. Philippines
9. Singapore
10. Thailand
11. Vietnam



Selection criteria

(i)

to represent a masterpiece of human creative genius;

(ii)

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

(iii)

to bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared;

(iv)

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

(v)

to be an outstanding example of a traditional human settlement, land-use, or sea-use which is representative of a culture (or cultures), or human interaction with the environment especially when it has become vulnerable under the impact of irreversible change;

(vi)

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

(vii)

to contain superlative natural phenomena or areas of exceptional natural beauty and aesthetic importance;

(viii)

to be outstanding examples representing major stages of earth's history, including the record of life, significant on-going geological processes in the development of landforms, or significant geomorphic or physiographic features;

(ix)

to be outstanding examples representing significant on-going ecological and biological processes in the evolution and development of terrestrial, fresh water, coastal and marine ecosystems and communities of plants and animals;

(x)

to contain the most important and significant natural habitats for in-situ conservation of biological diversity, including those containing threatened species of outstanding universal value from the point of view of science or conservation.

Operational Guidelines (year)	Cultural criteria					Natural criteria				
2002	(i)	(ii)	(iii)	(iv)	(v)	(vi)	(i)	(ii)	(iii)	(iv)
2005	(i)	(ii)	(iii)	(iv)	(v)	(vi)	(viii)	(ix)	(vii)	(x)

PAA | 180422

MALAYSIA'S UNESCO WORLD HERITAGE SITES

Malaysia UNESCO WHS Tentative List

- FRIM Selangor Forest Park (23/02/2017)
- Gombak Selangor Quartz Ridge (23/02/2017)
- National Park (Taman Negara) of Peninsular Malaysia (05/06/2014)
- Royal Belum State Park (23/02/2017)
- Sungai Buloh Leprosarium (12/02/2019)
- The Archaeological Heritage of Niah National Park's Caves Complex (22/01/2021)

South East Asia

<p>Cambodia</p> <ul style="list-style-type: none"> Angkor Temple of Preah Vihear Archaeological Site of Ancient Ichnapura 8 Sites in Tentative List 	<p>Myanmar</p> <ul style="list-style-type: none"> The Pyu Ancient Cities Bagan 15 Sites in Tentative List 	<p>Philippines</p> <ul style="list-style-type: none"> Baroque Churches of the Philippines Tubbataha Reefs Natural Park Rice Terraces of the Philippine Cordilleras Historic Town of Vigan Puerto-Princesa Subterranean River National Park Mount Hamiguitan Range Wildlife Sanctuary 19 Sites in Tentative List 	<p>Indonesia</p> <ul style="list-style-type: none"> Borobudur Temple Compounds Komodo National Park Prambanan Temple Compounds Ujung Kulon National Park Sangiran Early Man Site Lorentz National Park Tropical Rainforest Heritage of Sumatra Cultural Landscape of Bali Province: the Subak System as a Manifestation of the Tri Hita Karana Philosophy 19 Sites in Tentative List 	<p>Thailand</p> <ul style="list-style-type: none"> Historic City of Ayutthaya Historic Town of Sukhothai and Associated Historic Towns Thungyai-Huay Kha Khaeng Wildlife Sanctuaries Ban Chiang Archaeological Site Dong Phrayayen-Khao Yai Forest Complex 6 Sites in Tentative List 	<p>Vietnam</p> <ul style="list-style-type: none"> Complex of Hue Monuments Ha Long Bay My Son Sanctuary Phong Nha-Ke Bang National Park Central Sector of the Imperial Citadel of Thang Long – Hanoi Chùa of the Ho Dynasty Trang An Landscape Complex 7 Sites in Tentative List
<p>Singapore</p> <ul style="list-style-type: none"> Singapore Botanic Gardens 2 Sites in Tentative List 					



ICOMOS MALAYSIA NEW VILLAGE MALAYSIA WORKING GROUP

New Villages in Malaysia

The New Villages progeny dates back to the concentration camps of the late 19th Century 2nd Boer War; a military tactic used to deprive the enemy of the support of the sympathetic population. The concept was replicated by military authorities in various places. None of these camps/secured villages continued till this day except as museum sites. The Malayan New Villages, however, had evolved and are today either absorbed by the nearby urban centers or had developed into fairly important centers of population, economic activities, and/or cultural depositories of the local inhabitants. While most of the New Village population were and are of Chinese origins, there were and still have substantial non-Chinese inhabitants.

ICOMOS Malaysia New Villages Working Group

Formed in 2021 when the National Scientific Committee (NSC) of Shared Built Heritage (SBH), Cultural Routes (CIIC) and Historic Cities, Town, & Villages (CIVVIH) were organizing a study trip to Kuala Kubu Bharu, Fraser's Hill and Rasa. The discussion on the historical and heritage background of the sites in particular Kg Baru Chuang of Rasa lead to the formation of this working group. Presently consist of 27 committee members, coming from various professional background, and lead by Ar. Dr Goh Ai Tee as the chairperson.



Webinars Series

COMPLEX PASTS: DIVERSE FUTURES

MALAYSIAN 'NEW VILLAGES'

A webinar held in conjunction with International Day of Monuments and Sites

17 April 2021
3pm-5.30pm

Brought to you by ICOMOS MALAYSIA'S NEW VILLAGE WORKING GROUP

Dr. Francis Luk Kue Wook

Dato Ir. Fong Tian Yong

TPr. Lim Yau Lee

Rosli Haji Nor

Register by 16 April 2021 at <https://www.zoom.us/j/9204444444>

Webinar limited to 50 attendees.

Session will be recorded and will be available on ICOMOS Malaysia's Facebook www.facebook.com/icomosmalaysia

NVWG Webinar Series 2

Saturday
18 December 2021
9.00 AM - 11.00 AM (GMT +8)

Moderated by:
Dr. Nix Meastura Nix Muhammad

Dr. Tan Teng Phee
Chief Executive
Singapore Chinese Chamber of Commerce & Industry

TPr. Atsal H. Ahsanul
Principal
Penang Alai Ahsanul

Dr. Ong Siew Kian
Senior Lecturer
Department of Chinese Studies,
Faculty of Arts and Social Sciences
Universiti Malaysia

Dr. Ong Siew Kian
Senior Lecturer
Department of Chinese Studies,
Faculty of Arts and Social Sciences
Universiti Malaysia

Discussions with
Prof. Dr. Sharon Gaudes

Q&A Sessions

Live on Zoom & Facebook (Icomos Malaysia)
ICOMOS MALAYSIA'S NEW VILLAGE WORKING GROUP

Icomos Malaysia New Village Working Group talk series #3

Moderator:
Ar. Tiong Kien Boon
President ICOMOS Malaysia

Co-moderator:
Chin Seng Koon
Curator, Chinese Heritage Museum of Negeri Sembilan
Title of the Talk: From Settlement to New Village, Ruyong Semantan

Co-moderator:
Kenneth Wong See Huan
Founder, People's Culture
Title of the Talk: From Settlement to New Village, Ruyong Semantan

Co-moderator:
Ar. Dr. Goh Ai Tee
President, Penang Chinese Chamber of Commerce & Industry
Title of the Talk: From Settlement to New Village, Ruyong Semantan

NEW VILLAGES

Planned Villages?

16 April 2022, 10:00 a.m. - 12:00 (GMT+8)

Live on Zoom & Facebook (Icomos Malaysia)
E-Certificate of Attendance will be provided
More info at <https://www.facebook.com/icomosmalaysia>

Organized by:

Supported by:

Anjuran Bersama:

Disokong oleh:

SIMPOSIUM

Second Glance: New Vision for New Village

Pencalonan Kampung Baru Di Malaysia Sebagai Tapak Warisan Dunia UNESCO

Tarikh: 12, 13, 14 Ogos 2022
(Jumaat, Sabtu, Ahad)

Lokasi: Ixora Hotel, Seberang Perai

Live on Zoom & Facebook (Icomos Malaysia)
E-Certificate of Attendance will be provided
More info at <https://www.facebook.com/icomosmalaysia>

UM
Icomos
Second Glance:
New Vision for New Village

UM
Icomos
Second Glance:
New Vision for New Village

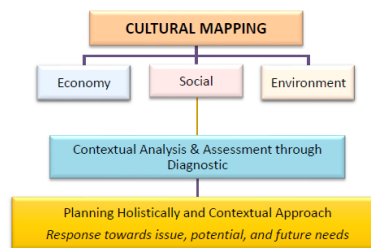


Launching of Papan Gallery, Papan NV, Perak | 2022

What is Cultural Mapping?

Cultural Mapping is a technique that assist us to understand of a place holistically and cohesive. Consist of multiple dimension of the settlement, using a systematic approach to identify, record and assess the heritage assets of the place from the aspect of economy, environment and social.

Source: Cultural Mapping, A Guide to Understanding Place, Community and Continuity, 2nd Edition (Pillai, 2020).



- Planning tool to document and map interesting, important and key feature, event, subject, object, space or place
- Focus on local knowledge and stories
- To analyze the findings and develop a 'storyline' or narrative framework of the place
- Custom made to based on the context
- Allow exploration of the multi layer of history and heritage of the place





Collective Memories.



MEMORY ?

" Jika dilihat dari jauh sekolah kami seolah akan rebah kerana tiang-tiang kayu yang tua sudah tidak tegak menahan atap sirap yang berat. Maka sekolah kami sangat mirip gudang kopra (kelapa). Pembinaan bangunan yang menyalahi prinsip seni bina ini menyebabkan tidak ada daun pintu dan jendela yang boleh dikunci kerana sudah tidak simetri dengan rangka binaannya. Tetapi mengapa pula hendak dikunci?"

Andrea Hirata (2007). 'Laskar Pelangi'



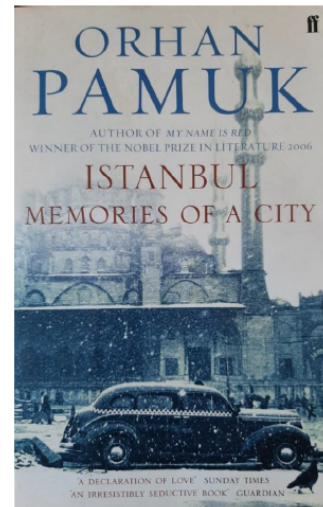
" di dalam kelas kami tidak ditampal poster operasi pendaraban seperti umumnya terdapat di kelas-kelas sekolah rendah. Kami juga tidak memiliki kalendar dan tidak ada gambar presiden dan wakilnya, atau gambar seekor burung aneh berekor lapan helai yang selalu menoleh ke kanan itu. Satu-satunya poster di sana adalah sebuah poster, persis di belakang meja Bu Mus untuk menutup lubang besar pada dinding papan."

FEELING ?

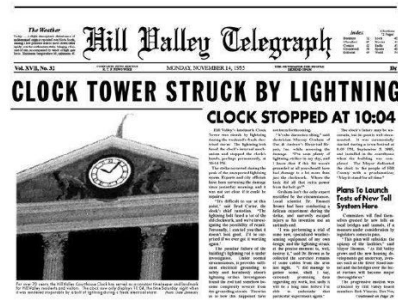
" ... but the hüzün in which we see ourselves reflected, the hüzün we absorb with pride and share as community. To feel this hüzün is to see the scenes, evoke the memories, in which the city itself becomes the very illustration, the very essence, of hüzün.

..... hüzün and tristesse both suggest a communal feeling, an atmosphere, and a culture shared by millions."

Orhan Pamuk (2007). 'Istanbul Memories of a City'



SAVE THE CLOCK TOWER



PLEASE MAKE DONATIONS TO
The Hill Valley Preservation Society

SENSE OF PLACE

// subjective & emotional
attachment to a place //

Sense Of
Belonging

Sense of
Responsibility

Common
Sense



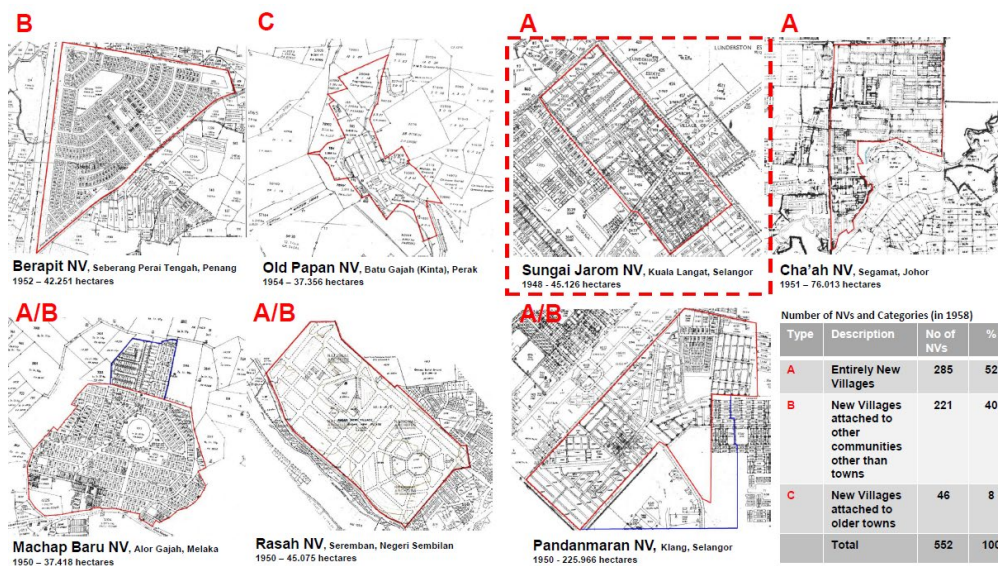
SUNGAI JAROM NEW VILLAGE

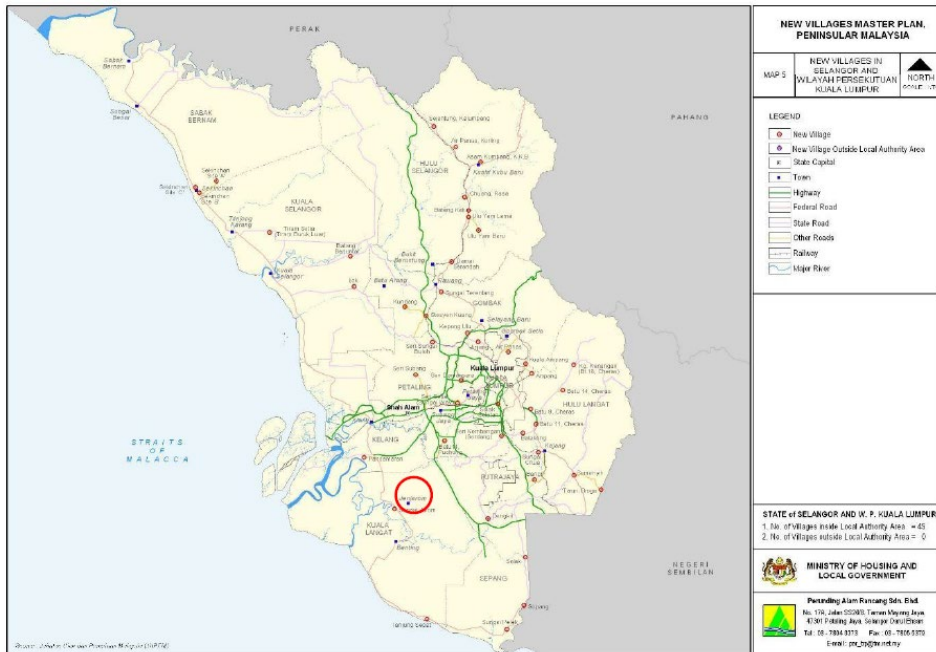
General Guideline on the Resettlement Planning & Sitting (Humphrey 1971)

- Wherever possible, resettlement villages were to be located on main roads or other major transportation arteries
- Villages were to be sited in such manner as to minimize squatter dislocation and apart from security, the most important aspect to be considered in deciding upon a site had to be the economy of the future settlers
- Generally, there could be no more than six houses per acre of residential land. This permitted each family to have a vegetable garden on their house lot
- Sufficient agricultural land of good quality was to be provided for all farmers forced to abandon their previous holdings. Farmers should have their land situated within two or three miles of the villages to enable them to transport manure from their sties in the village to their fields
- Estate workers had to be within 2 miles of the places of employment

Main Methods in Resettlement (Humphrey 1971)

- (1) using military force
- (2) provision of financial support
- (3) collaboration with local parties / organization





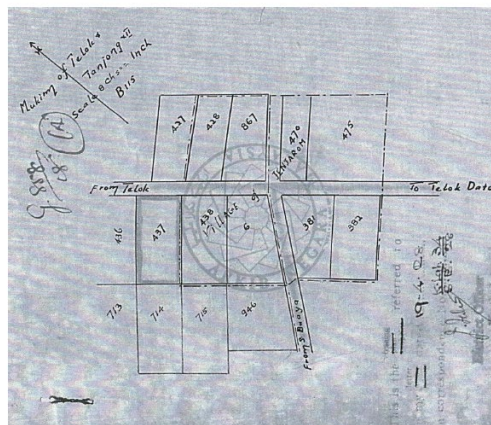
JENJAROM. A Quick Brief

Proposed change of name of village known as
Sungai Bual Junction.

Sir,

I have the honour to refer to the subject of the
proposed new name for the village at present known as
"Sungai Bual Junction"

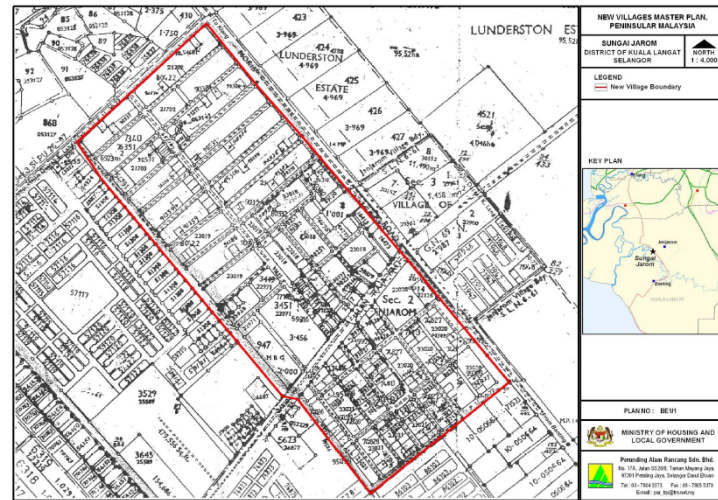
2. The name is awkward and misleading as there is another
place known by the name of "Simpang Sungai Bual".



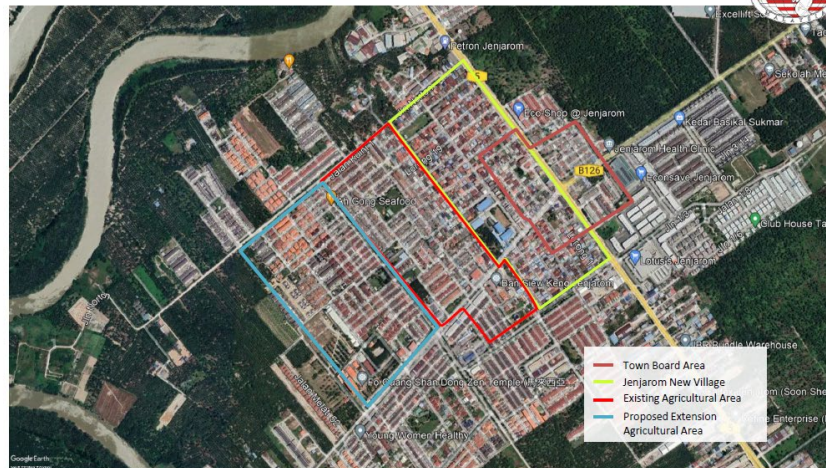
SG JAROM NV. Present (2022)



SG JAROM NV CADASTRAL MAP.

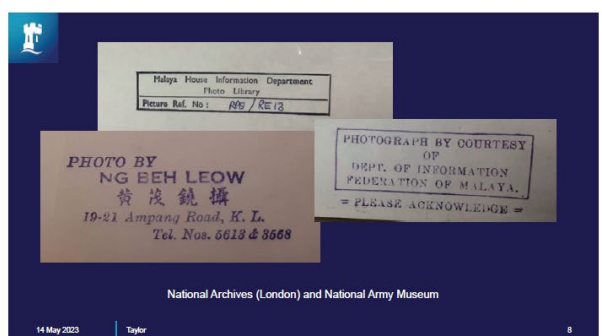
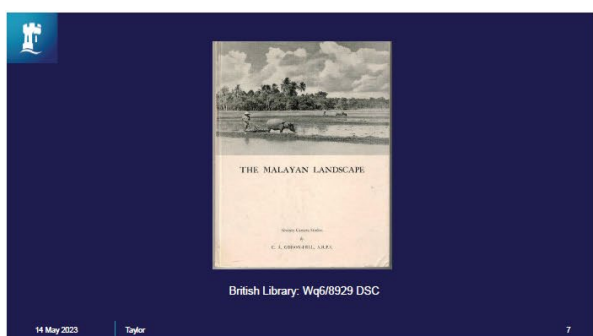
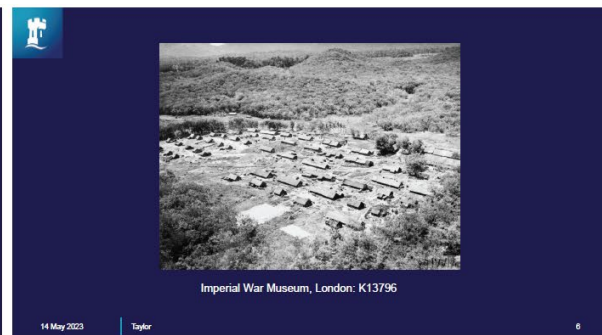
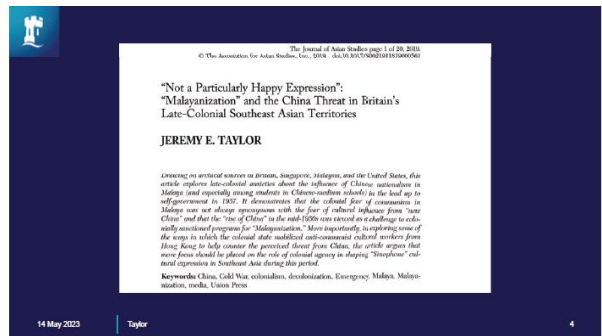
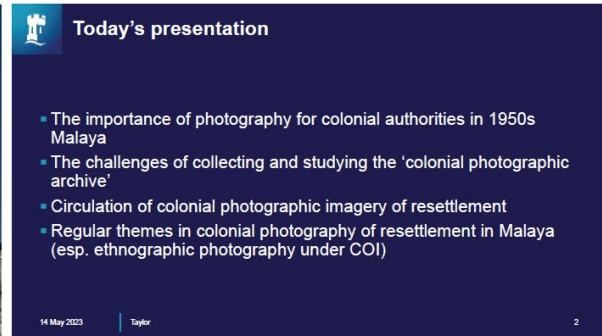


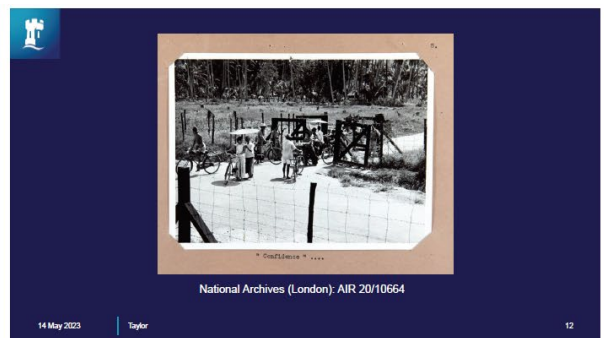
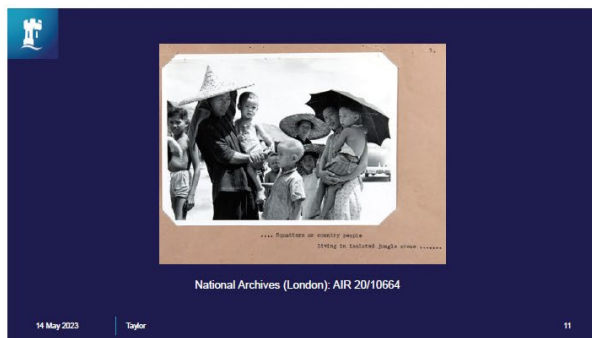
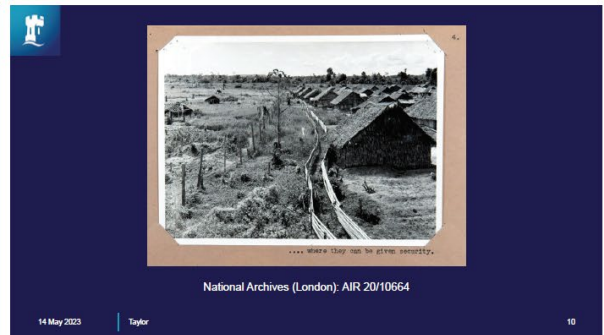
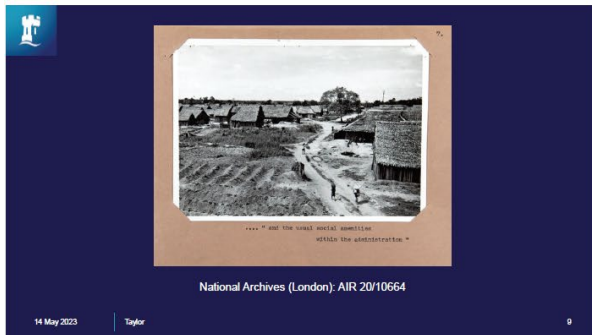
SG JAROM NEW VILLAGE (during Emergency)

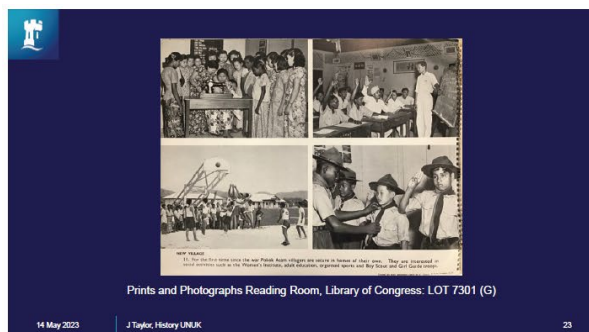
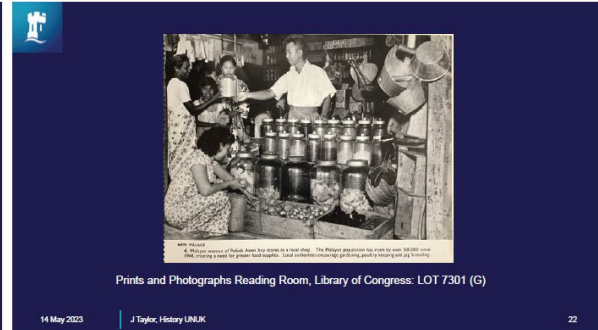
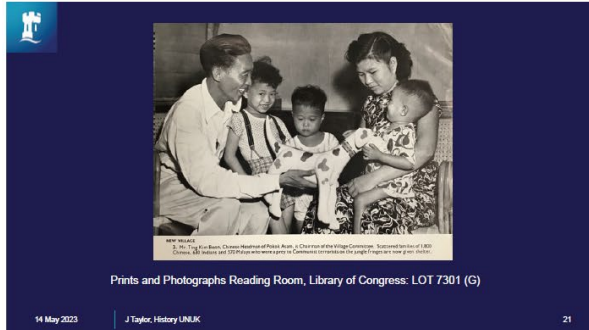
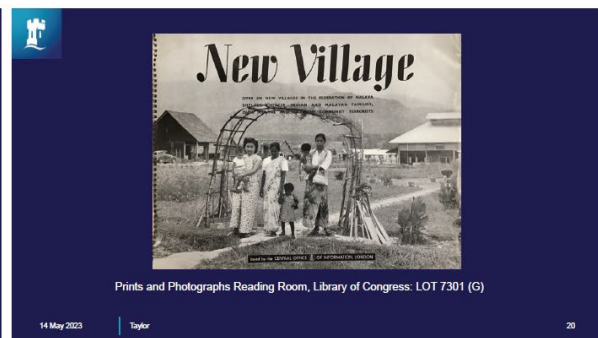
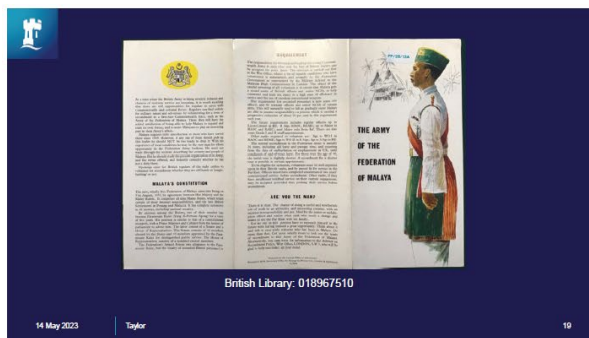
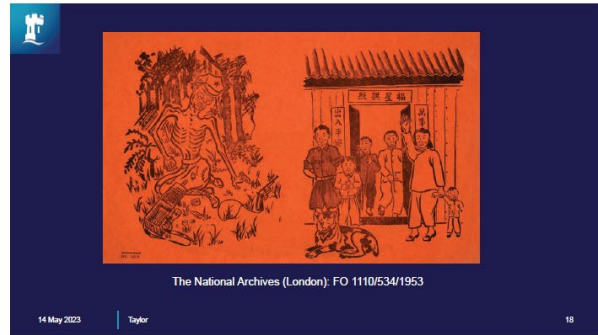
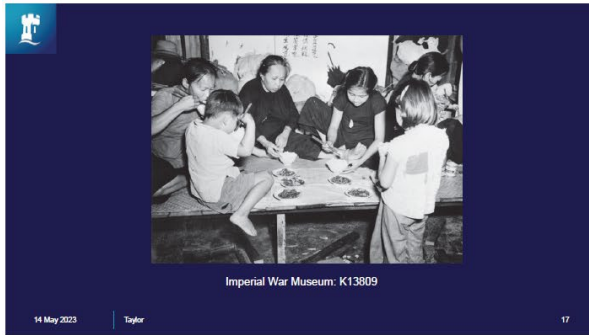




2.2.2 “Colonial Photography of resettlement and the New Villages in Malaya” by Prof Dr Jeremy Taylor, University of Nottingham, UK





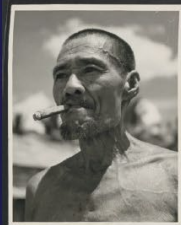




'Malayan types'

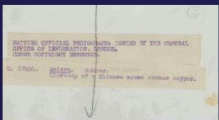

'Close up of a Chinese woman weeder' circa 1954,
The National Archives (London): INF 10/197/14/2

14 May 2023 | J Taylor, History UNLJK 25




'Fisherman', circa 1954,
The National Archives (London): INF 10/211/14/4

14 May 2023 | J Taylor, History UNLJK 26



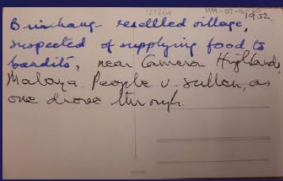
The National Archives (London): INF 10/206/99

14 May 2023 | J Taylor, History UNLJK 27



National Army Museum (London): 1997-07-16-60

14 May 2023 | J Taylor 28



'Brinchang resettled village, suspect of supplying food to bandits, near Cameron Highlands, Malaya. People v. sullen, as one drove thru night'

14 May 2023 | J Taylor 29



University of Nottingham
UK | CHINA | MALAYSIA

Thank you!

Jeremy.taylor@nottingham.ac.uk

2.2.3 Poster Presentation "Jenjarom New Village" by New Era University College



Figure 2-3

Poster presentation during Symposium #2 Jenjarom New Village - Introduction



Figure 2-4

Poster presentation during Symposium #2 Jenjarom New Village – Kindship Based Association

廟宇 TEMPLES



铜锣庙
1910年关帝爷的香火由陈炳带入，供奉在陈氏兄弟所搭建在仁嘉隆石仔厝的房屋。基于陈氏兄弟分家，香火于1926年迁入至石仔厝陈炳的家供奉。经过多次的搬迁，最终于1960年在洪华英佳家屋侧建一间小庙，由教书先生洪亚忠题名“铜锣祖关帝庙”。1985年建新铜锣庙，2000年，进行大翻新与整修，历经五年始完工。

TUNG LOH TEMPLE
THE INCENSE OF GUAN-DI WAS BROUGHT IN BY CHEN BING IN 1910 AND WORSHIPPED IN THE HOUSE BUILT BY THE CHEN BROTHERS AT JALAN BANTING, JENJAROM. DUE TO THE SEPARATION OF THE CHEN BROTHERS, THE INCENSE WAS MOVED TO CHEN BING'S HOUSE AT JALAN BANTING, JENJAROM FOR WORSHIP IN 1926. AFTER SEVERAL MOVES, A SMALL TEMPLE WAS EVENTUALLY BUILT IN 1960 BESIDE HONG HUAYING'S HOUSE AND WAS INSCRIBED AS "TUNG LOH GUAN DI TEMPLE" BY A TEACHER MR. HONG YIZHONG. IN 1985, TUNG LOH TEMPLE WAS BUILT AND IN 2000, A MAJOR RENOVATION AND REFURBISHMENT WAS UNDERTAKEN, WHICH TOOK FIVE YEARS TO COMPLETE.



万寿宫
万寿宫成立于1965年，主庙为余府夫人。万寿宫早期是当地村民公认的神佛恩佑。1965年新庙落成。1972年8月，成立理事会，拨款资助仁嘉隆小学教协会，成立慈善基金会，援助贫困和不幸人士，宣扬正教等。

BAN SIEW KENG TEMPLE
BAN SIEW KENG TEMPLE WAS ESTABLISHED IN 1965 WITH LORD SHE FU AS THE MAIN ALTAR. IN THE EARLY DAYS, BAN SIEW KENG TEMPLE WAS RECOGNISED BY THE LOCAL VILLAGERS AS THE CHIEF ALTAR OF GODS. THE NEW TEMPLE WAS COMPLETED IN 1965. IN AUGUST 1972, A COUNCIL WAS SET UP TO FUND THE PARENT-TEACHER ASSOCIATION (PTA) OF SJK(C) JENJAROM, TO SET UP A CHARITABLE FOUNDATION TO AID THE POOR AND LESS FORTUNATE, AND TO PROMOTE POSITIVE DOCTRINES.



东祥寺
东祥寺前身南华寺，要在大师序1989年为此寺主持的土仪式。1996年启用。1999年9月7日被列为国内宗教景点，2005年荣获雪兰莪州发展局旅游部颁发“州级景观竞赛优秀奖”。

FO GUANG SHAN DONG ZEN TEMPLE
FO GUANG SHAN DONG ZEN TEMPLE WAS FORMERLY KNOWN AS NAM WAH TEMPLE, MASTER HSING YUN PRESIDED OVER THE GROUNDBREAKING CEREMONY IN 1989 AND OPENED IN 1996. THE TEMPLE WAS LISTED AS A RELIGIOUS TOURIST ATTRACTION BY THE MINISTRY OF TOURISM AND CULTURE ON 7 SEPTEMBER 1999 AND IN 2003, WAS THE RECIPIENT OF THE "OUTSTANDING SCENERY AWARD" FROM SELANGOR'S TOURISM DEVELOPMENT BOARD.






文案：梁婉婷、张嘉文、何雪屏
翻译：黄玉琴
设计：刘依伶

CONTENT WRITER: SU WAN TING, CHONG JIA WEN, HE ZI ANG
TRANSLATOR: NG YU QIN
DESIGNER: LIU YI LING

Figure 2-5

Poster presentation during Symposium #2 Jenjarom New Village - Temples



Figure 2-6

Poster presentation during Symposium #2 Jenjarom New Village - Economy

- 2.3 **SYMPOSIUM #3:** “Second Glance: New Vision for New Village – Pencalonan Kampung Baru Di Malaysia Sebagai Tapak Warisan Dunia UNESCO” was held on 25 February 2023 at Cha’ah NV. It is a one day event - visit cum Symposium jointly organised between NVWG, PJW, Persatuan Warisan Budaya Chaah Segamat Johor, and New Era University College. Support by ADUN Bekok Johor, Pejabat Daerah Segamat, Majlis Daerah Labis, Pejabat Daerah dan Tanah Kecil Labis, and Yayasan Warisan Johor.

Date: 25 February 2023, Saturday	
Venue: JPKK Kampung Baru Cha’ah, Segamat, Johor	
8:00	Registration and Breakfast
8:30	Briefing to participants
9.00	Visit to Chaah NV and its surrounding
11:00	Mohd Syahrin bin Abdullah, Jabatan Warisan Negara, “Proses Pencalonan Tapak Warisan Dunia UNESCO”
11.30	Ar Tiong Kian Boon, President ICOMOS Malaysia, “Pencalonan Kampung baru Di Malaysia Sebagai tapak ewarisan Dunia UNESCO”
12.00	Dr. Tai Kim Teng, former Executive Director of OMF Malaysia, “New Villages and Missionaries’ (OMF in Malaya 1952-1982)”
12.30	Tan Kian Fatt, PhD candidate, New Era University College, “Resettlement : Mapping of shops from Old Cha’ah to Cha’ah NV”
12.45	Dr. Masadliahani bt Masduki, Persatuan Warisan Budaya Chaah Segamat Johor, “Chaah New Village: Kg Jawa, Kg Melayu and the Surrounding’
13.00	Manogaran a/l Ramachandram, Persatuan Warisan Budaya Chaah Segamat Johor, “Indian Settlement in Chaah’
13.15	Presentation by Local Communities
	Chin Cen Woon , “Latar Belakang: Persatuan Hakka Chaah (三合港客家公会)”
	Sum Swee Tuck , “Latar Belakang: Persatuan Kwangsi Chaah (三合港广西会馆)”
	Ng Seng Tong , “Latar Belakang: Persatuan Hokkien Chaah (三合港福建会馆)”
	Wong San Hong , “Latar Belakang: Persatuan Hainan Chaah (三合港海南会馆)”
	Chew Chong Ming , “Latar Belakang: SJK© CHAAH (三合华小)”
	Tan Xun Kiat , “Latar Belakang: Persatuan Penganut Agama Buddha Poh Toh Chaah (三合港盂兰)”
	Tan Xun Kiat , “Latar Belakang: Chaah food mapping & Youth Group Association Planning”
14:00	Lunch break
15.30	Cultural Presentation by ‘Persatuan Seni Silat Chemande Harimau’ at Kg Jawa, Chaah
17:00	End

Anjuran Bersama:



SIMPOSIUM

Second Glance: New Vision for New Village

Pencalonan Kampung Baru Di Malaysia Sebagai Tapak Warisan Dunia UNESCO

Tarikh	Lokasi
25 Februari 2023 (Sabtu)	JPKK Kampung Baru Chaah, Johor
Tentatif	Anjuran Bersama
8.30am – Lawatan Tapak ke Kampung Baru Chaah	ICOMOS Malaysia NVWG Kolej Universiti New Era ICOMOS Malaysia
10.30am – Perasmian oleh YB Tan Chong, ADUN Bekok Johor	Dengan Sokongan
11.00am – Bengkel Pembentangan Hasil Pemetaan Kebudayaan Tempatan Kampung Baru Chaah, Kajian 'New Villages and Missionaries' (OMF in Malaya 1952- 1982).	YB Tan Chong, ADUN Bekok Johor Majlis Daerah Labis Pejabat Daerah Segamat Yayasan Warisan Johor Pejabat Daerah dan Tanah Kecil Labis



Figure 2-7
Flyer of Symposium #3

2.3.1 "Pencalonan Kampung Baru Di Malaysia Sebagai tapak Warisan Dunia UNESCO"

by Ar Tiong Kian Boon



Pencalonan Kampung Baru Di Malaysia Sebagai Tapak Warisan Dunia UNESCO

25 Februari 2023

ICOMOS

1

Evaluation process

II.D Criteria for the assessment of Outstanding Universal Value

77 The Committee considers a property as having Outstanding Universal Value (see paragraphs 49-53) if the property meets one or more of the following criteria. Nominated properties shall therefore:

- (i) represent a masterpiece of human creative genius;
- (ii) exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design;
- (iii) bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared;

ICOMOS

3

Evaluation process

(viii) be outstanding examples representing major stages of earth's history, including the record of life, significant on-going geological processes in the development of landforms, or significant geomorphic or physiographic features;

(ix) be outstanding examples representing significant on-going ecological and biological processes in the evolution and development of terrestrial, fresh water, coastal and marine ecosystems and communities of plants and animals;

(x) contain the most important and significant natural habitats for in-situ conservation of biological diversity, including those containing threatened species of Outstanding Universal Value from the point of view of science or conservation.

To be deemed of Outstanding Universal Value, a property must also meet the conditions of integrity and/or authenticity and must have an adequate protection and management system to ensure its safeguarding.

ICOMOS

5

Criteria for Nomination of Properties to World Heritage Convention List

ICOMOS

2

Evaluation process

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

(v) be an outstanding example of a traditional human settlement, land-use, or sea-use which is representative of a culture (or cultures), or human interaction with the environment especially when it has become vulnerable under the impact of irreversible change;

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

(vii) contain superlative natural phenomena or areas of exceptional natural beauty and aesthetic importance;

ICOMOS

4

ICOMOS Evaluation Procedure

Evaluation Unit

ICOMOS





World Heritage Convention

- Established in 1972, one of the best patronized international agreements with 192 of 195 UNESCO member states are signatories
- Now over 1,000 sites (1,154)
- 218 natural, 39 mixed and 897 cultural World Heritage Sites
- Cover over 10% of global protected areas



ICOMOS

7

Evaluation process

- The evaluation procedure is described in **Annex 6** of the *Operational Guidelines*
- The ICOMOS evaluation is designed to ensure that a rigorous and institutional evaluation occurs; it is regulated by the *Policy for the implementation of the ICOMOS World Heritage Mandate*
- It is coordinated by the **World Evaluation Unit**

ICOMOS

9

KEY DATES

- 1st February**
Nominations received at UNESCO World Heritage Centre
- Mid-March – Mid-April**
Nominations received by ICOMOS Evaluation Unit
Consultation of ICOMOS National Committees and ICOMOS International Scientific Committees to seek for proposals of experts (desk reviews and technical evaluation missions)
- July – September**
Technical Evaluation Missions
Desk review Procedure
- September**
Sending Additional Information request to nominating States Parties (if needed)
- Mid-End November**
First ICOMOS Panel
- Mid-December – Mid-January**
Sending of Interim Reports to nominating States Parties (and additional information requests if needed)
- 28 February**
Deadline to submit additional information to ICOMOS and WHC
- March**
Second ICOMOS Panel
- June (6 weeks prior to WH Committee meeting)**
Dispatch of ICOMOS evaluations by World Heritage Centre

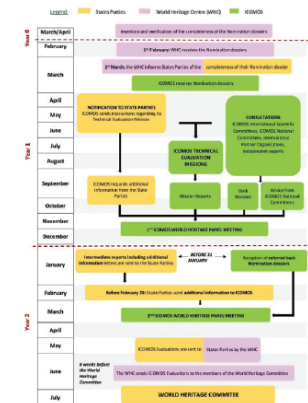
ICOMOS

Four principles guide AB's evaluations

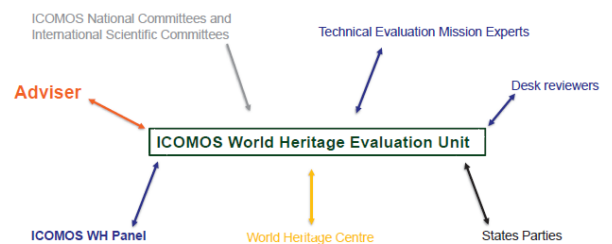
- Highest standards of assessment based on independent expert analysis and field assessment, and consistent with the Operational Guidelines;
- Partnership with the World Heritage Centre, ICCROM;
- Promotion of World Heritage properties as "flagships" of conservation;
- Use of ICOMOS specialist networks - including with ICOMOS National Committees, ICOMOS International Scientific Committees and its partner organizations: TICCIH and DoCoMoMo



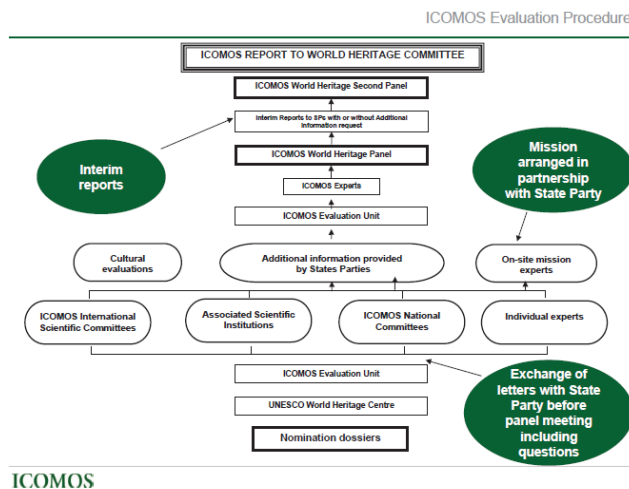
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Desk reviews

What is a Desk Review?

This is a report written by an expert either on:

- **the significance** of a property nominated for inscription on the World Heritage List,
- **Or on specific issues** as cultural tourism management, risk preparedness at site level, and protection and management aspects

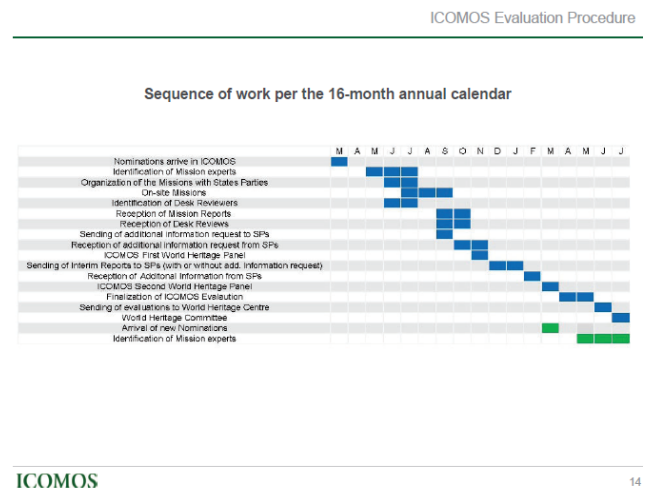
Different templates are provided to experts depending on what aspect of the nomination they are requested to comment.

This exercise is carried out on the basis of information included in the nomination dossiers only.

The desk review process is organised in parallel to the organisation of technical evaluation missions, between June/July and October.

Different systems of consultations:

- ICOMOS National and International Scientific Committees;
- General call for desk reviews within ICOMOS network;
- Identification of specific experts



Desk reviews

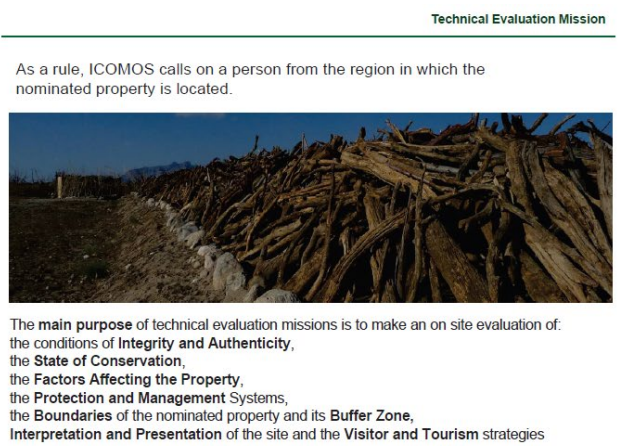
The desk reviewers

The desk reviewers are international experts, from the ICOMOS network or not, which are contacted because of their knowledge and expertise related to the type of property nominated for inscription.

ICOMOS Policy paper

- Experts having a role on the preparation of a nomination dossier are not eligible to provide a desk review on this nomination;
- It is not possible for an expert to comment on a property nominated by its own country.

All desk reviews are treated in a highly confidential manner, and the names of the authors are never revealed to anyone. Anonymous reports are made available to Advisors and Panel members.



ICOMOS World Heritage Panel

Central part of the evaluation is the **ICOMOS Panel** – which **decides** the corporate view of the organisation that is presented to the World Heritage Committee.



ICOMOS

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ICOMOS World Heritage Panel

Specific Tasks of the World Heritage Panel

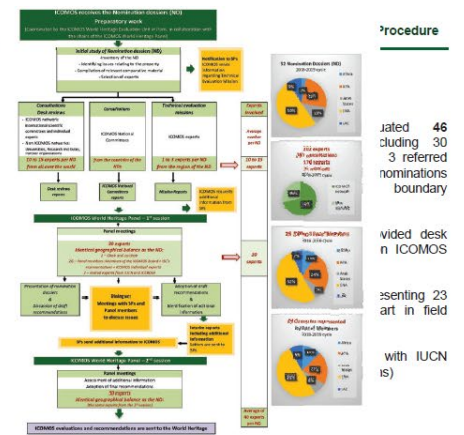
- Conduct a **rigorous evaluation** of all nominations of cultural and mixed properties;
- Where necessary, **identify specific additional information** to be requested from States Parties in order to finalize the ICOMOS recommendations;
- **Determine the ICOMOS recommendations** in relation to each new nomination;
- **Review** desk reviews received from IUCN on cultural landscape nominations;
- **Provide comments** where relevant to IUCN in relation to natural properties;
- **Provide comments and validates** the upstream advices provided by ICOMOS;
- **Provide input** to the development of ICOMOS's work on World Heritage as a whole (sites of memory, buffer zone, etc);

ICOMOS



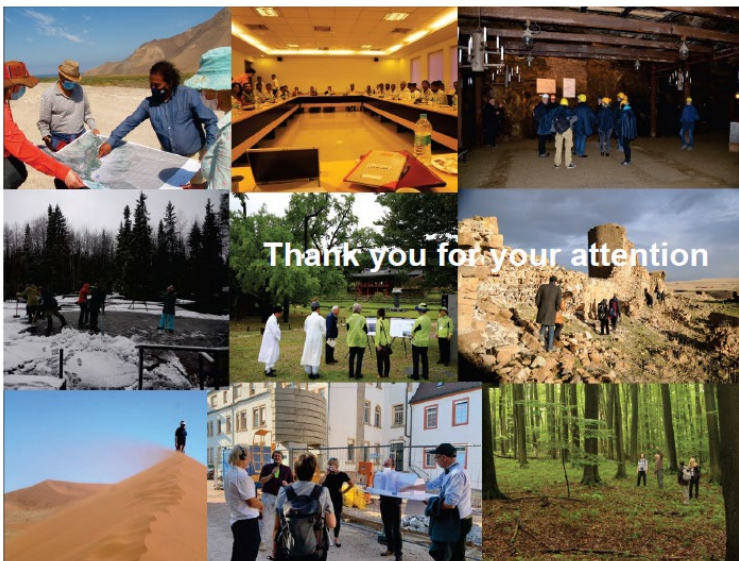
ICOMOS

21

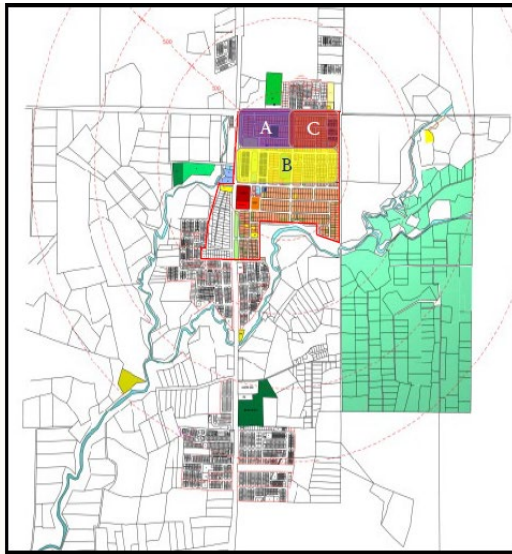


ICOMOS

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CHAAH NV



CHAAH NV

5

MALAYA RESETTLEMENT PROGRAM 1951

Families that lived along the riverside and in the uptown area were relocated

Given land lots in Kg Melayu and Kg Jawa

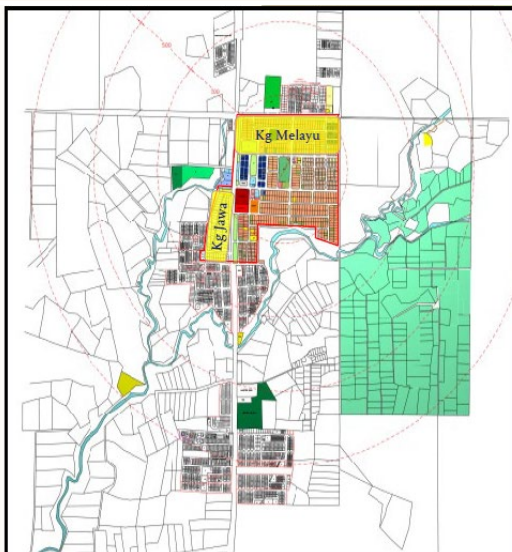
Emergency

Some families were transferred at the existing settlement in Kg Jawa

Balances were transferred to Kg Melayu



CHAAH NV

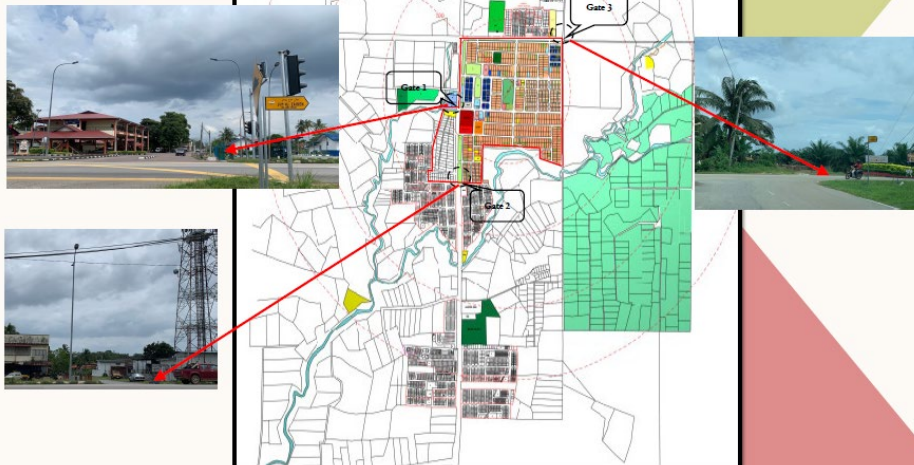


CHAAH NV

THE CONDITIONS AT CHAAH NV DURING THE EMERGENCY

- Gated by barbed wire
- Food rations
- Free meals (central cooking) at Socfine
- Curfews and movement restrictions 6 a.m. to 6 p.m.
- Houses were surrounded by bush
- Walls and roofs were first built from zinc
- Houses were rebuilt through cooperation among the villagers
- Gate checks
- House Spot checks at 6 a.m
- 3 guarded gates by police (AC)

CHAAH NV



CHAAH NV

KG JAWA

9

Named after the people - Javanese people who came from Indonesia by boat (1951)

Late Penghulu Yunus brought the people from Tanah Jawa to work at the JLE

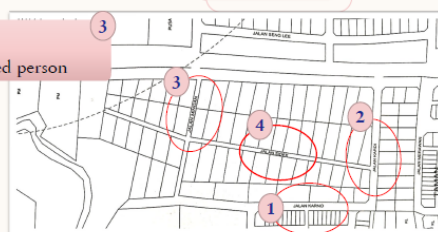
The roads in Kg Jawa were named after certain people.

Jalan Karno:
A Kuda Kepang trainer (Lek Karno)
- Has the ability to heal kuda kepeng practitioners from their unconsciousness

Jalan Kardi:
A silat guru named Kardi

Jalan Mingan:
Penghulu Yunus' trusted person

Jalan Sidek:
1st opinion: Imam.
2nd opinion: Jawatankuasa Ketua Kampung



CHAAH NV

KG MELAYU

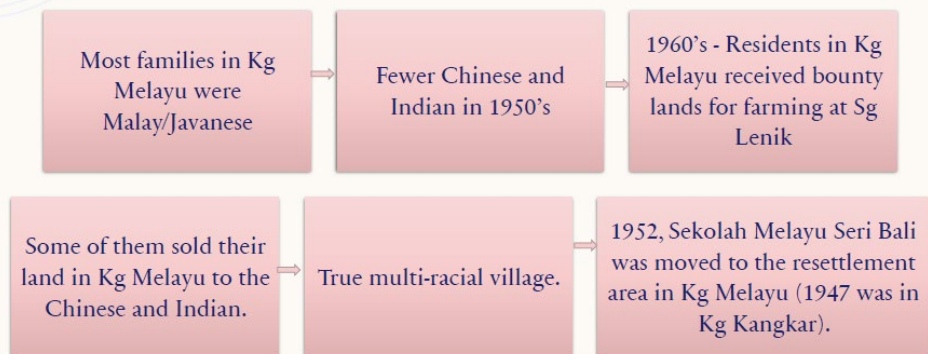


10

CHAAH NV

KG MELAYU

11



CHAAH NV

KG MELAYU NAME OF THE ROADS

12



CHAAH NV

13



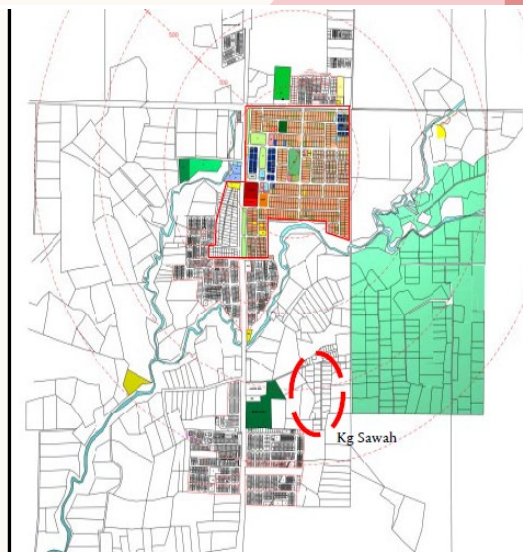
CHAAH NV

ECONOMY

- oil palm factory
- estates (Chan Wing and Eldred).
- carpenters (house builders)
- rice farmers.
 - paddy fields in Kangkar (former name was Kampung Sawah)
 - 1970's - transformed into settlements due to the lack of housing lands in Cha'ah.



CHAAH NV



CHAAH NV

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COMMUNITY HALL

Located at Jalan Hassan

1953 - Jalan Hassan was named after the Segamat District Officer who inaugurated the hall

Inscription carved in four languages (English, Malay, Chinese, Tamil)

Inscription was destroyed when the local council built a bigger hall at the same spot in 2005

New community hall was inaugurated by D.Y.A.M Tunku Mahkota Johor, Tunku Ibrahim Ismail Ibni Sultan Iskandar Al-Haj in September 2006

CHAAH NV

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CHAAH NV

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LONG SUAN RESTAURANT

Old building

hasn't changed much since 1953.

Long Suan symbolizes the development of Chaah NV because, after its establishment, the area has been fast developed.

Wet market and a cinema nearby

Cinema has been demolished long ago.

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CHAAH NV

THE MALAY SCHOOL

- 1947: Sekolah Rakyat (People's School)

- 1947: Sekolah Melayu Seri Bali Cha'ah, Batu Pahat

- Founders:

Encik Mohd Yunos bin Mohd Ali – Vice Village Headman

Haji Harun bin Haji Ahmad - Vice Village Headman

Encik Yacob bin Hj Sulaiman – Village Headman

Encik Sidek bin Haji Siraj - Village Headman

Date	School's Name	Location of the Building
01.07.1947	Sekolah Melayu Seri Bali Cha'ah, Batu Pahat, Johor	Kg Kangkar - built by villagers
22.01.1952	Sekolah Melayu Seri Bali Cha'ah, Batu Pahat, Johor	Kg Melayu (Now is Sekolah Agama Cha'ah) – Resettlement program
08.08.1971	Sekolah Kebangsaan Seri Bali Cha'ah, Segamat, Johor	Kg Jawa Baru - First Malaysia Plan (RMK-1). Former building in Kg Melayu turned into Sekolah Agama Cha'ah.

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Sekolah Melayu Seri Bali in 1952



SK Seri Bali in 2021

Presentation title

22

KG JAWA BARU

Increase of families
in Kg Melayu and
Kg Jawa

1971: New
settlement - Kg Jawa
Baru

Named by a former
assistant public
health officer, David
Pandian.

CHAAH NV

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CULTURAL MAPPING MALAY COMMUNITY



CHAAH NV

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RUMAH KAMPUNG



1
The oldest house -1940's
Jalan Kardi, Kg. Jawa
Owner: Sajuri bin Wiryovimejo
Builder: Sajuri bin Wiryovimejo



2
1953
Jalan Seng Lee, Sg. Saba
Owner: Misbah bin Kamit
Builder: Relatives
*During the emergency, there were
only 6 houses in the area



3
1963
Kg. Jawa
Owner: Salmah binti Osman
Builder: Osman bin Seri
*Originally an empty lot. The house
were carried by the villagers from
Jalan Mingan

CHAAH NV

RUMAH KAMPUNG

25

4



Malay traditional house that still exist in Kg. Melayu



1950's
Jalan Othman, Kg. Melayu
Owner: Daud bin Ibrahim
Builder: Ibrahim

CHAAH NV

RUMAH KAMPUNG

26

5



1950's (during emergency)
Jalan Dato' Seth, Kg. Melayu
Owner: Abu Talib bin Abu Bakar bin Mami
Builder: Mami



Mami was brought to Chaah from Karala, India to work as a contractor who built houses at the estates

CHAAH NV

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CHAAH NV

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Old folks home in 1970s

(Source: Tn Hj Masduki bin Jarkasi)



Former village headman, Masduki bin Jarkasi with one of the villagers in Kg Jawa in 1974



Sports championships of Sekolah Kebangsaan Seri Bali in 1970s at the public field

(Source: Tn Hj Masduki bin Jarkasi)

CHAAH NV

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Figure 14: Former education minister, Dr Mahathir bin Mohamad during his visit in 1976

(Source: Tn Hj Masduki bin Jarkasi)



Figure 15: Flood in Cha'ah (1970s)

(Source: Tn Hj Masduki bin Jarkasi)

CHAAH NV

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Almarhum Sultan Iskandar Ibni Almarhum Sultan Ismail visit in 1984



(Source: Tn Hj Masduki bin Jarkasi)

CHAAH NV



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CHAAH NV

THANK YOU Q&A

Masadliahani Masduki
adliq@yahoo.com
masadliahani@gmail.com
013-6181299

2.3.3 "Indian Settlement in Cha'ah"
by Manogaran a/l Ramachandram

Indian settlement in Chaah

Indian settlement in Chaah

1925 - the location and land was verified and certified to develop the plantation by RME Michaux
1926 - the land started to develop
1930 - first planting covering 7,500 acres
1932 - total 12,000 acres was cleared and planted
(total of 8 division and at present div.2 demolished
18th July 1936 - Mill was officially opened by HRH Sultan Sir Ibrahim - Johor Sultan
2004 - Achi Jaya Plantations took over the Socfin with mill and 30,000 acres estates...

Factory before 1972



Factory – current view



Facilities in JLE Tempat kediaman pekerja



Tempat kediaman staff



Kemudahan sekolah

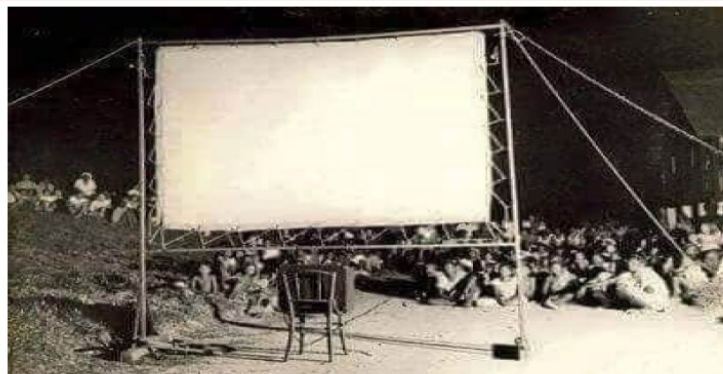


Thought the group would like this

The 1st tamil school in Cha'ah.
Founder is Mr. Desilva and his group
of members from JLE, in 1950.



Entertainments



Kemudahan tempat permainan



Bilik bacaan



Tempat asuhan kanak-kanak



Community hall



Dispensary



Estate group hospital



Ambulance service



perkuburan



kedai



Tempat sembahyang



1960 – jumlah rumah orang india di kampung baru chaah – 32 rumah

kini – 500 rumah (pampasan dari socfin pada 2004)

Socio-ekonomi masyarakat india di chaah

- Sirih
- Melor
- Tanaman pisang
- Tebu
- Kelapa sawit
- Ternakan lembu
- Ternakan kambing

Jalan ke batu 8 (around 40 lots)



Near factory labour quarters (green book program)



Ternakan



Sekolah Tamil di Chaah - 1980



Current economy

Kini ada

- Tanaman kelapa sawit
- Rempah ratus
- Kedai makanan
- Kedai runcit
- Kedai gunting rambut
- Kedai membaiki motor
- Pekebun kecil

Kedai runcit



Kedai makanan



Kedai alat sembahyang



Rempah ratus – rajas kalas vmm



- 2.3.4 "Resettlement: mapping of Shops from Old Cha'ah to Cha'ah NV"
by Tan Kian Fatt

RESETTLEMENT: MAPPING OF SHOPS FROM OLD CHAAH TO CHAAH NV

TAN KIAN FATT
PhD Candidate, New Era University College

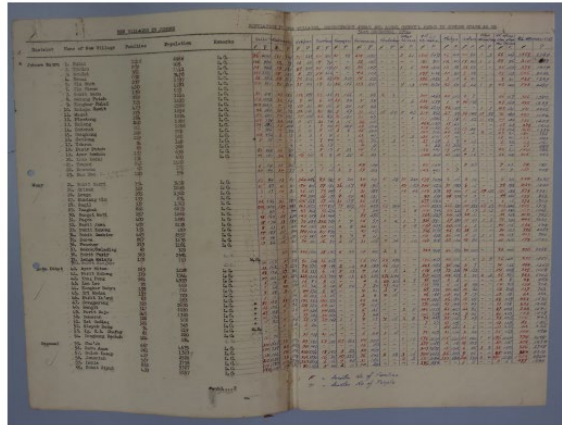
Pengenalan diri

- **Tan Kian Fatt**, dari Jementah
- Sedang belajar dalam program PhD di New Era University College
- Mengambil bahagian dalam penghasilan peta sejarah Jalan Bunga Raya di Melaka.
- Merancang dan menganjurkan pameran "Satu Kampung, Satu Ciri–Sejarah Tempatan Kaum Cina di Jementah".
- Sekarang sedang menjalankan penyelidikan mengenai sejarah tempatan orang Cina di daerah Segamat.

Kandungan

1. Memperkenalkan struktur dialek dan corak petempatan orang Cina di Chaah
2. Pemetaan kedai dari Old chaah ke Chaah nv.

1.1: Komposisi penduduk Cina di Chaah



- Menurut banci 1954

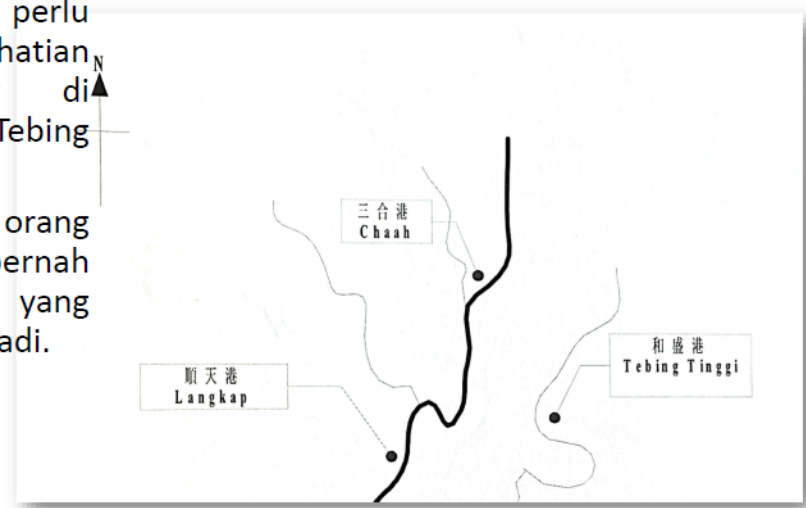
KAUM	ANGKA
CINA	3524
MELAYU	620
INDIA	440
LAIN-LAIN	4
JUMLAH	4588*867 keluarga

KOMPOSISI KAUM CINA DI CHAAH PADA TAHUN 1954

DIALEK	ANGKA
HAKKA	1626
KWANGSAI	623
CANTON	504
HYLAM	344
HOKKIEN	285
TEOCHEW	132
HEOKCHEW (HINHUA)	--
LAIN-LAIN	10
JUMLAH	3524*598 keluarga

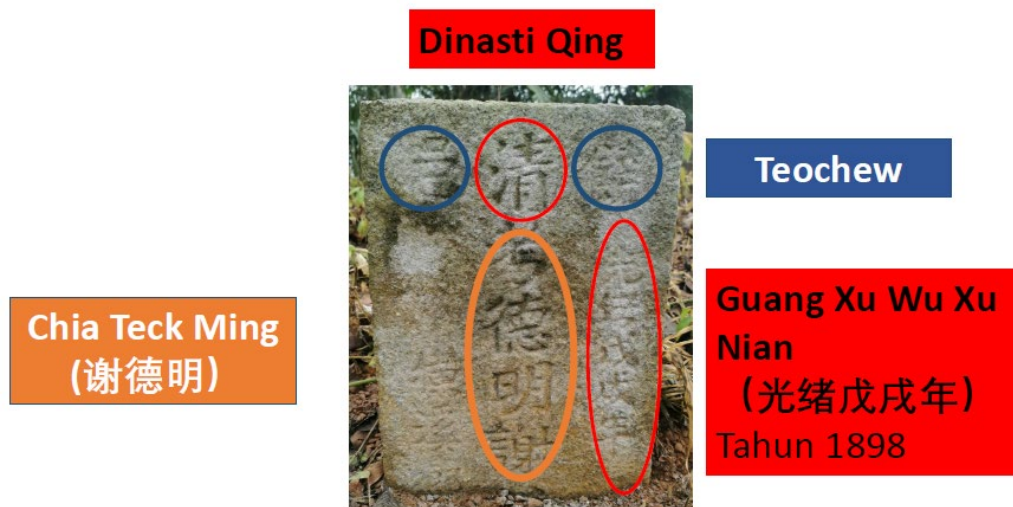
1.2: Corak petempatan masyarakat Cina di Chaah

- Corak petempatan masyarakat Cina di Chaah mempunyai tiga peringkat
 - Peringkat 1: Kangkar
 - Peringkat 2: Kangkar dan Old Chaah
 - Peringkat 3: Kampung Baru
-
- Apabila mengaji sejarah Chaah, kita juga perlu memberi perhatian kepada Kangkar di Langkap dan Tebing Tinggi.
 - Sebab sesetengah orang Cina di Chaah pernah tinggal di Kangkar yang tersebut sebentar tadi.



Kangkar Chaah

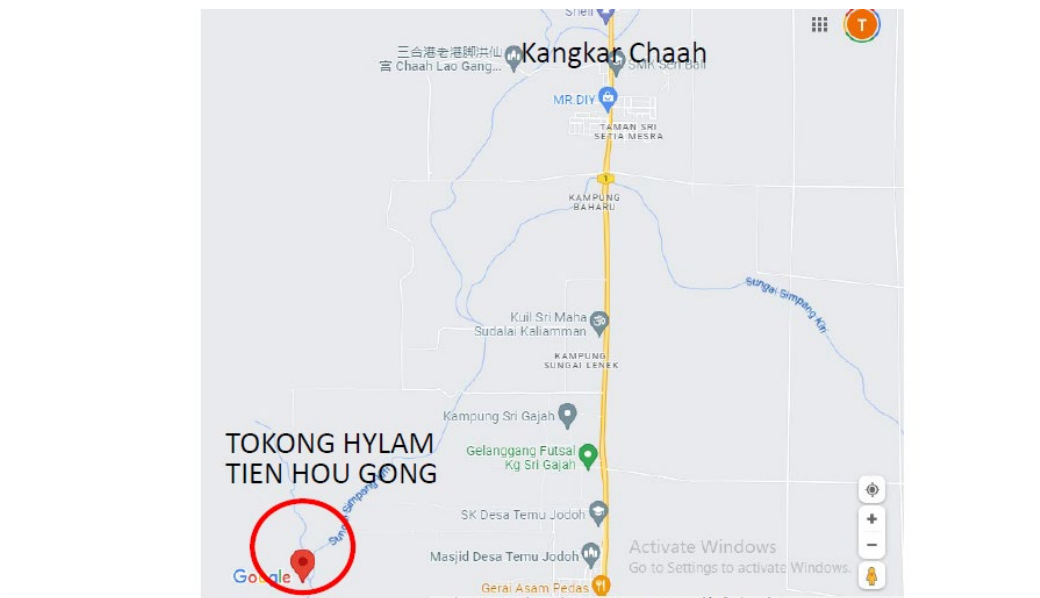
- Cap: Song Hak Kang (三合港)
- Kangchu: Chia Ah Kwa
- Wakil Kangchu: Chia Swee Yong (谢瑞荣)
- Dialek: Teochew



Kangkar Langkap

- Cap: Soon Tian Kang (顺天港)
- Kangchu: Heng Seng Piah (王成壁)
- Dialek: Teochew
- Walaupun Kangchu di Langkap ialah orang Teochew, tetapi pekerjaanya berbeza dialek.
- Selepas sistem Kangchu dimansuhkan pada 1917, komposisi penduduk Langkap telah berubah, ramai orang Hylam telah berpindah ke Langkap.
- Penduduk tempatan kebanyakannya terlibat dalam bercucuk tanam dan menorek getah.
- Orang Hylam mendirikan sekolah cina Yok Choi, tokong, kedai kopi di Langkap.



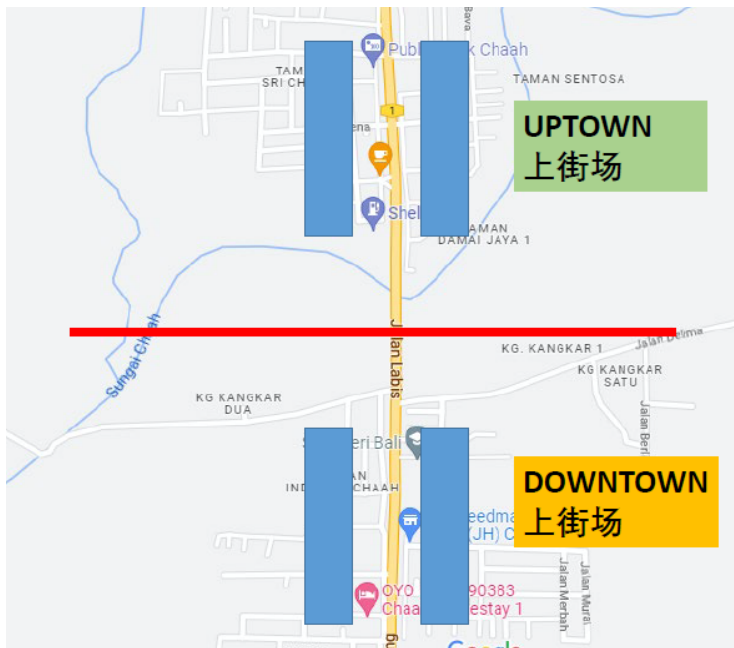


Kangkar Tebing tinggi

- Cap: Hoe Seng Kang (和盛港) (Makaukang)
- Kangchu: Boi Hong Chee (梅洪志)
- Dialek: Canton
- Kebanyakan penduduk (Canton) Kangkar Tebing Tinggi berpindah ke YONG PENG NV.
- Tetapi beberapa orang Hylam yang tinggal berhampiran Tebing Tinggi telah berpindah ke Chaah NV.
- Sesetengah orang Hylam ini berasal dari Langkap, mereka melarikan diri ke Tebing Tinggi pada zaman penjajahan Jepun.

Peringkat 2: Old Chaah

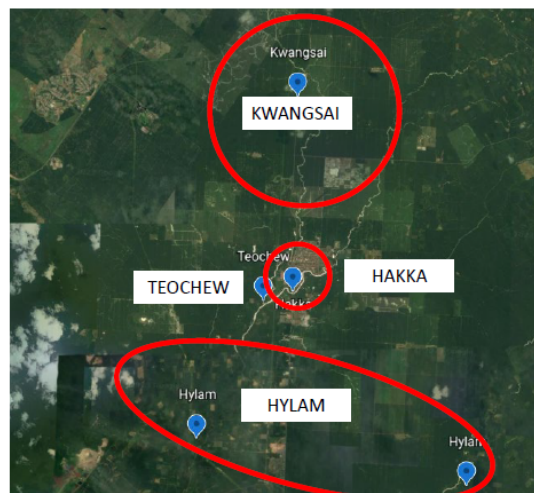
- Jalan utama yang menghubungkan (Muar-Batu Pahat- Pontian Kechil dan Johor Bahru) siap bina pada tahun 1928.
- Sejak jalan utama siap bina, sesetengah penduduk dari Kangkar Chaah, Langkap dan Tebing Tinggi beralih untuk tinggal di sepanjang jalan utama berdekatan Kangkar Chaah, maka Old Chaah telah ditubuhkan.



- Old Chaah dipisahkan oleh Sg Lenek (kini Sungai Chaah).
- Bahagian sebelah utara sungai (sekitar Taman Sri Chaah) itu dipanggil uptown (上街场) dan bahagian yang terletak di sebelah selatan sungai (sekitar Sek Menengah Seri Bali) dinamakan downtown (下街场).

- Sejak jalan utama siap bina, ramai orang Kwangsai tinggal di sebelah jalan raya dari Batu 6 ke Batu 10.
- Kebanyakan orang Kwangsai terlibat dalam bercucuk tanam, terutamanya buah pisang. Hasil tanaman diexport ke Singapore.
- Manakala orang Hakka tinggal di sekitar Old Chaah, dan menguasai bidang perniagaan.
- Di samping itu, juga terdapat banyak orang Hakka dan Kwangsai bekerja di JLE.
- Bagi dialek minoriti yang lain seperti hokkien, hinhua dan canton, mereka tidak tinggal di kawasan tertentu, tetapi tinggal bersama dialek lain.

- Justeru, petempatan orang Cina di Chaah mempunyai hubungan langsung dengan status dialek mereka.
- Tetapi sebenarnya penduduk di setiap tempat terdiri daripada dialek yang berbeza, cuma dialek tertentu adalah majoriti.
- Disebabkan petempatan lain tidak mempunyai perkhidmatan komersial yang lengkap, Old Chaah menjadi pusat yang menghubungkan semua dialek yang tinggal di sekitarnya.

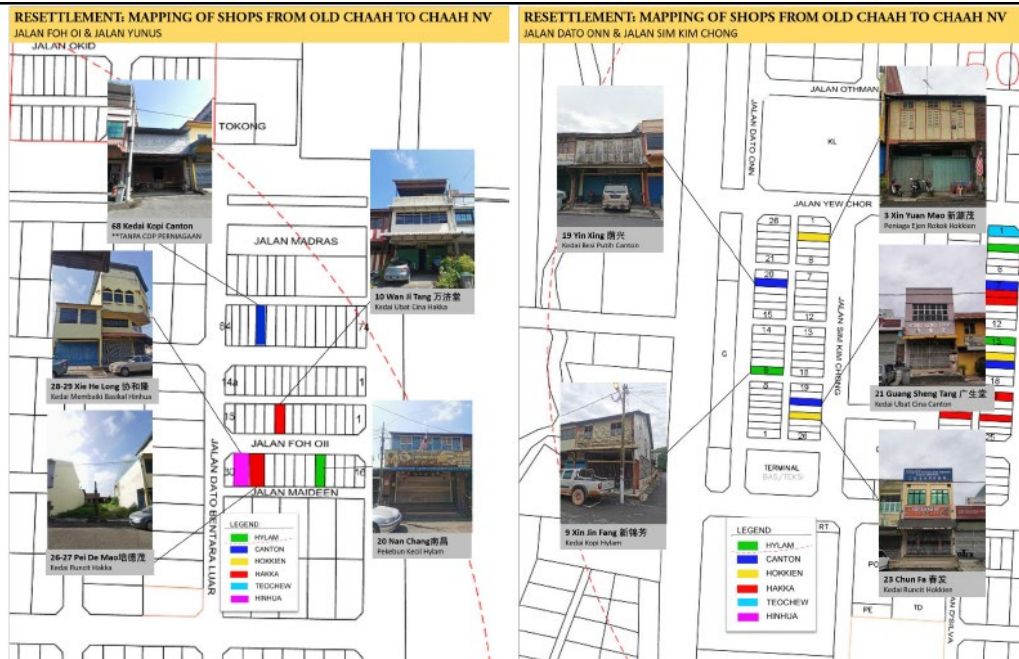


Peringkat 3: Kampung Baru Chaah

- Pada 1951, penduduk Cina di Kangkar, Old Chaah dan sepanjang jalan utama, diarahkan berpindah ke Kampung Baru Chaah.
- Maka semua dialek berpeluang untuk hidup bersama, maka membina hubungan yang rapat.

Pemetaan kedai dari Old Chaah ke Kampung Baru Chaah

- Seperti yang dinyatakan di atas, Old Chaah merupakan pusat ekonomi pada masa dahulu.
- Tetapi Old Chaah telah dirobohkan seiring implikasi polisi Resettlement.
- Dengan mengabungkan cap perniagaan yang muncul pada surat khabar Cina 1930an-50an(1950) dan sejarah lisan untuk mengenal pasti kedai yang telah berpindah ke Kampung Baru Chaah, kita boleh memperoleh pemahaman secara tidak langsung tentang struktur masyarakat Cina di Old Chaah.





- Data yang dikumpul menunjukkan bahawa pelbagai jenis perniagaan telah dijalankan di Old Chaah

Jenis perniagaan	Hakka	Hylam	Canton	Hokkien	Hin Hua	Teochew
Kedai barangan asing	1					
Kedai besi putih			1			
Kedai gunting rambut					1	
Kedai jahitan dan pakaian	2		1			
Kedai kopi		4	1			
Kedai membaiki basikal	1				1	
Kedai membaiki kereta	1					
Kedai runcit	5		1	2		1
Kedai ubat cina	3		1			
Kedai wain	1					1
Kedai jual rokok				1		
Peniaga getah		1				

Dialek	Bilangan
hakka	14
hylam	6
canton	5
hokkien	3
hinhua	2
teochew	2

- Jika diklasifikasikan mengikut dialek, dapat dilihat bahawa orang Hakka berada di kedudukan utama dalam bidang perniagaan.
- Ini konsisten dengan sejarah lisan yang menyebut tentang orang Hakka tinggal di sekitar Old Chaah.

- Di manakah orang Kwangsai??
- Sebenarnya, orang Kwangsai juga beniaga di Old Chaah, tapi bilangannya sangat kecil, malah pada masa itu, kebanyakan tokoh orang Kwangsai juga terlibat dalam kegiatan penanaman.
- Jadi data yang dikumpul ini menggambarkan bahawa orang Kwangsai benar-benar tertumpu pada bidang penanaman dan pertanian seperti yang dinyatakan dalam sejarah lisan.
- Malah selepas Resettlement, hanya dua kedai dibuka oleh orang Kwangsai, iaitu Jin Ji(金记) dan Guang Tong Xing(广同兴) .

Dialek	Bilangan Kedai Lama dari Old Chaah	Semua kedai di Chaah NV pada zaman 1950-an
hakka	14	35
hylam	6	10
canton	5	10
hokkien	3	6
hinhua	2	5
teochew	2	5
Kwangsai	0	2

- Justeru, Old Chaah merupakan pusat ekonomi yang pesat dan mempunyai pelbagai jenis perniagaan.
- Semua dialek terlibat dalam perniagaan di Old Chaah, tetapi dialek Hakka berada di kedudukan yang utama. Situasi ini masih dikekalkan selepas Resettlement.

KESIMPULAN

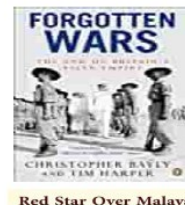
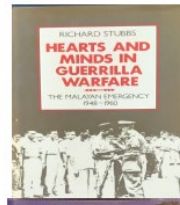
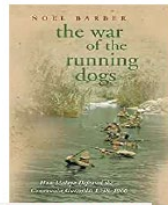
- Kaum Cina di Chaah mempunyai sejarah sekurang-kurangnya 125 tahun.
- Corak petempatan kaum Cina di Chaah berubah dengan perubahan ekonomi dan politik yang berterusan.
- Mengikut kajian, Old Chaah merupakan pusat ekonomi yang pesat dan mempunyai pelbagai jenis perniagaan.
- Malah Old Chaah menjadi pusat yang menghubungkan semua dialek yang tinggal di sekitarnya.

2.3.5 "New Villages and Missionaries (OMF in Malaya 1952-1982)"

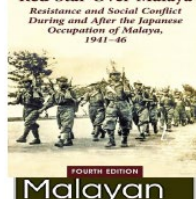
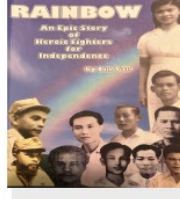
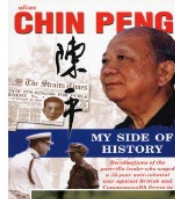
by Dr Tai Kin Teng

3 dimensions of Emergency

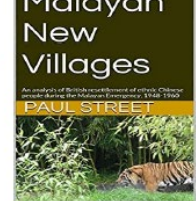
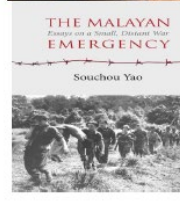
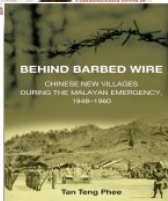
1. British writers



2. Communist writers



3. New Village writers



There is 4rth dimension: 4. New Villages & Missionaries

NEW VILLAGES AND MISSIONARIES

OMF in Malaya,
1952-1982



TAI KIM TENG

1. Westerners
2. Not part of conflict
3. Volunteers
4. Give service, free
5. Unpaid workers
6. 30 years 1952-1982
7. Christian missionaries
8. Impacted New Villages

Japanese Occupation 1942-1945



Japanese surrender

(Malaya:1945)



Malayan Communist Party fought
against British Government for
"Malayan people's government"

Census population by ethnic group, Peninsular Malaya, 1911-1957

Race	1911	1921	1931	1947	1957
Malays	1,368,964	1,568,588	1,863,872	2,427,834	3,125,474
Chinese	693,228	855,863	1,284,888	1,884,534	2,333,756
Indians	239,168	439,172	572,613	530,638	696,186
Others	37,700	43,068	66,385	65,080	123,342
Total	2,339,051	2,906,691	3,787,758	4,908,086	6,278,758

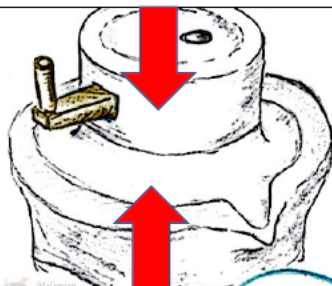
Source: Economic History Malaya, Population data, <https://www.ehm.my/data/population-data/details?eid=9c85fda7-348d-4bc9-830e-8c4499fa934a>, accessed 7 December 2022





Tan Cheng Lock "At present the Chinese public live in constant dread both of the Communist Terrorists and Government and are placed between the upper and nether millstones between which they stand to be crushed."

40,000 troops (British)
67,000 police
250,000 Home Guards



4,000 armed communist
250,000 supporters

Millstones

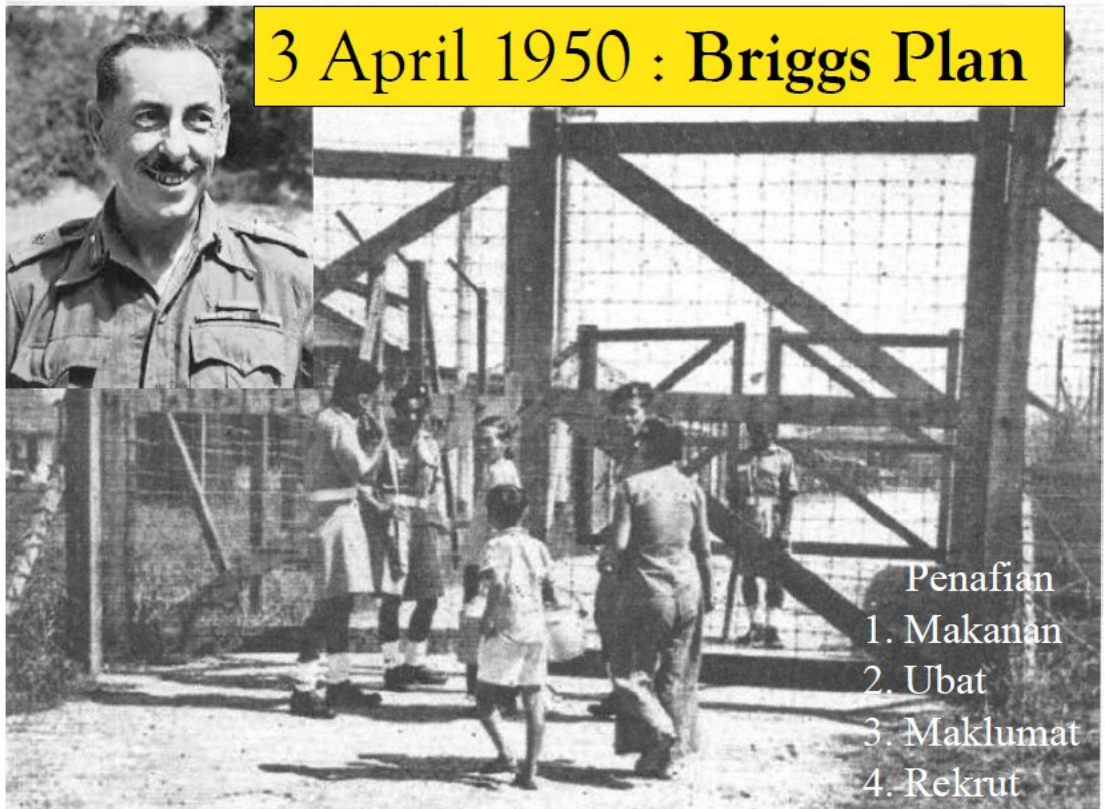


12 December 1948



24 unarmed Chinese men murdered
by Scots Guards

3 April 1950 : Briggs Plan



Penafian
1. Makanan
2. Ubat
3. Maklumat
4. Rekrut



*Squatters (mostly Chinese) removed from the jungle fringe
to resettlement camps called New Villages*

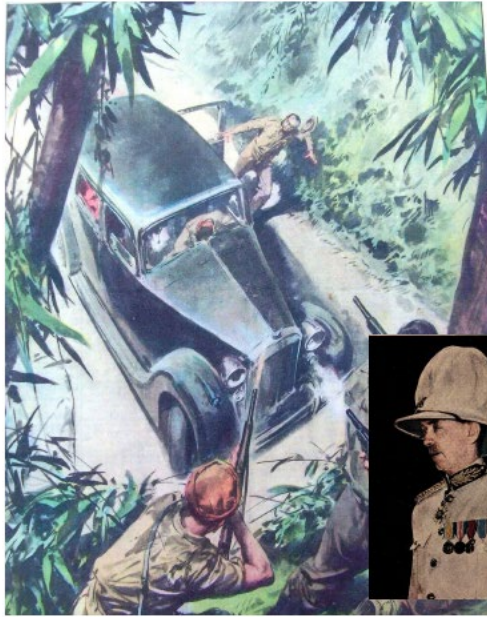
Resettlement New Villages (Cumulative totals)

1950 – March	18,500 (Brigg's plan from April 1950)
1950 – end	78,000 in 81 New Villages
1951 – April	219,738 in 242 New Villages
1951 – end	401,698 in 353 New Village

*Resettlement into
secured New Village
alone not the solution*

Sir Henry Gurney assassinated

6 oct 1951



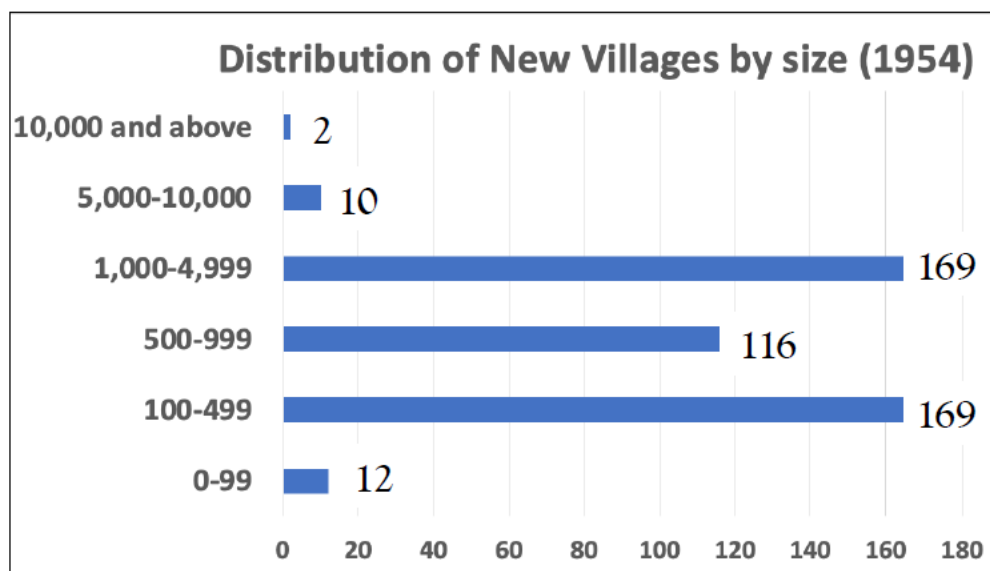
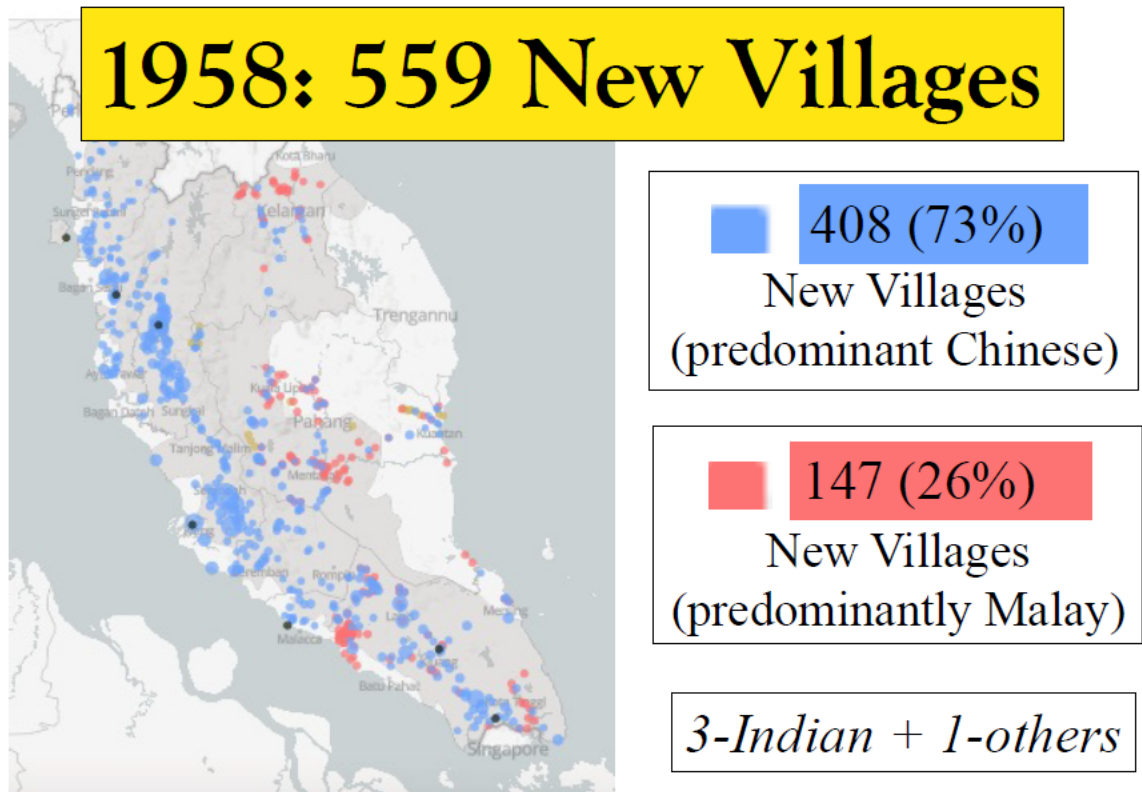
Sir Henry Gurney
British High Commissioner
1948-1951



Resettlement (Cumulative totals)

1950 – March	18,500 (Brigg's plan from April 1950)
1950 – end	78,000 in 81 New Villages
1951 – April	219,738 in 242 New Villages
1951 – end	401,698 in 353 New Village
1952 – end	461,822 in 509 New Villages
1953	563,000 in 546 New Villages
1958	763,600 in 559 New Villages

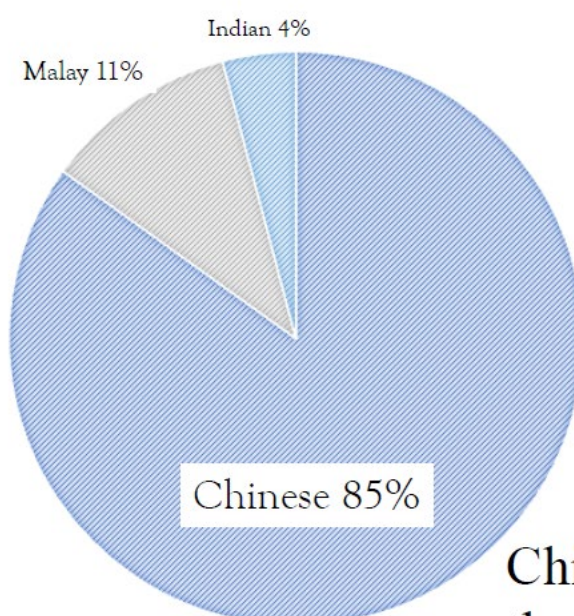
Sources: CO 537/7270 Law & Order of squatters; CO1022/29 Resettlement of squatters; Malayan Christian Council survey, 1958; Karl Hack, *The Malayan Emergency*, 199.



95 %: 100 to 5,000 population

60 %: 100 to 1,000 population

Racial distribution in New Villages by population



Chinese NV are larger than Malay NV

1958: Total number and population of New Villages

State	Total population	New Village population	Percentage in New Village	Number of New Village
Perak	1,220,633	274,000	23%	156
Pahang	312,978	63,500	20%	79
Johore	925,919	146,000	15%	130
Selangor	1,012,047	143,900	14%	67
Negri Sembilan	365,045	38,800	11%	40
Kedah	701,486	50,100	7%	33
Malacca	291,233	11,000	4%	17
Kelantan	505,171	17,800	4%	23
Penang	571,923	13,700	2%	9
Trengganu	278,147	2,100	less than 1%	4
Perlis	90,834	700	less than 1%	1
	6,275,416	763,600	15%	559*

*excludes 23 New Villages closed down

Source: Malayan Christian Council, *A survey of the New Villages in Malaya*, 22.

Cha'ah New Village opening

New resettlement area opened in Johore



The Straits Times

27 August 1951

Reel Number:
NL02509

A PHOTOGRAPH taken at the opening of **Cha'ah** resettlement, Johore. Seated (left to right):- Imam-Cha'ah, Inche Abdu Rahman, Mr. I. E. Abbey Inche Yunus bin Ali, Inche Haron, Mr. T. P. Hamilton Mr. D. R. L. Massy Collier Mr. Marrables, O.S.P.C Segamat, Mr. D. I. Godwin, Administrative Officer Batu Pahat, Mr. Leong Yee Chor, Mr. De Silva, Inche Othman bin Mohamed, Dr E. A. Heaslett, Towkay Tai Soong Lian, Mr. Chen Chee Ting and Mr. Tai Hock Peng.

1960



Cha'ah NV

SEA largest Palm Oil Mill

Live on Zoom & Facebook (Icomos Malaysia)
E-Certificate of Attendance will be provided
More info at <https://www.facebook.com/IcomosMalaysia>

Organised by:  

Supported by:  

ICOMOS MALAYSIA
NEW VILLAGE WORKING GROUP

Sir General Gerald Templer 1952-1954



“The shooting side of the business is only 25% and the other 75% lies in getting the people of this country behind us.”

Battlefield shift from jungle to “hearts & minds”

“From the point of view of the government (quite apart from the Christian faith) the most effective people to exploit this opportunity are **missionaries**”

Sir Henry Gurney 1948-1951



“**one missionary** as the equivalent to **a brigade** of troops in the battle to win the “*hearts and minds*” of the New Villagers”

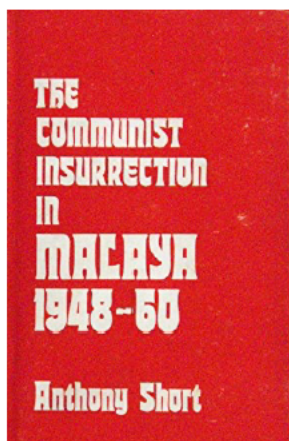
Sir Henry Gurney & Sir General Gerald Templar actively recruited missionaries

Services in New Villages

1. Medical
2. Educational
3. Social
Welfare



“it is hard to avoid the conclusion that without the work of these voluntary associations the **New Village would have rotted away**”



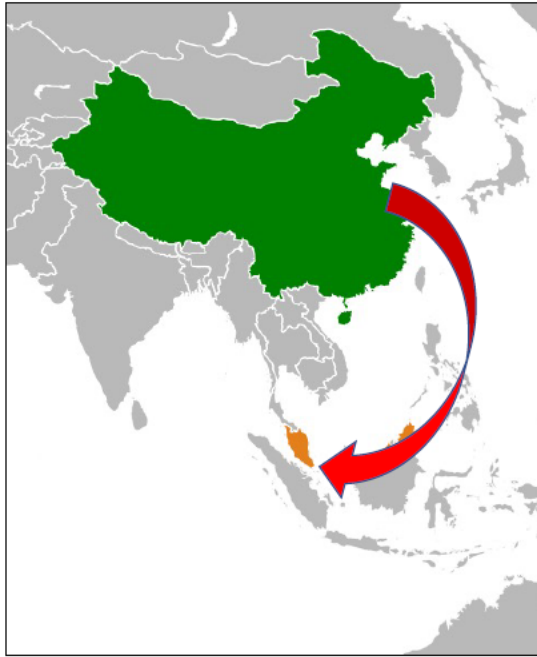
“On this occasion, the New Village presented a problem to the colonial state but provided an opportunity to the mission. Consequently, **both sides saw the advantage of working together.**”

A Neglected Story: Christian missionaries, Chinese New Villagers, and Communists in the Battle for the 'hearts and minds' in Malaya, 1948-1960

Published online by Cambridge University Press: 22 April 2013

LEE KAM HING

1949: Communist took over China



1949-1951: **3,500** missionaries
(westerners)

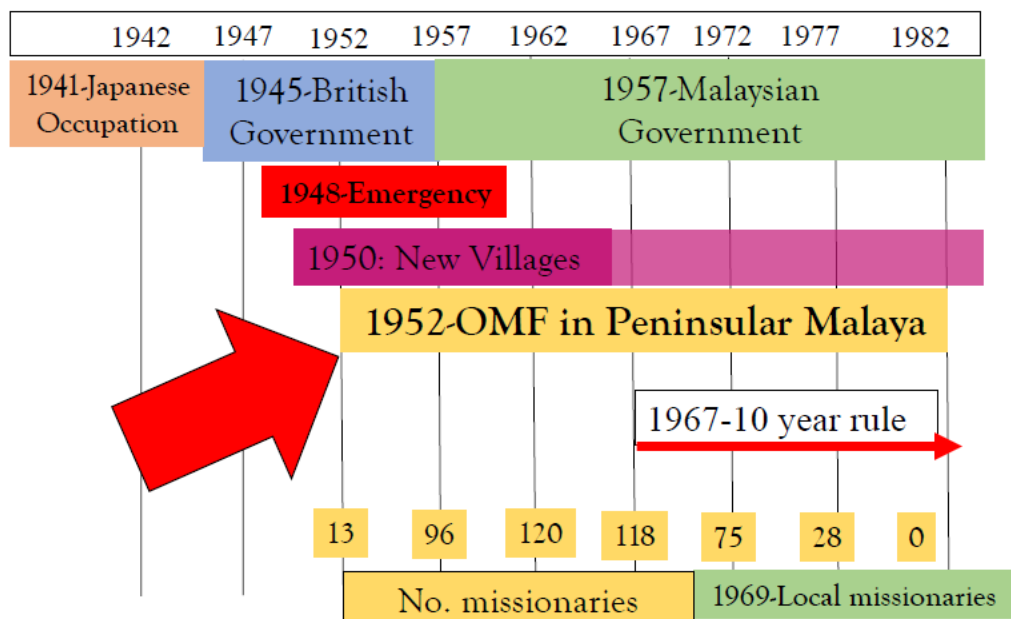
OMF: 1,000 missionaries

Headquarters
Shanghai to Singapore

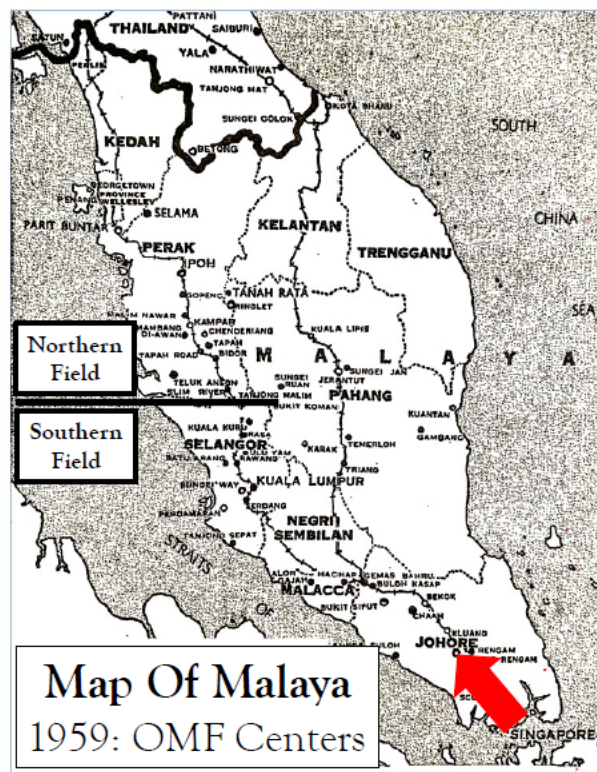
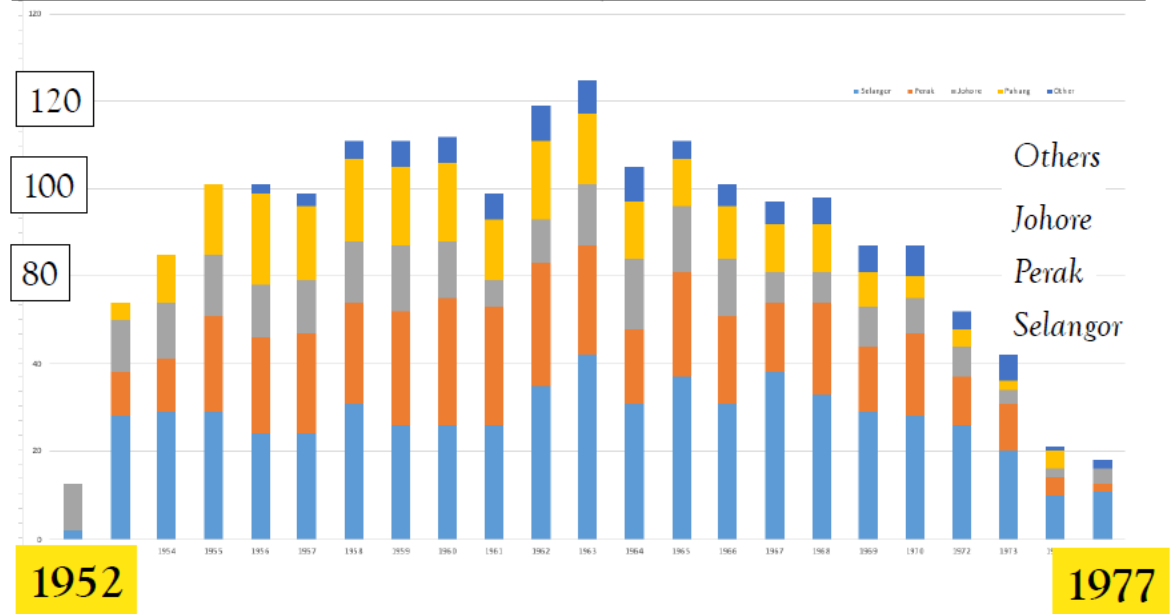
What next?



OMF timeline: 1952-1982



OMF Missionaries in Malaya 1982-1982



256 missionaries
-123 professionals
(52 nurses & doctors
71 university graduates)

New Villages + towns
1,608 "missionary years"

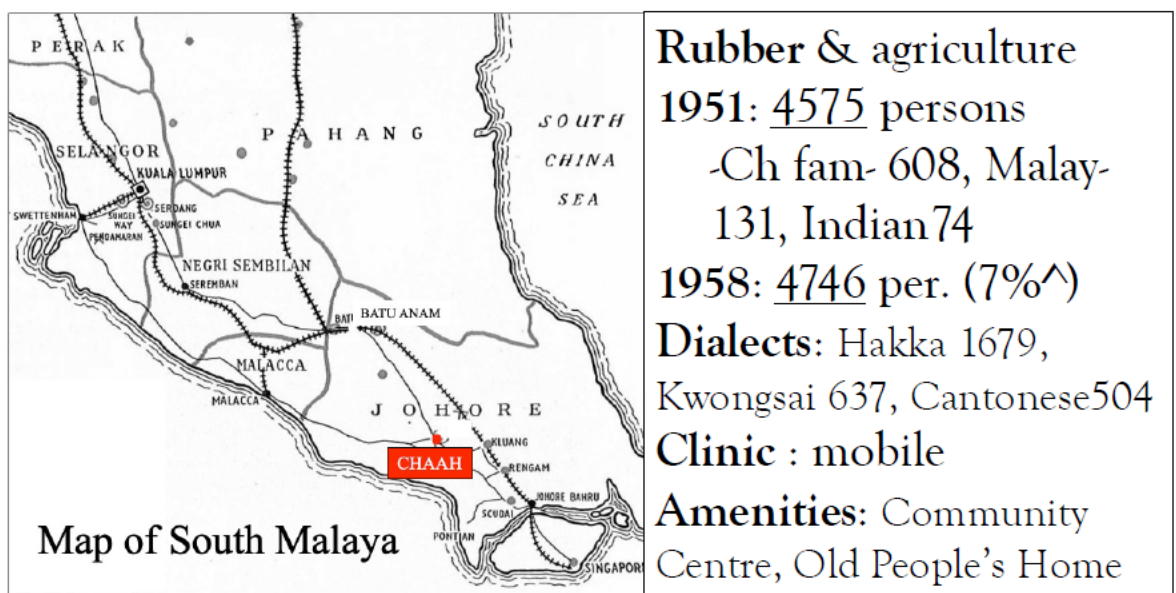
New Villages
926 "missionary years"

Resident in 40 NV
-build 20 churches

Johore New Villages 12 total				
No.	New Village	Town/Village	Church	Language
7	Bekok		Bekok Presbyterian	Chinese
18	Buloh Kasap		Buloh Kasap CMC	Chinese
19	Cha'ah		Cha'ah Christian Church	Chinese
100	Scudai		Resident 1952-55	Chinese
112	Simpang Rengam		Resident 1953-59	Chinese
16	Bukit Siput ☺		Resident 1954-59	Chinese
		Sungei Suloh	Resident 1957-60	Chinese
94	Rengam		Resident 1957-61	Chinese
14	Bukit Pasir		Resident 1963-65	Chinese
5	Batu Anam		Resident 1964-67	Chinese
24	Gemas Bahru	Gemas Town, NS	Resident 1957-70	Chinese

Cha'ah New Village (Batu Pahat)

Malayan Christian Council, A Survey of the New Villages in Malaya , 1958



Chaah: 10 December 1951
Winifred Rand and Edith Cork



New Villagers & Missionaries, 1952

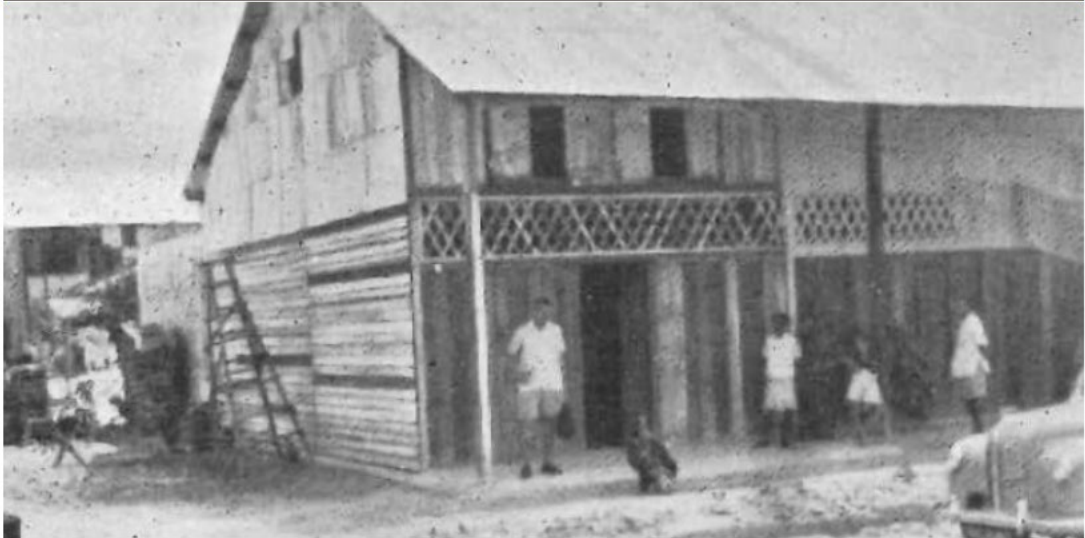
Chaah: 1951-1964
14 missionaries



Winnifred Rand and Majorie Somerville

Winifred Rand (1951-53) Canada
Edith Cork (1951-53) UK
Marjorie Somerville (1952-53) UK
Dr Robert Pearce & Mrs Nellie (1952-3)
David and Phyllis Day (1954-1957) UK
Lucille Ramish (1956) US
Gerald & Helen Haynes (1959-1960) US
Donna Rasmussen (1962) US
Margaret Holland (1961-1964) UK
Michel Joyce (1965) Australia
Milton Betty (1963-1964) UK

Chaah: 1952



The shophouse was rented by OMF in Chaah, 1952
Live & identify with villagers with no privileges

1. Clinics in Chaah: 1952



20-30 patients daily
880 patients in 6 months
House visitation
Free milk to babies

*1952 December: patients waiting outside the clinic
run by Dr Robert & Mrs Nellie Pearce*

1. Clinics in Chaah: 1954-1957



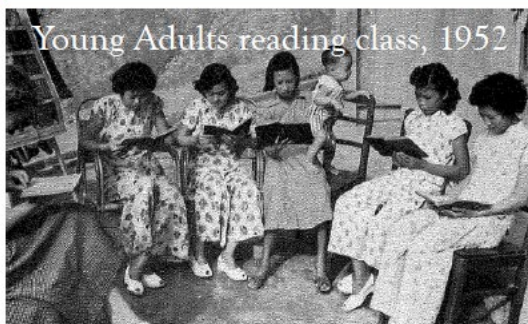
David and Phyllis Day (SRN)

Medical services

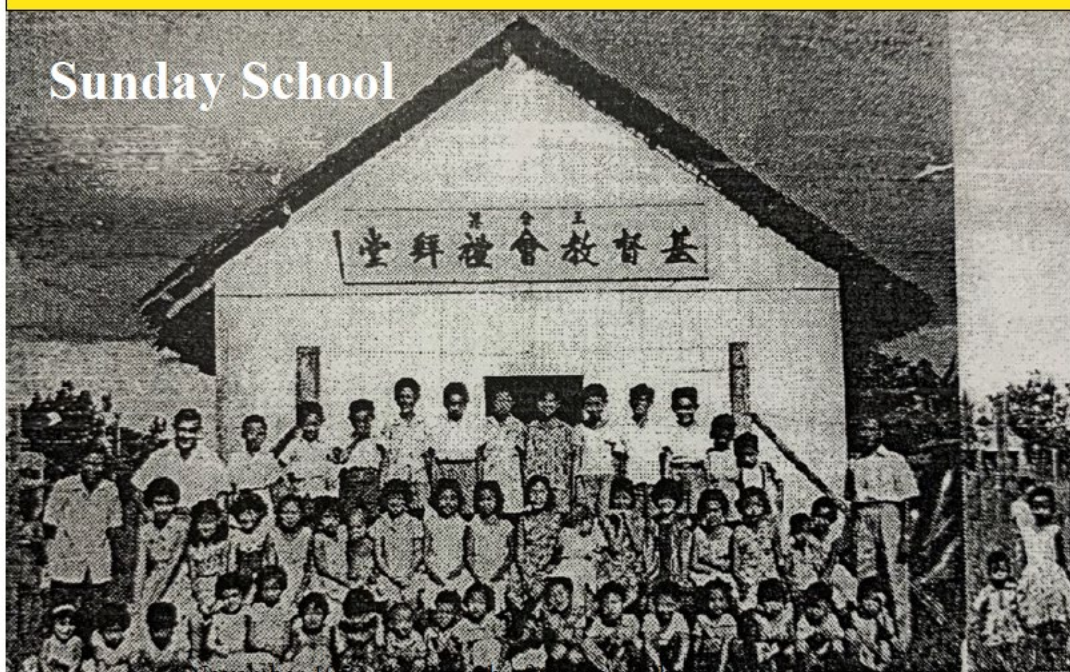
Malayan branch of the British Medical Association described the **inadequate medical services** as posing “*a new risk to public health, threatening epidemics*”

1959 report of Malayan Christian Council
Missionaries working in **210 New Villages**
(54%), covering 468,584 people (72%)
92 New Villages have resident missionaries
118 New Villages have visiting missionaries

2. Education in Chaah: 1952



2. Education in Chaah: 1954



In November 1953, the Church of Christ in Chaah was constituted, with six local charter members (three men and three women who were

2. Education in Chaah: 1957

Youth group



In November 1955, the Church of Christ in Chaah was constituted, with six local chapter members (three men and three women who were

3. Social Welfare



Missionaries took care of unwanted and homeless people who were old or disabled

4. Church 1952



*The first group of believers in Cha'ah (1952).
Winnifred Rand is in the front row sitting*

4. Church 1957



Cha'ah Church building 1957

4. Church 1979



Cha'ah Christian Church new building, 24 June 1979.

4. Churches in Malaysia

40 NV: missionaries were resident
20 indigenous churches started

(50% success rate)

Selangor: 8 churches

Pahang: 6 churches

Perak: 3 churches

Johor: 3 churches

Conclusion

From 1952-1982, OMF send 256 Western missionaries to reside in 40 New Villages, investing a total of 926 “missionary years” in the provision of Medical, Educational and Social Welfare services. 20 indigenous churches were started in Malaya which had a profound impact on Christianity in Malaysia.

2.3.6 Poster Presentation, "*Mapping of shops from Old Cha'ah to Cha'ah NV*"
by Tan Kian Fatt



Figure 2-8
Mapping of Shops from Old Cha'ah to Cha'ah NV
(Jalan Dato Onn and Jalan Sim Kim Chong)



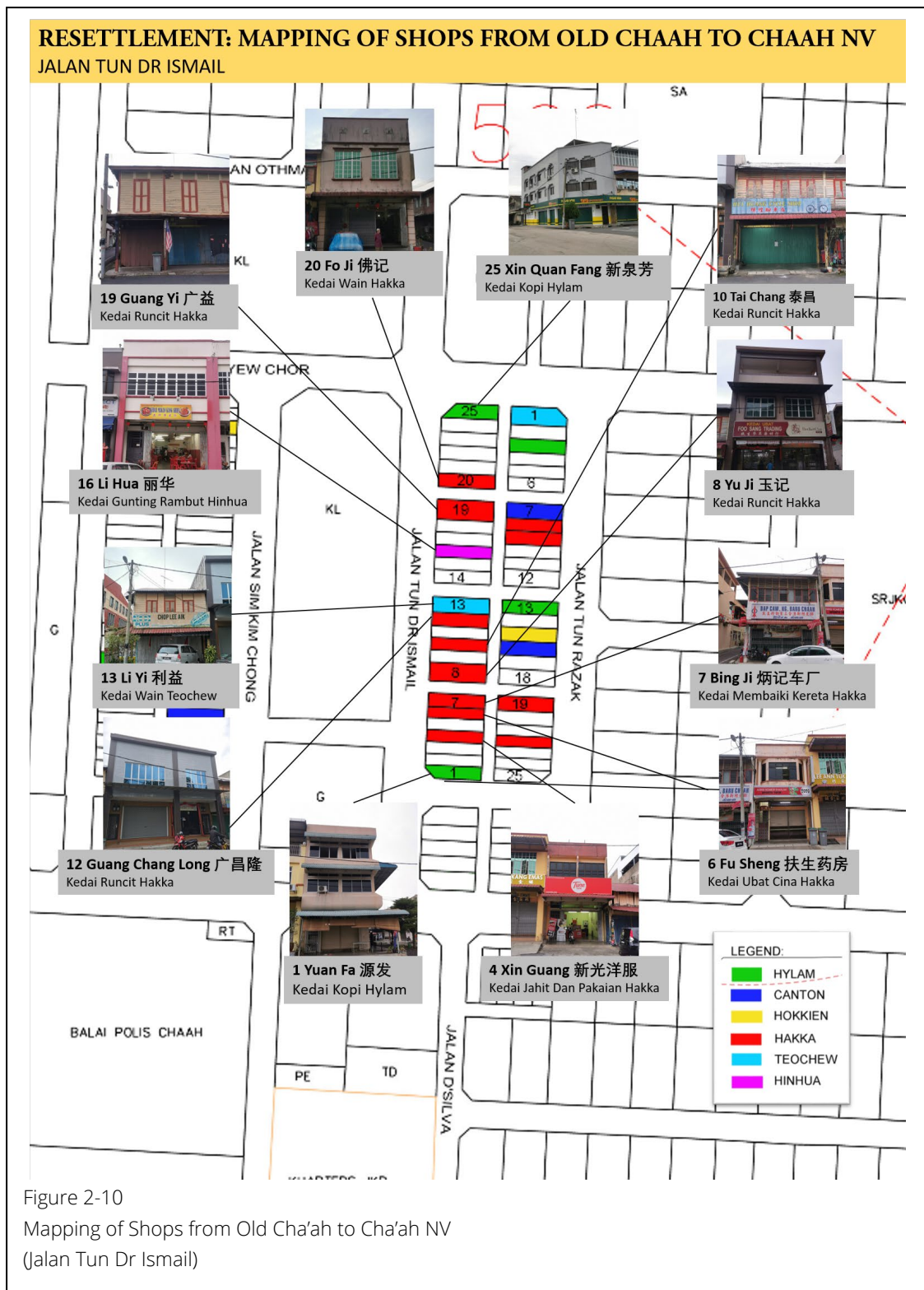


Figure 2-10
Mapping of Shops from Old Cha'ah to Cha'ah NV
(Jalan Tun Dr Ismail)



ICOMOS MALAYSIA
NEW VILLAGE WORKING GROUP

REPORT 2

(15 JUNE 2023)

03

ACTIVITIES

03 ACTIVITIES

3.1 Berapit New Village (Program under Symposium #1)



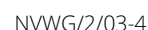
Figure 3.1.1:

Preliminary Visit to Five (5) New Villages (Berapit, Machang Bubok, Permatang Tinggi, Sungai Lembu and Juru) around the Bukit Mertajam on 25 June 2022. The visit lead by Ar Alan Tey Yee Neng, and members join the visit were Rosli Hj Nor and Ar Dr Goh Ai Tee. Besides visiting the NVs, opportunities for visit houses and un-structure face to face interview with the owners of these houses during the visit to their house were conducted. These include also visit to local small-scale industries developed within these NVs. Subsequent to the visit and discussion with relevant local council, Berapit NV selected as the site for visit during Symposium #1.



Figure 3.1.2:
Symposium #1 and photos of the visit to Berapit New Village on 10-12 August 2023





3.2 Visit to Pandamaran New Village (Opening of Gallery)



Figure 3.2.1:

Rumah Papan, launch of Pandamaran NV Exhibition. Dato Ir Fong Tian Yong and Ar Dr Goh Ai Tee visited the exhibition and subsequently invite Dr Ling Teck Soon to join ICOMOS Malaysia New Village Working Group. Thanks to Dr Ling Teck Soon and Mr Chow for receiving us at the exhibition on 25 June 2022 although with short notice.

(Source: Photos by Ar Dr Goh Ai Tee)

3.3 Visit to Papan New Village (Opening of Gallery)



Figure 3.3.1:

Workshop at Papan Community Hall and focus group discussion on the potential on Papan New Village. 1 day event on 24 September 2022, together with opening of the Gallery of history of Papan New Village. NGOs participated in the event include ICOMOS Malaysia, PAM, Institute of Landscape Architect, The Centre for Knowledge & Understanding of tropical Architecture & interior (KUTAI), UiTM Perak Branch, Perbadanan Adat Melayu & Warisan Negeri Selangor (PADAT), NVT Architect



3.4 Jenjarom New Village (Program under Symposium #2)

3.4.1 Visit



Figure 3.4.1:

Meeting with local council - Majlis Perbandaran Kuala Langat (MPKL) on 3 November 2023 of the proposal for hosting symposium #2 at Jenjarom New Village. TPr Afzal Hj Ashari be representing ICOMOS Malaysia NVWG as liaising person between Rosli Hj Nor and MPKL



Figure 3.4.2:

ICOMOS Malaysia NVWG Symposium # 2 on 13 November 2023

Presentation by TPr Afzar Hj Ashari (Cultural Mapping of Jenjarom NV)

Presentation by Prof Dr Jeremy Taylors (Colonial Photography of resettlement and the New Villages in Malaya)



Figure 3.4.3:
Jenjarom New Village (2 days cultural mapping and symposium #2 (12-13 November 2022). The cultural mapping by Selangor Local Community Host Association

3.4.2 Opening of Gallery at Jenjarom NV



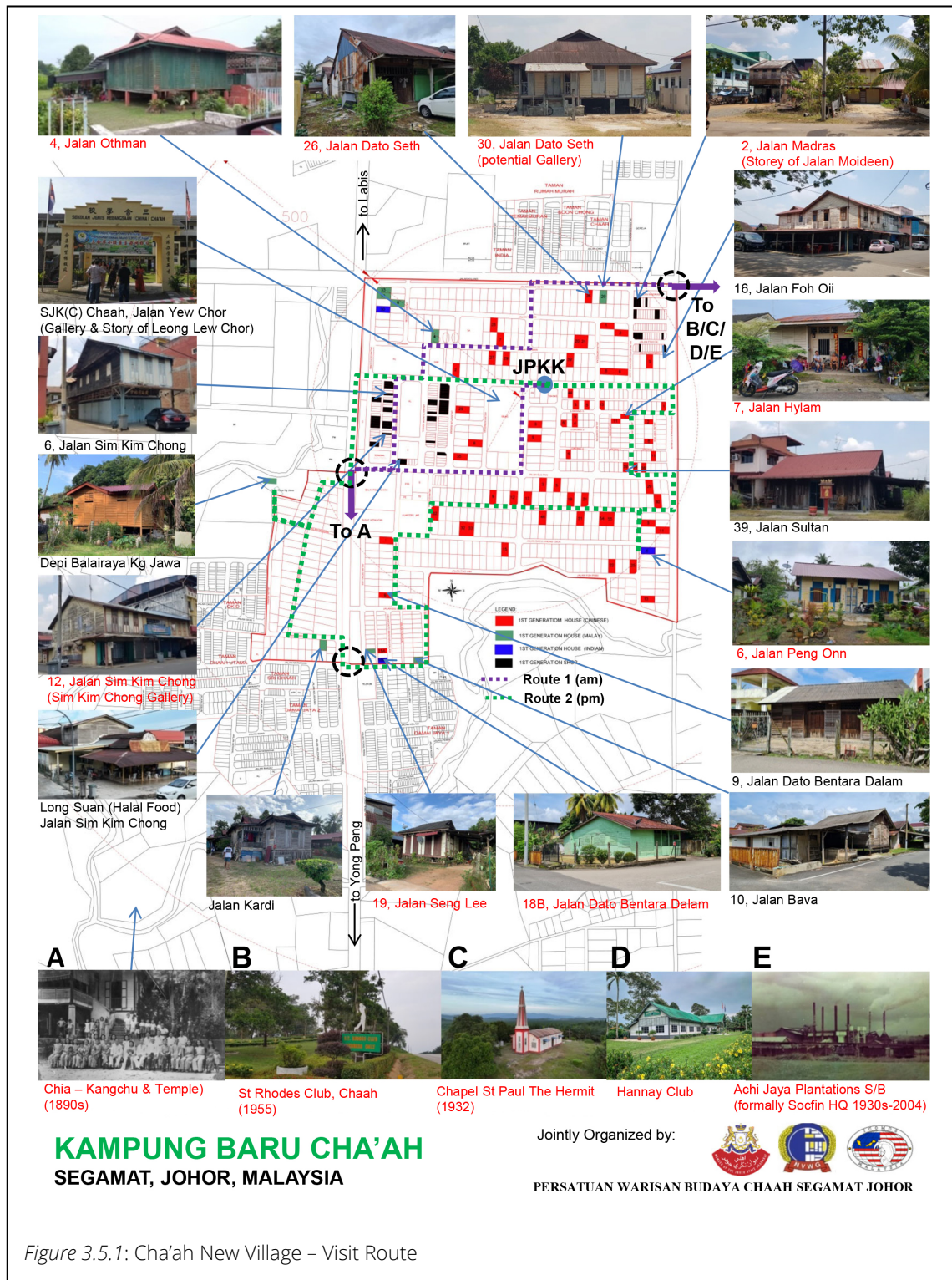
3.4.2 News of Events

Figure 3.4.5:
News released on Symposium #2
30 December 2022 – SinChew

Figure 3.4.5:
News released on Symposium #2
30 December 2022 – SinChew

3.5 Visit to Cha'ah New Village (Program under Symposium #3)

3.5.1 Visit



3.5.2 News of Events



3.6 Sekinchan New Village: Meeting, Visit and Presentation

3.6.1 Meeting

The preliminary meeting was arranged by our member Dr Wu Ming Chu on 6 January 2023 (*Figure 3.6.1*). The aim of the meeting is to understand the direction of NVWG, and if NVWG to consider having Sekinchan NVs as one of the examples for NVs in Malaya for promotion on National Heritage listing as potential for UNESCO Heritage Listing.



Figure 3.6.1: Preliminary Meeting on 6 January 2023

Front: ICOMOS Malaysia NVWG (Dr Wu Ming Chu, Ar Tiong Kian Boon, Ar Dr Goh Ai Tee)

Back: Sekinchan New Village (Eric Lee Lih Perng, Gan Chin Siong, Gan Kian Yong)

3.6.2 Visit

The first visit to Sekinchan NV (Site A, Site B and Site C) was held on 29 January 2023, with aim to meet the local communities as well as understand the site. During the visit, we managed to interview local at Sekinchan NV Site C, visit one of the good example of house at Sekinchan NV Site A.

From the visit together with discussion with researcher (Eric Lee), we can categorised Sekinchan NV Site A, Site B and Site C under NVs built around the town. Sekinchan NV Site A slightly further apart from the Sekinchan Town, thus slightly more facilities were planned within the NV. The major different was there were already economic aspect within the site due to the rice field project, the villagers were relocated to these 3 camps (later be NVs) and still work within the previously planned rice field project.



Figure 3.6.2: Visit to Sekinchan NV on 29 January 2023. ICOMOS Malaysia NVWG (Dr Wu Ming Chu, Dato Ir Fong Tian Yong, Ar Dr Goh Ai Tee) joint the visit. Eric Lee Lih Perng, Gan Kian Yong) and YB Ng Suee Lim joint the discussion



Figure 3.6.3:
Sekinchan NV Site A (Source: Goh, Ai Tee)



Figure 3.6.4:
Sekinchan NV Site B (Source: Goh, Ai Tee)



Figure 3.6.5:
Sekinchan NV Site C (Source: Goh, Ai Tee)

3.6.3 News

ICOMOS大馬分會 訪適耕莊商3新村申遺

（适耕庄31日讯）国际古迹遗址理事会（ICOMOS）马来西亚分会的成员吴爱娣博士、吴明珠博士和拿督方天养一早就来到适耕庄，并受到适耕庄州议员黄瑞林的接待。

3新村皆英殖民建立

国际古迹遗址理事会（ICOMOS）马来西亚分会，协助国内新村申请为联合国教科文组织世界文化遗产。他是隶属联合国教科文组织的理事会，是一个专门保护世界文化遗产和文物的理事会。他们积极协助联合国进行历史文物保护和申请成为世界文化遗产的相关咨询工作。

也是适耕庄华团联谊会总会长的黄瑞林表示，适耕庄3个新村都是在英殖民实行紧急法令之下所建立的。在1952年开始，英殖民开始在适耕庄稻田区，强迫性的把华裔稻农迁移到3个集中营，那就是今天的A村、B村和C村。

他高兴看到ICOMOS的团队对适耕庄3个新村的成立感兴趣，并有意深一层去研究和探讨这3个新村，以便有机会为适耕庄3个新村申请为世界文化遗产新村。

ICOMOS也成立新村工作队-适耕庄区，并由李立鹏市议员和颜建荣村长负责，协助准备适耕庄A村、B村以及C村的资料 and 照片收集，以



方天养（右三）赠送一本有关世界文化遗产的杂志于黄瑞林（左三）。左一起颜建荣以及李立鹏，右一起吴爱娣及吴明珠。

便在4月向该组织呈报有关的资料，并通过他们向联合国教科文组织世界文化遗产申请，把适耕庄3个新村列入世界文化遗产之一。

李立鹏：

欢迎加入新村工作队

李立鹏向他们讲述适耕庄3个新村的成立过程和历史，并带领他们走访3个新村，以了解该新村曾经留下的各种历史古迹，特别是马

共的动荡时期，英殖民实行集中营（新村）的紧急法令年代。

也是适耕庄百年开埠历史文献主编的李立鹏指出，适耕庄3个新村所走过的岁月，必留下许多痕迹，让我们一起挖掘和探讨。

李立鹏也呼吁凡对适耕庄3个新村发展历史和过程有兴趣或有了解者，加入新村工作队，有意者可联络他（019-350 6868）。

Figure 3.6.6:
ICOMOS Malaysia visit Sekinchan NV discuss Listing of New Village

3.6.4 Presentation – History of Sekinchan New Village (Site A, Site B, Site C)

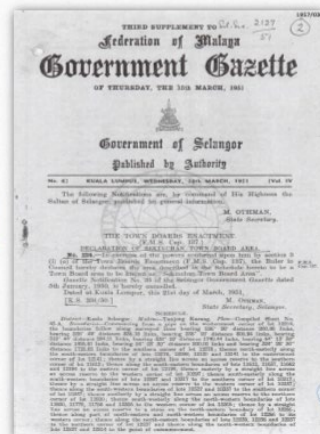




TOWN PLANNING IN SEKINCHAN

On the 20th October of 1949, the Malayan federal government started drafting a town-planning proposal of Sekinchan, with plans to develop the area into a town with comprehensive infrastructure. J.A. Buck, a federal town-planner, collaborated with the Kuala Selangor district office on this proposal.

According to the proposal, the main roads, shoplots, market, bus station, cinema, post office, clinic, community hall, school, Chinese temple, social club, light industries and recreational spots, would all be located in east Sekinchan. There would also be reserved land for government departments, public services, and government quarters.



GOVERNMENT GAZETTE

On 15th March 1951, the Malayan federal government officially gazetted the Declaration of Sekinchan Town Board Area.

(Arkib Negara Malaysia, *New Town at Sekinchan: Town Planning*, Selangor Secretariat 2127/1951, 1951/0300887.)

THE MALAYAN EMERGENCY

- On the 16th June 1948, the British colonialists announced that Perak and Johor be under a state of emergency. Two days later, the whole of Malaya was declared to be under an emergency.
- This measure by the British colonial government was aimed at disconnecting civilians from the communists and severing the latter's supply of food and intelligence.

CONCENTRATION CAMPS

- Between 1950 to 1960, the Briggs Plan forced a million people to leave their plantations, farms and homes, where they have toiled and laboured, and move into the so-called New Villages and “reorganised area” (for mining and plantation workers), which are essentially concentration camps.
- These New Villages and reorganised areas are heavily surrounded by barbed wire, with strict food rationing. The multiple sentry posts, manned by policemen, carried out checks.

Patrol Sentry Post



Sentry Posts



COMMUNISTS IN SEKINCHAN

- Beginning in 1948, the 33th Regiment of the Malayan Communist Party garrisoned in Sekinchan, led by Yang Kang. The conflict between the colonial military and the communists was intense, owing to the fact that the latter had seized more than a dozen British rifles from Paddie Field Site 1.
- According to a China Press report on 24th September 1957, the Secretary to the Sekinchan branch of the Communist Party, Yap Huat Chai, a famous militant, was shot dead by the police. He led a group of Malayan communists, 13 of them, and hid in the forest area of Sekinchan.

THE COMMUNIST CADRE OF SEKINCHAN

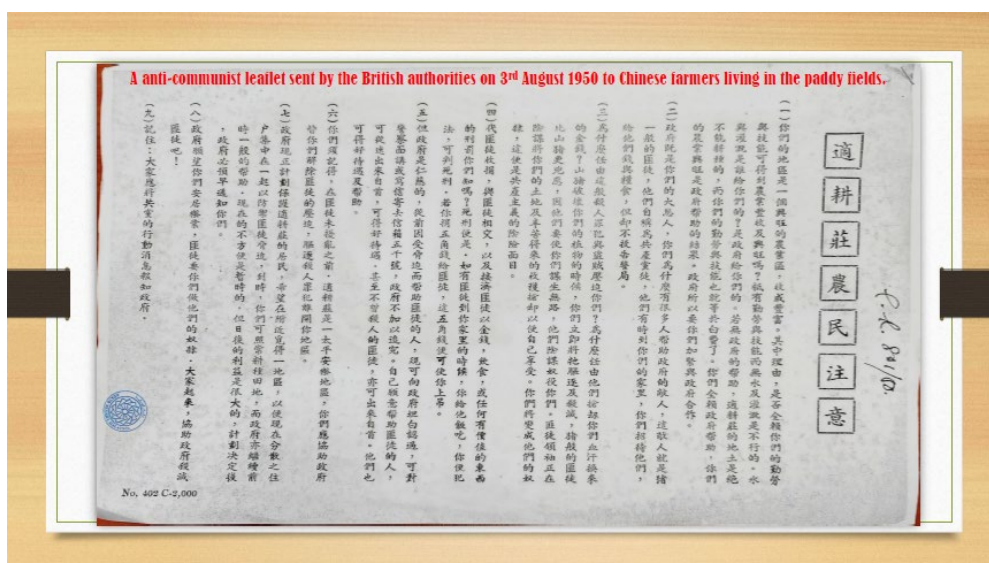
- Yang Kang was the team leader of the 33rd Regiment under the Malayan Communist Party's chapter in Sekinchan. He led his men into Sekinchan in 1948.
- Yap Huat Chai, from Kwangsi, was originally a Sekinchan farmer. He joined underground work during his time in Rasa in 1948, and was entrusted by the MCP to mobilise its members in Sekinchan.
24/09/1975 China Press
- Yap Kim Dai, born in 1935 at Sikamat, Seremban, joined the 3rd Division of the MCP when he was 12 years old. He became the squad leader of the MCP's junior squad. In 1953, he settled down in Sekinchan with his family. Yap secretly helped the MCP cause in his capacity as squad leader.

MEMOIR OF YAP KIM DAI

- According to former MCP member Yap Kim Dai, the British military, in an act of revenge, once deployed air-strikes against Site 5, an area suspected of harbouring communists. The bombing resulted in the death of a baby.
- Yap's duties were to supply food to the MCP in Sekinchan and provide logistical support. For his own safety, he bribed some of the local police force, enabling him to carry out his work safely and effectively.

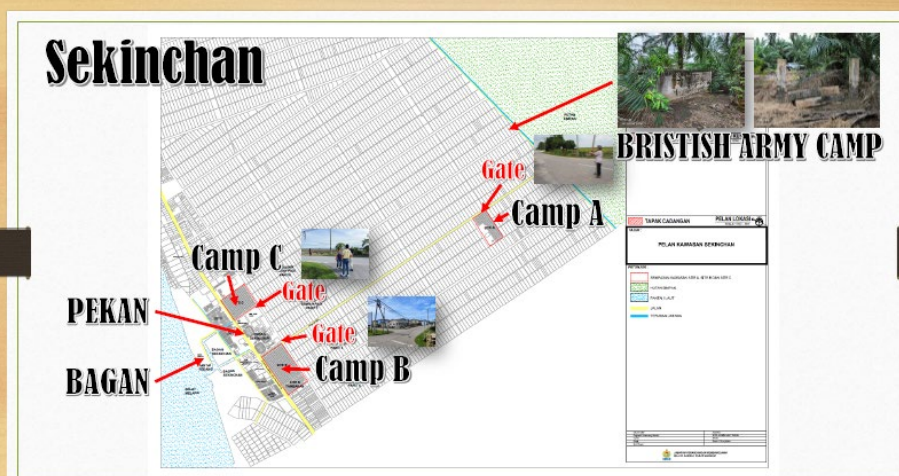
BRITISH versus MCP

- The British forces regularly bombarded the paddy fields from the old town square in the fishing village, with hopes to eliminate the hiding communists.
- The communists hid in the jungle alongside the Tenggi River, located behind the plantation New Village. They often requested for donations, rice, and other daily necessities, from the villagers. They only operated at night to avoid detection by the authorities. This resulted in hardship for the villagers, who had limited revenue in the early days.
- Villagers who refused their requests, or who were suspected of having secret relations with the British military, were murdered by the communists. Some villagers, with the help of the British, began to conduct anti-communist activities. The British authorities regularly distributed leaflets in Mandarin and English to remind the farmers who were living in the paddy fields to not give aid to the communists.



THREE CONCENTRATION CAMPS IN SEKINCHAN

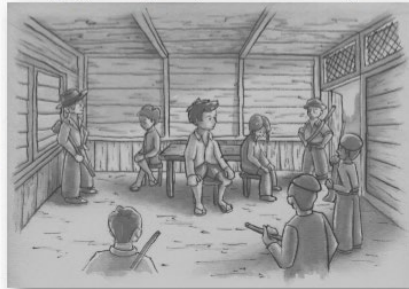
- In 1953, the British colonialists built concentration camps in three locations in Sekinchan, which are the present-day locations of Site A, Site B and Site C.
- The British relocated the Chinese farmers from the paddy fields to these camps for their protection and to cut off supplies from the communists.



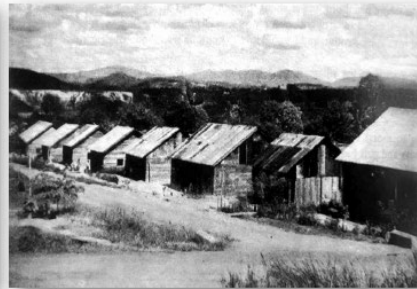
BEGINNING OF LIFE IN THE NEW VILLAGE

- Forced to relocate on short notice, the Chinese immigrants living in different paddy fields tore wood from their homes and, slowly cycled them with other furniture to their allotted concentration camps. Each family received 100 dollars in allowance, along with a 60-feet long, 100-feet wide land to rebuild their home.
- Through working together with their relatives and neighbours, the villagers built simple wooden houses, using the wood from their former homes in the paddy fields. Poorer villagers could only use atap leaves and tree barks as material for the body and roof of their homes, while the richer villagers used aluminium for the rooms inside their home.

Suspected to be communists, military police and the Home Guard surrounded some Chinese villagers, pending an inspection for hidden guns?



Moving to the New Villages



- These houses were situated alongside a 10-feet wide dirt road, with a 3-feet wide river in between. The villagers had to build a small wooden bridge in order to cross the river.
- 1 toilet was to serve the needs of 6 households. The toilets were basic and unhygienic, and the stench was unbearable. Some villagers built toilets within their own homes.
- The villagers dug wells and used the water for shower and laundry. However, the water was unfit for drinking. They had to gather rainwater for drinking and cooking purposes.



When they first settled in the camps, the villagers only had the public toilets, with its extremely bad hygiene and unbearable stench.



The richer villagers could afford this wooden door for better safety.

- In addition to planting rice, the villagers spent their free time planting vegetables and fruits on their land, as well as rearing livestock such as pigs, chickens, and ducks, to make a living. Some villagers dug up small ponds to raise freshwater fish, increasing their meal choices and income.
- Villagers are required to hang up a picture of their entire household, so as to inform the military police. Any new members must be reported to the police station, and a new picture be added.



Outdoor wells are only used for shower and laundry



Indoor wells are used to store rainwater for drinking and cooking

A RESTRICTED AND ORDERLY LIFE

- These camps are surrounded with barbed wire, the only entry and exit being a 7-feet length, 8-feet wide gate which was guarded around the clock by military police and tall African soldiers. The gate opens from 5 to 7 in the morning to allow villagers to go out and plant rice, opening again at 12 noon to 2pm for them to return to have lunch, rest and return to the fields. They must all return by 7pm, no exceptions allowed, or they are forced to spend the night in the paddy fields.

The Gate



Sentries search entering and exiting villagers



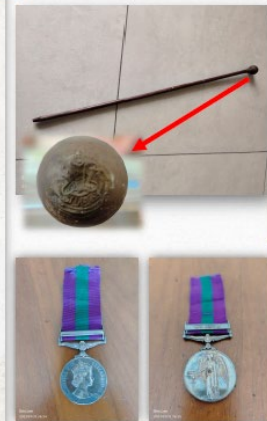
THE RULES FOR BUYING DAILY NECESSITIES

- The daily lives of those living in the three concentration camps were strictly regulated. Not only were they to only enter and exit at fixed periods of time, they were only allowed to go to town to buy daily necessities on certain days.
- Camp A villagers were required to gather at the gate, 1-2pm every Tuesday, Wednesday and Friday. Under escort from the military police, the villagers would cycle to town for their shopping. They were not allowed to carry excessive money, and had to borrow from others if they were short. After the shopping is done, the villagers were promptly escorted back to their village.
- For camps B and C, shopping days are Tuesday, Thursday, and Saturday.
- During this period of time, villagers could return to their hometowns or visit relatives elsewhere. They were forbidden from carrying too much money, or too many clothes in their luggages, and after a search by the police, they could leave the New Village.

THE HOME GUARD

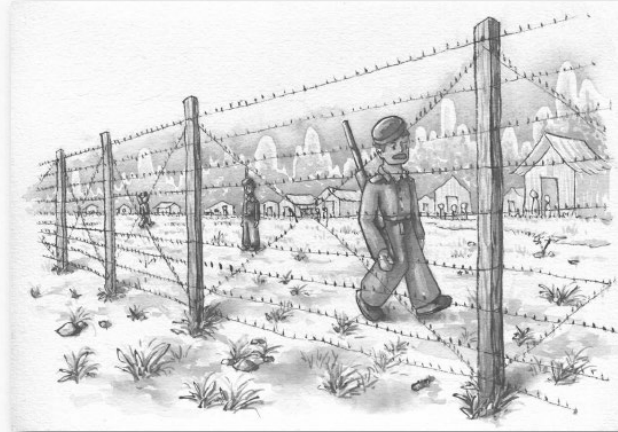
- The British organised the villagers into the Home Guard, a self-defense group who received three weeks of military training. The Guards were armed with guns and villagers welcomed the initiative, as they took to patrolling in turns at night. One man from each household must enlist, and each squad had ten members who began patrolling at 7pm until 7am, in shifts.

SEKINCHAN HOME GUARD



SENTRY POSTS

- The Home Guard had sentry posts installed at the four corners of Sekinchan to monitor for any communist activities. They took turns to patrolling at night in order to defend their home.
- The patrol team on duty would report to the Sekinchan police station at 7pm, and took a rifle with them to their respective sentry posts. At certain time, squads of three and four would patrol all four corners of the New Villages.



IN 1956, THE HOME GUARD CEASED TO EXIST

- Apart from their weapon, members of the Home Guard wear green uniform and carry identification with them while they stood guard. The British authorities would often lead them to practise shooting in vacant land. Sometimes, they were led to a small hill near the Sasaran Beach, to be trained to use the machine gun.
- Every day, the authorities would bombard the jungle with artillery hoping to eliminate the communists.
- The Home Guard ceased to exist in 1956.

1958: PEACEFULL SURRENDER OF THE MALAYAN COMMUNIST PARTY

- After the MCP announced their unconditional peaceful surrender in 1958, Sekinchan was declared a white zone. The barbed wire was removed, and villagers could freely enter and exit the New Villages.
- In the same year, villagers gathered at the field of present-day SMJK Yoke Kuan for an anti-communist procession. A “Merdeka platform” was set up to celebrate Malaysia’s independence.
- Leading the procession was a five-person bicycle team. Four bicycles carried four male scarecrows, representing male communists, while one had a pregnant scarecrow, representing a female communist. The rest of the villagers followed, marching from the field and passing by the town area, Site B and C, and then back to the field, where the procession concluded.



RECOLLECTIONS BY VILLAGERS

- "I remember that the MCP had caused many innocent deaths during its insurgency. Sekinchan was still known as Ang Mo Gang, and I was living at Paddie Field Site 14. Someone by the nickname Big Canon (Zhu Da Pao), he was shot to death by the communists."
- "I remember most vividly those who refused to give monthly donations, or were unfriendly towards communist sympathisers, these people were falsely accused as leaking information to the authorities and they were snatched at night. These villagers were forced to kill some communists and dig up the ground to bury the bodies, a lot were buried at Paddie Field Site 16."
- "I had a good friend whose father lived on Paddie Field Site 12, he was beaten to death with a hammer. Another friend's parents who lived on Paddie Field Site 11 were lucky to escape."

RECOLLECTIONS BY VILLAGERS

- "There was a communist messenger, he wanted to deliver secret documents to his comrades in Tanjung Karang. So he walked in the jungle for two weeks. The journey was perilous, and he was alone in facing the threat of dangerous animals, as well as navigating the difficult terrain. He managed to deliver the documents, but he left the MCP and ran away in hiding."
- "There was a woman who followed her communist husband into the jungle. She got pregnant and found it difficult to care for the baby there. She contacted people in the New Village, and dug a hole under the fence at night, so that the villagers could take her baby."

RECOLLECTIONS BY VILLAGERS

- “A woman once joined the MCP, but she left and married a businessman. A few years after her marriage, she was arrested and jailed by the colonial authorities. She was already pregnant and delivered in prison. However, she became depressed, and died of leukemia.”
- “A rice farmer took his harvested paddy to a factory for sale. The person in charge intentionally made things difficult and had the farmer wait for three days. While waiting for his paddy to be sold, the farmer went to a nearby coffee shop for food. When he returned, he saw that one of his paddy bags is missing. During his journey home, the communists heard his story. That night, a few communists went to the factory and shot the manager. A Malay policeman who was drinking tea in the coffee shop nearby was afraid and got up to run, and unfortunately the communists shot him too.”

THREE NEW VILLAGES IN SEKINCHAN

SEMI PERMANENT NEW VILLAGE

SITE A

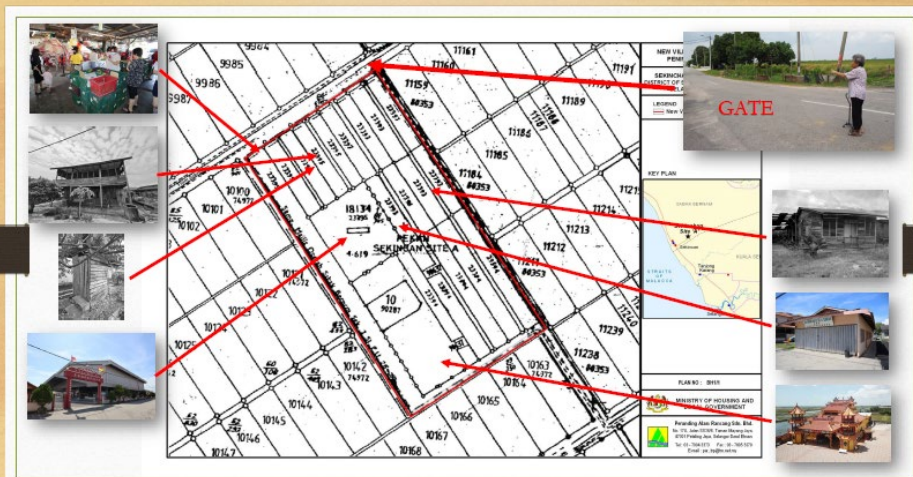
- Site A is Sekinchan's plantation New Village, about five kilometres from the fifth federal road and town area. It is surrounded by a large jungle, paddy fields, and orchards. The area is far from the bustling town area, making it a natural paradise. Despite being the first of its kind, Site A has the smallest population in around 160 households, who lived among four lanes.
- The village has 40% Hokkien, 30% Cantonese, 10% Fuchow, 10% Teochew, and 10% Kwangsi.

SITE A

- After the Japanese surrendered in 1945, the MCP continued its conflict against the British, pushing the country into a state of national emergency. Beginning in 1952, the British implemented a policy to fence-in Sekinchan in order to effectively curb assistance for the communists among the Chinese. As such, Camp A was set up between Paddie Field Site 9 to 16. Chinese farmers living here in these paddy fields were relocated to present-day Site A.
- Apart from farmers who were Kwangsi, the British relocated the Hokkien people from Tanjung Karang, Kampung Tiram Setia, Klang, Rawang, and Batang Kali to Site A. The village was closed up with barbed wire, and there were military police patrols around the clock, who monitored the comings and goings of the villagers.

SITE A

- In 1948, in his efforts to find shelter for a group of Kwangsi people coming from Lenggong, Perak, the late Tun H.S. Lee applied to the Kuala Selangor District Office for them to be placed in Sekinchan. When the 350 households arrived in Sekinchan, they were brought to Site A and put in charge of working the lands between Paddie Field Site 13 to 16. Leong Hai Chin was appointed as village head.
- In 1950, under arrangements by the Kwangsi Association of Selangor and Kuala Lumpur, a group of 480 Kwangsi people moved from Bentong to Sekinchan. They were allotted Paddie Field Site 9 to 12 to clear and plant rice. Leong Sheng was appointed as village head. When he was murdered by the communists, Hokkien man Teoh Lian Fang replaced him.
- Site A is a semi-permanent New Village. It is equipped with a Chinese primary school, a community hall, basketball court, two temples, and a Villagers' Committee hall.



SITE A



Military camp situated in Site A



Kian Sit Chinese Primary School



Kian Sit New Village Committee



Nantian Temple



Villagers using extra space to sell local produce



Single-storey wooden house for a Kwangsi household



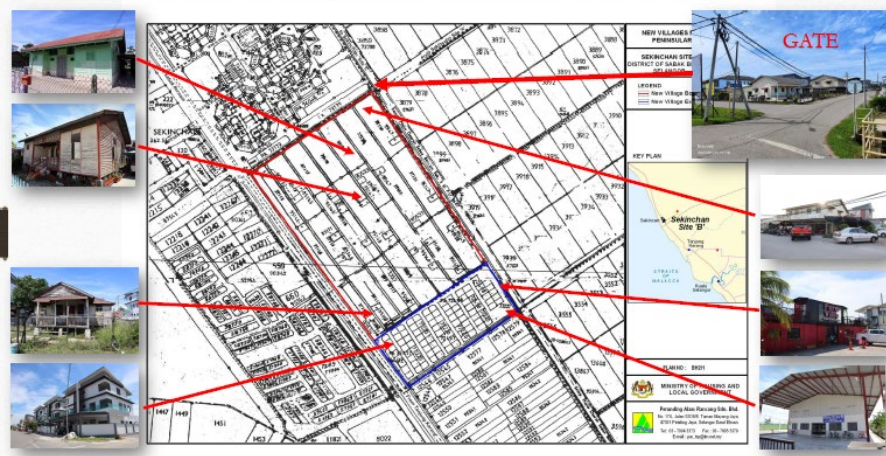
Double-storey wooden house for a Hokkien household

SITE B

- Site B, also known as Parit Lima, is the biggest of the Sekinchan New Villages. Occupying 8 acres, the village has 457 households living among its six and a half lanes.
- Teochews account for 20%, the Hokkiens for 17%, the Hakka for 15%, the Cantonese 26%, while the Kwangsi make up 22%.
- Teochew man Cheah Rong Xuan was the village head who was in charge of developing Paddie Field Site 4, which is right next to Site B. He summoned the Teochews and Hakkas for this task, who moved here in groups. The Hakkas were mostly from Batu Arang, Selangor.
- The Hakkas had heard that the land was fertile, and that the British were willing to give them out to the Chinese for development. People soon came in droves, including the Kwangsi and Gaozhou. Other Hakkas came from Batu Caves and Kepong, Kuala Lumpur, as well as Negeri Sembilan and Perak. When they discovered that the port area was occupied by the Teochews, they went further inland, and gathered in the area of Parit Lima.

SITE B

- During its construction in 1953, Site B saw the Hakka people becoming its backbone, along with the Cantonese. They were mostly originated from Pahang and Rawang, Selangor. The Hokkien people were another sizeable group, hailing from Kampung Tiram Setia and Kuala Selangor. Meanwhile, the Kwangsi people were the minority in the village.
- In the 1950s, the coal industry suffered a slowdown, resulting in the British ceasing its operations. This prompted a group of Hakka to migrate into Site B. In addition, a group of Teochew migrants from Sungai Besar dan Pulau Ketam, both in Selangor, moved to Site B as well, causing the village to increase its population to 457 households, making Site B the largest New Village in Sekinchan.
- When the Japanese surrendered, most of the Malayan People's Anti-Japanese Army joined the Malayan Communist Party to continue their armed struggle, this time against the British. The MCP's Batu Arang and Hulu Selangor chapters were becoming increasingly active in Parit 5, and the British decided to relocate the Chinese living around Paddie Field Site 4 into Concentration Camp B, which is present-day Site B.



SITE B



Restaurant



Site B New Village Committee



Elevated wooden houses

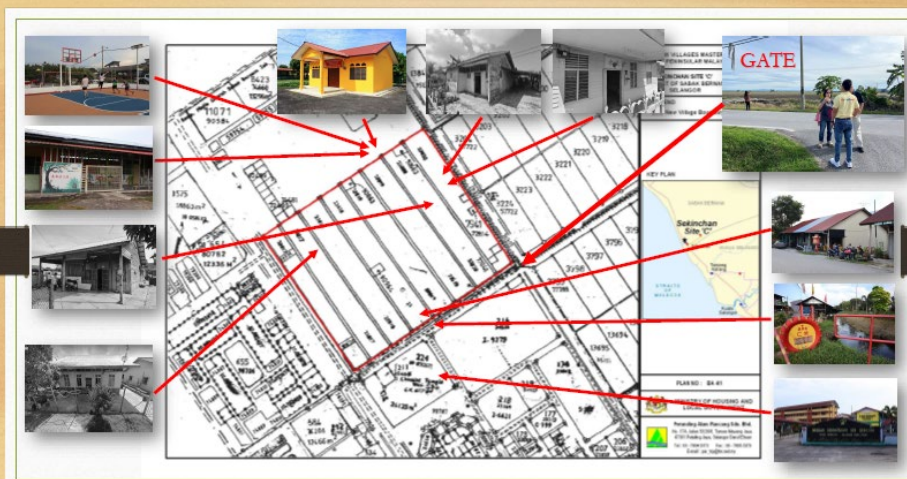


SITE C

- Site C is a de facto Hokkien village, where the dialect could be heard everywhere within.
- The Hokkiens account for 65% of the village, with the Cantonese at 18%, Kwangsi at 8%, Hakkan at 4%, Hainan at 3%, and the Teochew at 2%.
- Hainanese Tan Shen Joo and Hokkien Lim Rong Tan were each in charge of clearing Paddie Field Site 1 and 2. They brought their clansmen and started planting rice on their new land.

SITE C

- As such, there were people moving in from Tanjung Karang and Kampung Tiram Setia to clear the forest. At the end of 1941, when the Japanese invaded southwards, these people sought shelter in Sekinchan.
- When the British returned at the end of World War II, Sekinchan became a hotbed for communist activity. The Emergency was declared in 1948. In 1952, the British moved all surrounding Hokkien villagers into a fenced concentration camp (Camp C), creating a “Hokkien village” in Sekinchan at Site C.



Site C Village Committee Meeting Hall



Basketball Court



Kindergarten



In their free time, villagers often gathered here to drink tea and chit-chat



Single-storey wooden house for a Hakkan household



Single-storey wooden house for a Hokkien household



Single-storey wooden house for a Hainan household



THANKYOU

3.7 Abstract Submission for GA2023

3.7.1 The Deposition of Cultural Heritage in The Malayan New Villages

By Ar Dr Goh Ai Tee, ICOMOS Malaysia New Village Working Group



The Depositon Of Cultural Heritage In The Malayan New Villages

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Abstract (Insert abstract in English or Spanish)

The Malayan New Villages (NV) were formed in massive scale under Briggs Plan when the colonial government shifting their policies towards winning the ‘mind and heart’ of the people, during the ‘Emergency’ between 1948 and 1960. The concept of NV traces back to the concentration camp in South African War (1899-1902). It was used as military tactic to deprive the enemy of the support of a sympathetic population. The Malayan NV is the successful example whereby these NV survive until today with some have developed into fairly important centers of population, economic activities, and cultural depositories of the inhabitants, such as Berapit NV in Penang and Chaah NV in Johor. However, some NV required urgent attention for a new economic activities, such as Papan NV in Perak. In 2000 survey, there are 450 NV in Malaysia whereby 85.11% or 383 NV are formed during the Emergency. The research aims to scrutinize the planning and strategies adopted in these NV, with objectives for better understanding of the adoptability and flexibility of its architecture that promote social culture exchange of different ethnic and dialect groups, and moving towards sustainable development. The NV divided into 3 categories: 51.64% (or 285 NV) at new site, 40.03% (or 221 NV) attached to other communities other than towns, and 8.33% (or 46 NV) attached to older towns. Mixed methods are adopted in the study that include desktop study (published theses, books, newspapers, maps and official documents from archives and libraries), field study (including community participation for informal unstructured interview, focus group discussion and oral history. The study suggests that cultural heritage could be a force for positive change for NV in Malaya. Additionally, the planning and architecture of some of these NV may provide good examples for planning towards sustainable development for rural and sub-urban context.

Figure 3.7.1: Abstract - The Deposition of Cultural Heritage in The Malayan New Villages

3.7.2 Town Planning in New Villages in Malaya: Chaah New Village, Johor By Ar Dr Goh Ai Tee, ICOMOS Malaysia New Village Working Group



Town Planning in New Villages in Malaya: Chaah New Village, Johor

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Abstract (Insert abstract in English)

The British counter-insurgency measures sparked the development of a new configuration in New Villages (NV) in Malaya since the 1950s. However, only 21 resettlement schemes out of a total of over 400 involved the Town Planning Department, Federation of Malaya by 1 March 1952. This study revisiting the ten major guidelines outlined under the Briggs Plan in January 1951, and general notes on the design and layout of resettlement areas prepared by the Town Planning Department and issued to all British Advisors and Resident Commissioners in 23 February 1951. It aims to provide a better understanding on planning perspectives of NV developed between 1948 and 1960 in Malaya. The methodologies adopted in this study include field visit, semi-structured interview, archival materials such as official documents at the Malaysian National Archive and the data sheets and boundary maps of 450 NVs. Although it may only be 10% out of 450 NVs that benefited from proper planning during the emergency as speed for resettlement and regroupment were paramount for safety and security, Cha'ah NV could provides some hints on how the NVs for rural areas may have developed if properly executed as per the Briggs Plan and/ or with influenced by the Garden City Planning concept, when conditions permitted during the Emergency. The planning and layout of Cha'ah New Village has proven its sustainability over a period of 70 years. This research outcome may provides better guidelines for compact planning with best use of rural land to local government, policy makers, planners, architects and developers for creating a more sustainable multi-ethnic community in terms of politics, socio-economic, spiritual and environmental goals.

Figure 3.7.2: Abstract - Town Planning in New Villages in Malaya: Chaah New Village, Johor

ICOMOS MALAYSIA

NEW VILLAGE WORKING GROUP

REPORT 2

(15 JUNE 2023)

04

RESEARCH OUTPUT: ARTICLES

Chapter 4.1

"From resettlement to the route of reshaping new village"

Chin Soong Kead

There used to be a Chinese Resettlement Area in Negeri Sembilan that existed prior to the Chinese New Village. This historical first resettlement scheme was established before the emergence of Rasah New Village in that difficult era of Chinese settlers, who faced repatriation to China by the British colonial government.

This first Freedom Resettlement Area was established when the British colonial government declared an emergency in response to the communist uprising. The first relocation for Freedom Village was made possible with the approval of W.A. Gordon Hall, British Resident of Negeri Sembilan and the Menteri Besar of Negeri Sembilan, Abdul Malik who was in favor of the resettlement programme.



Figure 4.1.1

NS Resettlement Area (Freedom New Village)
(Source: Chinese Heritage Museum of Negeri Sembilan)



Figure 4.1.2

Flood at the 1st site
(Source: Chinese Heritage Museum of Negeri Sembilan)

Newspaper reports at that time pointed out that these re-settlers were supposed to be repatriated to mainland China, but fortunately, political figures and leaders of the Chinese community, including MCA leaders Chen Shiying, Zhang Kunqing and Xu Lianjin, sought the government's help to relocate thousands of Chinese re-settlers who had lost their homes. The re-settlers, who were rescued from being

repatriated to mainland China, eventually settled temporarily in the Freedom New Village Resettlement Area.

One of the factors which contributed to the successful effort of compelling the British colonial government to draft another New Village Plan was the fear of loss of labor in the agricultural and small manufacturing sectors due to the tough measures of the British army dealing with the re-settlers in the marginal areas.

My study of the change from resettlement to New Village status reflected a well thought out solution of relocation that cut off support for the Communist uprising while at the same time preserving the residents' opportunity of a better life in this "new" land.

The birth of new villages in the country can be seen as an impetus to future urban development, as the new villages grew and became townships that were self-sufficient. We can say that the difficulties have moulded their progress.

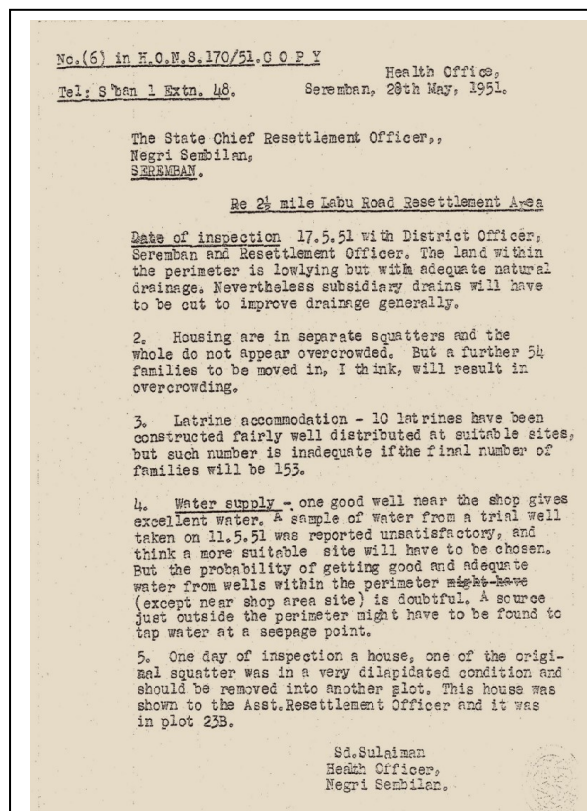


Figure 4.1.3
Inspection of Site for Resettlement
(Source: Malaysia National Achieve)

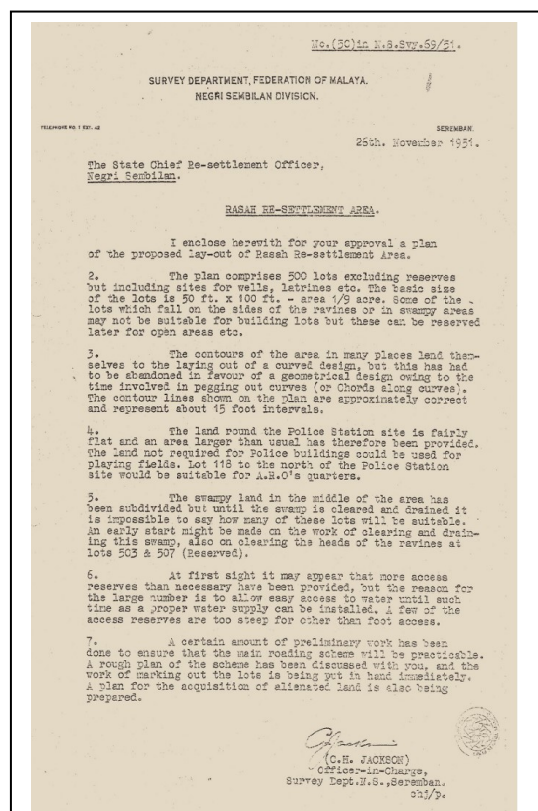


Figure 4.1.4
Rasah Resettlement Area
(Source: Malaysia National Achieve)

The idea of new village originally created as part of the Briggs Plan, first implemented in 1950 to isolate guerillas from their supporters within the rural civilian population during the Malayan Emergency.

These new villages were surrounded by barbed wire and watchtowers to keep people from escaping, with guards ordered to kill anyone attempting to escape outside curfew hours. It is conceivable that the living conditions and basic amenities faced by the early Chinese new villages were in an awkward position.

However, the Freedom New Village which demonstrates the evolution of the formation of the new village, made the British colonial government realize that the strong measures used to drive the settlers out of the forest edge in the early days, the repatriation of tens of thousands of residents of Chinese descendants who have been changed from settler status to refugee status, based on the conditions at that time, is hard to be implemented.

The plan aimed to defeat guerrilla forces, by cutting them from their sources of support, especially among the rural population. To this end, a massive program of forced resettlement of rural workers was undertaken, under which about 500,000 people (roughly 10% of Malaya's population) were eventually transferred from their homes into guarded camps termed "New village".

Briggs plan, which launched the new village plan to combat Malayan Communist activity is a strategic move, and it also includes a plan to build self-sufficient new villages and towns for residents. Even reports have claimed that eventually Rasah New Village was the first Chinese new village in the country under the state of emergency.

The study shows that the plan from resettlement to new village reflects the policy of the relocation of the settlers and also a drastic change from a more forceful way of sending back Chinese settlers to China. This humanitarian way of township design of new villages meet the future needs and development of villages. The Rasah new village is a typical case study to reflect the reshaping and even to a certain extent the new born of new villages, which later become part of the urban development. The study also shows that there was a Chinese resettlement area in Negeri Sembilan which existed before the Chinese new villages. This historical resettlement area was established before the 1st new village in Negeri Sembilan, called Rasah New Village. The difficult era of Chinese settlers at that time began.

The Freedom Village is not only one of the earliest Chinese new villages established in the country, but also the earliest resettlement scheme implemented by the British colonial government. So, in Negeri Sembilan, the first such settlement was at the 3rd mile Seremban-Rasah Road. During the period of emergency under the British colonial government rule, the settlers of Ulu Temiang and Sikamat Seremban faced repatriation to China on suspicion of assisting and cooperating with the Communists operating in the Malaysian jungles.

According to a newspaper clip from the Straits Time archives, the Cantonese pronunciation of "chee yeou san chuen" was used to refer to the resettlement area; The word "新村" is now used in Malaysian Mandarin, but the most commonly used terminology in English documents is "resettlement area" or "new village"; this indicates that the Chinese term "新村" appears earlier than the English term "new village".

The name of the earliest resettlement area discussed in this article was never finalized. All the while, the name "Mahua New Village" was used (note: the New Village Primary School has retained the name "Mahua Primary School" to this day), and the final name that is used until today is the local name, "Rasah New Village".

In response to an appeal against the repatriation displacement was the establishment of the resettlement areas at the site as mentioned above. They were known as "Freedom Villages", and were probably the first in the country. Its original site underwent a major flood in 1951 and the village was finally relocated to higher ground, which remains at the present site until today.

W.A Gordon Hall, the British Resident of Negri Sembilan and Menteri Besar Abdul Malek saw the benefits and potential of the humanitarian programme in providing land and basic amenities for the new area. The resettlement programme has helped many residents to stay and became citizens of the nation in years ahead. Initially, in the Freedom new village, the conditions in the hasty made-shift settlement was far from ideal for dwelling. Long houses were built for the residents, but the living conditions were very unsatisfactory. Also, in the initial delineation of the location of the new village, the layout of the village was specially designed according to the symbolic Chinese culture of the "Ba Gua" (Eight Trigrams) which signified good fengshui for the future of the settlement.

However, after field surveys and oral history, it seemed that the smaller hill on which the school was located was surrounded by a *Ba Gua* shaped-housing, and the gourd-shaped terrain provided a Geomancy explanation of the connection to and continuance of the initial Freedom Resettlement Village school established on Mambau Road.

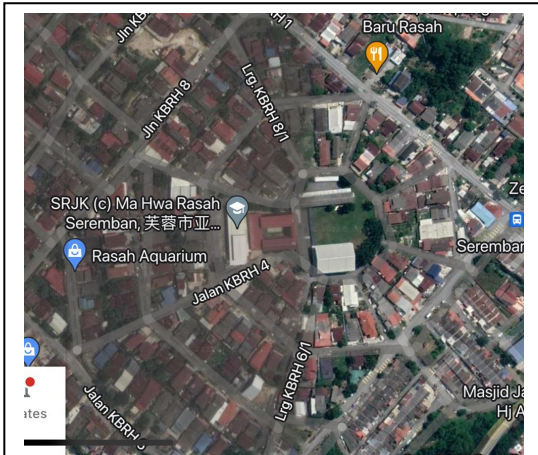


Figure 4.1.5
Google map of Rasah New Village SRJK(C)Ma Hwa Rasah
(Source: Chinese Heritage Museum of Negeri Sembilan)



Figure 4.1.6
Photo of Rasah New Village
(Source: Chinese Heritage Museum of Negeri Sembilan)

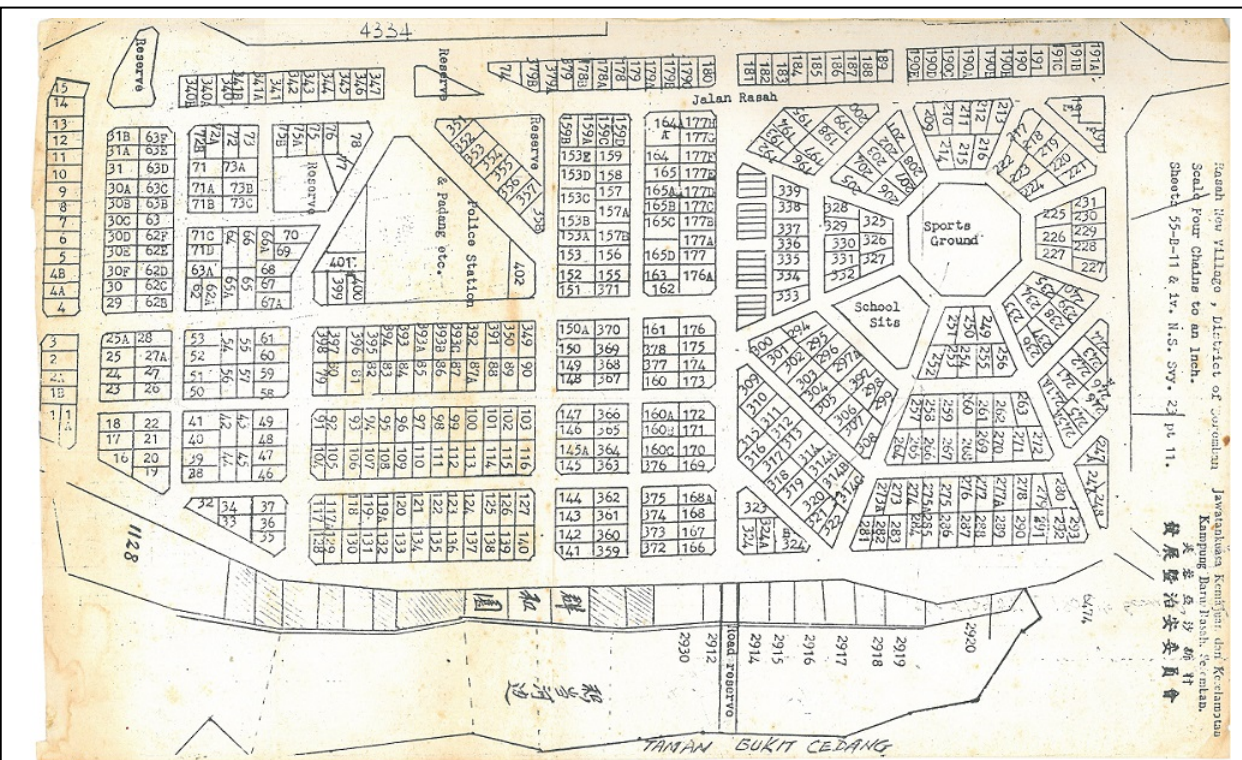


Figure 4.1.7
Plan of Rasah New Village
(Source: Chinese Heritage Museum of Negeri Sembilan)

Although documents or evidence are not available to prove that the Ba Gua Fengshui pattern was used to plan the Ba Gua shape around the Mahua Primary School, we cannot rule out the fact that the contractors who built the houses back then privately presented the building model based on the Ba Gua shape to symbolize the Chinese culture.

Most importantly, this has allowed a large number of Chinese residents to stay and gradually become citizens of the nation in the coming year. In the present day, the Rasah new village is one of the well-known new villages in the country. It comprises basic amenities such as a primary school, commercial area, and a multi-purpose hall that was built by the Old Boy Association of the village's Mahua Chinese school. The occupancy rate for the new village is nearly 95%.



Figure 4.1.8

Photo of Persatuan Bekas Pelajar Ma Hwa Seremban

(Source: Chinese Heritage Museum of Negeri Sembilan)



Figure 4.1.9

Rasah New Village SRJK(C)Ma Hwa Rasah

(Source: Chinese Heritage Museum of Negeri Sembilan)

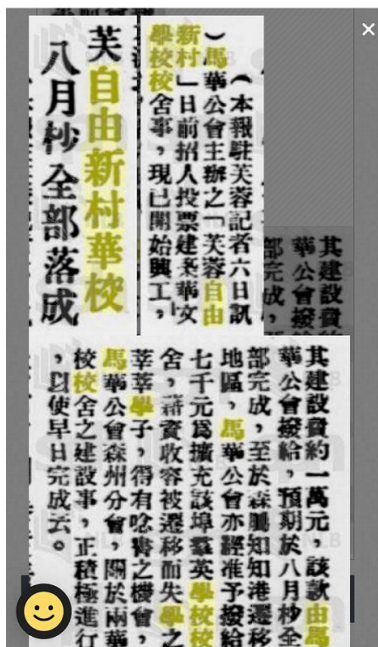


Figure 4.1.10

Completion of Freedom New Village Chinese School

(Source: Chinese Heritage Museum of Negeri Sembilan)



Figure 4.1.11

Completion of Freedom New Village Chinese School

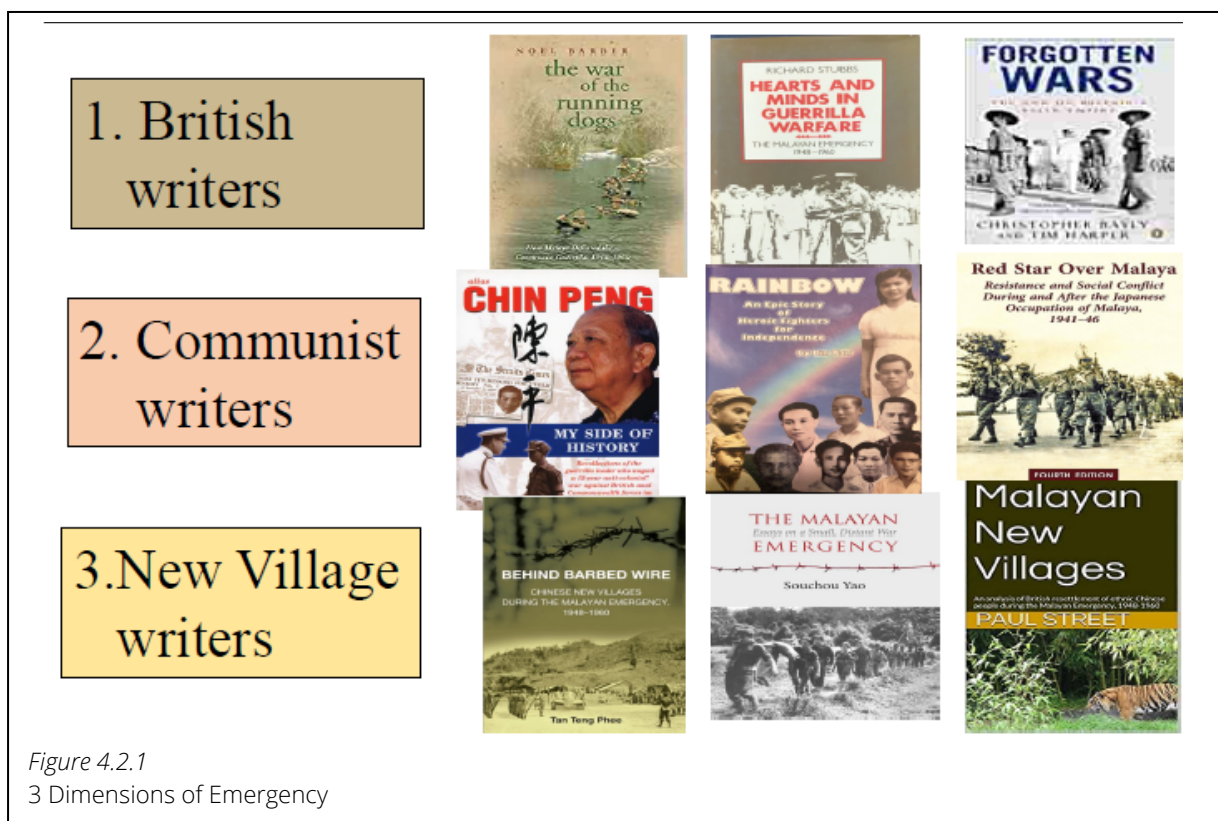
(Source: Chinese Heritage Museum of Negeri Sembilan)

Chapter 4.2

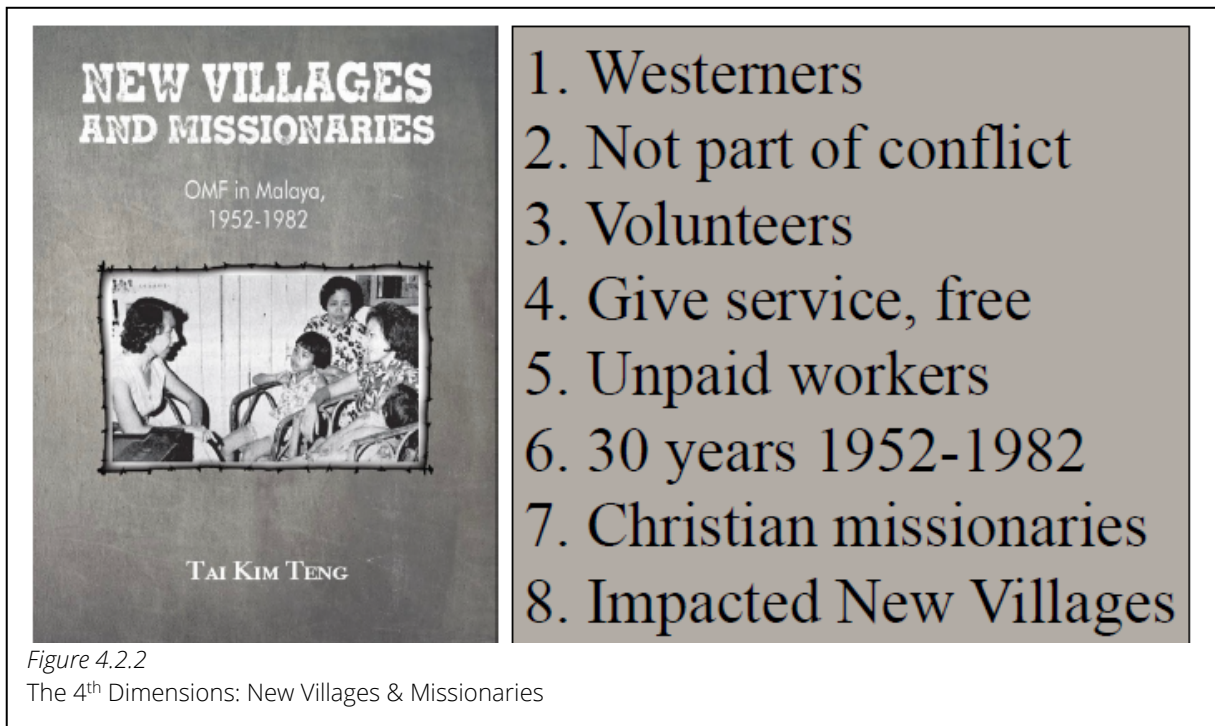
"New Villages and Missionaries"

Dr Tai Kim Teng

Traditionally, there are 3 dimensions to the Emergency and New Villages narrative; namely from British writers, Communist writers and New Villages writers. However, a fourth dimension will be presented today from the lens of the missionaries (*Figure 4.2.1*).



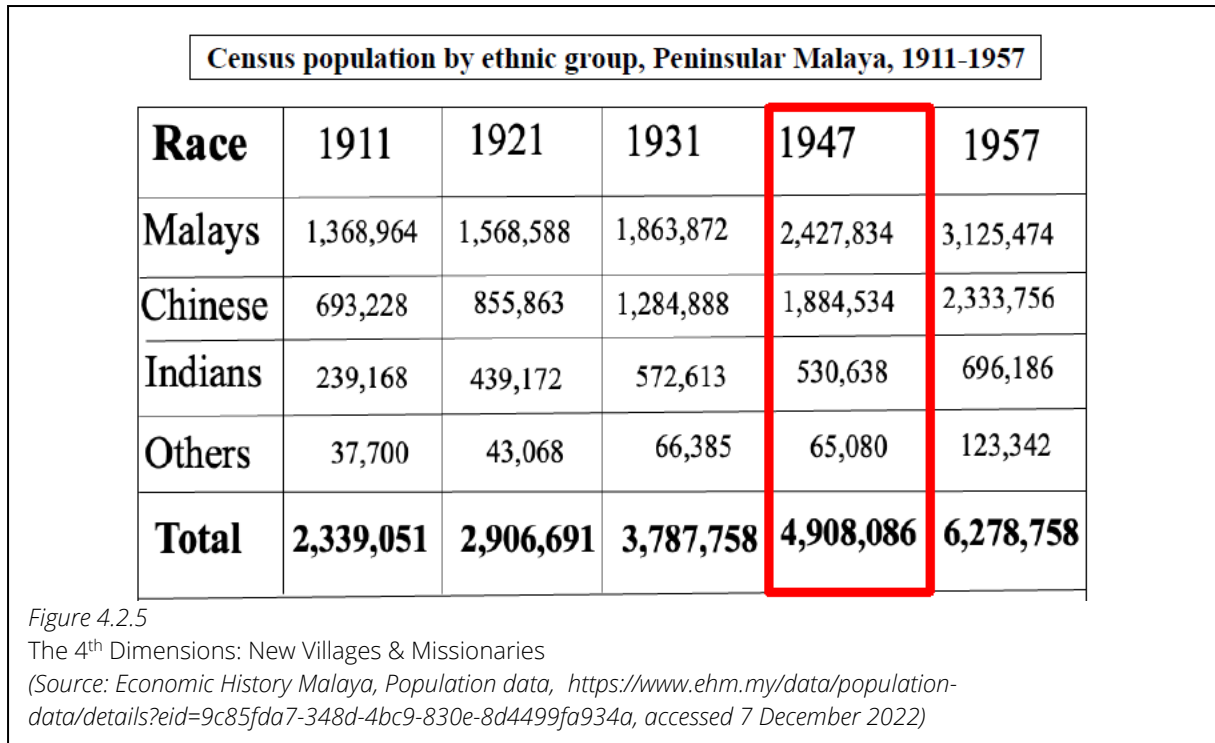
My research with Oxford Centre for Mission Studies in 2022, followed by the publication of the book, entitled *"New Villages and Missionaries"* demonstrated that hundreds of Christian missionaries came and stayed in the New Villages to provide free medical, educational and social welfare services over 30 years from 1952-1982. There were all Westerners who came voluntarily, without any salary and did not seek any recognition or remuneration (*Figure 4.2.2*)



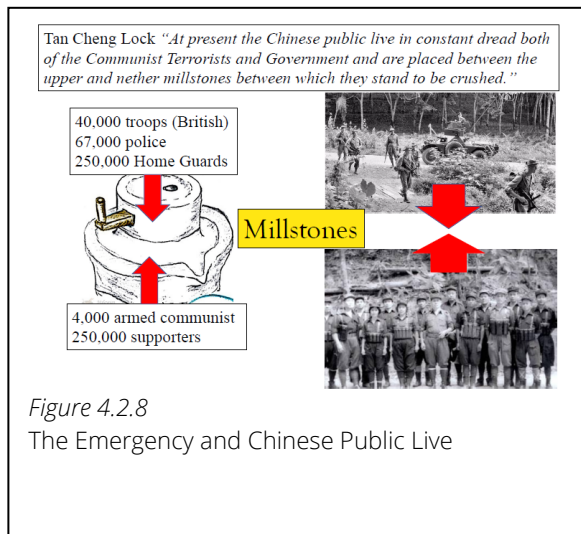
The narrative started with the Japanese occupation of Malaya from 1942-1945 when the Communist guerillas, which were supported by British soldiers and weapons formed the Malayan People's Anti-Japanese Army (MPAJA) to oppose the Japanese. After Japanese surrender, the Malayan Communist Party wanted to form a "Malayan people's government" and therefore fought against the returning British government through labour, trade and student unions. (Figure 4.2.3)



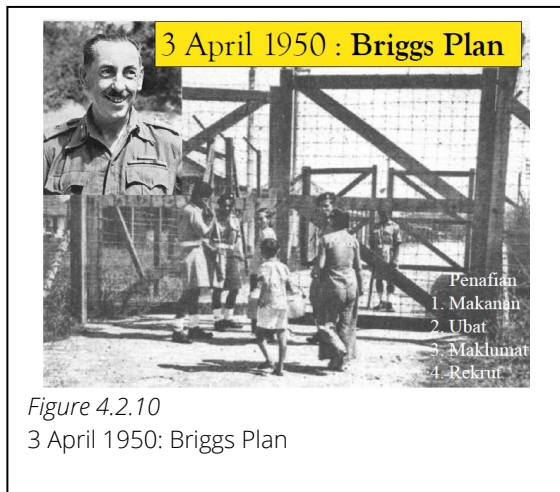
The population of Malaya in 1947 was around 5 million, formed by the 3 major races: 2.4 million (half) belonging to the Malays, Chinese-1.9 million and Indian-530,000 (Figure 4.2.5). On 16 June 1948, Communist insurgents murdered 3 European estate managers at Sungei Siput. Emergency rule was declared which lasted from 1949-1960. (Figure 4.2.6, Figure 4.2.7)



Regarding the Emergency, Tan Cheng Lock commented, "At present the Chinese public live in constant dread both of the Communist Terrorists and Government and are placed between the upper and nether millstones between which they stand to be crushed." (Figure 4.2.8). On 12 December 1948, 24 unarmed Chinese men were murdered by Scots Guards at Batang Kali. (Figure 4.2.9)



On 3 April 1950, General Harold Briggs was appointed Operations Director and he implemented the Brigg's plan which fundamentally was to resettle around half a million squatters along the jungle fringes into secured New Villages with the chief aim of denying food, medicine, information and recruits to the Communist living inside the nearby jungle. (Figure 4.2.10 and Figure 4.2.11)



By the end of 1950, 78,000 squatters were resettled in 81 New Villages while at end 1951, 401,698 squatters were resettled in 353 New Villages. As it was done hurriedly, the plans were not properly implemented. (Figure 4.2.12)

On 6 October 1951, Sir Henry Gurney was ambushed and assassinated by the Communist insurgents while travelling up Fraser's Hill. (The insurgents only knew that it was Sir Henry Gurney they have coincidentally killed through the newspaper.) (Figure 4.2.13)

Resettlement New Villages (Cumulative totals)

1950 – March	18,500 (Brigg's plan from April 1950)
1950 – end	78,000 in 81 New Villages
1951 – April	219,738 in 242 New Villages
1951 – end	401,698 in 353 New Village

Figure 4.2.12

Resettlement into secured New Village alone not the solution
(Source: CO 1022/29 Resettlement of squatters)



Sir Henry Gurney

British High Commissioner
1948-1951



Figure 4.2.13

Sir Henry Gurney killed in ambushed on 6 October 1951

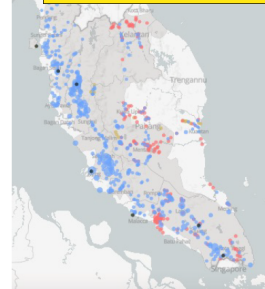
Resettlement (Cumulative totals)

1950 – March	18,500 (Brigg's plan from April 1950)
1950 – end	78,000 in 81 New Villages
1951 – April	219,738 in 242 New Villages
1951 – end	401,698 in 353 New Village
1952 – end	461,822 in 509 New Villages
1953	563,000 in 546 New Villages
1958	763,600 in 559 New Villages

Figure 4.2.14

Resettlement into secured New Village alone not the solution
(Source: Malayan Christian Council, A survey of the New Villages in Malaya, 22.)

1958: 559 New Villages



408 (73%)
New Villages
(predominant Chinese)

147 (26%)
New Villages
(predominantly Malay)

3-Indian + 1-others

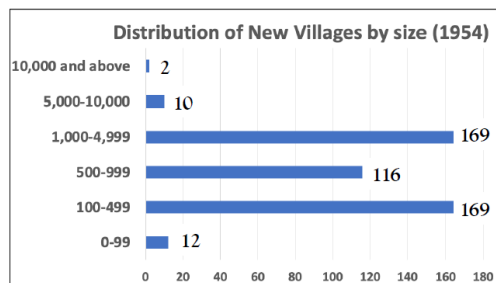
Figure 4.2.15

1958: 559 new Villages

(Source: Malayan Christian Council, A survey of the New Villages in Malaya, 22)

According to the survey report by the Malayan Christian Council, 763,600 people were resettled in 559 New Villages by 1958. (Figure 4.2.14) Out of the 559 NV, 408 NV (73%) were predominantly Chinese, 147 (26%) were predominantly Malay, 3 were predominantly Indian and 1 others (Figure 4.2.15).

95% of the NV had a population of 100 to 4,999 while 60% had population from 100 to 999 inhabitants. The racial distribution by population was 85% Chinese, 11% Malays and 4% Indians. Most of the NV were found in Perak, Johore and Selangor. (Figure 4.2.16, Figure 4.2.17, Figure 4.2.18)



95 %: 100 to 5,000 population

60 %: 100 to 1,000 population

Figure 4.2.16

Distribution of new Villages by size (1954)

Racial distribution in New Villages by population

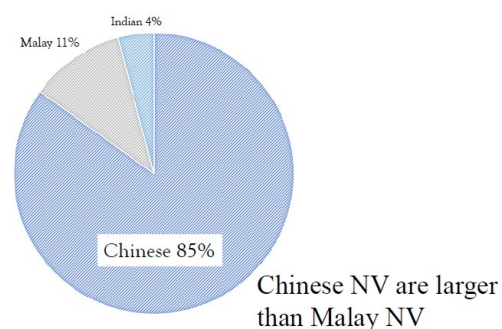


Figure 4.2.17

Racial Distribution in New Villages by Population

1958: Total number and population of New Villages

State	Total population	New Village population	Percentage in New Village	Number of New Village
Perak	1,220,633	274,000	23%	156
Pahang	312,978	63,500	20%	79
Johore	925,919	146,000	15%	130
Selangor	1,012,047	143,900	14%	67
Negri Sembilan	365,045	38,800	11%	40
Kedah	701,486	50,100	7%	33
Malacca	291,233	11,000	4%	17
Kelantan	505,171	17,800	4%	23
Penang	571,923	13,700	2%	9
Trengganu	278,147	2,100	less than 1%	4
Perlis	90,834	700	less than 1%	1
	6,275,416	763,600	15%	559*

*excludes 23 New Villages closed down

Figure 4.2.18

1958: total number and population of New Villages

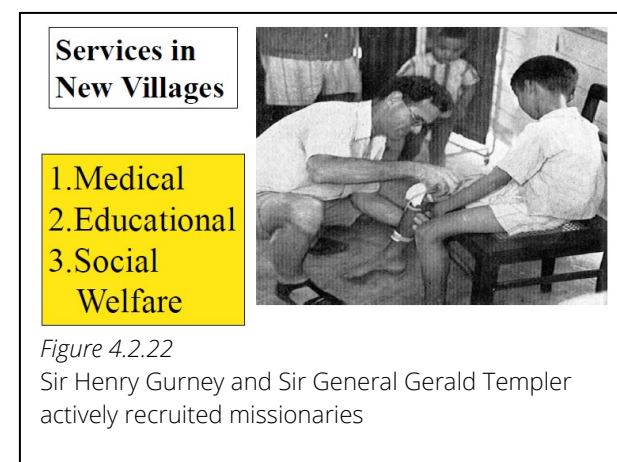
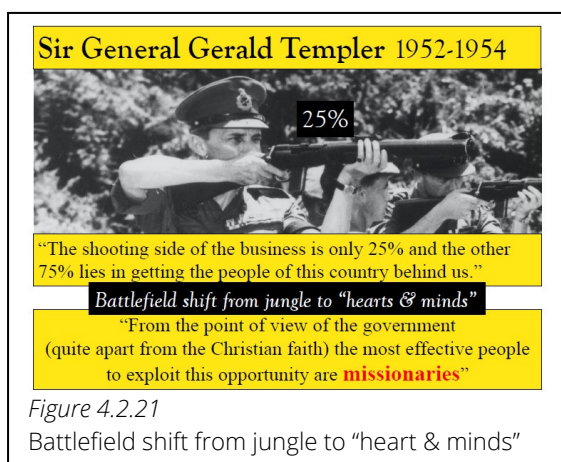
(Source: Malayan Christian Council. A survey of the New Villages in Malaya, 22)

In fact, 10% of the nation's population were resettled. Chaah New Village was opened on 27 August 1951. (Figure 4.2.19, Figure 4.2.20)



Sir General Gerald Templer (High Commissioner of Malaya from 1952-1954) commented that "The shooting side of the business is only 25% and the other 75% lies in getting the people of this country behind us." He shifted the battlefield from the jungle to the "hearts & minds" of the NV. He also said, "From the point of view of the government (quite apart from the Christian faith) the most effective people to exploit this opportunity are missionaries" (Source: George Hood, *Neither Bang Nor Whimper: The End of a Missionary Era in China* (Singapore: The Presbyterian Church in Singapore, 1991), 149.)

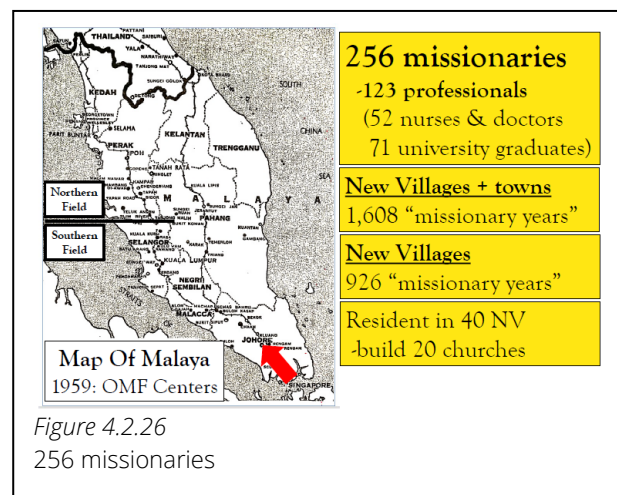
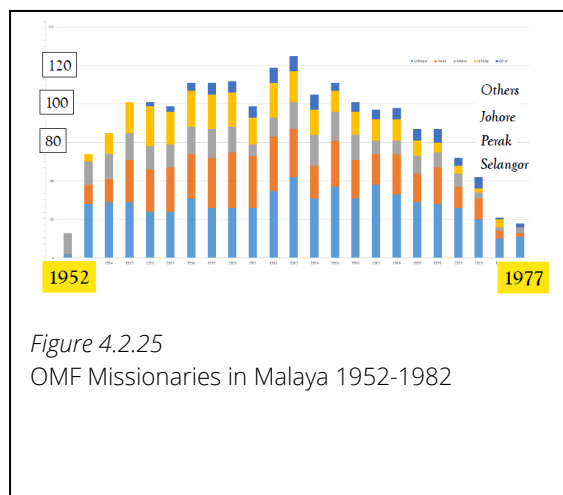
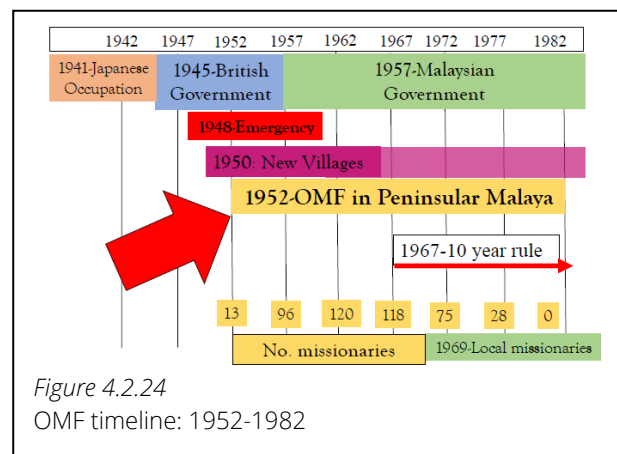
Sir Henry Gurney (High Commissioner of Malaya from 1948-1951) also opined that "one missionary as the equivalent to a brigade of troops in the battle to win the "hearts and minds" of the New Villagers". (Source: CO 537/7270, *Sir Henry Gurney to Higham*)



Both Sir General Gerald Templer and Sir Henry Gurney actively recruited Western missionaries to serve in the New Villages through the provision of Medical, Educational and Social Welfare services through meetings in London and Kuala Lumpur.

Anthony Short wrote that “it is hard to avoid the conclusion that without the work of these voluntary associations the New Village would have rotted away” Lee Kam Hing wrote, “On this occasion, the New Village presented a problem to the colonial state but provided an opportunity to the mission. Consequently, both sides saw the advantage of working together.”

In 1949, the Communist under Mao Tse Tung took control of China and expelled 3,500 Western missionaries. OMF had 1,000 missionaries and around half relocated to Singapore, which became their new headquarters. OMF began sending missionaries into Malaya at the end of 1951 and the numbers hovered around 100 yearly from 1952 to 1982. In total, OMF send 256 western missionaries; 20% were medical professionals (doctors and nurses) and another 25% were university graduates. They served 926 “missionary years” in NV and 1,608 “missionary years” in NV and towns. They were resident in 40 NV and build 20 churches.



OMF had resident missionaries in 12 NV in Johore, including Chaah (Figure 4.2.27). According to the MCC report, in 1951, Chaah had a population of 4575 people with 608 Chinese families, 131 Malay families and 74 Indian families. In 1958, the population increased to 4746 with a preponderance of Hakka people at 1679, Kwongsai at 637 and Cantonese at 504. (Figure 4.2.28)

Johore New Villages 12 total			
No.	New Village	Town/Village	Church
7	Bekok		Bekok Presbyterian
18	Buloh Kasap		Buloh Kasap CMC
19	Cha'ah		Cha'ah Christian Church
100	Scudai		Resident 1952-55
112	Simpang Rengam		Resident 1953-59
16	Bukit Siput		Resident 1954-59
		Sungei Suloh	Resident 1957-60
94	Rengam		Resident 1957-61
14	Bukit Pasir		Resident 1963-65
5	Batu Anam		Resident 1964-67
24	Gemas Bahru	Gemas Town, NS	Resident 1957-70

Figure 4.2.27
Resident Missionaries in 12 NV in Johore

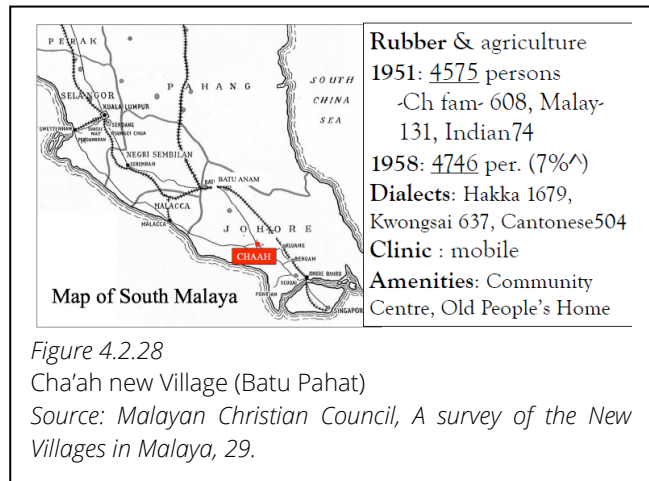


Figure 4.2.28
Cha'ah new Village (Batu Pahat)
Source: Malayan Christian Council, *A survey of the New Villages in Malaya*, 29.

In Chaah, 14 resident missionaries from OMF served from 1951 to 1965. They rented shophouses/houses and stayed under the same living conditions as the ordinary people without any special privileges in order to identify with the sufferings of the people. They opened clinics and Dr Robert Pearce (1952-1953) treated 20-30 patients daily and 880 patients in 6 months. They give free treatment and sometimes charge 10 cents for those who can afford to pay. House visitation was done for the very sick and disabled without any cost. (Figures 4.2.29 to 4.2.33)



Figure 4.2.29
Chaah: 10 December 1951
Winifred Rand and Edith Cork

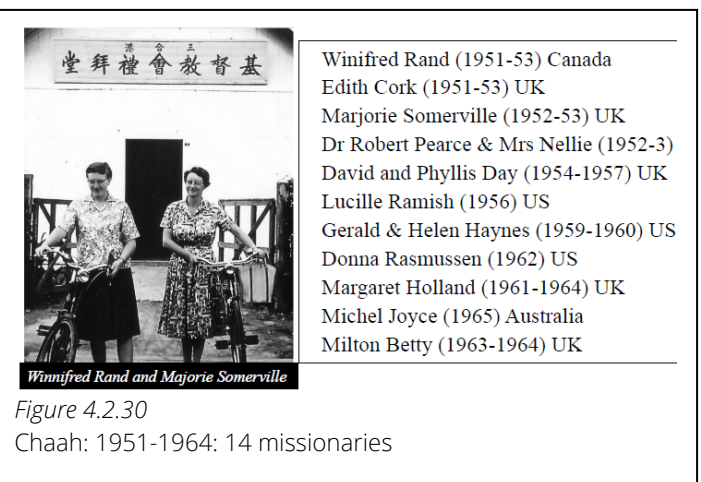


Figure 4.2.30
Chaah: 1951-1964: 14 missionaries

Winifred Rand (1951-53) Canada
 Edith Cork (1951-53) UK
 Marjorie Somerville (1952-53) UK
 Dr Robert Pearce & Mrs Nellie (1952-3)
 David and Phyllis Day (1954-1957) UK
 Lucille Ramish (1956) US
 Gerald & Helen Haynes (1959-1960) US
 Donna Rasmussen (1962) US
 Margaret Holland (1961-1964) UK
 Michel Joyce (1965) Australia
 Milton Betty (1963-1964) UK



Figure 4.2.31

Chaah: 1952

The shophouse was rented by OMF in Cha'ah, 1952.
Live and Identify with villagers with no privileges



Figure 4.2.32

Clinic in Cha'ah, 1952

1952 December: Patients waiting outside the clinic run by Dr Robert and Mrs Nellie Pearce

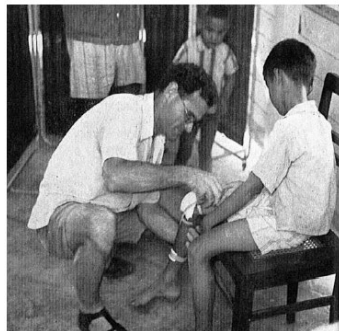


Figure 4.2.33

Clinic in Chaah: 1954-1957 - David and Phyllis Day (SRN)



Malayan branch of the British Medical Association described the **inadequate medical services** as posing "*a new risk to public health, threatening epidemics*"

1959 report of Malayan Christian Council
Missionaries working in **210 New Villages** (54%), covering 468,584 people (72%)
92 New Villages have resident missionaries
118 New Villages have visiting missionaries

Figure 4.2.34

Medical Services

In 1959, the MCC reported that missionaries (OMF and others) worked in 210 New Villages (54%), covering 468,584 people (72%). 92 New Villages have resident missionaries, while 118 New Villages have visiting missionaries. Thus, it is evident that missionaries help to prop up the inadequate medical service in the NV and thus avoid "a new risk to public health, threatening epidemics" as forewarned by the Malayan branch of the British Medical Association. (Figure 4.2.34)

OMF missionaries provided literacy classes among young adults, youth and children through daily/weekly lessons in Mandarin and English. Social welfare services to the public (elderlies, marginalized and disabled) and Old People's Home were also given at Chaah NV. (Figure 4.2.35 – 4.2.38)

In 1952, the first OMF indigenous church was founded at Chaah. (Figure 4.2.39 – 4.2.41)

Altogether, 20 indigenous and dialect speaking churches were started, 8 in Selangor, 6 in Pahang, 3 in Perak and 3 in Johore. (Figure 4.2.42)

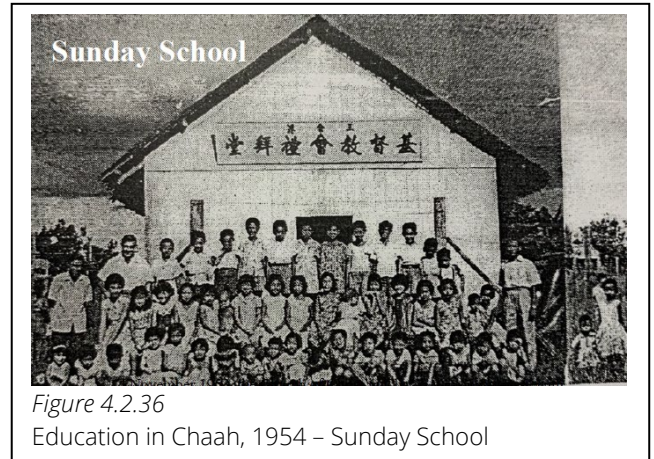
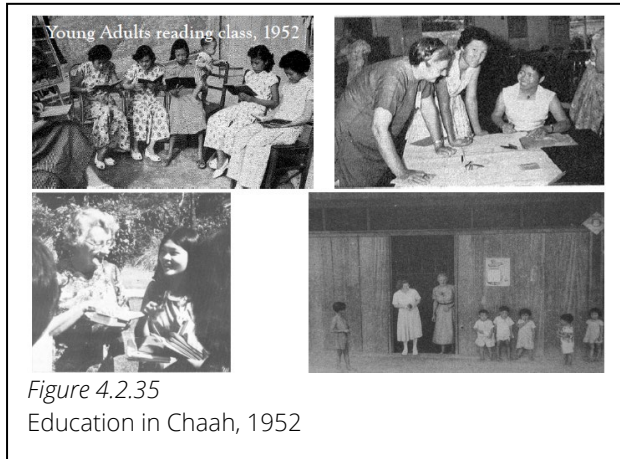




Figure 4.2.41

Cha'ah Christian Church new Building, 24 June 1979

40 NV: missionaries were resident
20 indigenous churches started

(50% success rate)

Selangor: 8 churches

Pahang: 6 churches

Perak: 3 churches

Johor: 3 churches

Figure 4.2.42

Churches in Malaysia

In conclusion, from 1952-1982, OMF send 256 Western missionaries to reside in 40 New Villages, investing a total of 926 "missionary years" in the provision of Medical, Educational and Social Welfare services. 20 indigenous churches were started in Malaya which had a profound impact on Christianity in Malaysia.

Chapter 4.3

CHA'AH NEW VILLAGE (CHA'AH NV) Kg Jawa, Kg Melayu, and the Surroundings – An Overview

Dr. Masadliahani Masduki

Kg Jawa and Kg Melayu during the emergency

Cha'ah New Village is the most unique New Village (NV) in Malaysia. This is due to that Cha'ah NV is a well-planned NV and the only NV that is surrounded by estates. The Malaya resettlement program in 1951 involved settlement in Cha'ah whereby all families that lived along the riverside and in the uptown area were given a land lot each at Kg Jawa and Kg Melayu where they were relocated. They were forced to move due to the emergency. Cha'ah NV was divided into three blocks; Block A, Block B, and Block C (*Figure 4.3.1*). The existing settlement in Kg Jawa at that time was almost full, so some families were transferred there and the balances were in Kg Melayu.

Kg Melayu and Kg Jawa were gated by barbed wire (the areas of barbed wire are shown in *Figure 4.3.1*) and food rations took place due to the emergency. Each family was given free meals (central cooking) every day that needed to be collected at the Socfine once a day. Curfews and movement restrictions were imposed. The condition at the sites during the resettlement was very poor and the houses were surrounded by bush. The walls and roofs of the houses were first built from zinc but slowly in a few years, houses were rebuilt through cooperation among the villagers. There were three gates at the NV (*Figure 4.3.1*). Each gate was guarded by the policemen (AC) where they performed gate checks to prevent villagers from smuggling food and medication for communists. Every 6 a.m. during the emergency, all villagers needed to queue up outside their houses where spot checks were performed in every house. The movement restrictions were from 6 a.m. to 6 p.m. everyday. If the villagers did not enter the gate by 6.p.m, they will need to stay outside until 6.a.m the next day.

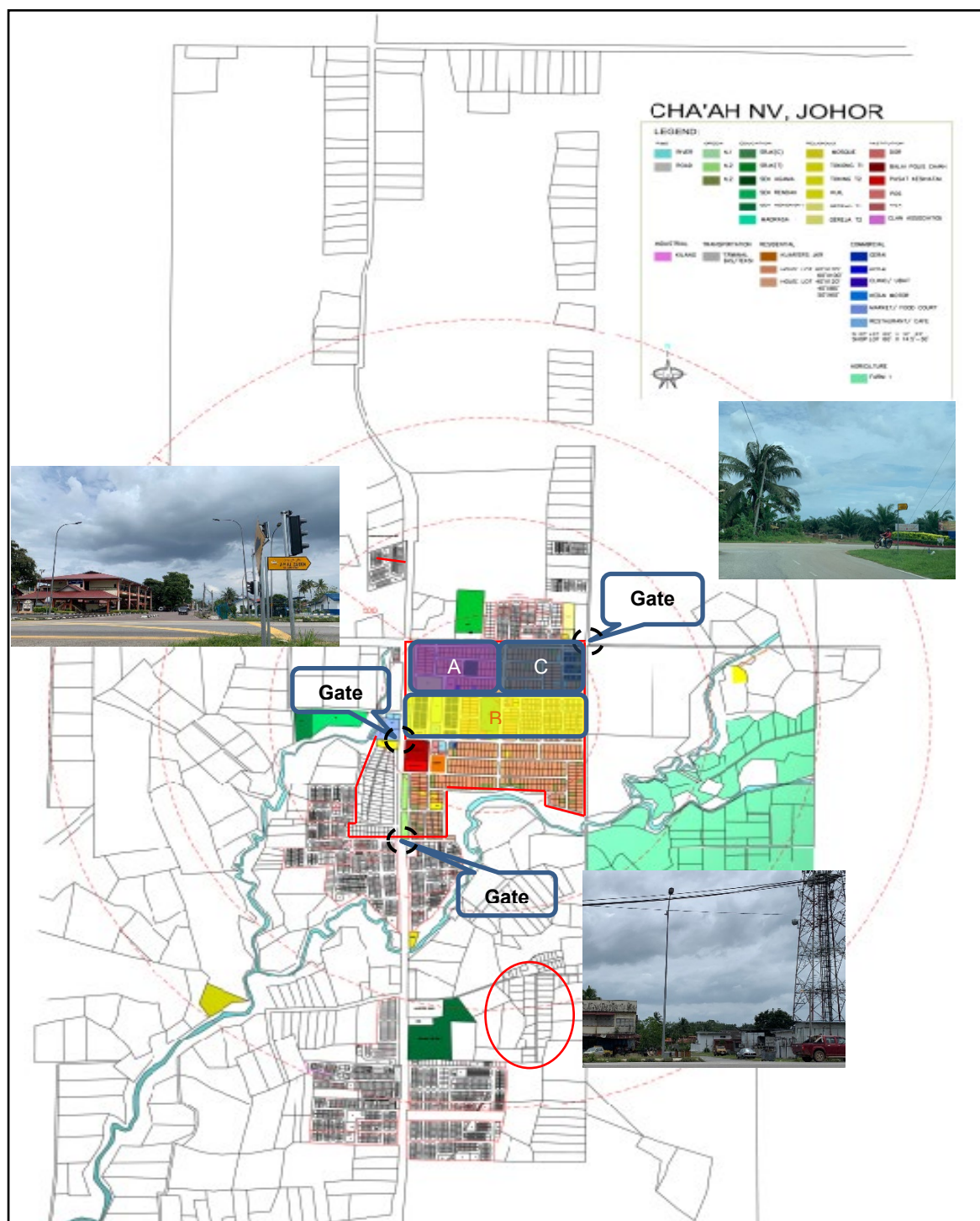


Figure 4.3.1:
The bold red circle shows the area of paddy field in Kg Sawah (now is Kg Kangkar) and the bold red line indicates the area of barbed wire in Cha'ah NV.

Kg Jawa was named after the people - most families who lived there in 1951 were Javanese people who came from Indonesia by boat. It is believed that the late Penghulu Yunus brought the Javanese people from Tanah Java to Cha'ah so that they could work at the Johore Labis Estate (JLE) due to there were no workers at that time. Some of the villagers in Kg Jawa were also Malays. The roads in Kg Jawa were named after certain people. Jalan Karno was named after Lek Karno, a Kuda Kepang trainer who had the ability to heal kuda kepong practitioners from their unconsciousness when they were high. Jalan Kardi was named after a silat guru named Kardi. Jalan Mingan were named after Penghulu Yunus' trusted people, while some sources said that Jalan Sidek was named after the Imam. There was a second opinion who said that Jalan Sidek was named after the Jawatankuasa Ketua Kampung.

Meanwhile, most families who were located in Kg Melayu were Malay people (some of them were also Javanese). There were fewer Chinese and Indian families in Kg Melayu during the resettlement in the 1950s. When the residents in Kg Melayu received bounty lands for farming at Sg Lenik in the 1960s, some of them sold their land in Kg Melayu to the Chinese and Indian. Since then, Kg Melayu has turned into a true multi-racial village.

The roads in Kg Melayu were also named after certain people. Jalan Yunus was named after the first village headman of Cha'ah. Jalan Othman was named after a surveyor from Batu Pahat who surveyed and divided Kg Melayu into lots. Jalan Dato' Seth was named after the Batu Pahat district officer at that time. Jalan Dato' Onn was previously named Jalan Milburn, a British man who was the Segamat district officer. Jalan Merdeka was named after the independence day, and Jalan Yaacob was named after the Chaah Ketua UMNO, who was also a local council in 1953. In 1952, Sekolah Melayu Seri Bali was moved to the resettlement area in Kg Melayu (1947 was in Kg Kangkar). The building was built under the mass resettlement plan.

In terms of economy, the villagers used to work at the oil palm factory and the estates (Chan Wing and Eldred). Some of them were carpenters (house builders) and rice farmers. There were paddy fields in Kangkar (former name was Kampung Sawah) before they were transformed into settlements in the 1970s (*Figure 4.3.1*) due to the lack of housing lands in Cha'ah.

Traditional house

Most houses in Kg. Melayu and Kg. Jawa has been rebuilt into modern architectural forms. However, there are still some houses that remain its Malay traditional façade (*Figure 4.3.2 and 4.3.3*). Most of these houses were built during the emergency. There are still houses that built on poles with verandah at the front, wooden French-like windows, and spaces under the house (kolong) like the house in Kg. Melayu as shown in *Figures 4.3.4, 4.3.5, and 4.3.6*.



Figures 4.3.2 and 4.3.3

Malay traditional house that still exists in Kg. Melayu. This house was built before 1957.



Figures 4.3.4, 4.3.5, and 4.3.6

Verandah, French-like windows, and kolong

The surroundings

In December 1953, Jalan Hassan was named after the Segamat District Officer who inaugurated the community hall. There was an inscription carved in four languages (English, Malay, Chinese, and Tamil) at the front of the old community hall (*Figure 4.3.7*), saying that the hall was officially opened by the district officer. Unfortunately, the inscription then was destroyed when the local council built a larger hall at the same spot in 2005 (*Figure 4.3.8*). The new community hall was inaugurated by D.Y.A.M Tunku Mahkota Johor, Tunku Ibrahim Ismail Ibni Sultan Iskandar Al-Haj in September 2006 (*Figure 4.3.9*).



Figure 4.3.7

The bold red circle shows the inscription that was carved in four languages



Figure 4.3.8

The new community hall



Figure 4.3.9

Inauguration display at the wall of the new community hall

There is still an old building in the town area (Long Suan Restaurant) that hasn't changed much since 1953 (*Figures 4.3.10 and 4.3.11*). According to Dato' Hj Rahman Yunus (Late Penghulu Yunus' son), this building symbolizes the development of Chaah because, after its establishment, the area has been fast developed. Besides this building, there were a wet market and a cinema that also have been built in 1953. The wet market is still there, but it has been rebuilt with a new look. The cinema (the roof and walls were made of zinc) has already been demolished long ago.

In 1971, Kg Jawa Baru was developed as a new settlement due to the increase of families in Kg Melayu and Kg Jawa. Kg Jawa Baru got its name from a former assistant public health officer, David Pandian.



Figure 4.3.10 and 4.3.11

Long Suan Restaurant symbolizes the development of Chaah NV

Cultural activities

Since 1970, cultural activities took place involving the Malay, Indian, and Chinese communities in Cha'ah like gatherings (*Figure 4.3.12*), sports (*Figure 4.3.13*), and festivals (*Figure 4.3.14 and Figure 4.3.15*).



Figure 4.3.12

Gathering involving the Malay, Indian, and Chinese communities in 1970
(Source: Tn Hj Masduki bin Jarkasi)



Figure 4.3.13

Sport event at the public field in 1970s
(Source: Tn Hj Masduki bin Jarkasi)

This was especially after the Malaysia 13th May 1969 event (Peristiwa Berdarah). Majlis Gerakan Negara (MAGERAN) under the former deputy prime minister, YAB Tun Abdul Razak bin Dato' Hussein formed Majlis Muhibah Negara (MMN) in 1969 and Jabatan Perpaduan Negara (JPN) in 1970 to encourage unity and develop trust amongst all races.



Figures 4.3.14 and 4.3.15
Chinese New Year at Kg Melayu in 1980s
(Source: Pn Zarina bt Abdullah)

Source:

Interview sessions with Tn Hj Masduki bin Jarkasi (former village headman of Cha'ah), Pn Zarina bt Abdullah and Pn Masrah bt Jarkasih (Kg Melayu villagers), En Irman bin Ahmad (village headman), and Dato' Hj Rahman Yunus (Penghulu Yunus' heir).

The Malay School

The original establishment of this school was the Sekolah Rakyat or People's School in 1947. Then, in the same year, it has been named Sekolah Melayu Seri Bali Cha'ah, Batu Pahat, Johor. There were a few founders of this school:

1. Encik Mohd Yunos bin Mohd Ali – Vice Village Headman
2. Haji Harun bin Haji Ahmad - Vice Village Headman
3. Encik Yacob bin Hj Sulaiman – Village Headman
4. Encik Sidek bin Haji Siraj - Village Headman

The table below shows the development of this school

Table 4.3.1: The development of SK Seri Bali

Date	School's Name	Building
01.07.1947	Sekolah Melayu Seri Bali Cha'ah, Batu Pahat, Johor	The building was built by the villagers (Sekolah Rakyat/ People's School) in Kg Kangkar.
22.01.1952	Sekolah Melayu Seri Bali Cha'ah, Batu Pahat, Johor	Move to the resettlement area in Kg Melayu, Cha'ah (Now is Sekolah Agama Cha'ah). The building was built under the mass resettlement plan.
08.08.1971	Sekolah Kebangsaan Seri Bali Cha'ah, Segamat, Johor	Move to the new building in Kg Jawa Baru. The building was built under the First Malaysia Plan (RMK-1). The former building in Kg Melayu turned into Sekolah Agama Cha'ah.

(Source: SK Seri Bali's Portfolio)

From 01.07.1947 until the end of 1956 (*Figure 4.3.16*), the school was under the Batu Pahat administration, and from 1957 until now, the school was under the Segamat administration (*Figure 4.3.17*).



Figure 4.3.16:
Sekolah Melayu Seri Bali in 1952



Figure 4.3.17:
SK Seri Bali in 2021

Figure 4.3.18 to Figure 4.3.23 below show the events that happened in Cha'ah in the 1970's.



Figure 4.3.18: Old folks home in 1970s
(Source: Tn Hj Masduki bin Jarkasi)



Figure 4.3.19: Sports championships of Sekolah Kebangsaan Seri Bali in 1970s at the public field
(Source: Tn Hj Masduki bin Jarkasi)



Figure 4.3.20: Former village headman, Masduki bin Jarkasi with one of the villagers in Kg Jawa in 1974
(Source: Tn Hj Masduki bin Jarkasi)



Figure 4.3.21: Former education minister, Dr Mahathir bin Mohamad during his visit in 1976
(Source: Tn Hj Masduki bin Jarkasi)



Figure 4.3.22: Flood in Cha'ah (1970s)
(Source: Tn Hj Masduki bin Jarkasi)



Figure 4.3.23-30:
Almarhum Sultan Iskandar Ibni Almarhum Sultan Ismail visit in 1984
(Source: Tn Hj Masduki bin Jarkasi)

Chapter 4.4

"The Crooked Path of New Kopisan New Village (NKNV)"

Kenneth Wong See Huat

Kinta Valley was once the largest tin ore producer by 1891, and two-thirds of the mineral was mined in Gopeng. The locals of Kinta South first heard the word "coffee" in 1862 and were fascinated by its association, hence taking the name when the colonial government relocated them to a barb-wired community (known as Kopisan new village) at the start of the Emergency period (1948-1960). As per the timeline recap, those Chinese mining pioneers who moved to the Teja area had established a village called Kopisan. It was until 1948 that the British colonial government declared Malayan Emergency to combat the Malayan Communist Party, and the villagers of the Kopisan Village were forced to move to a place three miles further from their original location under the execution of the Briggs' Plan. The New Kopisan New Village (NKNV) was established under this circumstance, and the villagers were being imposed movement restrictions and curfews, just like living in a concentration camp. The Man Ming School Teja Branch (San Min School as its predecessor) also migrated with the village and was renamed the "New Kopisan Public School".

After the completion of the relocation, the daily life of villagers gradually became stable, and Gopeng Consolidated Limited resumed its mining operation. As the migration process was in a rush, the NKNV had only two rows of shops (and one row of houses made of wood or thatch). At the end of the road in the village lay the Wong Loo Sin See Temple, which booming pilgrimage. During the Emergency period, the villagers ate "big pot rice" (mass-cooked rice), and collected their portions of rice based on the "rice licence". In 1953, Home Guard was established in the village to protect the village from being endangered by the communists. Home Guards become the coordinators between the villagers and the soldiers or police. However, this relocation did not bring stabilization to the village. In 1962, the villagers were relocated again. NKNV folk were poorly hit when the world tin market collapsed in the 1980s. Massive unemployment saw villagers leaving in droves to big cities or abroad to make a living amidst the various phases of the Malaysia Plan every five years. The projects in the New Villages were commonly implemented in phases, and usually, the surge of allocations was seen as an effort to upskill the new villages into the mainstream.

This tentative listing trial exercise surfaces the social, cultural, and economic milieu of NKNV, from the public amenities to the recent planting of the coffee trees initiative. Besides establishing the SWOT analysis of the current baseline, the unique characteristic, the internal dynamics, and the intangible heritage in striving for new branding of agro-tourism lately. The tentative listing trial efforts open the discussion to ponder together the possible outstanding universal value that can contribute to the tentative listing to UNESCO collectively as one of the exemplary new villages and what are the chances and predicaments that NKNV is probably facing in years to come to sustain its nostalgia and the unique characteristic of rural heritage. To be included on the World Heritage tentative listing, NKNV is identified in fulfilling the criteria (ii) and (v) depicted in the Operational Guidelines for implementing the World Heritage Convention Selection.

In that regard, there should be an attempt to respect and conserve the character of the NKNV and safeguard its uniqueness. In this respect, alternative physical planning solutions should be sought in dealing with the inadequacies in the built environment of the NKNV. The other merit is that the Wong Loo Sin See Temple has been in NKNV for 128 years. Nonetheless, it has moved three times, together with the base shift of NKNV. On Oct. 15 (Lunar calendar), there is a prominent religious feast every five years—the Wong Loo Sin See disciples parade around the NKNP. The talismans were only distributed that day, and the temple provided all visitors and residents with free vegetarian food. Arulmigu Maha Muthu Mariamman Thevasthanam is another Hindhu temple that held the Kumbanishega ceremony in 2010. The original temple was built in 1962 and was known as Kaliamman Kovil. It was built on land of 57,860 square feet (5,375 m²), which Gopeng Berhad donated.

Nowadays, the community cohesiveness enhancement falls on the coffee planting project the former village head initiated in 2015. It is a good platform for training the residents to plant and care for the coffee trees and harvest and sell the coffee beans for side income. At a more significant level, this project aims to help the village achieve sustainability, specifically sustainable tourism, which will boost the NKNV's tourism economy, create local jobs, promote its culture and products, and ultimately improve the livelihood of the residents. Jobs created from sustainable tourism of the village aims to provide employment availability in surrounding towns to attract graduates to remain and help contribute to their own village. Sustainable tourism is also emphasized in Sustainable Development Goals (SDGs) 8, 12, and 14 and SDG 15. The above is to avoid further brain drain, aging population, and tourism that only caters for mass tourism from China. The possibility of losing the intangible heritage (e.g. knowledge in practising the religious ceremony rituals) should also draw special attention to safeguard what has been left in NKNV.

Reference:

Phang See Kong (2016), *A Meander down Memory Lane: Stories about the Chinese Pioneers in Gopeng, Perak (1850-2000)*

Dr. Lim Hin Fui and Dr. Fong Tian Yong (2005), *The New Villages in Malaysia- the Journey Ahead*

Chapter 4.5

“Machap Baru: Its Founder, Guardian dan The Places of Worship”

Dr. LEW Bon Hoi (Head of Centre of Malaysian History, Associate Professor in Chinese Language and Literature Department, New Era University College, Malaysia), Ho Kok Hong (Master of Foreign Languages & Applied Linguistics, Yuan Ze University, Taiwan)

Introduction

Located in Alor Gajah District of Malacca, Machap Baru is one of the many Chinese New Villages in Malaysia established to deprive the Malayan National Liberation Army of resources in the mid-20th century. The population of this small town of 16,000 residents consists of Chinese Hakka people surnamed Dai (戴) and Luo (羅) who live along with other Chinese descended from Hainan, Teochew and Minnan areas. While the Chinese brought with them their culture and religious practice when they settled in a foreign land separated by the South China Sea, they created something unique during the flow of history, and lived harmoniously with the local Malays. This interracial respect is evidenced by a mosque built by non-Muslim Chinese for their guardian, who is also the founder of Machap Baru. This is the story about the guardian of Machap Baru and the solidarity between the Malays and Chinese.

The founder of Machap Baru

Around the early 16th century, there was a Bugis noble called Jailani Mendik Masap, whose father was the sultan of Makassar, Indonesia. He was skilled in martial art, navigation and well-versed in the teachings of Islam. When he arrived in Malacca to trade in 1500, he was met by the *bendahara*, who was similar to today's prime minister. Impressed by his skills and knowledge, he recommended Masap to the Sultan of Malacca, who later appointed him as the royal imam (Imam diraja). Masap also defended Malacca during the Portuguese invasion a decade or so later. When the Portuguese finally captured Malacca, Masap, his family and some followers headed north along the Malacca river. They settled in an area which is today's Machap Baru.

Due to his generous and helpful nature, Masap later became the head of the village, which eventually attracted more people to reside in that area. When the Chinese requested to stay in the area, Masap was concerned with their diet which included pork, since they needed to raise pigs as well. To ensure their way of life would not affect the local Muslims, he let the Chinese settle in a further area instead. Despite having their own areas, the Malays and Chinese often interact with mutual respect, helping and learning from each other. When Masap passed away, the Chinese paid respect to their beloved leader by deifying him into a “Datuk”, a guardian and protector of the land. It is uncommon for a

person to be deified by the Chinese unless the person is exceptionally virtuous and powerful, but Masap definitely earned his reputation in this case.

The descendants of Masap also continued his virtuous act. The current direct descendant Shahril bin Mad Husin once told a story about his grandfather, who used to be the village head of Machap Baru. There was a time in history called the Malayan Emergency (1948–1960), which was declared by the British authority to fight the communist guerrilla army known as Malayan National Liberation Army (MNLA). This period is a time when the Chinese were allocated to stay in certain villages with heavy patrol, so they could not provide any rations to the MNLA or interact with them. As such, the army hid in the forests of Malaysia, which included the forest of Machap Baru. One night, they visited Shahril's grandfather and begged for his help as they wished to live a normal life. To show their sincerity, they wrote down their real name for him, in which he asked for amnesty from the government on behalf of the surrendered communists. Fortunately, they were pardoned and given the chance to turn over a new leaf.

Who is Datuk Machap?

Although the founder of Machap Baru is clear, the true identity of Datuk Machap and relevant details are unclear due to lack of written records. The stories about Datuk Machap were passed down orally, and the people who provided the information heard about it when they were young. Thus, the details regarding Datuk Machap are fragmented, and much of it might have been lost in history.

While Jailani Mendik Masap is recognized as Datuk Machap, there is another legend which provides an alternative origin: There was once a Malays and Chinese who were best friends, and they often traveled to the jungle to collect rattan together. One day, the Malay suddenly passed away, and the Chinese friend suicided so he could forever be with his friend. As a remembrance to their friendship, they were worshiped as Datuk Machap.

The worship of Datuk Machap

Despite the various origins of Datuk Machap, it is certain that he has performed one miracle: During the Japanese occupation of Malaya in the early 20th century, the Japanese army massacred countless Chinese residents in whichever village they visited. Along the way to Machap Baru, they encountered an old man holding a staff, who demanded their reasons for visiting the village. It did not take long for the Japanese commander to suffer from a serious stomach ache, which forced him to cancel the mission and commanded the army to leave Machap Baru. That was how Datuk Machap saved the village and its inhabitants.

Interestingly, the earliest way to worship Datuk Machap was done with Islamic ritual and was performed in a mosque. The Chinese who joined the ceremony forbade themselves from consuming pork for days. Worshippers knelt in the mosque while a cleric recited the religious verses. The officiant is a Malay, who would then receive a piece of yellow cloth from the Chinese after the ceremony. The gifting of yellow cloth means that Datuk Machap could grant them blessings as well. The Chinese also donated some money for the manager of the mosque. After the religious ceremony was over, everyone proceeded to a pavilion situated by the mosque to celebrate. Malay cuisine was served, and people danced to the Malay music performance. This method of worship has changed ever since which Datuk Machap was worshiped according to Taoist ritual, and nobody knows when this change occurred.



Figure 4.5.1
Cigarettes, betel nuts and betel leaves; some of the necessary offerings to a Datuk
(Source: <https://royalleekl.wixsite.com/natukgong>)



Figure 4.5.2
Celebration of Datuk Machap's birthday in the past. (Source: Machap Baru Facebook page <https://www.facebook.com/machapbarupage/photos/2039318149515045/>)



Figure 4.5.3
A closer look at the pavilion. (Source: Machap Baru Facebook page <https://www.facebook.com/machapbarupage/photos/2039318266181700/>)

The offerings made to Datuk Machap consists of chicken curry, mutton curry, Nasi Kuning (Rice cooked with turmeric powder), fruits, assorted Malay desserts and so on. As a sign of respect to Datuk Machap's Islamic background, pork and alcoholic beverages will not be offered. However, cigarettes and betel nuts will be offered instead. In the early 20th century, there used to be a place of worship dedicated to Datuk Machap, and worshippers even included Malays and Indians. People celebrated Datuk Machap's birthday on the 13th and 14th day of the 8th lunar month, where worshippers might come from as far as Segamat and even Kuala Lumpur. Likewise, worshippers did not eat pork for three days prior to the worship. This celebration also included a grand feast with traditional Malay dances, where everyone celebrated together regardless of their ethnicities.

The Decline of Datuk Machap Worship

In the 1960s, Malacca faced water-shortage problems, which led the state government to build the Tasik Durian Tunggal dam in Machap area a decade later. Unfortunately, the area included the pavilion dedicated to Datuk Machap, which remains flooded ever since. Without the place of worship, the Chinese prayed to Datuk Machap by going to his tomb located next to the mosque.



Figure 4.5.4

Tomb of Datuk Machap before it was barred to visitors. Image has been cropped for clarity.

(Source: Machap Baru Facebook page <https://www.facebook.com/machapbarupage/photos/2907063726073812/>)



Figure 4.5.5

Current Tomb of Datuk Machap, located in front of the Machap Lama Mosque

(Source: <http://artmelayu.blogspot.com/2011/09/makam-tomb-of-tok-machap.html>)



Figure 4.5.6

Close-up image of the tomb.

(Source: <http://artmelayu.blogspot.com/2011/09/makam-tomb-of-tok-machap.html>)

To facilitate worshippers to visit the tomb or mosque, the Chinese raised funds for the construction of a road leading to the location. Unfortunately, the State Islamic Religious Council forbade Chinese from worshipping Datuk Machap in the 1980s, stating that non-Muslim cannot worship the Malays' ancestors. The tomb was since surrounded by gates to prevent any act of worship on the site. Discouraged by the order, the villagers could only worship Datuk Machap in a farther location, separated by the dam which drowned the original place of worship.



Figure 4.5.7

Residents praying to Datuk Machap and their offerings. (Source: Machap Baru Facebook page <https://www.facebook.com/machapbarupage/photos/1785797531533776/>)

From that moment, the worship of Datuk Machap gradually declined. The grand celebrations from the past have become history, and their memories only survive in the minds of old villagers. If one visits the lake near the mosque, remains of the pavilion – two rows of columns – can still be seen on top of the water, next to countless lotus leaves and flowers.

The Machap Lama Mosque and its Stele



Figure 4.5.8
Machap Lama Mosque
(Source: <https://mosqpedia.org/ar/mosque/1057>)

The mosque next to the founder's tomb is known as Machap Lama Mosque (Masjid Machap Lama). This mosque was originally a wooden structure, and was rebuilt in 1907. In 2008, It was listed as a national cultural heritage by the Ministry of Unity, Culture, Arts and Heritage. Unlike a typical mosque, Chinese architectural elements can be seen on the steep roof with an upward curvature like the Chinese swallowtail roof. The walls were carved with beautiful pictures of flowers and vases, which one could see the combined Chinese and Islamic aesthetic in them. However, there are two sayings regarding the founder of this mosque. One of them stated Macap founded the mosque, while the other claimed the mosque was built by a Chinese Muslim preacher surnamed Chen (陈) who came from Hainan Island. What remains true is that this mosque has been rebuilt by the Chinese and Muslims, as indicated by a stele on the wall of the mosque.



Figure 4.5.9

Wooden gate outside the place of worship for Datuk Machap before the dam was built. The Machap Lama Mosque can be seen behind the pillars.

(Source: Machap Baru Facebook page

<https://www.facebook.com/machapbarupage/photos/2039318216181705/>)



Figure 4.5.10

Ruins of the pavilion resurfaced during drought season.

(Source: Machap Baru Facebook page

<https://www.facebook.com/machapbarupage/photos/2716379808475539/>)



Figure 4.5.11
Stele on the wall of Old Machap Mosque

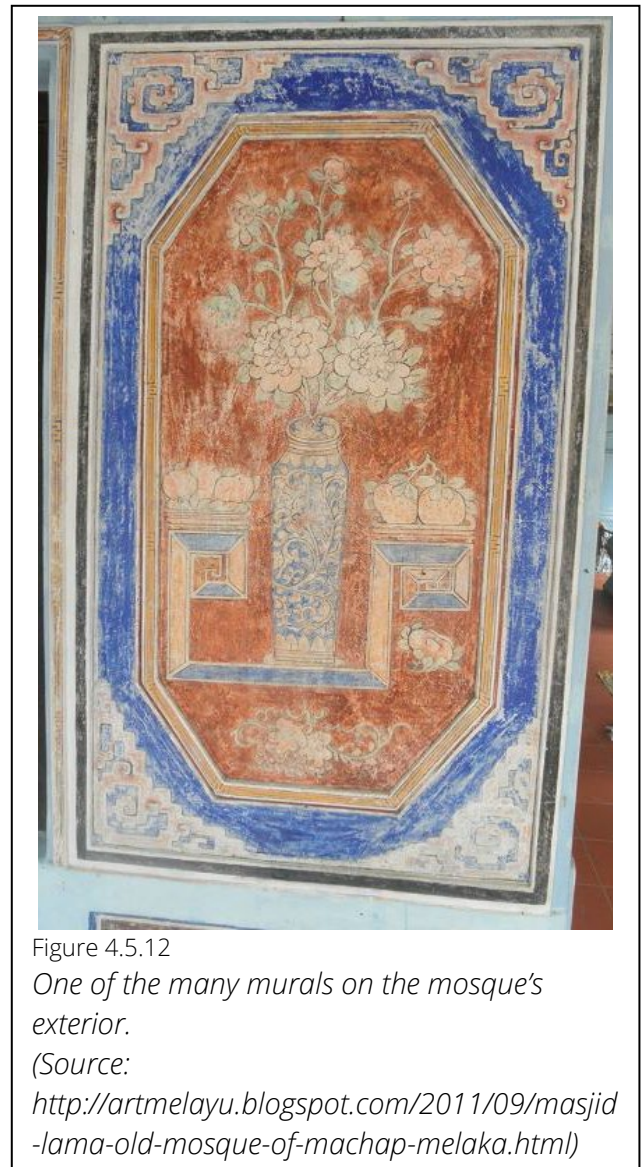


Figure 4.5.12
One of the many murals on the mosque's exterior.
(Source:
<http://artmelayu.blogspot.com/2011/09/masjid-lama-old-mosque-of-machap-melaka.html>)

Named as *The Construction of Temple in Nachap* [sic], the inscriptions on the stele is an important historical record of the mosque's history. Despite being more than a century old, the inscriptions on the stela are still clear and readable. Aside from a list of donors and the sum they have donated, it especially mentioned that the worship of Datuk Machap has existed for more than two centuries; Datuk Machap had granted wishes, expelled misfortunes and blessed anyone regardless of their ethnicities. To show their gratitude, a Chinese surnamed Yang (杨) raised fund from the Chinese and Malays to rebuild this mosque. Donors were mainly from Malacca, and some were from as far as Kuala Lumpur and Singapore. Legends said that the miracle which warded off the Japanese from entering the village is the reason why this mosque was rebuilt. Based on the date indicated on the stele, there was no mentioning of the miracle, and the date which the mosque was renovated happened before the Japanese Occupation. Thus, it is safe to say that the

miracle could be a later occurrence, if it has ever happened. Still, the stele not only marks the uniqueness of the mosque, but testified the harmony between Chinese and Malays, when non-Muslims donated money to rebuild a place of worship willingly and driven by respect.

Conclusion

Looking back to the stories of the founder, guardian, mosque and religious practice of Machap Baru, they raise intriguing questions which grow the curiosity for other to know more details which might have been lost in history. What seem to be usual and well known by the locals might be interesting stories to outsiders. But they share a similarity of solidarity, where two ethnicities with different linguistic backgrounds and probably incompatible religious beliefs manage to live together harmoniously. The Malays and Chinese have celebrated the legacy of their founder, received the blessings of their guardian, and are able to maintain such an amiable relationship despite the place of worship has been submerged and religious authority declined the Chinese from worshipping Datuk Machap. What remains true is that a fusion of cultural practices grows out from the friendship between ethnicities. Machap Baru is a living proof that this mutual society and practice can exist.

For most of human history, we have lost much of the memories which might be too “trivial” as they do not affect the fate of a nation. But they matter the most to the people who lived with it, just like everything which has accompanied us when we walk through the path of life. Machap Baru shares the same fate of having many hearsay and faded memories. As the world is heading towards the interaction between human and artificial intelligence, we gradually lose the history of how humans intermingled with each other, especially between commoners and how they interact with the unknown. When there are interactions between two or more cultures, we might find surprises and things of interest not known to the world. It is fair to say that the adventure to find more fusion of cultural worship or artifacts awaits all of us.

Chapter 4.6

"Papan New Village: Transforming A Ghost Town Into A Precious of Heritage"

Jacky Chew Seng Leong and Ooi Kah Biew

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Historical Background

The original aim of the New Villages initiative in Malaya was to prevent the ethnic Chinese community from having contact with the Malayan People's Liberation Army (MPLA), which was under the leadership of the Malayan Communist Party. This strategy was part of the Briggs Plan, a military tactic developed by Sir Harold Briggs in 1950 during his tenure as Director of Operations for the British military in Malaya.

The Briggs Plan aimed to defeat the MPLA, which was operating as a guerrilla force in rural parts of Malaya, by cutting off their support from the rural population. To achieve this objective, a massive forced resettlement program was executed, resulting in the transfer of 605,028 individuals (approximately 10% of Malaya's total population), including 572,917 ethnic Chinese individuals (25% of Malaya's Chinese population), from their homes to monitored camps known as "New Villages." These camps were typically surrounded by barbed wire and sentry posts, and some even imposed a 22-hour curfew on their inhabitants.

By confining the rural population to the New Villages, the British were able to control the flow of resources, information, and recruits from rural supporters to the guerrilla forces. The camps were guarded by police and soldiers and partially fortified to prevent both escape attempts and guerrilla infiltration. After the resettlement program's completion, the British implemented a food rationing and rural farmland burning campaign, attempting to starve out the Communist guerrillas.



Figure 4.6.1
Lieutenant-General Sir Harold Rawdon Briggs
 KCIE, KBE, CB, DSO
 24 July 1894 – 27 October 1952
 He was a senior British Indian Army officer, active during World War I and World War II and the Malayan Emergency.
 Source: <https://alchetron.com/Harold-Rawdon-Briggs>

Sir Harold Briggs was recalled to active duty in 1950 to serve as the Director of Operations in Malaya, where the Malayan Emergency was underway. The Briggs Plan, which involved the creation of internment camps known as "New Villages," was instrumental in the authorities' victory over the Malayan Communist Party rebels. These camps were intended to isolate the largely ethnic Malaysian Chinese villagers from contact with the communist guerrillas who resided in rural areas of Malaya.

However, the creation of the New Villages resulted in the forced relocation of many villagers against their will. Following the implementation of the Briggs Plan, Briggs retired to Cyprus in 1951. Unfortunately, his health had deteriorated significantly during his time in Malaya, and he passed away in 1952.

Sir Gerald Templer assumed the position of Director of Operations in Malaya after Briggs' departure. Templer was responsible for overseeing the successful implementation of Briggs' plan, which ultimately helped defeat the Malayan Communist Party rebels.

The Origin of Papan New Village

Prior to the implementation of the Briggs Plan, there were four traditional villages located near Papan town. Three of these villages were forcibly relocated to the Papan town area, resulting in the establishment of Papan New Village. This relocation was classified as a Type C New Village, which are suburbs or appendages to existing towns or large villages but have a unique identity of their own.

Furthermore, one of the villages was compelled to resettle in a new campsite called Sungai Durian in Tanjung Tualang. Additional information can be found on the accompanying map (Figure 4.6.2). These traditional villages were:

- (A) 港尾 Kong Mei (Johan Tin area)
- (B) 淡背 Tampoi (near Tampoi River)
- (C) 甲板口 Kap Ban Hao (near railway station)
- (D) 东庚 Tongkang (near Papan Tin)

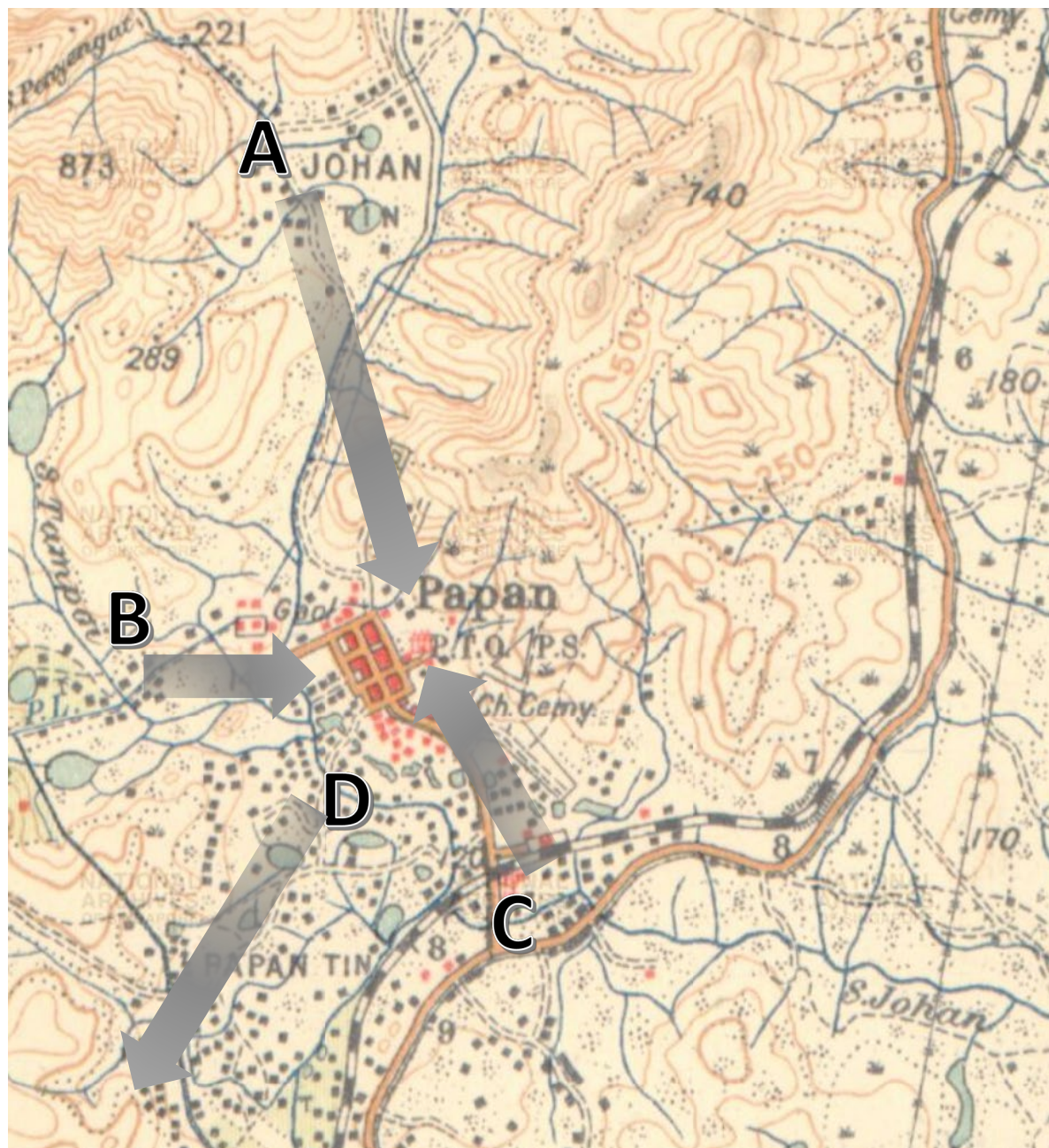


Figure 4.6.2

Map of PAPAN in 1933 Arrows showing nearby villages (A, B, C & D) were forced to resettle in Papan town in 1950 as "Type C" resettlement under the Briggs Plan during the Emergency Period (1948-1960).

(Source: Partly extracted from Map title: Parts of Kinta and Kuala Kangsar Districts, Ipoh, Perak

https://www.nas.gov.sg/archivesonline/maps_building_plans/record-details/f8d6a329-115c-11e3-83d5-0050568939ad)

The village of Tongkang (D), located near Papan Tin, was compelled to relocate to the Sungai Durian Resettlement Camp in Tanjung Tualang by the British Military Administration. This was due to the village's close ties with the Malayan Peoples' Liberation Army (MPLA), which was controlled by the Malaya Communist Party.

Due to decades of mining, agricultural and development activities in the area, there is no longer any trace of these villages except for memories of the older generation and records salvaged from a deserted school building that provide evidence of their existence. The Papan New Village is classified as a Type C New Village, meaning it was merged into an existing village or town. As a result, pre-resettlement wooden houses from before 1950 still stand alongside the new village houses, as well as two rows of Straits Eclectic Style shophouses on the main street dating back to 1887.

Prior to the resettlement in the 1950s, Papan had a population of approximately 2,000 inhabitants. From 1950 to 1952, the population rose to 3,000 and occupied an area of approximately 40 acres behind barbed wire fencing. In 1950, the only Chinese school in Papan, Wah Kiew, applied for a grant from the Malayan Chinese Association (MCA) to construct three additional classrooms to accommodate the increasing number of students.



Figure 4.6.3

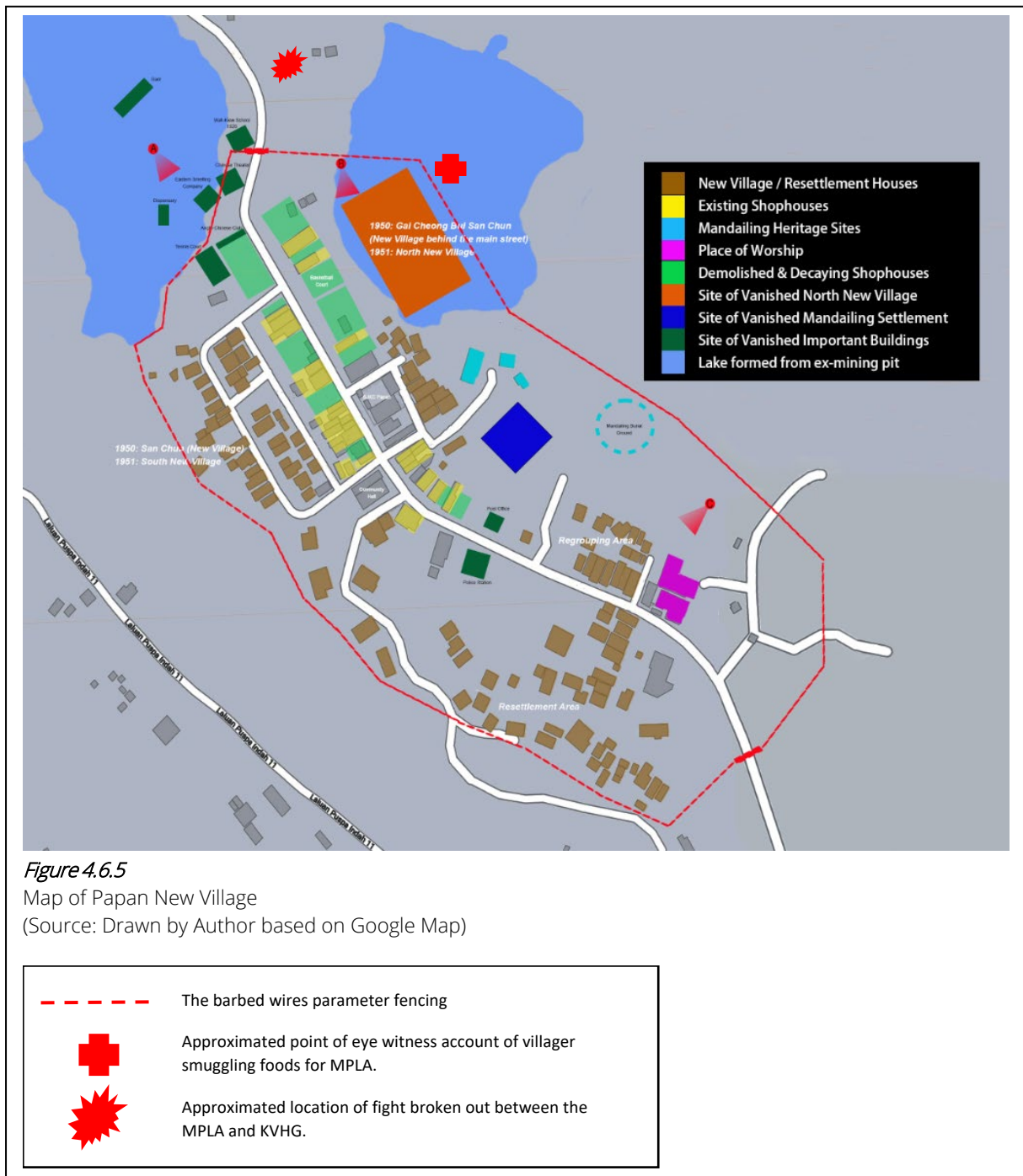
Mr. Ng Kon Sing, 91 (second from left, who passed away in Dec 2022) told the interviewer the location of his house in Tongkang village, Papan.
(Source: Leong Wai Fan)

年級	學期	學生姓名	年齡	住址
1	1	李國強	10	新加坡
1	2	陳國強	10	新加坡
1	3	張國強	10	新加坡
1	4	黃國強	10	新加坡
1	5	林國強	10	新加坡
1	6	陳國強	10	新加坡
1	7	張國強	10	新加坡
1	8	黃國強	10	新加坡
1	9	林國強	10	新加坡
1	10	陳國強	10	新加坡
1	11	張國強	10	新加坡
1	12	黃國強	10	新加坡
1	13	林國強	10	新加坡
1	14	陳國強	10	新加坡
1	15	張國強	10	新加坡
1	16	黃國強	10	新加坡
1	17	林國強	10	新加坡
1	18	陳國強	10	新加坡
1	19	張國強	10	新加坡
1	20	黃國強	10	新加坡
1	21	林國強	10	新加坡
1	22	陳國強	10	新加坡
1	23	張國強	10	新加坡
1	24	黃國強	10	新加坡
1	25	林國強	10	新加坡
1	26	陳國強	10	新加坡
1	27	張國強	10	新加坡
1	28	黃國強	10	新加坡
1	29	林國強	10	新加坡
1	30	陳國強	10	新加坡
1	31	張國強	10	新加坡
1	32	黃國強	10	新加坡
1	33	林國強	10	新加坡
1	34	陳國強	10	新加坡
1	35	張國強	10	新加坡
1	36	黃國強	10	新加坡
1	37	林國強	10	新加坡
1	38	陳國強	10	新加坡
1	39	張國強	10	新加坡
1	40	黃國強	10	新加坡
1	41	林國強	10	新加坡
1	42	陳國強	10	新加坡
1	43	張國強	10	新加坡
1	44	黃國強	10	新加坡
1	45	林國強	10	新加坡
1	46	陳國強	10	新加坡
1	47	張國強	10	新加坡
1	48	黃國強	10	新加坡
1	49	林國強	10	新加坡
1	50	陳國強	10	新加坡
1	51	張國強	10	新加坡
1	52	黃國強	10	新加坡
1	53	林國強	10	新加坡
1	54	陳國強	10	新加坡
1	55	張國強	10	新加坡
1	56	黃國強	10	新加坡
1	57	林國強	10	新加坡
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1	59	張國強	10	新加坡
1	60	黃國強	10	新加坡
1	61	林國強	10	新加坡
1	62	陳國強	10	新加坡
1	63	張國強	10	新加坡
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1	77	林國強	10	新加坡
1	78	陳國強	10	新加坡
1	79	張國強	10	新加坡
1	80	黃國強	10	新加坡
1	81	林國強	10	新加坡
1	82	陳國強	10	新加坡
1	83	張國強	10	新加坡
1	84	黃國強	10	新加坡
1	85	林國強	10	新加坡
1	86	陳國強	10	新加坡
1	87	張國強	10	新加坡
1	88	黃國強	10	新加坡
1	89	林國強	10	新加坡
1	90	陳國強	10	新加坡
1	91	張國強	10	新加坡
1	92	黃國強	10	新加坡
1	93	林國強	10	新加坡
1	94	陳國強	10	新加坡
1	95	張國強	10	新加坡
1	96	黃國強	10	新加坡
1	97	林國強	10	新加坡
1	98	陳國強	10	新加坡
1	99	張國強	10	新加坡
1	100	黃國強	10	新加坡

Figure 4.6.4

Students record of Wah Kiew Chinese School in 1950 shown New Village addresses started to emerged.
(Source: Author)

At the beginning, Papan New Village was divided to two areas; first, called Gai Cheong Bui San Chun (means new village behind the main street), and second, just called San Chun (means New Village). In 1951, the former was addressed as North New Village, and the latter was addressed as South New Village. Later, two more settlements appeared and addressed as Resettlement Area and Regrouping Area respectively. Please see following map for its actual location.



Caught in between

Despite being enclosed by barbed wire fencing and closely monitored by armed forces and home guards, Papan was not a safe place during the Emergency Period. In November 1953, a fierce battle broke out between over 20 members of the Malayan People's Liberation Army (MPLA) and seven Kinta Valley Home Guards (KVHG) just 50 meters from the

perimeter fencing of Papan. The KVHG seized a large quantity of supplies that had been gathered by sympathisers of the communist party, the min yuan (the people movement organization), in Papan. However, according to eyewitness accounts, some villagers still managed to smuggle food and supplies to the MPLA. The min yuan also collected food from Papan villagers from time to time, entering their homes through purposely unlocked back doors at night to pick up the supplies. Families were instructed to stay in their rooms and not to come out if they heard anything unusual.

However, not all villagers were willing to take the risk of helping the MPLA. Many were extorted by the MPLA, who threatened to harm them or their families if they did not comply with their demands. Some villagers were falsely accused by their enemies and subsequently kidnapped, unfairly trialled, and ruthlessly killed by the MPLA.

During the Emergency, curfews were imposed in Papan and nearby areas from time to time. The longest 24-hour curfew was imposed in 1951, along with nearby Pusing New Village, following the killing of a British Resettlement Officer in Pusing town. No one was allowed to leave the perimeter fencing of Papan during this time. The Pusing villagers were ultimately fined \$40,000 as punishment. Despite the challenges, the people of Papan persevered and tried to make the best of their situation.



Figure 4.6.6

Picture showing an A25 pounder gun crew in action against terrorists entrenched on hills. Similar action happened during the Emergency Period at the entrance of Papan town to bomb the MPLAs hiding in the Kledang Range.

(Source: Imperial War Museum)

Decade of living in terror

For a decade, the people of Papan lived in constant terror and hardship until the death of Tan Liew Kiew, the leader of the 9th Division of the MPLA and District Committee Member, in February 1958. Tan had gone into hiding at the start of the Emergency in 1948 and had built a fearsome reputation for himself as the "Terror of Papan" through his ruthless and brutal tactics. He was one of the MPLA leaders most wanted by the 2nd Battalion Malay Regiment. With Tan's death and the surrender or death of almost half of his followers, the threat from the MPLA in Papan was substantially reduced. In 1958, Papan and nearby towns were declared as "White Area," free from all restrictions, inconveniences, and dangers.

The Straits Times, 15 February 1958, Pag

Article also available on Microfilm Reel NL03

Previous Article

TOP RED AND AIDE KILLED IN PERAK

IPOH, Fri.—Soldiers of the 2nd. Battalion, Malay Regiment scored the biggest success so far of two-month-old "Operation Bintang" yesterday when they killed one of the two highest-ranking terrorists in the Batu Gajah area and his aide.

Five other terrorists who were with them and escaped, are now fleeing bare-footed and hungry through the jungle. They were forced to leave behind their packs and caps and their meagre food supplies.

Committee man

The dead gang leader was Tan Liew Kiew, 35, a District Committee Member of the terrorist organisation, and chief of the 9th. Malayan Communist Party district within the "Operation Bintang" area. He had 20 terrorists under him.

His companion, who was killed by a hand grenade, was Wong Kau, 22. The remaining terrorist leader in the operation area is Tien Kien, also a District Committee Member and boss of another 20-man gang. He heads the M.C.P.'s 8th. district.

He was also responsible for other terrorist atrocities in the Papan-Lusing area of Batu Gajah where he operated. These included destruction of property on tin mines.

Though he had a wife and children living with his parents, he had been carrying on a "torrid love affair" with a woman terrorist.

According to intelligence reports, plans were being made for a jungle marriage ceremony for him and the girl. She is still in the jungle.

Tan went underground at the outbreak of the Emergency in 1948 and by ruthlessness and sheer brutality, built up a reputation for himself as the "Terror of Papan."

A killer

Tan had the reputation of being a ruthless killer concerned in more than 10 murders and personally responsible for at least three of them.

The elimination of Tan Liew Kiew was described here today as the "best success so far this year" and a "major blow to the terrorist organisation in the area."

This evening, mobile units of the Department of Information toured new villages in the area, informing residents that the "scourge who has been terrorising your lives for years, is now dead—killed while trying to run away."

"Tan Liew Kiew was one of the terrorist leaders we were most anxious to get," said Lieut. Col. K. P. Molyneux-Carter, Commander of the 2nd. Battalion.

Danger looms for town with tin fortune

The brief period of peace for the residents of Papan was soon disrupted in 1964 when the state government gazetted the entire town as mining land and opened it for mining tenders. In response, a committee was formed by the residents to protest the decision. The government instructed the winning mining company to provide proper compensation to those who would be affected before any mining activities could begin. However, the company failed to comply, and the villagers felt deceived, leading to rising tensions and frustration.

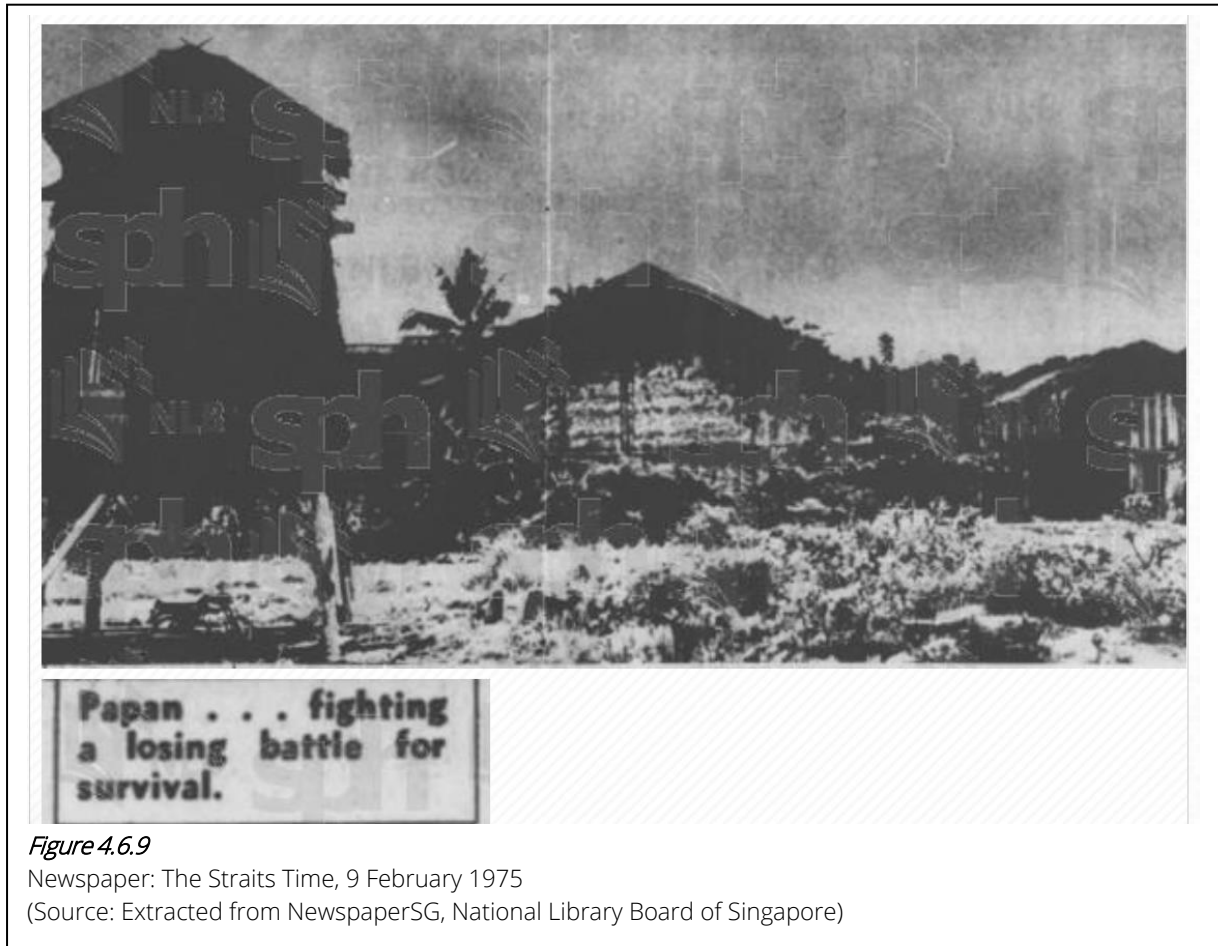


Figure 4.6.8

Newspaper: The Straits Time, 31 August 1964

(Source: Extracted from NewspaperSG, National Library Board of Singapore)

The conflict between the mining company and the villagers persisted for a decade until 1975, when the company, feeling increasingly frustrated, began mining at the North New Village, despite the fact that some villagers still lived in the homes that stood on the site. The situation became chaotic, and the state government had to step in to negotiate a settlement between the two sides. Eventually, the mining company agreed to provide a new location and compensation to the 52 households that remained in the North New Village. This new location is now known as New Papan New Village.



Total area of New Papan Village is around 1.68 hectare of ex-mining land. Today, it consists of about 120 villages houses with around 400 residents. This village has no facility like clinic, post office, banking, and no school. But it does have a town hall and a playground constructed by the Ministry of Housing and local Government. The main activities of the residents are mainly farmers and small holder of rubber estate.

New Papan New Village is a self-managed village under a committee called JKKK (Jawatankuasa Kemajuan dan Keselamatan Kampung). In 2018, the name of the committee has changed to MPKK (Majlis Pengurusan Komuniti Kampung) and subsequently to JPKK (Jawatankuasa Pembangunan dan Keselamatan Kampung). Under the JKPP, each household need to pay a sum of RM10.00 for the maintenance of street lighting and rubbish collection. In recent years, the committee faced difficulties to sustain a satisfactory work due to refusal and declining in paying the fee by the villagers. Efforts being made to put the village under the district's jurisdiction to overcome its problems.



Transforming a misfortune into a gem of heritage

After the mining gazette in 1964, residents of Papan began to leave and relocate to nearby towns, while land ownership shifted to the tin mining company. Papan was expected to disappear from existence, but ironically, the crash of tin prices in 1985 put a stop to all mining activities and saved the town from being completely destroyed. Many of the remaining residents in Papan were low-income earners who could not afford to demolish their old houses and build new ones. As a result, about 80 houses in the new village, with approximately 150 inhabitants, remained untouched, with their original design and materials intact. This unexpected turn of events has resulted in Papan being one of the best-preserved New Villages in Perak, serving as a reflection of the hardship and history of the forced resettlement movement during the Emergency Period in Malaya.



Figure 4.6.11

A New Village house in Papan, stand firmly on its original structure, materials used, and land size. Under its zinc roof still could find layers of attap (palm leaves) underneath.

These pictures were captured during the Movement Control Order (MCO) in 2020, where charitable organizations were distributing food assistance to the residents of Papan. The recipients of these aids were predominantly elderly citizens, some of whom live alone. As many of their younger relatives have already moved out, these individuals may very well be the last group of residents to inhabit Papan, if no changes being made.

(Source: Authoir and leong Wai Fan)

Papan today

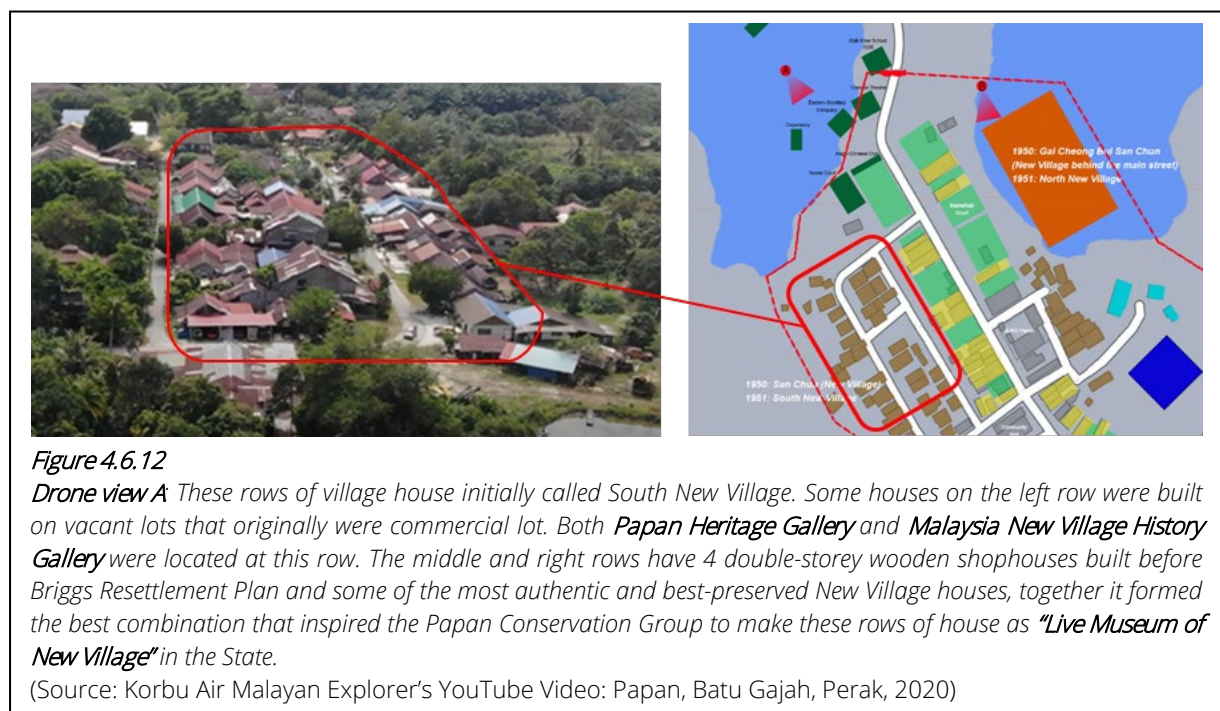
Total area covering Papan Old Town and New Village is around 69 acres (including the cemetery). Currently Consists of around 60 shophouses and 80 village houses. There are around 60 odd houses with residence only, and only about 150 people living in the village. Papan Town and Old Village are now under the administration of Majlis Daerah Batu Gajah (MDBG). The only surviving businesses seem to be two coffee shops.

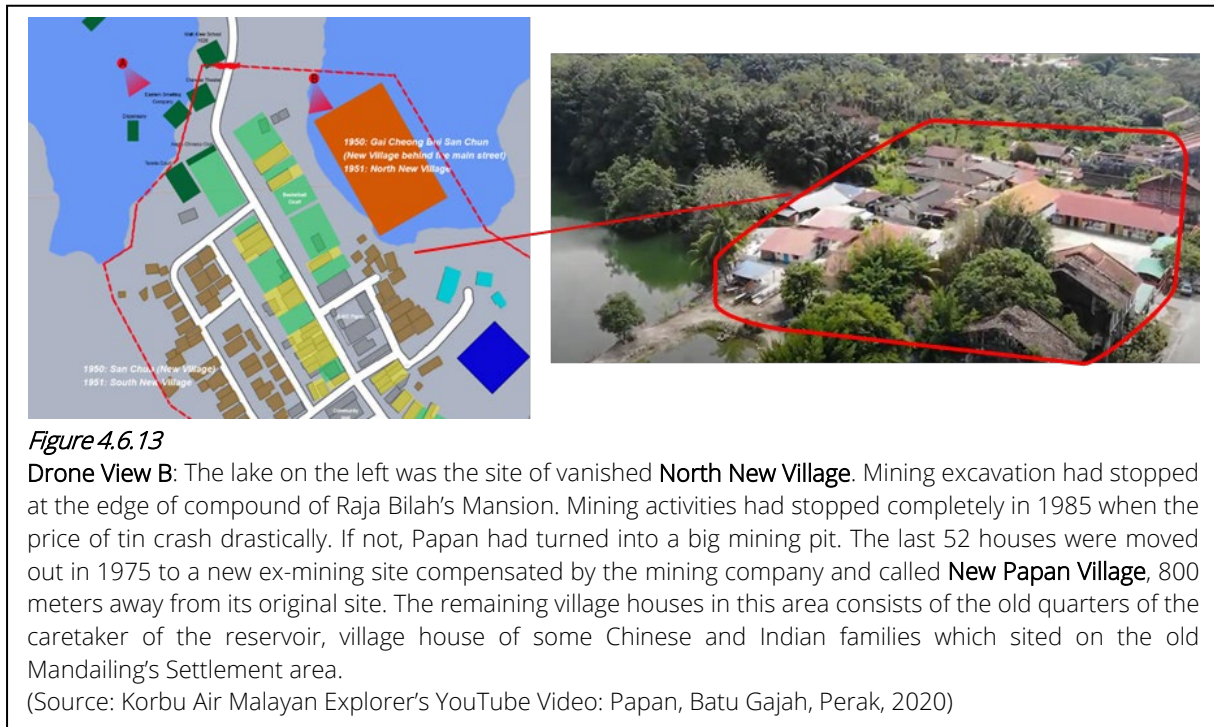
Papan's population throughout the years:

Year	1883	1892	1901	1920	1960	1980	1990	2020	2022
Population	500	1,523	2,441	1,285	3,000	2,000	1,000	200	150

Papan has been known as the most renowned "ghost town" in Kinta for over twenty years. Numerous houses have remained unoccupied and have fallen into disrepair, with banyan trees growing on top of the roofs and their roots penetrating the walls. A line of ten shophouses has crumbled and been consumed by dense vegetation, with no apparent signs visible to the naked eye. Papan has attracted a diverse group of visitors over the years, including photographers, travellers, looters, antique seekers, ghost hunters, paranormal psychics, horror film makers, and others. While some visitors had good intentions and caused no harm, unfortunately, many took things that did not belong to them, and some tarnished Papan's reputation.

One man's trash is another man's treasure. Back in 2008, two shophouses at the main street that were over a century old were torn down with the intention of selling their century-old bricks to a Japanese agency for MYR 20 cents each. These bricks were to be exported to Japan for use in restoration projects.





Transformation Plan: Towards a community of heritage tourism

In 2019, a group consists of museum curator, history researcher, documentary film producer, young graduate, retired housewife, chief of village, homestay operator, and artist, formed the **Papan Heritage Conservation Group** with the objectives:

Preservation of cultural heritage to preserve and promote the cultural heritage of Papan. This includes safeguarding historical sites, monuments, artifacts, and intangible cultural practices.

Education and awareness play a crucial role in educating and creating awareness about the importance of cultural heritage through organizing tours, workshops, seminars, and cultural events.

Economic development work towards developing and promoting sustainable tourism practices that provide economic benefits to the local community by generating revenue, creating jobs, boosting local businesses by new investments and rejuvenate the community.

Collaboration and partnerships collaborate with property owners, local and other organizations, including government agencies, non-profit organizations, and private businesses, to achieve common goals. This can include fundraising, advocacy, and policy development.

Access and inclusion work towards ensuring that cultural heritage is accessible and inclusive for all members of the community, including those with disabilities, diverse backgrounds, and varying income levels.

Environmental sustainability work towards promoting sustainable tourism practices that minimize environmental impact and preserve natural resources.

Research and documentation undertake research and documentation of cultural heritage sites and practices to ensure their preservation and promote their understanding.

Promotion and marketing work towards promoting cultural heritage and heritage tourism through various marketing channels, including social media, advertising, and public relations. This can help to attract visitors to the area and raise awareness about its cultural heritage.

The Group has gone through stages of working plan as follow:

Phase 1: Research and Assessment

They have conducted a comprehensive inventory of local cultural, heritage assets and on-going oral history records. They also analysed and assessed the existing infrastructure and facilities to support heritage tourism. Engage with local stakeholders and community members to identify priorities and concerns.

Phase 2: Planning and Strategy

The group has developed a vision and mission statement for heritage tourism development which is "towards a community of heritage tourism" with identified specific goals, objectives, and performance indicators, with a detailed action plan that outlines specific tasks, timelines, and responsible parties.

Phase 3: Infrastructure and Product Development

The group has identified and prioritized infrastructure and product development needs. They developed plans and budgets for new facilities, such as tourist information centers, interpretive exhibits, and transportation systems. Working with local community to develop heritage-themed products and services, such as guided tours, traditional cuisine, and cultural events.

Phase 4: Marketing and Promotion

They have developed a comprehensive marketing plan using social media with enormous support from known and unknown content makers. A specified tik-tok short film has 2 million views within 3 months. Many local and overseas universities students and researchers visited Papan and shown keen interest to further study Papan's unique and well-narrated history.

Phase 5: Implementation and Monitoring

The group implementing action plans and monitoring the progress towards achieving the goals and objectives. Adjusting their strategies as needed based on feedback from stakeholders and visitors. Monitoring the economic impact of heritage tourism on the local economy and continuously evaluating and improving the destination's heritage tourism offerings.

The Group introducing the **Papan Heritage Trail** in 2022 which consists of the following sites and galleries:

- Site of wartime heroin Sybil Kathigasu's Clinic
- Mandailing's heritage site: Raja Bilah's Mansion, Rumah Asal, Papan Mosque
- Site of vanished new village
- Old Reservoir
- Straits Eclectic Style shophouses at main street

- The Miner Mansion
- Papan Heritage Gallery (opened in 2021)
- Malaysia New Village History Gallery (opened in 2022)
- Middle Lane's floor drawings and installation arts
- Chinese New Village
- Rooted walls (5 sites)
- Temple of the Goddess of Mercy
- Hall of Old Tombs
- The Temple's Relics Hall

In September of 2023, two additional galleries will be unveiled. The first, titled "*Old Documents and Images of Papan*," will showcase historical documents and imagery related to Papan. The second gallery, named "*Papan: Past, Present, and Future Art Gallery*," will feature works of art that explore the town's history as well as its present and future potential.

Conclusion

Papan town had developed before Ipoh. Although it has left us with no tangible treasure, Papan's rich history and unyielding spirit are invaluable. It serves as an ideal location to recount the glorious tin mining era in Kinta Valley, the harmonious relationship between the foreign Malays and Chinese immigrants, the hardships and fears experienced during the Japanese Occupation, the sacrifices and despairs of the Emergency Period, the struggles and losses incurred when homes were gazetted for mining, and the battles and suppression in the face of hazardous toxic waste disposal plans. Papan town and its new village are perfectly staged to retell these significant historical events for generations to come.

Appendix 1

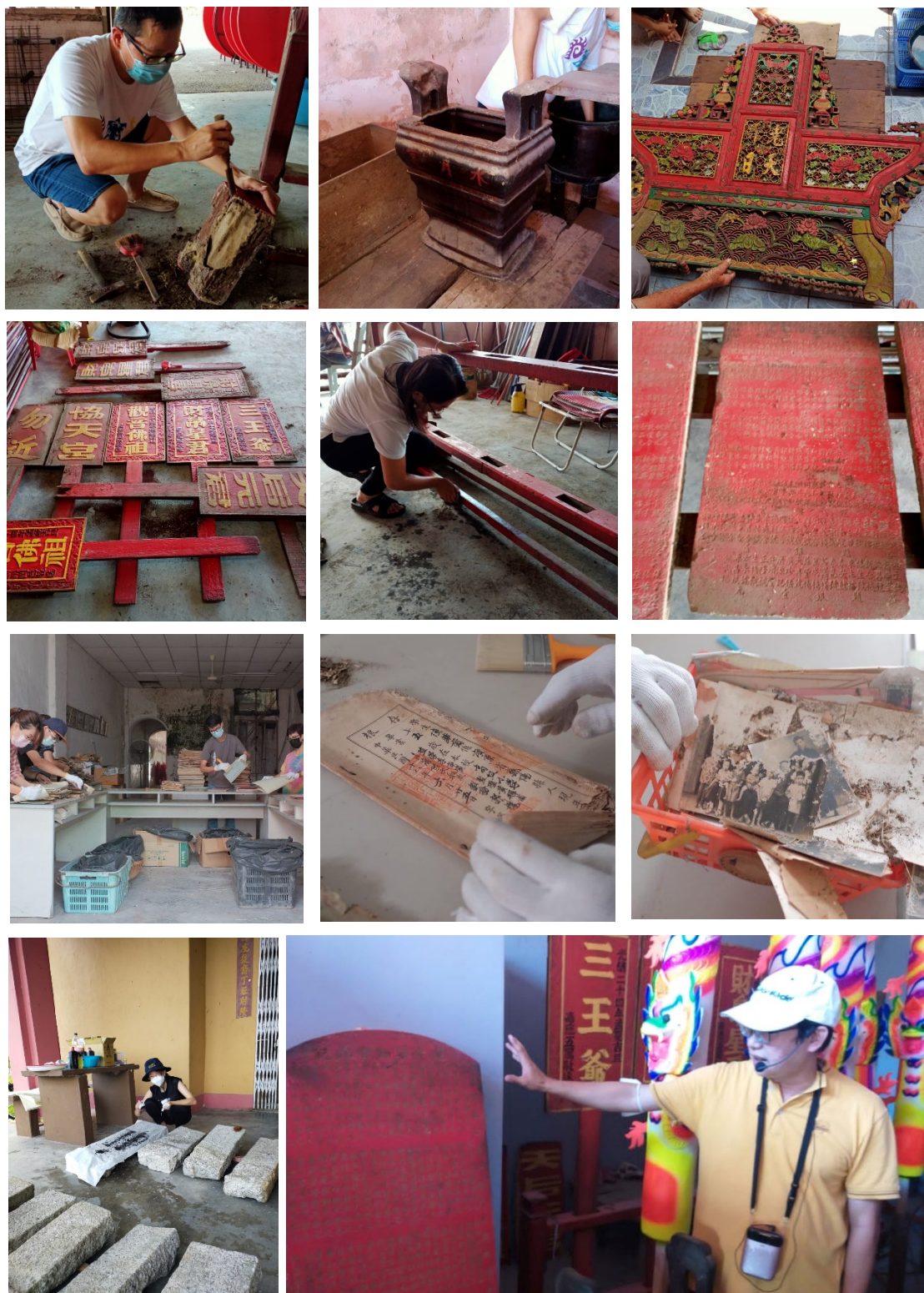
Brief Historical Facts of Papan

1840s	Papan was once a forest that was extensively logged, renowned for the abundance of chengal wood found within.
1860s	Raja Ismail (25 th Sultan of Perak) opened tin mines in Papan.
1873	The first Chinese miner, Hiu Tong Sen, had bought mining land and started mining for tin at Tongkang, Papan, with 250 Chinese coolies.
1875	Four tin mines of Sultan Ismail at Papan were rewarded to the Mandailing Chief, Raja Asal, after the Perak War. The Chinese of the Kah Yin Hakka clan who came with the Mandailings settled in Papan for tin mining.
1881	According to French Mining Engineer, John Errington de la Criox, Papan has 13 tin mines with 500 labourers, half were Malays (Mandailings) and the other half were Chinese.
1882	Rajah Bilah became the first Penghulu in Malaya appointed by the British. He built a house in Papan, Rumah Asal, and settled in Papan. The first metal road in Kinta was opened from Papan to Batu Gajah.
1884	Perak Tin and Smelting Co., the first British mining company in Kinta, was granted a concession of 250 acres of mining land in Papan.
1887	A Police Station erected in Papan. A main street existed with 4 brick houses, 80 zinc-roofed and 60 attap-roofed wooden house.
1888	Raja Bilah built the Papan Mosque, the first Mandailing mosque in Kinta.
1892	Raja Bilah requested by the Selangor Resident to send 100 fighting man to assist in Pahang War.
1896	Raja Bilah built the Rumah Besar next to his Rumah Asal.
1898	The Temple of Goddess of Mercy and Tse Yair Mew were celebrated its completion of rebuilding.
1901	Papan main street consisted of a grand theatre, smelting factory, dispensary, police station, shops, club houses and all sort of businesses.
1906	Sun Yet Sen visited Papan to raise fund for revolution movement in China.
1908	Papan railway station opened.
1910	A gaol was built to house the inmates who worked in the quarry in Papan. A fire brigade was formed which manned by the Chinese.
1911	Papan was a booming town with a main street and few tin mining settlements such as <i>Tampoi</i> , <i>Kongmui</i> and <i>Tongkang</i> . Raja Bilah passed away and his eldest son, Raja Haji Muhammad Ya'qub, inherited his position as Penghulu of Papan.
1920	Johan Tin Dredging Co. obtained 700 acres of mining lease in Papan.
1926	Wah Kiew Public School established with 150 students.
1929	24 mining workers were killed in a tin mines disaster.
1942	Japanese Occupation. The Gunong Hijau behind Papan town became the hideout place for the MPLA guerrillas.
1943	Sybil Kathigasu detained and tortured by the Japanese Kempetai and jailed in Batu Gajah prison.
1945	Sybil Kathigasu released from prison and returned to Papan as wartime heroin.
1950	The villages scattered around Papan were forced to move to Papan New Village which established during the Emergency.
1958	Threats from the MPLA guerrillas subdued in Papan. Papan declared as White Area.
1964	A big mining concession was awarded to a mining company to mine the whole Papan. The people of Papan protested the government decision.
1975	52 households moved from Papan New Village to settle at New Papan Village. The town continuedly consumed by mining activities.
1984	The Anti-Thorium Waste Dumping Movement began.
1985	Tin price collapsed and tin mining activities stopped, Papan town and new village is saved.

Appendix 2

Papan Heritage Conservation Group in action

(source: Author, Ansell Tan, Vincent Lua, Leong Wai Fan)



Appendix 3

Posters of Papan Heritage trail

(Source: Posters were designed and provided by Author)



Chapter 4.7

"Nominating New Village as World Heritage"

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ICOMOS Malaysia established the New Village Working Group (NVWG) in 2020, and after two years of gathering information on the New Village and preliminary investigation, an expert panel meeting was held in Perai recently, inviting Professor Ar. Laurence Loh, a former UNESCO Regional Advisor for Culture in Asia and the Pacific, and representatives from Jabatan Warisan Negara, to partake in initially exploring the possibility of nominating the New Village as UNESCO World Cultural Heritage.



Figure 4.7.1

*The triangular shape of Bukit Mertajam's map and the neat distribution of roads, houses, and public facilities are influenced by the concept of Garden City planning
(Photo: by Author)*



Figure 4.7.2

The first generation of wooden houses in the new village was built with all wooden panels, and the front facade has symmetry, with the front door aligned with the praying altar, a typical characteristic of traditional Chinese dwellings. The use of vertical panels on the exterior walls or horizontal rainshower panels influenced by Western architecture is a reflection of the blending of Eastern and Western cultures.

(Photo: by Author)

Relevant scholars and researchers from all over the country explored several different types of new villages and assessed the historical and cultural value of the new villages according to the six selection criteria of the World Heritage, and it can be concluded that the new villages do have the conditions for nomination, which include:

- (1) The new villages were a product of the confrontation between the capital and the communist state after World War II. The British colonial government established 450 new villages in the Malay Peninsula through the Brigg's Plan to prevent the continued infiltration of communism among the people, and more than half a million people were forcibly relocated under the plan. This can be described as a world-class political eviction action, witnessing the important times of architectural settlements in human history.
- (2) The architectural form of the new village has both tropical architectural features and traditional Chinese architectural features, and the planning and design of the settlement follow the principle of Garden City Planning, thus presenting a multi-cultural composite form, highlighting the cultural circle of an era and witnessing the exchange of values among different human cultures.

- (3) The population affected by the new village project is predominantly Chinese, thus indirectly contributing to the formation of a semi-urban-rural settlement pattern in Malaysia, where many traditional Chinese cultures such as community relations, religious beliefs, folk festivals, and other intangible cultures have been preserved. Some minor new villages retain the culture of a single origin, while the larger ones have the characteristics of multiple origins. These cultural traditions and customs have not been baptized by the cultural revolution, nor have they been replaced by the functional values of a rapidly capitalizing society, making them all the more valuable.

Difficult road ahead for World Heritage Recognition

However, in order to achieve the goal of recognition, in addition to meeting the criteria, a more important aspect of the inscription process is to propose a sound management plan for the World Heritage Site. In this regard, it is important for different groups, both official government groups and non-official, to work together to study and discuss the future development of the new village and formulate a detailed management plan. Given the current political climate in Malaysia and the general ethnic and political consciousness of the people, the road ahead for the new village is still very difficult.



Figure 4.7.3

The new village houses have enough open space around them for urban gardening or future additions, which is more in line with Resilient and Sustainability design principles than today's garden house designs.

(Photo: by Author)

It is well known that when the New Village was first established in the 1950s, the government set it up as a temporary measure and therefore did not have a long-term development concept. Subsequent to the neglect of several development plans after independence, in the 1960s, the Chinese community unsuccessfully fought for the incorporation of the new villages into the Ministry of Rural Development, and with the 513 incident in 1969, community relations are drifting apart. The new villages were incorporated into the housing and local government department under the control of the MCA Minister in the 1970s.

With the fight and assistance of MCA, the basic facilities of some new villages were upgraded in the 1970s and 1980s. However, due to the hierarchy of departments and the government's unclear attitude towards the long-term development of new villages, it has been difficult to achieve comprehensive and institutionalized funding for new villages. As of now, new villages across the country still lack uniform rules of governance.

In brief, the new village nomination will face several difficult issues, such as:

- (1) the management of the new village varies from state to state in terms of administrative (including) political conditions, and it is difficult to propose a standard management methods applicable to most of the new villages;
- (2) the integrity and original appearance of the new village, after years of change, needs to be "reinforced" through a more active cultural heritage preservation strategy;
- (3) the new village nominating is for the benefits of its people, especially the impact of the new village, which will take a long time to educate and promote, which requires to depend on state apparatus in order to achieve a wider positive impact, which is not an easy goal to achieve given the current political situation in Malaysia.

The task force can only explore the feasibility of new village, but it is the stakeholders who have to come together to work it out. In any case, in the long run, if the new village can be recognized, it will be of great significance to the history and cultural preservation of the country, and the most important significance is that it will be a monumental bottom-up movement for cultural preservation.



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