

Part Two:

Report on the Capacity
Building Workshop on
Nature-Culture Linkages
in Heritage Conservation,
Asia and the Pacific

SACRED LANDSCAPES



EXECUTIVE SUMMARY

The **Second Capacity Building Workshop on Nature-Culture Linkages in Heritage Conservation in Asia and the Pacific** (CBWNCL 2017) took place in Tsukuba, Japan, from September 15 to 26, 2017. The workshop was organized by the UNESCO Chair on Nature-Culture Linkages in Heritage Conservation at the University of Tsukuba, in collaboration with the UNESCO World Heritage Centre, the International Centre for the Study of the Preservation and Restoration of Cultural Property (ICCROM), the International Union for the Conservation of Nature and Natural Resources (IUCN), and the International Council on Monuments and Sites (ICOMOS).

This workshop, focusing on the theme of Sacred Landscapes, was the second in a series, programmed for 2016-2019. The aim of these workshops is to contribute to the World Heritage Capacity Building Programme; through promoting and developing the skills of mid-career heritage practitioners, within the Asia and the Pacific region.

The workshop was divided in four modules:

- **Module 1:** Understanding Nature-Culture Linkages in the Context of the Sacred Landscape Conservation
- **Module 2:** Management, Implementation and Governance in Sacred Landscapes
- **Module 3:** Reflection on Theory and Practice
- **Module 4:** International Symposium

Module 1 consisted of three days of intensive lectures, group discussions, and participants' case study presentations. The lectures dealt with the international framework, regarding nature-culture linkages and landscape conservation, from the natural and cultural sectors perspectives, covering the Protected Landscape Approach from IUCN and the Cultural Landscapes Categories, used in the World Heritage context. Moreover, community-based conservation and traditional knowledge systems were revised; case studies from the region and beyond, as well as the Japanese experiences on sacred landscapes conservation, were explored. Sixteen case studies were presented, five World Heritage sites, one on the tentative list, three protected at the national level and seven relating to the processes of identification of sacred sites and community development with indigenous groups whose traditions are related to sacred places.

Module 2 lasted five days, during which the participants visited the Sacred Sites and Pilgrimage Routes in the Kii Mountain Range, a World Heritage Cultural Landscape since 2004. There, participants could have a practical experience and learn about the nomination process of the three core areas of the property: Koyasan, Kumano Sanzan and Yoshino and Omine, and the pilgrimage routes that connect them. Moreover, the three sacred sites were explained as centers for three of the most important spiritual practices in Japan: Shingon Buddhism, Shinto, and Shugendo. The visits included temples, shrines, mountain trails, and waterfalls, as well as experiencing ceremonies held in these places. Participants were able to understand that this area is protected under different legal frameworks and under natural and cultural heritage sectors: at the international level, as Biosphere Reserve and World Heritage, and at national level as a National Park, Places of Scenic Beauty, Historic sites containing National Treasures, Natural Monuments and Important Cultural Properties. During the visits, participants were able to learn from monks in charge of some of the area's temples and discuss with local managers at the sites.

Module 3 comprised of two days of reflection on the theory and practice gained during the workshop. Participants were divided into groups to work on key issues in the conservation of sacred landscapes, reflecting on both natural and cultural values of the places visited during the field trip. Finally, participants prepared one

presentation for the whole group in order to give it during the international symposium.

The CBWNCL 2017 concluded with **Module 4**, which consisted of the Second International Symposium on Nature-Culture Linkages in Heritage Conservation held on September 26, at the Tsukuba International Congress Centre within the framework of the Tsukuba Global Science Week 2017, organized by the University of Tsukuba. The symposium gathered ten international experts: representatives of the partner organizations – UNESCO World Heritage Centre, IUCN, ICCROM, and ICOMOS- two academic specialists on Sacred Landscapes from Keio University, Japan, and the University of Technology, Malaysia, representatives of the University of Montreal and the Bezalel Academy of Arts and Design, as well as international consultants representing Terrasana Environmental Consulting and The Mountain Institute. The sixteen participants of the CBWNCL 2017, heritage practitioners from the culture and nature sectors from Australia, Cambodia, China, India, Indonesia, Kyrgyzstan, Myanmar, New Zealand, Papua New Guinea, Philippines, Sri Lanka, Solomon Islands, Vietnam, Ghana, and France, presented the outcomes of the workshop, discussing the key issues for the conservation of sacred landscapes. Five students of the University of Tsukuba from five different countries (Australia, Japan, Liberia, Peru, and Uganda) took part of the process as observing participants.

During the panel discussion and roundtable, it was pointed out that there is a continuous need to develop synergies between the nature and culture sectors in the heritage conservation context, both at the World Heritage level, and national levels. Sacred landscapes were considered as very good examples of the interrelations between nature and culture through spiritual values that are manifested in a very diverse manner in the Asia and the Pacific region. Furthermore, it was noted that there are language differences, that refer to a diversity of worldviews, where nature and culture are not separated and distinct as it is from the Western Modern perspective.

It was concluded that sacred values are context-dependent, continuously evolving, and that it is important to include all stakeholders in the process of their conservation. The main challenge noted was increasing tourism, especially after a World Heritage inscription, that may affect the sacredness of a place. Moreover, depopulation of rural areas, where these sacred values are strong, is an urgent issue that should be addressed together with the need of guaranteeing the intergenerational transmission of spiritual values and practices related to sacredness. Gender-framed practices and prohibitions were also raised as an issue, especially in the World Heritage context, where the access to a site is understood as to be universal.

Participants recognized the need to meet and share with practitioners from different disciplines and sectors of the heritage practice and think about conservation in a more holistic manner. It was noted that the harmonization of the objectives of conservation needs to be worked out, especially in natural protected areas, where sometimes the conservation efforts go against the conservation of cultural heritage, especially, in terms of spiritual practices. Even though some of the countries and sites share similar problems, the diversity of cases and spiritual traditions in Asia and the Pacific region was acknowledged, bringing to debate the existence of an “Asian” approach to conservation. Finally, the CBWNCLs were recognized as playing an important part in creating a bridge between nature and culture practitioners in this region, and the role of the UNESCO Chair as an international exchange platform was commended.





MODULE ONE:

UNDERSTANDING NATURE-CULTURE LINKAGES IN THE CONTEXT OF THE SACRED LANDSCAPE CONSERVATION

Module One consisted of three days of intensive lectures, group discussions, and participants' case study presentations, from September 15 to 17 at the University of Tsukuba. The lectures dealt with the international framework regarding nature-culture linkages and landscape conservation, from the natural and cultural sectors' perspectives, covering the 1972 UNESCO World Heritage Convention, the Protected Landscape Approach from IUCN, and the Cultural Landscapes Categories used in the World Heritage context. A total of sixteen case studies were presented in the three sessions: five World Heritage sites, one on the tentative list, three protected at national level, and seven related to processes of identification of sacred sites and community development with indigenous groups whose traditions are related to sacred places.

The first day, **Dr. Gamini Wijesuriya**, from ICCROM, presented the work being done by this organization, in the training of heritage practitioners and specialists in conservation techniques and management. He mentioned how the work of ICCROM, and other bodies related to World Heritage, are working towards a new paradigm, where nature, culture, and people would be integrated into a single concept of conservation, with no boundaries. He explained the basic concepts of the 1972 UNESCO World Heritage Convention, and the pillars of the outstanding universal value (OUV): criteria, integrity, authenticity, and management plans. He also explained the concept of outstanding universal value, and the processes for nomination. He clarified the concepts of authenticity and integrity as well as the importance of management plans for nominating a site to the List.

Finally, he gave some examples of sacred landscapes on the List, such as the Okinoshima islands, a Japanese property recently inscribed in 2017. He explained how sacred landscapes are good examples of nature-culture linkages, how their importance is being discussed, and how these values need different management. Furthermore, he mentioned the initiative of "Heritage of religious interest", as part of ICCROM's efforts to recognize spiritual values of cultural heritage sites.

The next lecturer, **Ms. Jessica Brown**, the Executive Director of New England Biolabs Foundation and Chair of the IUCN Protected Landscapes Specialist Group, explained the Protected Landscape approach promoted by IUCN. She explained that the understanding of IUCN Protected Landscapes is that they are shaped through the interactions of people and nature over time and can be rich in biological diversity because of the presence of people. These are seen as living models. She gave many examples of landscapes and different ways to see them, from indigenous perspectives as well as artistic perspectives, which both captured their natural and cultural values. She also presented cases of sacred landscapes and how indigenous and community conserved areas may be the oldest protected areas on the planet. She clarified the IUCN definitions of protected areas and that management intends to establish a common language, a common framework, in order to exchange and define guidelines. Ms. Brown also said that the paradigm of conservation is changing: from national to international, run by people and not against, based on partnerships, developed as networks and not islands, seen as systems, managed in collaboration with scientific, economic, and cultural values, and are not only for visitors and tourists. Moreover, she explained that conservation is more effective at larger scales, based on connectivity, and working with all kind of stakeholders. She pointed out the importance of the fifth C in the context of the World Heritage Convention, including 'Community', such as the case of community-based protected areas, and that, currently, management is moving towards governance. She added the importance of safeguarding the interactions and not freezing the place in time. Ms. Brown also mentioned challenges, such as the integration of the Free, Prior, and Informed Consent, but also opportunities, such as the governance framework proposed by IUCN, and the progress in bridging nature and culture and participatory approaches as well as the recovery and use of traditional knowledge.



Left: Dr. Gamini Wijesuriya (ICROM) giving a lecture about the World Heritage Convention and its implementation. Right: Ms. Jessica Brown (IUCN/New England Biolabs Foundation) giving a lecture about Protected Landscapes.

After the lectures, the session was chaired by Ms. Carolina Castellanos and Professor Masahito Yoshida and five participants presented their case studies:

- 1) **Tu Vuong**, a researcher at the Institute of Ecology and Biological Resources (IEBR), Vietnam Academy of Science and Technology (VAST) in Vietnam, presented “**Nature conservation and protection of spiritual and cultural values in sacred landscapes in Vietnam: a case study of bats in the Huong Son Complex of Natural Beauty and Historical Monuments, Hanoi**”. He explained that the Huong Son area is on the Tentative List and it is managed by two governmental agencies because the site contains natural heritage, such as caves, and cultural heritage, such as temples and pagodas, as well as intangible heritage, represented by the religious festivals. He said that, currently, this site faces problems related to tourism management. Mr. Vuong stressed that tourism has negative effects in the conservation of natural heritage – specifically regarding the bats’ population and the maintenance of the caves. He mentioned that there is a threat of bat-borne disease and he reflected on how bats can be protected while maintaining cultural values. He considers educational programs, promoting the coexistence between nature and culture, to be important.

- 2) **Jun Cayron**, Assistant Professor at Palawan State University in the Philippines, presented “**The Puerto Princesa Subterranean River National Park**”, a World Heritage site since 2012. He explained that the park is appreciated for its natural values, such as the karst formations, and especially how it is promoted as a tourist destination because of the beautiful beaches. However, he noted that the area is considered sacred for indigenous groups, called the Tagbanwa and Batak. But, he said, that these groups have been evicted from the land and their practices banned. Mr. Cayron added that these groups consider the air as sacred and a whole component of living with the nature, the forest is viewed as a source of energy, and the land as burial grounds of the ancestors and archaeological sites. He said that tourism is a major threat to the site, menacing the caves, bringing pollution, contributing to the loss of traditions, and being a disturbance for local people. He suggested that the site be declared as a sacred landscape, getting additional protection, where both natural and cultural values, as well as traditions, are protected.

- 3) **Nara Chan**, deputy head office of community ecotourism development from the Department of Ecotourism, at the Ministry of Environment in Cambodia, presented “**Preah Chey Voroman Norudom ‘Phnom Kulen’**”

National Park”. He explained that Phnom Kulen National Park has natural values that are mainly represented by the diversity of species and habitats as well as cultural values connected to Buddhism. He said that there are places of pilgrimage and archaeological sites and that this area is very important for the conservation of the temples of Angkor Wat. He presented the situation of the population surrounding these areas and how these are dedicated to agricultural practices that generate deforestation. Moreover, Mr. Chan mentioned that there is forest degradation and loss, primarily due to illegal logging. The main challenge discussed for this heritage site was to find a balance between nature conservation and sustainable development for the communities surrounding or inhabiting the protected areas, as illustrated by the conflict between local agricultural practices and forest conservation.



Professor Jun Cayron, from Palawan State University, Philippines, presenting the case of Puerto Princesa National Park in the Philippines. (Photo: Maya Ishizawa)

- 4) Shamodi Nanayakkara, a Ph.D. student at the Sabaragamuwa University of Sri Lanka presented “Reinforcing conservation with faith and beliefs: the potential of Peak Wilderness Sanctuary in the Central Highlands World Heritage site, Sri Lanka”. She explained that this area is worshipped not only by Buddhists, but also by Muslims and Hindus. She said that the main cultural value of this place is that in the peak of the mountain there is a footprint that Buddhists believe is the Buddha’s footprint, while, for the Hindus, it is Lord Shiva’s, and for the Muslims, it is Adam’s and also why it is world-known as “Adam’s Peak.” She asserted that the stories surrounding these legends have maintained regulations about hunting, collecting, and fishing, and that these stories need to be remembered because they are useful as conservation strategies. She said that the Nature Reserve and Sanctuary in charge of the Forest Department became a World Heritage location in 2010. Currently, she explained, the threats to the site are over-visitation during the pilgrimage season, a lack of boundary demarcation, land encroachment, and furthermore, there is a hydroelectric plant and small-scale mining. Of these threats, the main challenge to this site is the seasonal pilgrimages and over-visitation.
- 5) Upma Manral, a Ph.D. candidate at the Wildlife Institute of India, presented “Kedarnath Wildlife Sanctuary: a Himalayan Jewel”. She explained that this protected area has villages inside and surrounding it, that are typical Himalayan villages, where inhabitants depend on natural resources. She said that, according to Hindus, the Himalayan landscape is a work of God and that Shiva is one of the principal deities. She explained that lakes are associated with stories and that there are sacred alpine meadows and forests. She does not think that people can be removed from these areas and community-based conservation is working better than governmental conservation efforts.

During this first day of the workshop, all case studies presented belonged to the nature sector. Challenges discussed were how to control tourism in places of pilgrimage and how to harmonize nature conservation and cultural values conservation in sacred natural sites. Moreover, an issue debated was how to maintain local practices and traditional knowledge that may be positive for conservation but may hinder the economic development of communities surrounding the protected areas.

After the presentations, participants discussed the following questions in groups:

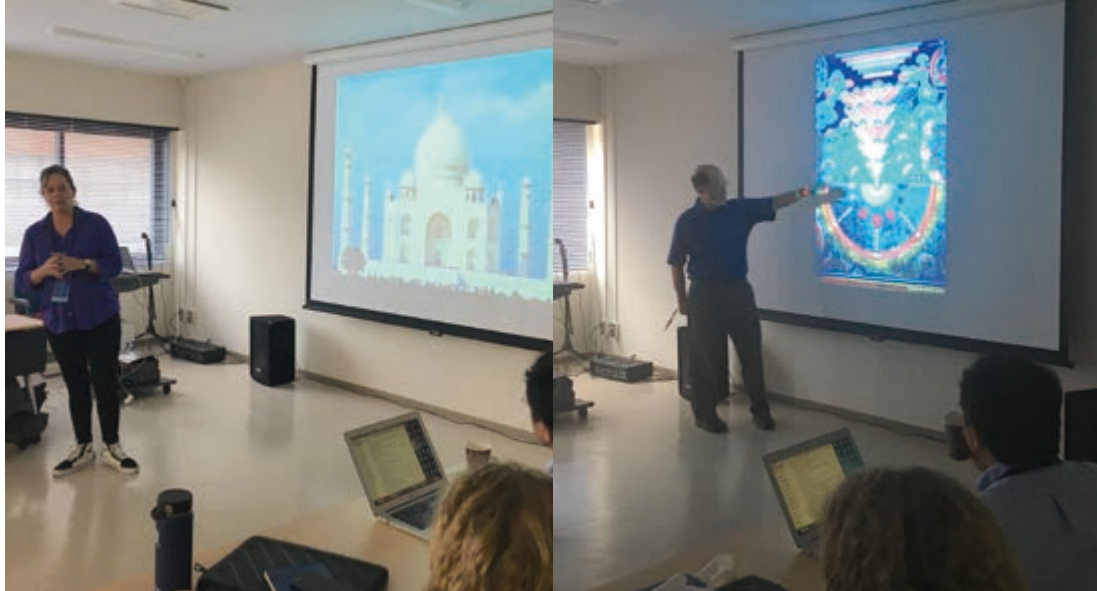
- Why are nature-culture linkages important to heritage conservation?
- How does this relate to sacredness?
- How does the existing international frameworks either enable or constrain holistic approaches that link nature, culture and people?

Each group expressed their ideas resulting from their discussion. They all agreed that heritage policies should aim for an integration of culture and nature, following an approach of sustainable development. In regards to sacredness, they reflected upon the importance of local traditions and systems of beliefs as mechanisms supporting identity and community life, sustaining the spiritual and religious values found in the nature and culture of places. Finally, they shared their thoughts about international frameworks, clarifying both benefits and limitations. They considered the idea that these frameworks provide general guidelines under the principles of human rights, but they cannot address each country's issues. In that sense, it is important to reflect on possible ways to build bridges between the international framework and national systems. Moreover, they expressed the need to listen to the voice of indigenous communities in order to bring alternatives for local management and nature-culture linkages.

On the second day of the workshop, Ms. Carolina Castellanos, an independent consultant and former World Heritage Advisor for ICOMOS, explained the work of ICOMOS in the context of the implementation of the World Heritage Convention. Furthermore, she presented the concept of Cultural Landscapes as it has been conceived in the Operational Guidelines of the World Heritage Convention. She discussed the concept of heritage and clarified that heritage is a social construction that is relative and changes over time. She explained how the concept of cultural landscape, accepted at an international level, may not have national or local legal frameworks that allow for the protection of cultural landscapes. Moreover, she clarified the concept of sacredness and mentioned that this is a concept that has been accepted by some indigenous groups but it is mostly related to Western, monotheistic religions. She also made participants aware that it is necessary to reflect on to whom the heritage belongs to, who are the decision-makers regarding it, who are the stewards, and to question if authenticity is a relevant issue. After this, she introduced the case of Rapa Nui National Park, formerly part of Chile, but located in Melanesia, closer to the Pacific Islands than to South America. She explained that this is one of the most remote islands in the world, a product of extinct volcanic cones. After introducing the geography of the site, the history, and socio-economic characteristics of the island, she presented the process of elaboration of a management plan for the archaeological park- a World Heritage site since 1995 under criteria (i), (iii) and (v)- involving the local people. Ms. Castellanos explained that even though the whole island contains cultural values, it cannot all be protected under the archaeological park system because this would implicate the eviction of the Rapa Nui population. Contrary to this understanding, she explained how the Rapa Nui understands the landscape as a whole, composed of many layers, that interact in a complex manner, and that the island is a biocultural system that implies agriculture, fishing, communal work, and sacredness. She introduced the resulting management plan conceived as a stellar map, a concept proper to the worldview of Rapa Nui population.

The second presenter of the day, Dr. Edwin Bernbaum, from the Mountain Institute and Co-chair of the IUCN Specialist Group on Cultural and Spiritual Values of Protected Areas, presented on the concept of Sacred Mountains. He explained his research on understanding why mountains have been chosen as sacred symbols by many religions around the world. He has proposed several categories to explain the spiritual values assigned to mountains: height, centre, power, deity or abode of deity, temple or place of worship, garden or earthly paradise, ancestors and the dead, identity, source, inspiration, revelation, transformation, and renewal. He illustrated these categories by presenting several mountains around the world that are considered sacred by different cultures, such as Hinduism, Buddhism, and other faiths. Subsequently, he focused on the case of

Mount Kailash, which he considers to fulfill most of the categories previously presented, and the work that is being done in nominating this mountain to the World Heritage List. He presented the values of Mount Kailash and compared it to other similar sacred mountains of the world that are already on the List. He suggested the criteria under which it could be nominated and explained the steps to follow in order to achieve a nomination. Dr. Bernbaum said that one of the challenges is to have the three State Parties, namely India, Nepal and China, involved in this project. The area is not being protected at the moment, therefore, national legislation to protect the Mount needs to be put in place. Moreover, he mentioned that it is important to have the consent and support of the local communities involved in such a project.



Left: Ms. Carolina Castellanos presents the issues of the World Heritage Convention and the concept of Outstanding Universal Value. Right: Dr. Edwin Bernbaum presents about sacred mountains. (Photos: Maya Ishizawa)

After these lectures, the next session was chaired by Ms. Jessica Brown and Dr. Gamini Wijesuriya and six participants presented their case studies:

- 1) **Stephen Manebosa**, a senior field officer at the Solomon Islands National Museum, presented “**Ngaguenga (Pagan Temple Site) at Magama Ubea**”. He explained that the East Rennell island has been inscribed on the World Heritage List since 2013. He said that Christians arrived to this area in the 1900s and called the native deity “Pagan God” which is why the name of the site is Pagan Temple. He mentioned that Christian influence damaged the site and that the main challenges for conserving the location are subsistence farming, logging, and mining.
- 2) **Florence Revelin**, a pedagogic coordinator at the French National Museum of Natural History, France, presented “**Sacredness in Laponia mixed World Heritage site**”. She explained that this site had been inscribed on the List in 1996 by Sweden, even though the Laponia area, home of the Saami people, used to include territories in Norway, the Russian Federation, and Finland. She said that the Saami are the only indigenous people living in continental Europe. The area includes 4 national parks and 2 natural reserves, as well as a diversity of landscapes, and notably, it is home to the Saami reindeer. She mentioned that, while the whole area is sacred to the Saami, the concept of sacredness was not a core issue in the nomination process. She explained that this area was also occupied by Christians who prohibited the traditional shamanistic religion and banned the use of its places of worship. She asserted that, even though this area has been seen as natural heritage by the Swedish government, for the Saami, this is a cultural area. She mentioned that these issues were discussed in the management plan conceived in 2011.
- 3) **Emma Lee**, a research fellow at the University of Tasmania, Australia, presented “**Sacredness in the Tasmanian Wilderness World Heritage Area**”. She explained how relationships and family are very important within her community, explaining the history of this area, where she comes from, and how it has been colonized and the local people mistreated. She presented how the community has been involved in the management process for the area, how the cultural values have been included in the statement of OUV

of this property, and how important it has been to create a joint management within the communities. She mentioned the importance of the Free, Prior, and Informed Consent of indigenous peoples living in World Heritage sites.



Dr. Emma Lee, University of Tasmania, presenting a case study on the Tasmanian Wilderness World Heritage Area, Australia. (Photo: Maya Ishizawa)

4) Nukila Evanty, a scholar activist from the University of Mahendradatta, Indonesia, presented “Cultural Heritage, Nature and Sacred Places of Talang Mamak Indigenous Peoples, Riau”. She talked about the Talang group and their worldviews. She explained how they maintain their sacred places and how their cultural values and way of life are challenged by modernization.

5) Xavier Forde, a national coordinator for Maori Heritage Sites at Heritage New Zealand, presented “Kapiti: Sacred landscape”. He explained the story of this island, that is now a bird sanctuary, but also a sacred place, and home, for the Maori people. He said that, currently, there is tension between the government protected area management and the local Maori people, who live on the same island.



Dr. Xavier Forde, Heritage New Zealand, presenting a case study of the Kapiti Island, a sacred island for the Maori people. (Photo: Maya Ishizawa)

6) **John Kuange**, an assistant Country Director from the World Conservation Society in Papua New Guinea, presented “Identifying sacred heritage sites in a very bioculturally diverse nation?”. He explained how Papua and New Guinea is a very diverse country, with many different indigenous groups that use different languages and have different ways to express sacredness. He said that traditional knowledge and traditional practices are still carried out by the communities on the islands. However, Christianity entered in the late 19th century, with European missionaries, and this event created tensions with the local pre-established traditions, that the Christians described as “pagan”. He stated that, currently, the challenge is modern education which does not allow for the integration of the native’s ways of life because traditional customs do not bring material wealth. Furthermore, he explained how the diversity of beliefs and worldviews can make it difficult to identify large areas of a sacred site, for example, what is sacred for one group might be considered “mundane” by another.

Following the second day of the presentations, the debates focused on indigenous and local knowledge and its relation to sacredness. It was found that there has been a common practice in Asia and the Pacific, and also in Europe, of eviction and disdain for indigenous cultures and local communities. Moreover, one common situation encountered in the different case studies was the imposition of values from the government or a mainstream, foreign, religion over indigenous, and native, beliefs. This led to discussions over colonization and local communities’ identities and their empowerment through mechanisms such as the Free, Prior, and Informed Consent. It was discussed how it is important to recognize how modern education plays a role in the loss of traditional knowledge and how channels of intergenerational transmission of traditions and local beliefs need to be found.

Participants discussed the following questions in groups:

- What makes a place sacred? For whom is it sacred?
- Who defines and recognizes sacredness and what are the implications of this for the stewardship of a place? (note: management and governance = stewardship)

The groups considered “sacredness” as a concept validated by people through time and space, defined by social restrictions for accessibility, practices or behaviors, and certain unique physical aspects in nature. They concluded that the significance of the sacred places is sustained by the people, or communities, attached to them through traditions or spiritual beliefs. In that sense, they asserted that these systems need to be respected when implementing policies for the management of their local heritage. Participants also commented on issues related to the preservation of sacred places, resulting from colonization, and how legislation deals with minority religious groups.

During the third day of lectures, **Professor Masahito Yoshida**, Chair of the World Heritage Studies Program at the University of Tsukuba, explained the importance of the mountains and how nature is worshipped in Japan. He showed participants how the topography of Japan was formed and how this influenced the importance of certain mountainous areas, where the population decide to settle. He explained that in the Japanese archipelago there are many natural events, such as volcanic eruptions, earthquakes, tsunamis, typhoons, and tornadoes, as well as floodings, that formed the terrain and influenced the relationship of the human communities with their environment. He said that Japanese people pray to waterfalls, giant trees, big rocks, and high mountains in order to avoid disasters. Professor Yoshida explained the formation of four World Heritage sites, namely, Yakushima island, Mount Fuji, Ogasawara islands, and the Kii Mountains. He argued how the Kii Mountains became a prominent sacred area for Japanese people and how the three major religions formed in the three sacred sites, inscribed as World Heritage: Koyasan, Kumano Sanzan and Yoshino and Omine. He presented the relationship between history and political changes in Japan that were also influenced by the development of the different religions: Shinto, Shugendō, and Shingon Buddhism. Later on, he talked about the mountains that are World Heritage sites in Japan and their management problems, such as Mount Fuji, and Yakushima island. He also pointed out the issues related to the Nature-Culture divide in the management of these sites at a national level.

After this presentation, **Professor Nobuko Inaba**, from the World Heritage Studies Program, explained the management issues at the Mount Fuji World Heritage site and presented the process of nomination and the challenges it faced. She explained why Mount Fuji could not be nominated as a Mixed Cultural and Natural



Participants' report on the second day of group discussions. (Photo: Maya Ishizawa)

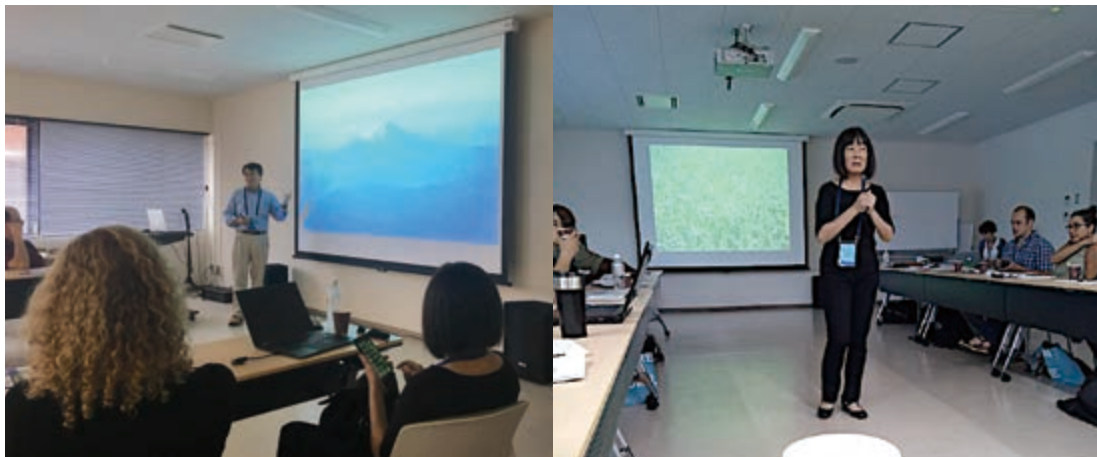
World Heritage site. She said that the natural criterion that could have been used was criterion (vii) that relates to natural beauty. However, the Ministry of Environment of Japan could not assure the sustainability of this criterion because of the proximity of Mount Fuji to Tokyo and the rapid urban development around the area. In order to conserve the integrity, the whole mountain should have been nominated and this was not feasible. However, she pointed out that Mount Fuji was already protected as a cultural property, as a Place of Scenic Beauty in charge of the Agency for Cultural Affairs, hence, Mount Fuji was inscribed as a World Cultural Heritage site in 2013. After talking about the management issues of this site, she presented the relationship of the heritage system in Japan and the development of heritage protection in Europe. Professor Inaba introduced participants to the Law for the Protection of Cultural Property of Japan and explained some of its categories, which includes the protection of Natural Monuments and Places of Scenic Beauty. She asserted that these categories imply the linkages between nature and culture. She also presented the categories of Preservation Districts and Cultural landscapes and how they relate to the Satoyama landscape, characteristic of Japanese rural areas. Moreover, she explained the relationship between architectural development and religious development in Japan and how this has been studied by historians and architects looking for Japanese original or indigenous architecture. Then, she clarified the different religions and their relationships, pointing out that Shinto is the local religion, indigenous to Japan, and Buddhism has been the foreign religion, adopted and adapted to Japan. She made it clear how these different currents of faith influenced the development of architecture and sacred sites in the mountains.

Dr. Maya Ishizawa, CBWNCL Programme Coordinator, explained the itinerary and content for the field trip to the Kii Mountains. She presented information about the area and mentioned the different layers of protection that converge at the site: a World Heritage Cultural Landscape since 2004, it overlaps with the Yoshino-Kumano National Park and the Mount Odaigahara and Mount Omine Biosphere Reserve. The sacred sites Koyasan, Kumano Sanzan and Yoshino and Omine contain National Treasures in their temples, as well as Important Cultural Properties, that are protected under the Law for the Protection of Cultural Properties of Japan.

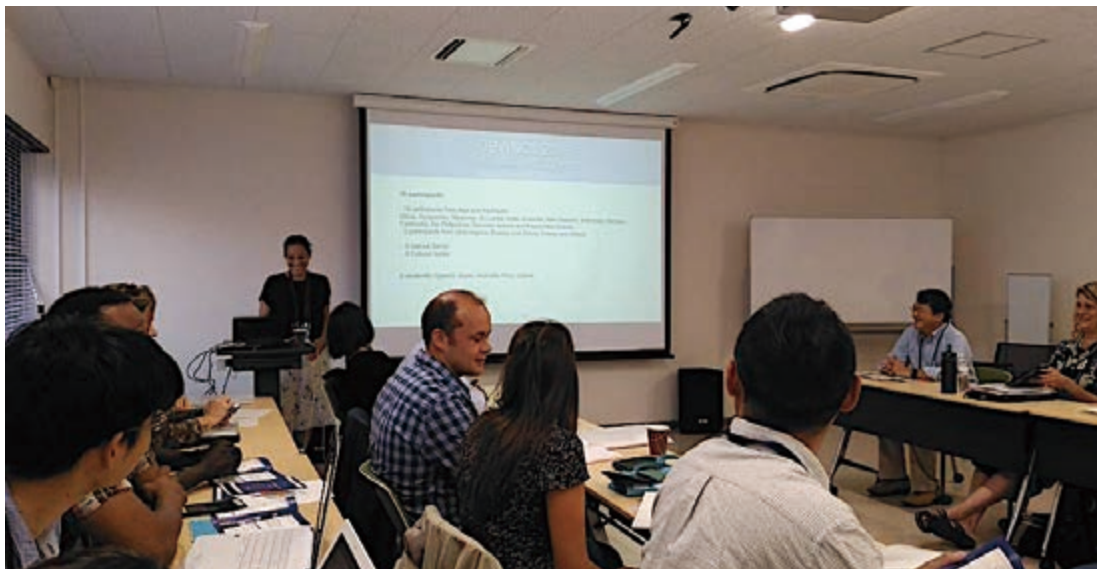
Moreover, the area contains Historic sites, Places of Scenic Beauty, and Natural Monuments protected under the same law.

After these lectures, the session was chaired by Professor Nobuko Inaba and Dr. Edwin Bernbaum. Five participants presented their case studies:

1) Mingxia Zhu, a researcher at the Tsinghua University in China, presented “Cave Heavens and Blessed Lands: Cultural Landscape of Taoism Worldview”. She introduced a case comprising of a circuit of caves in lands considered as sacred, according to local beliefs, for over 1,400 years. She explained that such places are integrated into a system of beliefs that, besides the influence of traditions such as Taoism and Buddhism, consider the mountains as tangible representations of deities and ancestors. She said that the caves are divided into major and minor caves, called “blessed lands,” which symbolize the gates of heaven and the lands for common people, respectively. She mentioned that this type of cave system, conditioned inside for sacred rituals, are also present in Malaysia and in Japan.



Left: Professor Masahito Yoshida, Chair of World Heritage Studies at the University of Tsukuba, explains the significance of mountains in Japan. (Photo: Maya Ishizawa) Right: Professor Nobuko Inaba, from World Heritage Studies at the University of Tsukuba, explains the Japanese system of cultural heritage protection and its relation to sacred and religious values. (Photo: Nukila Evanty)



Dr. Maya Ishizawa, CBWNCL Programme Coordinator, explaining the contents of the field trip to the World Heritage Cultural Landscape “Sacred Sites and Pilgrimage Routes of the Kii Mountain Range.”(Photo: Sonya Underdahl).

2) Portia Bansa, a cultural heritage manager at the Centre for Indigenous Knowledge and Organizational Development (CIKOD) in Ghana, presented “Forikrom bio-cultural heritage”. First, she explained the categories of protected areas under the current system in Ghana. She said that the case of Forikrom is of a farming-based community, preserving their ancestral system of beliefs which are attached to sacred,

natural, sites. She described the complex of caves within the surrounding environment, containing the burial location of ancestors, royal chiefs, and queens, and how these have held a treasured, spiritual, significance for generations. She stated that these are considered the heart of the community and that there are also access restrictions. She also explained that, even though there is a bio-cultural protocol protecting the landscape, the sacred places of Forikrom are facing the problem of desecration due to the influx of tourism.

- 3) **Zhengli Liu**, a researcher at the Yading National Nature Reserve in China, presented **“Sacred Landscape of Yading Nature Reserve”**. He explained that this site, located in the Tibetan Autonomous prefecture of Sichuan, is related to Buddhist narratives, reflecting the sacredness of the mountains. He said that in the last 100 years it has been seen as a mythical place, inspired in the conceptions of the “Shangri-la”. He stated that the main challenges he has identified for the management of the site include commercialization, the loss of traditional values, and exogenous influences. Yet, he asserted that, in order to preserve its sacred values, two layers of civil participation have been actively working for the continuity of the local traditions, sustaining them: on the one hand, the academic endeavors of the Buddhist institutions and on the other hand, the local community.

- 4) **Mie Mie Kyaw**, a lecturer from Mandalay University in Myanmar, presented **“Effective assessment on cultural and natural values, and socioeconomic development of Indigenous Group; Kayan race”**. She introduced her experience working on the Upper Paunglaung Hydropower Project, in which she conducted a heritage impact assessment of the area. She said that the main challenges she has identified are related to the preservation of sacred elements in the environment, the sustainability of natural resources, and the conflicts between stakeholders.

- 5) **Iliia Domashov**, a senior lecturer at Kyrgyz State University in Kyrgyzstan, presented **“Sacred Natural World Heritage ‘West Tien Shan’. Kyrgyz National Component”**. He talked about the case of a Serial Natural World Heritage site, featuring a transboundary partnership. He explained that the Western Tien Shan mountain range is home to a long-standing oral tradition of epic narratives, transferred for generations, centered on figure of the Kyrgyz hero, Manas. He said that desecration, or even new forms of sacralization, as well as the disconnection between nature and culture affecting the land use, are some of the main issues he has identified in the area.

At the end of the day, participants reflected on the following question:

- How does this (sacredness and previous reflections on stewardship, management, and governance) relate to the specific context of the Asia-Pacific region?

After reflecting upon all the case studies presented and the core topics, the participants came up with their final remarks, characterizing the Asia-Pacific context. They pointed out that the region shares the particular feature of having long-standing spiritual traditions attached to sacred natural sites. They considered that, although these sacred places are safeguarded under legal protection systems applied at different levels by each country, their management should not overlook the relationship with the local or traditional communities, as they are the primary actors sustaining and treasuring the spiritual values. They added that since these realities are connected to the effects of globalization, policies need to handle these problems, such as modernization and generational changes, and at the same time, they need to ensure that the local people are able to meet their needs and rights.





MODULE TWO:

MANAGEMENT, IMPLEMENTATION AND GOVERNANCE IN SACRED LANDSCAPES

Module 2 lasted for five days, where the participants visited the Sacred Sites and Pilgrimage Routes in the Kii Mountain Range, a World Heritage Cultural Landscape since 2004. There, participants could have a practical experience and learn about the nomination process of the three core areas of the property: Koyasan, Kumano Sanzan, and Yoshino and Omine, and the pilgrimage routes that connect them. Moreover, the three sacred sites were explained as three centers for three of the most important spiritual practices in Japan: Shingon Buddhism, Shinto, and Shugendō. The visits included temples, shrines, mountain trails, and waterfalls, as well as the ceremonies held in these places. Participants could better understand that this area is protected under different legal frameworks and under natural and cultural heritage sectors: at international level, as a Biosphere Reserve and a World Heritage, and at the national level as a National Park, Places of Scenic Beauty, Historic sites containing National Treasures, Natural Monuments, and Important Cultural Properties. During the visits, participants were able to learn from monks in charge of some of the temples in the area and discuss with local managers at the sites.

The first stop of the field visit, across the Kii Mountain Range, was Koyasan, the sacred mountain area chosen 1,200 ago by the monk Kobo Daishi (Kukai) to become the headquarters of the Esoteric Shingon Buddhism in Japan. The area of Koyasan or Mount Koya, which is home to over a hundred monasteries and temples, is traditionally known as a place for spiritual retirement, religious practices, and study. It encompasses a valley surrounded by eight peaks, which Kukai envisioned as the eight petals of the lotus, representing the Buddhist conception of the universe under the form of a sacred circle or mandala. For two days, the participants could learn about Shingon and its founder, from Mr. Kurt Genso (a shingon monk), who guided the visitors through the Reihokan Museum, the Kongobu-ji, the Danjo Garan's main complex, the Konpon Daito pagoda and Okunoin cemetery. The latter is known as the largest cemetery in Japan where the Mausoleum of Kukai, who is believed to rest in eternal meditation, is located. The Mausoleum marks a point of departure and ending for a pilgrimage route that goes through the island of Shikoku.

Even in present day the town of Koya has become an important attraction for both Japanese and international tourists, where services for the visitors have been progressively developed, the spiritual significance of the sacred places remains.

Participants were able to learn about the different layers of legal protection operating, from the international framework to the state, the prefectural and the local government in this area. They understood that a philosophy of respect to these sacred landscapes existed prior to the implementation of any legal protection system. Due to their spiritual values, there were strict regulations for the forests and for the maintenance of the pilgrimage routes. Furthermore, in the surrounding places of deep spirituality, such as Okunoin, local people have organized cleaning days for generations. In addition, the presence of religious institutions allowed for the conservation of these places to be considered sacred.

The following stop of the field trip was the region of Kumano, an important point for the ancient pilgrimage routes, known for being home to several shrines dedicated to Japanese Shinto tutelary deities, included Amaterasu. On the second day, participants walked the route of Kumano Kodo Kohechi and visited the shrine of Kumano-Hongu Taisha. An officer from the World Heritage Kumano-Hongu Center and Professor Nobuko Inaba provided the participants with explanations about the sites, the routes, and how the management is being conducted. They explained that the shrine was originally located in the sand plains of Oyu no Hara, between the rivers of Kumano and Otonashi, and that in 1889, due to flooding, it had to be relocated to its



Participants visit Okunoiin, the largest cemetery in Japan and emblem of mysticism in Koyasan, with the guidance of Mr. Kurt Genso (Photo: Xavier Forde).



Participants visit Okunoiin, the largest cemetery in Japan and emblem of mysticism in Koyasan, with the guidance of Mr. Kurt Genso (Photo: Xavier Forde).

present position. The shrine had to be reconstructed, keeping its original appearance, and some parts of its former structure. Subsequently, Mr. Hiroshi Tsujibayashi at the World Heritage Kumano-Hongu Center gave a lecture to the participants.

On the third day, participants moved to the area of Kumano Nachi, in the southeast portion of the Kii Peninsula. On the way to the south, they visited the small shrine of Kamikura, located halfway to Mount Gongen. This shrine features the Gotoniki Rock, believed to be the sacred place where the gods of Kumano first descended. The main ground is located on a platform, surrounded by forests, with a panoramic view of the Shingu area. In order to arrive at the top, it is necessary to climb nearly 500 stone steps. To ensure the shrine's state of conservation, the structures are periodically maintained.

Next, the participants arrived to the Nachi area, located in the deep mountains of Kumano, to start the journey to Kumano Nachi Taisha Shrine and the Nachi Waterfall. A group of local guides joined them at the Nachi Daimon Saka Entrance to hike up the sacred trail, featuring stone pavements and evergreen trees surrounding. Once on the main ground of the Nachi Taisha Shrine, the participants could appreciate an example of the harmonious coexistence of the Shinto and the Buddhist traditions, where a Shinto Shrine is located next to the temple of Seiganto.

In the Buddhist temple of Seiganto, the participants were accompanied by a priest and could enter the main hall, where they were able to see the certificate of the inscription of the site on the World Heritage List. Then, they were invited to the special reception area of the temple to ask some questions about the management of the site and see the panoramic view of the surrounding landscape with the Nachi Falls, which the Japanese system also recognizes as a Place of Scenic Beauty. Later, the participants followed the route until the final stage of the Nachi Falls, where they paid their respects to the sacred ground of the tallest waterfall in Japan.

On the fourth day, the participants traveled to the area of Yoshino in Nara Prefecture, known as the headquarters of Shugendo, a spiritual tradition rooted in the ancient Japanese worship of the mountains. Mr. Riiten Tanaka, a priest of the temple of Yoshino, and two yamabushi (shugendo monks), received participants at the Yoshino Visitor Centre to give a lecture about Shugendo and the spiritual importance of Yoshino. They explained that Shugendo is based on the concepts of the Japanese indigenous religion of the worship of kami



Group photo at Kamikura shrine, featuring the Gotoniki rock. (Photo: Fumihiko Ito)

(Shinto gods) and nature, and that it developed a particular emphasis on ascetic practices. They added that Taoism and the Buddhist esoteric school of Shingon influenced Shugendo as well, with the concept of attaining illumination in the present life. Hence, they asserted that Shugendo practitioners understand both kami and Buddha as coexisting in the sacred figure of the mountains.

Mr. Tanaka shared his experience on the nomination of Yoshino for the World Heritage List, explaining to the participants how the community worked together with the authorities throughout the process. Then, Mr. Tanaka and the yamabushi monks guided the participants on a spiritual walk through the Shugen Trail from Kimpu-Senji to Aonegamine. They taught them the religious chants used by the monks during this journey and made stops along the shrines of the path in order to offer prayers to the deities.

Through this visit, the participants could learn that for the yamabushi, nature represents a place for spiritual practice and the purpose of climbing mountains, such as Mount Omine, is to purify their souls, and acquire spiritual powers.

Later, participants had a meeting with Mr. Tanaka, in which they could ask and reflect together on some of the issues they had identified in the site. They exchanged ideas about the risks of inscribing sacred sites on the World Heritage List. Participants were concerned about the increasing tourism and the problems this may cause for the interpretation and continuity of religious practices. Furthermore, concerns about religious restrictions were expressed, especially in regards to the prohibition of the entry of women to certain areas of the mountains, that are supposed to be universally accessible, according to human rights agreements.

During the final day, participants visited the temple of Kimpu-Sen, the headquarters of the Shugendo priests. They were invited to participate in a ceremony and a fire ritual of purification called Goma. In addition, they listened to a lecture about Shugendo Zao-do and visited the wooden building where they could learn about its construction and materials, and also could appreciate its relationship with the surrounding landscape.



Group photo at the reception area of the Seiganto temple, with a view of the sacred landscape of the Nachi Falls (designated as "Place of Scenic Beauty"). (Photo: Fumihiko Ito)



Mr. Riiten Tanaka giving a lecture about Shugendo at the Yoshino Visitors Centre. (Photo: Fumihiko Ito)



Participants' visit to Kimpu-Sen temple in Yoshino, Nara Prefecture (Photo: Xavier Forde)



Group photo in the entrance of Kimpu-Sen temple. (Photo: Fumihiko Ito)





MODULE THREE:

REFLECTION ON THEORY AND PRACTICE

Module 3 comprised of two days of reflection on the theory and practice gained during the workshop. Participants were divided into groups to work on key issues for the conservation of sacred landscapes, reflecting on both natural and cultural values of the places visited during the field trip. Finally, participants prepared one presentation for the whole group in order to give it during the international symposium.

The presentations were structured according to three core issues:

- The Significance and Sacredness of the Kii Mountains
- How the sacredness of the Kii Mountains reflects the Nature, Culture, and people interlinkages
- Management and Governance

The final reports were delivered as 20 minutes presentations followed by discussions with other groups, resource persons of the workshop, and guest speakers of the symposium. The resulting statements are reported below.

Group 1

Members:

Jun Cayron- Philippines
 Nara Chan- Cambodia
 Shamodi Nanayakkara- Sri Lanka
 Florence Revelin- France
 Shoma Jingu- Japan

Reflections

Firstly, the group found that the landscapes of the Kii Mountains are considered sacred due to the values expressed and sustained by the concept of Chinju no Mori, the unique landforms, the place of rituals, and the antiquity of their history. They understood that sacredness is a notion that is continuously evolving.

Secondly, they recognized that the interlinkages of nature, culture, and people in this context can be identified in many forms, such as:

- Faith and protection: Respect for the kami (gods) as a source of protection for the community
- Beliefs and livelihood: Direct income sources, irrigation, and agriculture
- Practices and sustainability: Immortality and avatar forms, sponsorships from ancient times
- Aesthetic and sacredness: Architecture, landscape, human life and evolution

Thirdly, given the fact that the management, governance, conservation, and tourism are the core issues in the Kii Mountains, the group proposed a “stakeholders mandala” structured based on the following groups: 1) Local and regional government; 2) Priests and monks; 3) Local tourist companies, tourist bureau; 4) Tourists, the local community; 5) Local pilgrims and private owners.

In addition, they provided a list of main challenges identified at the sites. According to them the first challenge is the diversity of ownership in the Kii Mountains, since the area listed on the World Heritage List includes

territories in three different prefectures. The second challenge is disaster management and restoration work, as it was shown in the case of Kumano-Hongu shrine. The third challenge is tourism development, considering that the increasing number of visitors can cause the problem of seasonal frequentation, as well as affect the value of sacredness and the balance between people and nature. Finally, they emphasized that the fourth challenge is the depopulation of rural areas as seen in Kumano Sanzan.

Conclusions

The group concluded that spiritual practices like Shugendo, dating back to ancient times, are essential for nature-culture-people interlinkages. They considered that in order to safeguard the diversity of values of the local heritage, natural or/and cultural, these practices involving an intangible dimension should be maintained. Moreover, they stated that, it is important to understand the religious practitioners' perspective when addressing management issues.

As for the issues raised by the site's inscription on the World Heritage List, the group established that the management of this World Heritage property should consider:

- Bringing together diverse stakeholders (local, national, and international levels) in a common stewardship system
- Reflecting on their perception about the meaning of sacredness and the heritage of the Kii Mountains for each one of them and for those coming from outside (the Glocal process).
- Evaluating the benefits and risks related to a nomination onto the World Heritage List. For instance, in the case of the Kii Mountains, on the one hand, there were benefits, as the pilgrimage routes were restored, but on the other hand there is a new challenge represented by the increasing number of visitors.

Finally, the group reflected on the process they engaged in as a team and the learning experience during the workshop, emphasizing:

- The value of diversity, given the international background and interdisciplinary approaches brought by each member of the group.
- The importance of fieldwork and meeting of local people to improve their understanding of the internal perspective and local challenges related to the site's management.
- The understanding of the interlinkages existing beyond the frame and categories of an international convention (the Glocal perspective).
- The notion of "sacredness" as context-dependent and evolving through time.
- Local commitment as a key for the management of the area.

Group 2

Members:

Nukila Evanty- Indonesia

Xavier Forde- New Zealand

Stephen Manebosa- Solomon Islands

Upma Manral- India

Claudia Uribe- Peru

Tokpah Yeanga – Liberia

Reflections

Firstly, the group stated that the sacredness in the Kii Mountains cannot be understood without first considering its long history. They noted that when referring to this concept, it is important to go back to the ancient Japanese worship of the kami and nature, and to important figures, like Kobo Daishi, who developed spiritual centers in these mountains. Thus, they declared that in this area, the physical features and the symbolic dimension of nature sustain the notion of sacredness.

Secondly, they asserted that these sacred landscapes are reflecting the historical linkages between nature, culture, and people. They noticed that this relationship can be demonstrated by some characteristics in the places of worship like:

- Subject of worship (kami or deity): Natural elements and the representation of deities and their association with nature.
- The role played by nature (or natural elements) to communicate the sacredness, as occurs in the case of symbols (lotus buds, stupas, temple logos), ceremonies (fire ceremony), and spaces for worship (shrines, altars, or mausoleums in forests, routes).
- Cyclical inclusion of natural elements in cultural practices and rituals, as is shown by the use of incense sticks, tree barks, and the pilgrim's cherry trees planting tradition.

Thirdly, referring to the management and governance of this type of heritage place, they stated that, there are three core aspects to take into account:

- The active and diverse stakeholders' communities.
- The challenges, such as mass tourism (threat to sacred values), conflicting interests, migration of steward communities, and natural disasters.
- The merits of the World Heritage designation, as inspiring neighbor regions to promote the restoration of routes and to involve local communities in the conservation of cultural heritage.

Conclusions

The group concluded that:

- The co-existence of religions- Kami worship, Shingon, and Shugendo- make the Kii Mountains a place of special and unique value.
- The involvement of steward communities in the management and conservation of the cultural heritage, as well as in tourism development, contribute to the sustainability of the sites.
- The ways people associate, assimilate, and use these sacred places are constantly evolving, and it is important to consider the possible conflicts emerging between international, or external, values and local practices.

Group 3

Members:

Iliia Domashov- Kyrgyzstan

Emma Lee- Australia

Tu Vuong- Vietnam

Mingxia Zhu- China

Paul Ayella- Uganda

Reflections

The group said that the landscapes of the Kii Mountains contain a variety of natural and cultural values expressed in the geographical features and the historically developed systems of beliefs. They understood that some spiritual and religious key personalities shared a connection around the concept of sacredness in this area.

They considered that the governance, in this context, is measured on three levels: local, national, and international. They stated that at the local level, the key agents are the local communities and the religious institutions, at the national level, the government institutions and authorities, and at the international level, organizations like UNESCO. They found that the management has addressed the public's participation, the research, and the planning. Moreover, they recognized that the promotion has been geared towards the growth of tourism, the inscription of the site on the World Heritage List, and the balance between nature and culture.

They identified some of the challenges, such as the ageing population, the need of inclusive services in the heritage sites, and the prevention of the loss of customary skills against the commodification.

Conclusion

The group concluded that all these concepts are interconnected in a system in which the nature, the cultural creations, and beliefs interact together, fostering the sense of sacredness.

Group 4

Members:

Portia Bansa- Ghana
 Mie Mie Kyaw- Myanmar
 John Kuange- Papua New Guinea
 Zhengli Liu- China
 Sonya Underdahl- Australia

Reflections

The group understood that the notion of sacredness is related to people's cultural and spiritual responses to the natural environment with unique features. They said that sacredness is authenticated by people, their beliefs related to deities, places, and objects, restrictions and prohibition, practices as rituals, and pilgrimages, all of which are evidenced by historical records.

They realized that the link between nature and culture is expressed in a variety of ways, including: nature and culture in kami worship, sacred and mundane aspects in pilgrimage, as well as local and global processes. They considered that this long-term relationship has been grasped by modern societies, creating benefits like: publicity, socio-economic options, boosting nationalism and cultural identity, and management of the sites and environment.

In addition, they identified some challenges as:

- Finance
- Globalization
- Social Population Dynamics
- Additional pressures on the governance structures
- Increase in visitor numbers
- Environmental conservation
- Cultural adaptation and changes
- Preservation of spiritual values
- Socio-economic development
- Pressure on local community and resources
- Survival of sacred sites against risk of destruction
- Monitoring
- Natural disasters/reconstruction

Conclusions

The group concluded that:

- (i) Sacredness may be, or could be, lost if tourism is not controlled or regulated.
- (ii) The relationship between nature, culture, and belief systems is inextricably linked. It cannot be separated.
- (iii) International frameworks for heritage legislation and policy-making should consider the different local cultures and traditional contexts in regards to sacredness.



Mingxia Zhu (China), Iliia Domashov (Kyrgyzstan), Emma Lee (Australia), Tu Vuong (Vietnam) and Paul Ayella (Uganda) preparing their presentation during the working groups session. (Photo: Maya Ishizawa)



Portia Bansa (Ghana), Mie Mie Kyaw (Myanmar), Sonya Underdahl (Australia) and Zhengli Liu (China) preparing their presentation during the working groups session. (Photo: Maya Ishizawa)



Group photo of participants, resource persons, and symposium guest speakers after they received their Certificate of Completion of the Workshop.



MODULE FOUR:

INTERNATIONAL SYMPOSIUM



On September 26, 2017, the Second International Symposium on Nature-Culture Linkages in Heritage Conservation, Asia and the Pacific, Sacred Landscapes took place within the framework of the Tsukuba Global Science Week 2017, which general theme was “Science for Social Innovations”.

The President of the University of Tsukuba, Professor Kyosuke Nagata, gave an opening address and especially welcomed the honoured guest speakers Dr. Thomas Schaaf, Mr. Tim Badman, Professor Masataka Suzuki, Professor Amran Hamzah, and the roundtable guests: Dr. Mechtild Rössler, Dr. Gamini Wijesuriya, Ms. Carolina Castellanos, Dr. Edwin Bernbaum, Professor Christina Cameron, and Professor Michael Turner. He also congratulated the Certificate Programme on Nature Conservation and the World Heritage Studies Programme for the establishment of the UNESCO Chair on Nature-Culture Linkages in Heritage Conservation, which organizes the CBWNCL (Capacity Building Workshop on Nature-Culture Linkages in Asia and the Pacific). He pointed out that the University of Tsukuba is working closely with the UNESCO World Heritage Centre, IUCN, ICOMOS, and ICCROM in the development of this novel curriculum.

Subsequently, Dr. Mechtild Rössler, Director of the UNESCO World Heritage Centre and the Division of Heritage, gave an opening address. She talked about the emergence of the nature-culture linkages approach in the context of the World Heritage Convention, explaining that this work has come a long way. She recognized the importance of the people working on the ground and she added that the UNESCO network of chairs supports this new endeavour, established by the University of Tsukuba. Furthermore, she acknowledged the contribution of this new UNESCO Chair for the World Heritage Capacity Building Strategy. She also congratulated Japan on the inscription of Okinoshima island onto the World Heritage List in July 2017 as a sacred landscape.



Professor Kyosuke Nagata, President of the University of Tsukuba, inaugurating the International Symposium. (Photo: Fauziatul Fitriyah)



Group photo of participants, resource persons, and symposium guest speakers after they received their Certificate of Completion of the Workshop.

Professor Masahito Yoshida, Chair of the World Heritage Studies Programme at the University of Tsukuba and chair holder of the newly established UNESCO Chair, gave an opening address, where he talked about the characteristics of the World Heritage Studies program at Tsukuba, where graduate students from both sectors –cultural and natural heritage – work together. Moreover, he presented the objectives of the Certificate Programme on Nature Conservation (CPNC): the CPNC is focusing on the training of Master’s and Ph.D. students in the importance of the conservation of nature, through a diverse combination of theoretical courses and practical activities, including internships and workshops. He explained that the CBWNCL is part of this endeavour, where the focus is placed on linking the conservation of cultural and natural heritage. Finally, he talked about the theme and programme of the CBWNCL 2017, which this year focused on “Sacred Landscapes.”

Next, Dr. Thomas Schaaf, Director of Terra-sana Environmental Consulting, presented “Sacred Natural Sites as the manifestations of Nature-Culture Linkages and their potential for Multi-designation”. He told the audience that he used to work with UNESCO, in the Natural Sciences Sector, where he was the director of the Man and the Biosphere Programme (MAB). He explained that currently, his consultation group works with governments, advising them about the establishment and monitoring of biosphere reserves. In his talk, he combined two topics: nature-culture linkages and multi-international designation with case studies of sacred landscapes. He explained how he became interested in the topic of sacredness, by telling a story of a visit to Ghana, where he witnessed environmental degradation in the savannas and areas of beautiful wilderness with lush vegetation in sacred groves. He learned that the latter were sacred and served as sanctuaries, halting hunting and other detrimental activities for the ecosystems. In a visit to the North-East of China, near the border with North Korea, he visited the Heaven Lake in Changbaishan. There, he experienced the conservation of an area surrounding a volcano, which preserved an intact environment because of a legend. He stated that similar mechanisms work for conserving the environment in many places, where sacred mountains are protected. He realized that there were areas, other than government designated areas, being conserved, and that their conservation was founded on bottom-up approaches based on traditional belief systems. He said that from this experience, a pilot project on sacred groves was started in Ghana and expanded to the rest of the world in the context of the UNESCO MAB Programme, as an initiative to promote a culture-based environmental conservation. He mentioned that another interesting UNESCO programme addressing this issue is the World Heritage Convention that, in 1992, became the first international legal instrument to recognise and protect cultural landscapes. He said that the category of associative cultural landscapes can be applied to the sacred landscapes. Moreover, he talked about the importance of Sacred Natural Sites (SNS) as linking nature and culture in the landscape. He explained that these areas express the cultural identity of the people and often these sites hold an important biodiversity.

He presented four characteristics of sacred sites. Firstly, based on a temporal scale, he said that sacred sites are probably the oldest form of nature conservation, before legal issues became important. Secondly, he explained the importance of their geographical settings. He said that sacred sites are encountered within

water sources, and, in that way, groves and caves are important sacred places. Thirdly, he said that they are special transcendental areas, that link the spiritual world with the human world. Dr. Schaaf mentioned a number of symposia and workshops that dealt with SNS in the past, one having been held in Japan in 2005. He furthermore mentioned that many World Heritage Sites, as well as Biosphere Reserves, contain sacred natural areas.



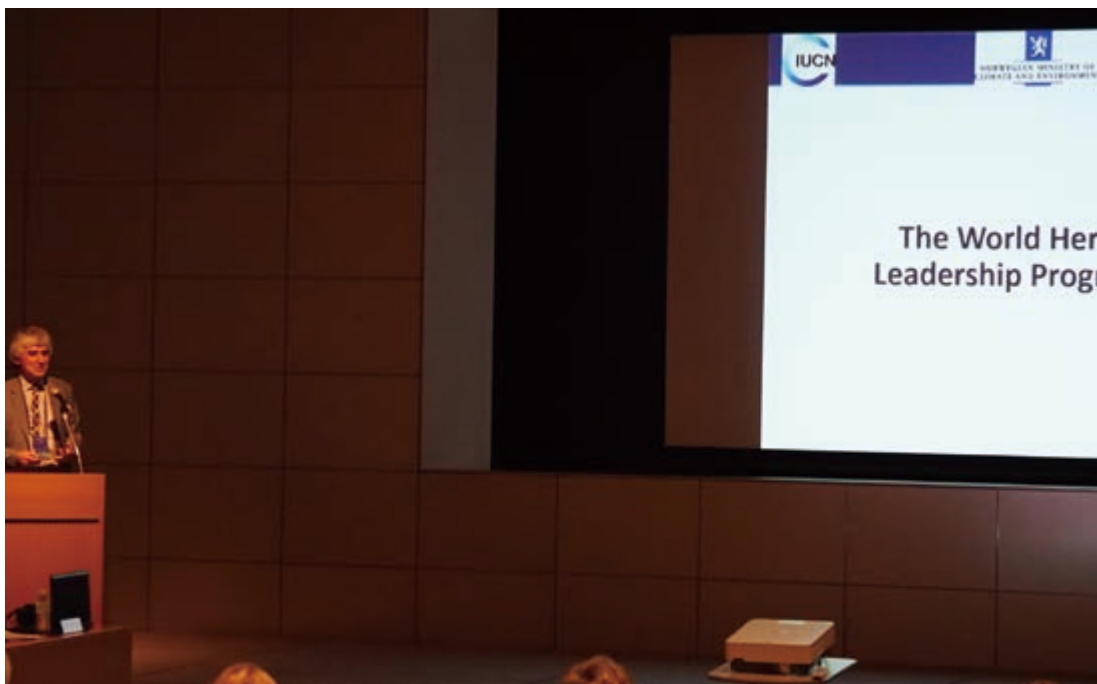
Dr. Thomas Schaaf, Director of Terra-sana Environmental Consulting, presenting on Multi-International Designations and Nature-Culture Linkages in sacred landscapes. (Photo: Fauziatul Fitriyah)

He clarified why multi-international designations present an interesting situation for the sites. The first idea he mentioned is the marketing of sites as tourist destinations, with more labels, the site gets global visibility. He said that the problem with this idea is that uncontrolled and damaging tourism can be triggered. He warned that with more labels and visibility, the more visitors will attend, therefore, this needs to be anticipated and planned for. He explained that another idea is that it helps in engaging local communities in the conservation and sustainable development. However, he mentioned that local communities and visitors may be confused by multi-designations and they might not know what these actually mean. A third idea he found is that international designations help secure national and international funding. Nevertheless, he clarified that a lack of institutional coordination at the national level may turn into a fight over money. Lastly, a fourth idea he noted is that multi-designations may increase the resilience to threats and reinforce protection, since with more labels the easier it will be to justify conservation. But, he alerted that this can also cause different site boundaries, according to specific designations, thereby creating additional difficulties for management and governance.

Dr. Schaaf said that IUCN requested a study on the management of Multi-Internationally-Designated Areas (MIDAs). He explained that in this study, funded by the Korean government, it was found that 263 sites have two or more designations. He introduced the study of Jeju island, in Korea, a site that has 4 international designations: Biosphere Reserve, Global Geopark, Ramsar, and World Heritage. He informed that IUCN issued guidelines for such sites, and based on the similarities and differences of all 4 designations, benefits of multiple designations were elucidated. Dr. Schaaf continued on to explain that MIDAs bring more challenges than benefits and that each government needs to weight the advantages and disadvantages of such situation, especially if there is a lack of institutional cooperation. He introduced an example in China, where an area falls under different governmental offices, challenges of institutional cooperation and coordination emerge. He said that the study outlined some recommendations, for example improving staff capacity and revise and update management plans in order to adapt them to the different objectives of each designation. Moreover, he explained that there is a need to improve the reporting on such sites. He concluded by saying that the most important point to remember is to choose the most significant designation for the site and ensure an effective legal framework.

Professor Yoshida commented that this presentation reminded him of last year's UNU-OUIK (United Nations University – Operating Unit Ishikawa-Kanazawa) symposium on cultural and biological diversity, where MIDAs were discussed. He explained that in Japan there are such cases, like the Kii mountains for example, that are

enlisted on the World Heritage List and also as part of a Biosphere Reserve. Subsequently, he invited Mr. Tim Badman, Director of the IUCN World Heritage Programme, to present “The World Heritage Leadership Programme”. Mr. Badman first congratulated the University of Tsukuba for the establishment of the UNESCO Chair. He said that they are building a network on nature-culture in significant collaboration between IUCN and ICOMOS. He explained that the aim of the World Heritage Leadership Programme is to foster a new approach to capacity building and a new attitude towards World Heritage. He talked about sites, that are sometimes inscribed for either their cultural values or their natural values only, however, they are all actually mixed heritage sites, containing nature, culture, and relationships with the people. He mentioned that evaluations have been separated and this has created negative results, especially in nominations that have been advanced by indigenous peoples. He added that currently there has been a shift from the advisory bodies responding to this problem, with the aim to improve conservation practices. In this sense, he said that the network needs to be based on the experience at the sites and from the practitioners-up, rather than top-down. He explained that there are five focus areas: effective management, resilience, impact assessment, learning sites, and leadership networks. He stated that the main outcome would be to create a single manual on how to manage World Heritage Sites without separating cultural from natural. He talked about the first course, that was held in Røros, Norway, where the World Heritage Site is inscribed on the base of cultural values related to the mining tradition, but he explained that large areas of nature conservation surround the site. Moreover, he clarified that these landscapes have been inhabited by the Saami people, for reindeer herding, for a long time. He mentioned that an important topic discussed during the course was the use of the language. He indicated that the problem of the World Heritage Convention is that it has been written by Anglophones and Francophones. He put forward that we need to integrate other languages and reduce the power of the English language, by using the words from other languages to express nature-culture linkages. He provided the example of a Norwegian word, used to refer to society linked to a place. Besides that, he said, the workshop focused on giving practical experience to their trainees, with nature people doing cultural heritage activities and viceversa, getting a hands-on experience. Also, he said that they are promoting People-Centred approaches, with a second course being held in October 2017, and the idea that these two courses will become one in the future. Regarding the sacred and spiritual topic of the symposium, he mentioned that it is important to recognize the spiritual values in all places, wherever they exist, and bring together nature and culture in the World Heritage Convention implementation. He recalled the Nature-Culture Journey in the Hawaii World Conservation Congress, and the so-called “Hawaii commitment” that is the recognition of the need, from the side of the nature conservation sector, to look beyond their practice and embrace an ethical perspective that considers the role of belief and faith. Moreover, he stressed that a key point in this practice connection is the advancement of conserving biodiversity. He pointed out that the work on conserving cultural diversity needs to also recognize spiritual values and languages.



Mr. Tim Badman, Director of the IUCN World Heritage Programme, presenting the World Heritage Leadership Programme. (Photo: Fauziatul Fitriyah)

After the coffee break, Professor Masataka Suzuki, Emeritus from Keio University, gave a keynote speech on “Sacred Landscapes in Japan: Special Reference to Mountain Worship”. Professor Suzuki explained why mountains are so important to Japanese people. He referred to the geographical characteristics of Japan that show the high presence of mountains. He explained that people in Japan feel very close to mountains because mountains are sources of water. Moreover, he asserted that, as embedded in an agricultural country, Japanese culture is related to the cycles of rice cultivation and this too relates to mountains as providers of water, timber, and other resources.

He explained that there is respect, but also fear, connected to mountains because it is believed that the mountain can take the life of a person. He said that in Japanese, the word *kami*, refers often to female gods, gods of rivers, mountains, and others. He pointed out that often we can see small shrines inside mountains and that the mountain is a perfect venue of syncretism between Shintoism and Buddhism. He added that there are many legends of people who wandered into the mountains and became *kami*. He informed the audience, that in Japan, there was a time called the “opening of the mountains,” when the capital was moved to Nara and the legal system was introduced. He explained that during the Nara period the practice of climbing mountains developed into worshiping and pilgrimage. He recalled that such tradition existed until the Meiji Period (150 years ago), when the government decided on the separation of Buddhism and Shinto, and with modernization, mountain worshiping was forbidden.



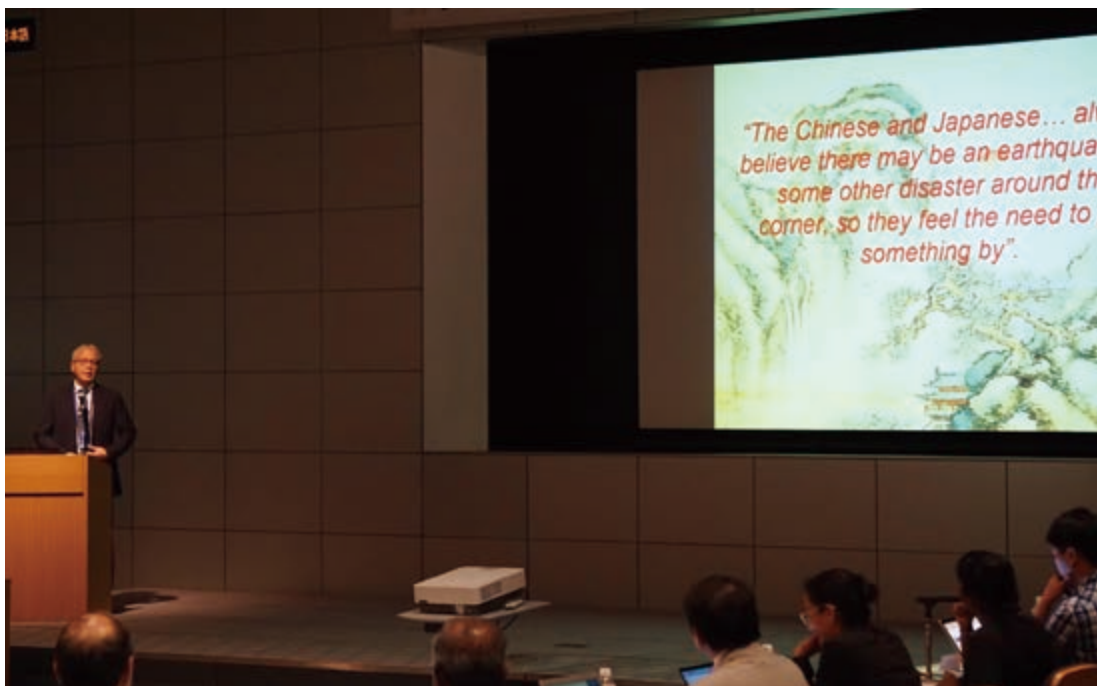
Professor Masataka Suzuki, Emeritus Keio University, presenting about the Japanese tradition of sacred mountains. (Photo: Fauziatul Fitriyah)

He explained that Buddhism and mountain worship in the Heian period went through a transformation: the Shingon sect was established, based on the idea that all living creatures go through reincarnation and can become Buddha. He said that Shugendo, a combination of esoteric Buddhism (practiced by the Shingon sect) and Shinto animism, emerged. Professor Suzuki explained that one unique characteristic of Japan is that the pilgrimage does not imply only climbing one mountain, but rather, it requires walking the whole mountain range. He indicated that monks were half priest and half secular people, they had families and the shrines were closely connected to the family system. He said that a unique characteristic of Shugendo is the mandala, not as a drawing, but as the mountain itself, so, symbolically, walking through the mountain is like walking through a mandala. He mentioned that this applies to Mount Koya, which is seen as a mandala. He explained that in the Shugendo practice, the cycle of life and death is re-enacted in the mountain by Shugendo Yamabushi practitioners during their pilgrimage. He said that the stages of mountain pilgrimage (e.g. 10 stages of Mount Fuji) are related to 10 stages of purification and rebirth through asceticism. He added that the mountain is considered to be a womb, the pilgrim becomes an embryo, when ascending and descending one is born again, like a baby goes down the natal tube. He explained that the idea is that at the end of the pilgrimage, the

practitioner becomes united with Buddha, symbolically, by becoming one with nature. He mentioned that the linear chronology of life and death is reversed in the mountains, from death to birth.

In relation to the World Heritage designation, Professor Suzuki pointed out the need for connecting culture and nature, to respect the beliefs of people while meeting the criteria of the Convention. He thinks it is necessary to find out how concepts can be universally applied and how more native points of view can be introduced. He suggested rethinking what concepts mean and listen to the voice of nature. He finalized his presentation by saying that, in Japan, there is no concept equivalent to the concept of nature existing in Western Modern thinking, where a monolithic way of thinking about Nature has been fostered.

Next, Professor Amran Hamzah, from the University of Technology of Malaysia, presented “The Asian Philosophy of Protected Areas in the Context of Nature-Culture Linkages”, where he introduced the philosophy and the challenges of its incorporation into current policies. He started talking about the colonial model of protected areas, based on displacement, non-compliance, provoked encroachment around protected areas, and contestation from local communities.



Professor Amran Hamzah, University of Technology of Malaysia, presenting about sacred landscapes in Asia. (Photo: Fauziatul Fitriyah)

He said that in Asia, the “traditional” protected areas have been sacred natural sites, held with reverence, protected by taboos, and without formal legislation, but well respected. He mentioned that, in Malaysia, their philosophy is based on harmony between humans and nature. Professor Hamzah wondered if this is shaped by necessity due to the fact that, in Asia, there are 4 times more natural disasters than in Africa and it is 25 times more susceptible to natural disasters than Europe and North America. He believes that this means that the people need to respect and worship nature.

He explained that, in China, the Shan Shui or Fengshui philosophy also reflects the harmony between culture and nature. He mentioned that what we see in the paintings depicts mountains and that mountains were worshiped. He said that there are more than 1,000 Fengshui forests remaining in China, even in areas where most of residents left, because they provide protection for the villages. He pointed out that India is also famous for its sacred groves, with more than 100,000, and they are attracting millions of pilgrims. He mentioned that traditional rules and prohibitions work well to maintain them, despite the lack of legal protection. He explained that, in Japan, there is the Chinju no mori, and, in South Korea, there are 6 different forms of sacred forests, with different functions, organized with the Baekdu-daegan mountain system. He added that, in Bhutan, protected areas cover more than half of the country. Then, he mentioned that, in Mongolia, the mountains surrounding the capital are viewed as sacred mountains. He said that, in Malaysia, forests are believed to be

inhabited by gods and, where they have built tourist trails, local people don't walk in respect of the spirits. He pointed out that the people believe bad things will happen if natural areas are disrespected.

He asked himself why there is a sudden increased interest in sacred natural sites, not only among researchers, but also among governments. He replied that this is because research has proven their importance as being rich in biodiversity. Especially, since the Aichi targets have been set up, he said that there has been the realization that formally protected areas are not enough for environmental protection. Besides, he said, the use of traditional models is popular for sustainable resource management, as seen in Satoyama in Japan, the Tagal fishery in Malaysia (prohibition on fishing), and the Subak system in Bali (integrated water temple system).

He has found that the challenges are, firstly, a decreasing emotional attachment to traditional beliefs and taboos. He said that young people have a simplistic view of nature and do not connect to it. Secondly, he said that, the homogenous global community focuses on the use of technology and social media, which he considers to be positive, but somehow this affects the maintenance of traditional knowledge. Thirdly, he mentioned that, the modern interpretations, by mainstream religions in Asia, are slowly erasing ancient wisdom. Fourthly, he talked about the influx of domestic tourists, who have an irresponsible touristic behavior. He gave the example of Singapore, where architecture, mimicking nature, functions as trees, absorbing carbon. He wondered if this is a new form of human-made national parks for the new Asian generation. He also mentioned the human-made cloud forest, that, according to him, is very attractive due to the fact that there are no insects or dangerous wildlife. He asserted that we can have a very controlled environment, with the use of technology, something that the government of Singapore is very serious about.

He ended his presentation with an example that he said it is very close to his heart: Mount Kimbalu, a natural World Heritage site in Sabah, Malaysia. He said that it is a sacred mountain and that it was inscribed in 2000. He mentioned that Aki na ba lu is a local word used to describe the perpetual resting place for spirits. He said that, unfortunately, the nature-culture linkage was ignored at the time of the nomination and the dossier regarded the surrounding communities as a threat to biodiversity. He continued, saying that, after 45 years of prohibition, in 2010, the local communities were granted the right to ascend the mountain, once a year, for a pilgrimage on Community Day. He added that, in 2015, there was an earthquake that killed several climbers and locals claimed that a student, who posed naked in a picture at the top of the mountain, angered the mountain gods. He stressed three lessons learned from these experiences: one, there is a thin line between sacred and profane, the second is that local pride and stewardship keep sacred values alive, and the third is that governance reforms need to be made in order to keep private initiatives, such as Community Day, sustainable.

He finalized his presentation by wondering where to go from here and how to use the Asian concepts as opportunities. He concluded that, while the Asian philosophy may be currently declining, it could be revitalized by providing better solutions for megacities.

■ PANEL DISCUSSION

Professor Yoshida directed the first question to Mr. Badman and Dr. Schaaf which was about how nature-culture linkages could be integrated in the international frameworks, such as World Heritage and Biosphere Reserves, as well as in the evaluation and management processes.

Mr. Badman replied that there are two issues. He said that the first one is the disjointed criteria applied to World Heritage sites, where there is a strong focus on Outstanding Universal Value (OUV), and that all of the other local values are often forgotten. Therefore, he claimed that, there is a need to rethink the evaluation process for World Heritage sites. He added that it is important to revisit the management manuals, as he explained in his presentation, and, instead of having two separate manuals, one for natural heritage management and the other for cultural heritage management, there should be one comprehensive manual for both types of heritage. He stated that his broader observation is that the more we look at the issues of Culture and Nature, the more issues become obvious, especially in regards to the language that it is being

used. He wonders if the Convention would have been drafted in Japan, in the Japanese language, how it would differ. He hypothesized that there would probably not be article 1 (defining cultural heritage) and article 2 (defining natural heritage). He wonders about what a Japanese convention would look like. He asserted that people should be empowered to work in their own languages and with their own concepts.

Dr. Thomas Schaaf replied that indeed there can be linkages between Culture and Nature in conservation. He considers that the notion of cultural landscapes created the entry point for this thinking. He said that, also, the Biosphere Reserves have been conceived as “man and environment”, they are linking people and nature. Nevertheless, he affirmed that, the dichotomy remains and he also wonders how this can be bridged. He mentioned that, over the last couple of years, there has been a new way of thinking emerging, as we have seen in Asian philosophy, that nature and culture are not a dichotomy, particularly regarding sacred natural sites. He said that as Professor Suzuki pointed out, the Kii mountain sites are also included in a Biosphere Reserve. Moreover, he said that, it is great that this symposium chose this name because he and others in the panel, as Westerners, can learn from Asian philosophy.

Subsequently, Professor Yoshida asked Professor Suzuki and Professor Hamzah about how they perceived the situation from the Japanese or Asian point of view. Professor Suzuki addressed 3 difficulties that Japan faces, regarding natural sacred sites. Firstly, he mentioned, the ban of women and its encounter with modernism. He said that there is the necessity to draw a line between them. Secondly, he mentioned, the invention of heritage, where there are multiple designations, and he stressed that there is a need to control the inflation of designations. He wonders if we imagine the situation 30 years from now, what kind of new designations Japan will have and how are these going to be managed. Thirdly, he thinks that, it is a problem to see sacred as the opposite of profane, which contradicts traditional wisdom. He considers ‘sacred’ to be too strong of a word and doesn’t like the word ‘animism’ because it makes everything sound the same, when in reality there is great diversity. He asserts that there is a need for more local knowledge to be presented and debated. He considers that the local knowledge from Japan needs to be connected to local knowledge from other cultures, so that particularism can become the foundation of globalism.

Professor Hamzah said that there are many developmental pressures in Asia, due to the rapid economic development. He added that there is also pressure from tourism, both domestic and international. He considers that in response to these challenges, he offers 3 S’s: 1) Special planning for Culture and Nature; 2) Scale, he considers that most sites are culture-nature sites and, in the future, will be transformed; therefore, he argues for adaptive planning; and 3) Sustainability.

Finally, Professor Yoshida closed the session by thanking the guest speakers and announcing the lunch break.

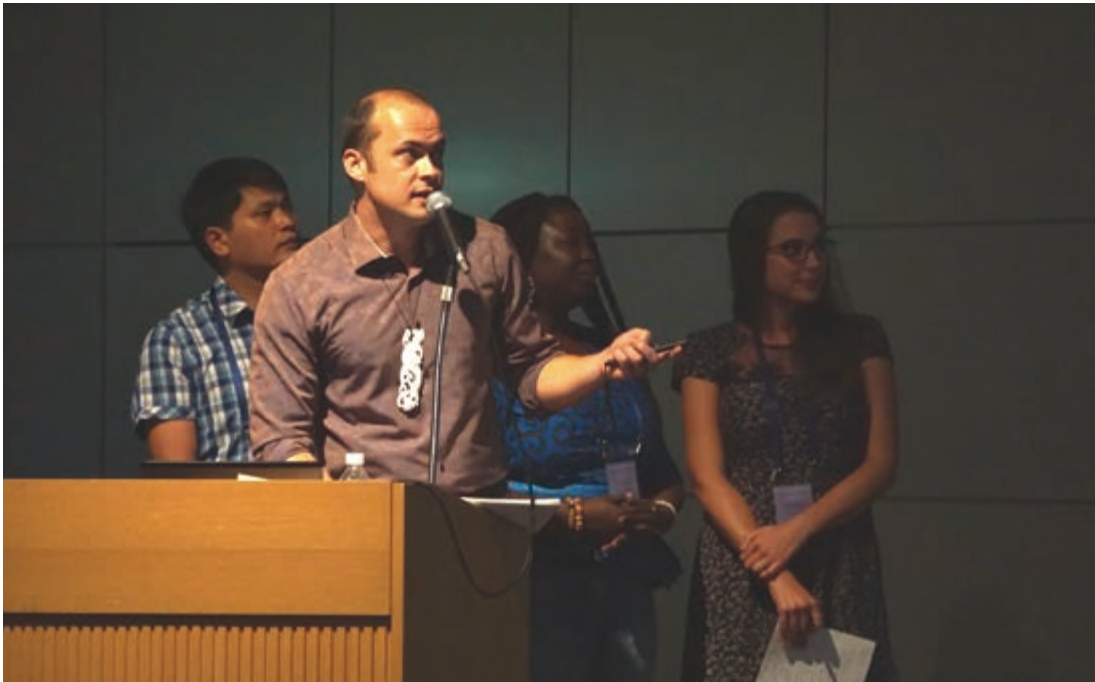
After the lunch break, Professor Nobuko Inaba from the World Heritage Studies, gave an overview of the workshop and introduced the program, which began on the 15th of September, with 3 days of discussions in Tsukuba, followed by a 5-day tour in the Kii mountains. She pointed out that, before the tour, participants could not understand how Buddha could be in the mountain but, after the tour, it became much clearer and they were able to understand it. She presented the 16 participants, from 15 countries, and invited Dr. Maya Ishizawa, from the World Heritage Studies, to present an overview of the program. Dr. Ishizawa gave a brief introduction, where she explained the background of the CBWNCL’s project. She noted that the purpose was to contribute to the World Heritage Capacity Building Programme, in developing new comprehensive approaches to natural and cultural heritage conservation. She presented two themes already covered by the program, “Agricultural Landscapes” and “Sacred Landscapes,” and the two themes for the following years, “Disasters and Resilience” and “Mixed Cultural and Natural Sites”. She introduced the participants, who came from diverse backgrounds in Asia and the Pacific, including two participants coming from other regions, Europe and Africa. She gave an overview of the Kii mountains, that besides being a World Heritage site, is also covered by other systems of protection, such as being deemed a Biosphere Reserve and National Park, as well as contains National Treasures and Places of Scenic Beauty protected by Japanese law. She explained that participants were guided through the Kii mountains by monks and they also participated in Shingon and Shugendo rituals. She invited 4 of the participants to present their final outcomes.

Dr. Xavier Forde, a participant from New Zealand, started the presentation by greeting the audience with some

words in Maori that meant, “who are you to tell us about our sacred places?”, as a way to apologize for talking about Japanese sacred places after such a short visit.

Dr. Tu Vuong, from Vietnam, presented a graph developed by the participants. In the image, he showed the early stage of human evolution where ancestors believed that everything was sacred. He explained that nature, culture, and humans lived together. However, he stressed that along with human society development, people created various religions. He explained that the ancestors’ view continued until the 17th century, stating the Kii mountains as an example. However, he said, now we are facing many problems, because of economic goals and urbanization, and natural and cultural values are under threat. He asserted that this is the reason why they are gathered, during this symposium, to talk about these challenges.

Next, Ms. Portia Bansa, from Ghana, talked about sacredness and how participants reflected on this concept. She explained that they considered that sacredness is people’s cultural and spiritual response to natural environment, with unique features, and sacredness is not only based on religion because there are very different beliefs and cultures. She added that they realized that sacredness is authenticated by people and beliefs associated with a place, historical records, objects, and practices, such as rituals and pilgrimages. She continued saying that, through the experience of Shugendo rituals, they realized that pilgrimages are a part of the sacred lives of people. She mentioned that in Papua New Guinea the relationship between humans and animals is very strong, even animals are regarded as sacred. She said that they believe that the spirit of the animal comes after one when one dies. She stated that they have seen similar examples in Sweden, Ghana, China, and India. Moreover, she pointed out that they realized that restrictions and prohibitions give people the idea that a place is sacred. She said that people hold such places in respect and this helps keeps them from contamination. She added that they concluded that sacredness is valued because there is always some form of authenticity in it, it builds strong resilience, and it is practical. She mentioned that, when people have the chance to engage in spiritual practices, it contributes to the sacredness and brings value to the lives of communities.



Representatives of the participants of the CBWNCL 2017, presenting the outcomes of the workshop. From left to right: Dr. Tu Vuong (Vietnam), Dr. Xavier Forde (New Zealand), Ms. Portia Bansa (Ghana) and Dr. Florence Revelin (France). (Photo: Fauziatul Fitriyah)

Then, Dr. Forde added that there is interdependency between sacredness and the community because sacredness is sustained by the community. On one hand, he said that, some of these places come under the protection of a community and the community becomes its steward, in charge of conserving the natural elements. Yet, on the other hand, he said that local communities depend on the natural sites and the visitors that natural areas attract. He added that sacredness is a living heritage and influences the modes of

expression of the community. He gave the example of the Shugendo priests, how the mountains received different influences starting with Kobo Daishi, and how the practices evolved. He also mentioned that there is an interdependency between ritual practices and sustainability. They believed that the continuation of these practices is what sustains the sites. He added that, in terms of the management, they found several challenges: 1) natural disasters are frequent, there is a need to maintain a body of experts for recovery; 2) the threat of tourism, it is something that impacts sacredness, whilst allowing communities to benefit in terms of the livelihood; 3) the World Heritage designation has an impact on the lives of local communities because it brings restrictions; 4) emigration and aging of the communities. He recalled that, in Wakayama city, they were told that they expect that the inscription on the World Heritage List will cause the return of emigrants back to the city. Hence, he stressed that, there are also opportunities. For example, he explained that, the restoration of more routes might attract more people, which could keep them in a good state for the future, this would also result in more community involvement in the restoration of sites, thereby, creating sustainable heritage conservation.

Finally, Dr. Florence Revelin, from France, presented the main conclusions of the group. Firstly, they found that the integration of religions makes the Kii Mountains a unique place, where people can understand a peaceful coexistence between Shinto, Shugendo, Shingon, and other forms of Buddhism. She mentioned that this is a relevant example for the rest of the world. Secondly, she indicated that they found that the relationships between nature, culture, people, and belief systems are inextricably linked and are sustained by ongoing ritual practices that are attached to places. She added that they concluded that, as heritage practitioners, they must consider the intangible dimensions of a site. Thirdly, she said that the integration of steward communities into management is very important and brings opportunities. Then, she presented the lessons that they want to bring back to their countries and sites. Firstly, she stressed the multidisciplinary and multicultural dimension of the workshop, that sometimes provoked great debates, like the one they experienced preparing this presentation. She mentioned that this diversity of perspectives brought about a unique environment. Secondly, she mentioned that they realized the importance of working with local people in preparing the management plan of the sites. She recalled that Professor Inaba said that they could not really understand the Kii mountains before they went there, so the importance of the fieldwork and working with local people is essential to understand the internal perspectives and local challenges related to the management of the sites. Thirdly, she asserted that they understood that the notion of sacredness is context-dependent, and evolving through time, so it is important that the World Heritage Convention is flexible enough to adapt to change. Fourthly, she mentioned that they found out that the education of tourism practitioners and tourists, in the respect of sacred sites, is very important because tourism can be a challenge for maintaining sacred values. Finally, she said that the inclusion of the concept of sacredness, into legislation and management, can lead to better environmental conservation through the community. She concluded by thanking the attendants and, on behalf of all participants, she thanked the organizers of the workshop for creating this opportunity.

Furthermore, Dr. Forde thanked the organizers and the supporting staff of the workshop. He stressed that it was a wonderful experience for all and that they have a lot of things to reflect on, and implement, in the management of their sites.

After this presentation, Professor Inaba invited the resource persons, that accompanied the development of the workshop, to provide feedback to the participants and give their reflections and opinions on the topic. Firstly, Dr. Gamini Wijesuriya, the representative of ICCROM, remarked that Japan was the right place to discuss these issues and congratulated Japan for the inscription of Okinoshima islands, as a sacred site, in July. He thanked the organizers and congratulated Professor Yoshida for the establishment of the UNESCO Chair on Nature-Culture Linkages in Heritage Conservation at the University of Tsukuba. He also congratulated the participants for their work and efforts. He said that, in talking about interlinkages, nature and culture are interlinked by nature and it is we, the people, who divide them. He mentioned that the groups have been discussing this topic for the last 10 day, and the presentations this morning helped to enrich and consolidate what was discussed and observed. He pointed out that linkages are being recognized; particularly, he noted that these are important for management and he stressed the importance that practitioners of nature and culture keep reflecting on how the work can be integrated. He stated that it is a very slow process. He commented on the participants' presentation, that they characterized the sacredness very well and the importance of intangible values. He pointed out that participants had also highlighted the importance of

prohibitions, taboos, the potential of sacredness for conservation, as well as traditional systems. He stressed that guidelines need flexibility to absorb these reflections. Finally, he mentioned the presentation of Mr. Badman and the work that ICCROM and IUCN are doing in creating a platform for all practitioners to get together. He encouraged participants to continue developing questions and join discussions of the World Heritage Leadership Programme.

Then, Ms. Carolina Castellanos thanked the University of Tsukuba for the invitation and congratulated the participants for their work. She considers the workshop to be more like a transfer of experience, an exchange where everyone had the privilege to learn from each other. She recalled that during the fieldwork they had the chance to witness how things can and should work and that continuing sacred practices can coexist. She said that, as Dr. Wijesuriya mentioned, this workshop has clearly illustrated that heritage practitioners need to break this artificial divide in the way they think and talk about heritage. She said that in Tsukuba it is possible to see a culture person sharing the desk with a nature person and that this is not seen anywhere else. Moreover, she said that heritage practitioners are able to come to the realization that the divide is artificial, when they face the reality in the field, and that the divide only exists in their minds. She stated that the participants expressed this clearly. She mentioned that when practitioners go to the field and ask the people what to do about the divide between nature and culture, the people ask, “what divide? It does not exist.” She pointed out that heritage practitioners have to think about how they understand heritage and how they strive to protect it for the future in face of many challenges. She considers that heritage can, and should, be a driving force for change, stressing that it is the one thing that can bring societies together and help to build a just world. Professor Inaba thanked Ms. Castellanos and asked Dr. Bernbaum to give his opinion on how to break this divide.



Dr. Gamini Wijesuriya, Project Manager at ICCROM, giving feedback to the participants. (Photo: Fauziatul Fitriyah)

Dr. Bernbaum also thanked the organizers for the invitation and the opportunity to join in the fieldwork. He said that he agreed with his two colleagues and that he wanted to focus more on the participants. He congratulated them on their fine presentations. He said that they did a great job in distilling four presentations, prepared by four different groups, into one. He mentioned that he was delighted to work with them and that he found a marvelous spirit of collaboration and enthusiasm. He stressed that everyone understood that there is no division between nature and culture. He added that, as the co-Chair of the IUCN Specialist Group on Cultural and Spiritual Values of Protected Areas (CSVPA), he knows from experience that sacredness can be a great motivation to conserve nature. He said that sacred values represent the highest inspiration that people have, therefore, it is a natural path to take in going forward. He stated that the fieldwork in the Kii Mountains was like a homecoming for him. He recalled his first visit, in the 1970s, when he encountered very

rich experiences. He asserted that it was a great experience to return to some of these places after the World Heritage designation. He said that he was struck by the fact that the values of the places were really well preserved and no values were degraded as a result of tourism. He referred to the importance of the point that the participants made about sacredness, being context-dependent. Moreover, he said that the discussions in the symposium were really stimulating and very enlightening, as it clarified how everything linked together and how it is linked to the UNESCO programmes. He added that he was also very interested in the presentation about sacred mountains in Japan, asserting that Shugendo is a unique tradition, as it is the only example in the world that views mountain-climbing as a religion. Finally, he expressed that participants are going back to their countries very enriched and he invited them to join the group of IUCN CSVPA.



Center, Ms. Carolina Castellanos gives feedback to the participants. On the left, Dr. Edwin Bernbaum, on the right, Professor Christina Cameron. (Photo: Fauziatul Fitriyah)

■ ROUNDTABLE DISCUSSION

Professor Inaba invited the roundtable guests to join the general discussion. She suggested moving from the topic of management issues to conceptual issues. She mentioned that in the audience there were Japanese participants, some of them from government agencies and consultant agencies, all involved in preparing management plans. She said that for them there is no divisions between Culture and Nature, but that in Japan, there is a Ministry of Culture and a Ministry of Environment. She added that these agencies have **different** initiatives, so the question to the roundtable discussants was how practitioners should implement these ideas and what is the current progress on those issues.

Dr. Schaaf said that when we speak about the problem of dividing Culture from Nature, we have to go back to the history of Western philosophy. He mentioned that René Descartes set the principles of scientific thinking and, at that time, it was a good way, for Europe, to simplify the complexity of the world. However, he added that the human evolution went beyond the shallow categorizing, towards seeing interconnections; therefore, we can learn from Asian philosophy, or the example of Ghana, where the environment and the people are seen as interlinked. He said that this is the benefit of globalization, learning from other cultures. He stressed that we have to see the world as interrelated and not divided into categories. He hoped that participants, and the audience in general, could take this message back and that a major step forward has been made.

Mr. Badman mentioned that there are a lot of trends of practices in nature conservation. For example, a lot of work is being done on the issue of indigenous people's rights, in the recognition of religious and cultural knowledge, on sacred natural sites as a type of protection, and the recognition of biological diversity, as seen in the Aichi target 11. He pointed out three main issues: firstly, he mentioned the issue of localism; secondly, the challenge of change; and thirdly, the impact of tourism. He said that tourism is a big indicator of whether or not there are good results because sustainable tourism is challenging. He noted that authentic relationships with places were very often turned into cheap, and fake, versions of these experiences. He added one last point,

about language; that words could be imported from different languages, other than English. For example, he mentioned that during the presentations and discussions, the word “profane” was used, besides being the opposite of sacred, he stressed that this word has another negative connotation that might be offensive to some people. Therefore, he stated, it is better to use the word “secular.”

Professor Hamzah said that he was pleased to see the presentation of the participants and agreed that all of the issues they mentioned were not something new. He said that this reminded him of another symposium, where 42 countries presented their issues, all of them had colonial legacies, and that this is a difficult task for site management. He mentioned that he started the research on Asian philosophy with a small grant, based on a desk study, and that this study grew up and he received many letters. He said that by listening to participants he was amazed that, in just 10 days, it seemed a seamless effort for participants to understand and connect with sacredness. He added that, when he gives presentations about the Asian philosophy, people from many different countries say that it is that kind of philosophy which is needed. He finds that it is no longer a foreign concept as long as people manage to grab the essence of it.

Dr. Rössler said that she always thought that the World Heritage Convention was the instrument needed to bring Culture and Nature together. But she asks herself why it has been so difficult. She said that she sees, now, that time is running out and that there is the need to break down barriers between international institutions. She mentioned that experts spend too long evaluating sites and there is a huge knowledge loss, in terms of climate change mitigation, because the local people know how to deal with it. She recalled that communities are ageing and that there is no transmission of knowledge. She added that, already, some languages are gone. She strongly believes that the World Heritage should always consider the locals, that there would be no heritage sites without the them. She stressed that they have to be involved in the process.

Professor Christina Cameron, from the University of Montréal, said that she worked for 25 years with Parks Canada, the institution that, by definition, has cultural and natural compounds. She said that Parks Canada has been bounced back and forth between departments and, depending on what Ministry it went under, their focus changed. She mentioned that, within the park service, there was always a divide between the two sectors. She added that there is a governmental structure that needs to be looked at; but, she suggested that this problem is also related to institutions of learning. She said that she thinks it is broken down and she doesn't know how to fix it, but, that this is a reason to congratulate Tsukuba for doing it. She said that we tend to see the world through our disciplines and that the way the university is structured, in terms of disciplines, has to change.

Professor Michael Turner, from the Bezalel Academy of Arts and Sciences, said that we need to harmonize, not standardize, because we still need people that are specialists in their field. He considers that we share some language so that there must be something that is general for humanity. He said that Mr. Badman's idea about language, and the way we use it, is something that we should take into consideration. He said that landscapes bring together poetry and music. He noted that he took many notes during the discussions, which means, he said, that he has learned a lot in these days in Tsukuba.

Ms. Castellanos said that we have to think about what profile we want for the new students. She stressed that we continue to train biologists and ecologists, but that we also need heritage professionals, instead of having highly specialized professionals. She added that we can see examples, from many countries, on how to bridge this institutional divide. Moreover, she said that we see the creation of many joint task forces. Stressing that we have made progress, trying to integrate our approaches, but that we have made very little progress in the integration of our values. She asserted that it is a challenge in reality, the challenges of conflicting values and the continuation of practices. She added that she thinks that this is something we are, currently, very ill-equipped to deal with.

Dr. Bernbaum added some observations. He said that the word ‘nature,’ in English has many meanings. He commented that if one looks at how it is used by poets, it has more of a spiritual and cultural meaning, similar to the meanings in Asia. He added that the environmental movement of national parks came from the writings of people, like Mill. He said that Yosemite, and other parks, were established as places one would go for spiritual recreation. He stated that we have to recover these meanings. Moreover, he said that there is a

tendency to have a Eurocentric view of things, for example, there is an idea that mountain-climbing began in the Alps. But, he said that in fact, mountain-climbing began in Asia, more precisely in China, in the 3rd millennium, BC, when the emperor climbed 4 mountains in 4 corners of the country to make sacrifices. Even from a recreational point of view, he added, that it began in China in the 4th century BC. In Japan, he said that we know climbing Mount Fuji began by at least the 11th century. So, he pointed out the need to recognize the diversity within the traditions. He added that even the tradition of cultural landscapes originated in Asia. He thinks that, rather than looking on how to bring Nature and Culture together, we have to go deeper and look at the roots of where the divide started. He said that participants mentioned that sacredness is maintained through ritual but he pointed out that this is true about all sacred sites.

Dr. Wijesuriya said that we have a problem with a one-size-fits-all approach. He mentioned that at ICCROM, he met Joseph King (Director of ICCROM Sites Unit) and Tim Badman, who said there is a Western way of looking at culture. He sees this as a good sign. He said that, to give one example, in Sri Lanka, they have a word for nature, as something that was given by Buddha, so it means it is something sacred.

Professor Suzuki said that the most important thing today is linkage, but, that the concept of nature is different. He stated that nature has a transcending value, that it is a cultural apparatus that has been artificially created. He added that the relationship also changes and, within the framework of a discipline, the meaning can change too. The meaning is diverse in time and age and, because of the spread of the Western lifestyle, it has become externalized and materialized. He said that there is a strong notion of a Christianity-led concept of nature and that Copernicus and Newton started to look at nature as a source of law. Nature becomes a subject of the cultural apparatus and that, further, in contemporary times, the rule of nature and order leads to the practice of nature protection. He noted that nature ended up being seen as a resource and, in a uniform manner, people fell under the illusion that they can control nature. He suggested that the concept of Nature and Culture is different and that the concept of Nature has been created in a cultural way. He wonders what the power is, that lies behind it, and that he would like to reflect on this. He thinks that this is the key to bridge Nature and Culture together. He believes that there is no Asian wisdom that can serve as counterweight and that there are concepts that are impossible to translate into English.

Mr. Badman said that he wanted to revisit three points that he raised in the beginning of the discussion. He said that, regarding Professor Turner's point, that we need new words, he thinks that, as practitioners, we should understand different words, phrases, and ideas. He added that we need to bring these ideas together. For example, he thinks that it would help to imagine the Convention written in Japanese, or in another Asian language, and try to define the problem in a language other than English. He thinks that taking this step back would help us a lot. About the second point, he said that in regards to what Ms. Castellanos mentioned on the practice, there have been discussions, about site-level practice, and that we need multi-skilled individuals with social skills. He added that there is a step before, in which practitioners should be able to understand different values and do their work in a way that will not lead us to different institutional models. He considers experts to have bad manners, going about their work in a way that ensures that no one but the expert can understand the work.

Professor Yoshida responded in regards to the comment about the institutional divide. He said that this is one of the big reasons why Japan had not ratified the World Heritage Convention for 20 years. He explained that, in 1992, Japan decided to ratify it and held a symposium, where the director of the Agency for Cultural Affairs and the representative of the Ministry of Environment shook hands for the first time. But, he said, that the divide still remained. He added that, in 2012, when Japan was celebrating 40 years of the Convention, in Kyoto, the people were surprised that we used different languages. He explained that the IUCN used the word 'steward' but ICOMOS used the word 'custodian.' He said that he was never involved in management and that, in 2013, when Mount Fuji was inscribed, he joined the Scientific Committee. The site was designated as a cultural site but they needed natural heritage management. He stated that this was an opportunity to communicate with each other, the communication between institutes was very important. He added that, in 1992, at the same time, the criteria for the selection of National properties was adapted in Japan, to include combined works of man and nature. He said that looking at the domestic level, the combined works can be observed in both natural and cultural properties.

Professor Inaba said that she wanted to focus more on conceptual issues, and invited Professor Cameron to talk about it.

Professor Cameron said that she appreciated Professor Suzuki's concept of "universalized localism" and Dr. Wijesuriya's plea for more flexibility. She added that, in Canada, they are working on the new Tentative List for World Heritage, and she chairs the Committee that advises the Ministry. She said that one of the things that has become clear in this process is that indigenous sites may not work as World Heritage, in terms of how World Heritage is interpreted and applied. She said that they have 634 First Nations and, for each one, there are sacred places. She added that this is their territory, their understanding, and that each nation has different interpretations. She noted that she cannot imagine how they could recommend only a few sites, as the Ministry requires, because, each group has its specific sacred places that do not relate to other groups' places. She expressed that she doesn't know how this will be managed, when the First Nations want to be recognized at the international level. So, she was really struck by Professor Suzuki's definition of "universalized localism." She said that this issue was already a question in the first and second meetings of the Convention, there was already a discussion on how culture can be universal.

Professor Turner said that this is a really complex issue. He is in favor of the ambiguity and that, sometimes, we need a position of ambiguity which allows us to look at things in different ways. He quoted that the more identities people have the less violent they are. He thinks that this is a very Japanese way of looking at things, for example, you can be shinto and you can be buddhist. Moreover, when we look around China, witnessing cultural tensions between Korea and Japan, China and Vietnam, he said that, we must try to understand common universality and, in that way, diffuse some of our differences. He recalled the history of the creation of UNESCO, after the second World War, when people came together and talked about the importance of understanding other people. He said that we began to understand each other and the importance of empathy.

Professor Inaba announced the coffee break before the final session of conclusions.

Then, Dr. Ishizawa invited the participants, and the audience, to provide comments or ask questions.

Dr. Xavier Forde, from New Zealand, commented on what Professor Cameron pointed out, about the World Heritage recognition of indigenous sites, and also, what other speakers were discussing about the use of terminology from other languages, rather than just English. He said that, in New Zealand, they are fortunate that, in 1993, a legislation included the Maori definition of sacred sites such as "taboo place" and "sacred place." He explained that this obliges managers to ask people what their places mean when interpreting World Heritage. He said that even if there is a definition in English, it is important that, if the site is sacred to Maori people, they are the ones who decide the values. He stressed that the people who have authority over the land are the people who can speak about it.

Ms. Mie Mie Kyaw, from Myanmar, said that this workshop was a great opportunity for all communities' development.

Ms. Emma Lee, from Australia, thanked all participants for bringing the international world closer. She wanted to ask the roundtable discussants how the process of Free, Prior, and Informed Consent was working with the indigenous communities in different countries.

Professor Cameron said that Free, Prior, and Informed Consent is a concept included in Canadian law. She asserted that the government is doing much better, in that sense, and that there were few decisions made without consent. She explained that when the issue is about pipelines, for example, sometimes the government would make a decision that not everybody would agree with. She stated that a problem that she sees is that there are many different First Nations and some of them agree and some of them disagree. So, she thinks it is not about consent, but that it is about consensus. She mentioned that some First Nations are more business-oriented than others, so it is a mixed picture.

Professor Turner added that there is a commitment in the involvement of all stakeholders, not just indigenous communities. He wanted to add one thing, he explained that, at the debate that took place in Dresden

(regarding the delisting of the site), there were three levels of decision-making: federal, state, and local. He indicated that the signature of the World Heritage Convention was only done by the Federal government. He suggested that there should be signatures at all levels yet, a representative of Australia said that if this were required, nothing would be on the World Heritage List because of the aboriginal nations. Professor Turner concluded that we have to see it as a much more dynamic situation and not only about the rights of individuals.



Professor Nobuko Inaba, University of Tsukuba, moderating the discussion. (Photo: Fauziatul Fitriyah)

Professor Inaba invited the audience to ask questions.

Alexandra Macedonio, a student from Germany, asked how to protect sacred landscapes if they are not sacred anymore. She wondered who we are to say what should be protected and what not.

Professor Hamzah responded that sacred sites are traditionally protected and that most of them do not have any legal protection. He explained that these obtain legal protection only if the community wants, that it is really a bottom-up approach and must be supported by the local people.

Dr. Rössler answered that provisions have been made so that evolution may stop at some point, so it is possible to protect under a World Heritage designation, as a landscape associated with the past. However, she clarified that the local community is very important, a good example is the Bamiyan Buddhas, where none of the people in the valley has relation to Buddhism anymore.

Professor Turner stated that culture does not belong to people anymore but to places. He mentioned that most of the people want to live in a city where they were not born. He said that sacred places or heritage belong to the culture that created them and to the culture that is managing them. Therefore, the communities become the custodians.

A person from the audience wanted to share his impressions and comments. He said that he is from Hokkaido, working on an environmental conservation project to protect the Ainu culture. He stated that connecting nature and culture is a lot of work and that he learned a lot from the symposium's discussions. He shared his thoughts. Firstly, he finds that cultural landscape is a meaningful framework for the Ainu culture. Secondly, he said that, in Japan, the Agency for Cultural Affairs created a framework where nature and culture can learn from each other. Thirdly, he mentioned that what Professor Suzuki said struck him. He explained that in the Ainu culture, as well as what he described as shamans and animism, there is a way of looking at things that we need to learn from. Fourthly, he said that in the Ainu's spiritual culture, people think there is a deity or god living in each object. He explained that this means that even around the conference hall there is a sacred

space, the PC has a power that human may not understand, and there is a spirit that lives in each object. He added that, if we believe this, then this area might also be a sacred place and, therefore, each individual element in this place has to be agreed upon. Fifthly, he said that the current Ainu association of tribes had this culture in the past, but the people, recently, had not grown up in this environment, so there is an effort to bring it back. He said that there is a sense of loss. Finally, he mentioned that the content of the symposium was very meaningful to him because we had the chance to hear the opinions of many different professionals.

Professor Inaba added that the cultural landscape concept was introduced into the Japanese national system of protection and we are now in an experimental mode. She said that we have to explore what issues need to be fixed.

Another person from the audience said that she works on the management of the hidden Christian sites in Nagasaki. She explained that there are many challenges in recognizing such sites, where the sacredness is not as evident. She wondered how the concept of hidden Christians can be continued if Christians are no longer hiding. Then, she said we have to administer it as a historical site. She stated that if the culture disappears, the site has to be administered as a fossil landscape.

Dr. Tu Vuong, a participant from Vietnam, said that recently there have been many discussions on new approaches of how to keep nature before it disappears. He mentioned that there are new approaches, based on photo and video technology, to document it. He considers that if we do not hold the beliefs (sacred values towards nature), we still need to find out a way to conserve nature and that, maybe, using technical tools could support this.



Professor Masahito Yoshida, University of Tsukuba, making the closing remarks. (Photo: Fauziatul Fitriyah)

Professor Inaba said that the question is, if hidden Christian culture is disappearing, does it need to be kept as tradition or if it should be treated as a fossil site.

Dr. Rössler responded that we should consider, not only stakeholders on the ground, but that there may be other communities who migrated somewhere else and still relate to a place. She said that she lives in Paris, surrounded by six monasteries, four of which were desecrated. She said that there are many monasteries that need to find other uses and that there are some uses that some stakeholders will never accept. Hence, she recommended the need to be extremely careful regarding this issue.

Professor Inaba said that there are many points to discuss and that the conversation could last forever, but that the time is running out. So, she invited Professor Yoshida to close the meeting.

Professor Yoshida said that closing a one-day discussion, in several minutes, is hard work, but, he had prepared four points. Firstly, he recalled that the World Heritage Convention is a single legal framework that brings

Nature and Culture together. He stressed that many initiatives exist to bring Nature and Culture together, however, he said that further efforts are required for capacity building and for incorporating these values into site management. Secondly, he said that sacredness holds a strong significance for heritage conservation, especially in the Asian context. He said that he loved the definition that the participants gave, that sacredness is people’s cultural spiritual response to natural environment and unique features. He added that sacredness can be evaluated as linkages between Nature and Culture. Thirdly, he said that management and governance of sacred landscapes needs to be based on the living heritage, where people continue their spiritual practices. Moreover, he added that management requires the involvement of various stakeholders, managers are invited to promote communication between them. Fourthly, he stated that cultural change, caused by globalization, and environmental change, caused by tourism, needs to be addressed with careful planning, regular monitoring, and the cooperation of all the stakeholders. He concluded that the discussion will continue next year, under the theme of “Disasters and Resilience”, which is also an important subject. He thanked all the participants and the distinguished guests, announcing the closing of the CBWNCL 2017.



Group photo of the Second International Symposium on Nature-Culture Linkages in Heritage Conservation during the Tsukuba Global Science Week 2017.



Annexes

Annex 1: CBWNCL 2017 Participants Abstracts

Conservation of Natural and Cultural Heritage in the Huong Son Complex of Natural Beauty and Historical Monuments, Northern Vietnam: A Case Study on Bats by Vuong Tan Tu, Chu Thi Hang, and Nguyen Truong Son

The Huong Son Complex has long been recognised as an important sacred landscape in Vietnam due to its spiritual and cultural values. The area also retains many aesthetic and biological values. Unfortunately, its cultural and natural treasures are currently at risk due to anthropogenic impacts, mainly associated with increased spiritual tourist activities. Some urgent solutions have been implemented, but they give priority to protecting cultural values and sometimes conflict with nature conservation efforts. This problem was encountered during our recent bat conservation research in Huong Son. Our preliminary findings revealed symbiotic relationships between natural and cultural heritage in Huong Son; thus, linking nature and culture in conservation planning and management is critical for the sustainable development of the site. However, the application of this approach in Huong Son, and other sacred places in Vietnam, is challenged by gaps in basic research and the inadequate attention of local stakeholders.

The Puerto Princesa Subterranean River National Park: A case study for the training on nature-culture linkages by Jun Cayron

The Puerto Princesa Subterranean River National Park is one of the most important areas for biodiversity conservation in the Philippines. The park is also one of the major tourist attractions in the province of Palawan. It is inhabited by two indigenous groups, Tagbanwa and Batak, who consider the site as sacred since time immemorial. Various legislations including the inclusion of the site on the UNESCO World Heritage List, provided the needed protection for its environment. However, mass tourism and other activities within the park continue to be a threat to the conservation of its fragile ecosystem. Though nothing concrete has been done yet, declaring the park through legislation as a sacred area would further help protect not only the natural but the cultural landscape as well. This would also empower the indigenous groups in the area, making them stewards of their ancestral domain.

Preah Chey Voroman Norudom “Phnom Kulen” National Park by Nara Chan

Phnom Kulen National Park (PKNP) is well known for its history, its cultural heritage sites, its natural habitats and its importance as a water source for the Siem Reap Province. A popular place of pilgrimage, this “Mountain of Lychees” is considered by Khmer to be the most sacred mountain in Cambodia and the birthplace of the Cambodian Kingdom. More than 50 sacred sites have been identified across the high plateau of Kulen Mountain. PKNP’s forest ecosystem, though fragmented at many sites, provides critical habitat for a number of globally threatened species and plays as the main water source for Siem Reap town and the aquifer that maintains the stability of the Temples of Angkor. The large waterfalls, the Wat Preah Ang Thom with its giant, reclining Buddha statue, the River of the “One Thousand Lingas”, and the Kbal Spean archaeological site attract hundreds of visitors a day, even thousands during the annual celebrations.

Reinforcing Conservation with Faith and Beliefs: The Potential of Peak Wilderness Sanctuary in the Central Highlands World Heritage Site – Sri Lanka by Shamodi Ireshika Nanayakkara and Enoka Priyadarshani Kudavidanage

The cultural, spiritual, and historical beliefs revolving around the Peak Wilderness Sanctuary, in the Central Highlands of Sri Lanka World Heritage Site, attracts millions of pilgrims. The symbolic footprint on the peak is worshiped, by various religions, as a sacred footprint of: Lord Buddha by the Buddhists, Adam by the Muslims (hence the name “Adam’s Peak”), St. Thomas by the Christians, and Lord Siva by the Hindus. The area is a designated sanctuary under the jurisdiction of the Department of Wildlife Conservation. It includes some of the least disturbed submontane and montane rain forests of Sri Lanka and is considered as a “super biodiversity hotspot” within the Western Ghats and Sri Lanka biodiversity hotspot. Although the sacredness of the peak, as held by three major religions, has afforded some degree of protection to the site, it is still threatened by multiple issues that hinder effective conservation management. The Peak Wilderness Sanctuary provides a great potential to understand the influence of religious beliefs and practices on biodiversity conservation as well as develop and implement a management approach that takes these influences into account.

Kedarnath Wildlife Sanctuary: Nature-Culture Linkages in a Sacred Landscape in Indian Himalayan Region by Upma Manral

Kedarnath Wildlife Sanctuary is among the largest protected areas in Western Himalaya. The vast variability in climate, geology, and topography results in a rich biological diversity with varied floral and faunal assemblages. The landscape has many sacred elements, which includes the famous Kedar circuit, comprising of five Shiva temples and many other Hindu shrines. Forest patches, alpine meadows, and trees associated with shrines or local deities are also considered sacred. The landscape has around 172 villages with local communities holding traditional rights of phyto-resource use from the area; 12 villages are located inside the Sanctuary. In recent decades, various natural and anthropogenic challenges have been threatening the nature-culture mix that forms the foundation of sacredness of the landscape. It becomes imperative that policies and action programs to enhance ecological sustainability are appropriated and local cultural beliefs, with embedded conservation ethics, are integrated in the environmental governance and management of the landscape.

“Ngaguenga (Pagan Temple Site) at Magama Ubea” by Stephen Manebosa

The conservation of the natural and cultural heritage of Solomon Islands is not easy due to several reasons. One of the most important reasons is the remoteness of many islands. Other threats are in relation to religion, subsistence farming, and coconut (*Cocos nucifera*) plantations. However, the two major threats, considered as the “two great evils”, are logging and mining operations. This case study focuses on Rennell and Bellona Temple site, located on Lake Tegano, East of Rennell Island, Rennell and Bellona Province. This paper presents the description of the sacred landscape and its importance, the significance of its natural and cultural values and the role of sacredness in relation to the conservation of the site. It also explains the current management and legal frameworks that are in place to protect the site and the challenges faced. Finally, the paper discusses the understanding of the interdependency of nature and culture in relation to the sacredness of this landscape.

Sacredness in the Laponian Area Mixed World Heritage Site by Florence Revelin

In the Laponian Area, a Mixed World Heritage (WH) Site in Northern Europe, sacred sites are notable as outstanding components of the landscape. These places are important in the traditional Saami culture and are called sieidi in the Saami language. They relate to rock formations and reliefs that the Saami indigenous people—who traditionally live on reindeer herding and from the land- encounter when they move or migrate within their lands for reindeer transhumance. Sacred values associated with these sites are inherited from the time when the traditional shamanist religion was practiced by the Saami. Sieidi are still of great importance in understanding the Saami’s cultural perception of landscapes. Some of these spectacular places are also

valued for their aesthetic and ecological values since the beginning of the 20th century, when the area started to become a tourist destination, and were included in the first national parks created in Europe (1909). Today, they are part of the mosaic of protected areas listed as the Laponian Area WH Site in 1996, and crystallise part of the cultural and natural values of Laponia's landscapes.

Sacredness in the Tasmanian Wilderness World Heritage Area by Emma Lee

In the 1980s Aboriginal Tasmanian heritage helped shape the declaration of the Tasmanian Wilderness World Heritage Area and clarified environmental powers of the Australian government. The rediscovery of sacred cave markings in the Southwest National Park was a focal point for both actions. Since then, in Tasmania, the influence of the sacred has waned. In 2016 a new plan of management for the Tasmanian Wilderness was designed to include Aboriginal Tasmanian inputs, which latterly resulted in the creation of a joint management framework to act as a new governance arrangement. The use of free, prior and informed consent conditions for Aboriginal engagement led to a re-awakening of the sacred in planning for a world heritage area, which in turn led to a collaborative process of designing joint management.

The Sacred Places of Talang Mamak Indigenous People, Indonesia by Nukila Evanty

The protection of cultural heritage in Indonesia is regulated by the Law No. 11 of 2010 on Cultural Heritage, while the protection of nature is regulated by the Environmental Law No. 32 of 2009. Therefore, this normative separation poses challenges in the protection of the cultural heritage in Indonesia, particularly for the inclusion of sacred places, where nature and landscape are integral elements. Furthermore, sacred places that are synonymous of the nature-cultural heritage are under the ownership and stewardship of indigenous people. These sacred places are generally located in remote forest landscapes or mountains which have not been specifically managed for conservation purposes, lacking access restrictions. This paper presents the preliminary findings of research based on observations and dialogues with the Talang Mamak people regarding the protection of their cultural heritage and sacred places as well as its challenges.

Kāpiti Island: A Sacred Landscape by Xavier Forde

Te Waewae Kāpiti o Tara rāua ko Rangitāne is a 20 km² island just off the coast of Te Ika ā Māui in Aotearoa New Zealand. For centuries it was a plentiful source of food and a strategic defensive position for many Māori tribes, and is covered with ancestral and sacred places. At the time of European arrival in the early 19th century, it became a stronghold of the Ngāti Toa Rangatira tribe, who used it for as a base for conquest, trade, and whaling. The majority of the island was confiscated by the government from 1897 in order to create a bird sanctuary. The northern end remained in the ownership of Māori, who have established a lodge and nature tours company. The Māori concept of kaitiakitanga, or traditional custodianship, is examined as a useful term to negotiate the tension between the protection of natural and cultural values on the island.

Identifying sacred heritage sites in a very bio-culturally diverse nation? by John Kuange

How can one define sacredness when there are more than 800 plus languages grouping and associated cultures and customs in just one country? These inevitably means there are thousands of sacred places, but these are largely invisible because they are only known to the local land owners. What may be sacred to one group may be mundane to others. Regardless, these sites are being lost as a result of loss of culture brought on by Christianity and absorption into a global culture. Lured by the promises of material wealth and trappings of modern life, the people of Papua New Guinea have turned their backs on their past. When a sacred site loses its name and its stories, it becomes mundane. While the tangible sacred areas are in a process of being lost, the intangible sacredness of landownership remains strong with 97% of land remaining under customary ownership. Despite stories being lost, institutional memories remain intact within the elders of the wider tribe. If this knowledge can be tapped, and made relevant, then sacredness can to some extent be restored.

Feasibility Study on the Nomination of “Cave Heavens and Blessed Lands: Cultural Landscape of Taoism Worldview” by Mingxia Zhu

“Cave Heavens and Blessed Lands” are a unique Taoist conceptual system of sacred places in China. These sacred spaces, located in spectacular and abundant landscapes where immortals dwell in legend, reflect the Taoist worldviews about the balance of nature, society, and belief in immortality. The system was first recorded in the 2nd century and came to maturity in the 7th century, during which 118 locations across China were established by 2 Taoist masters as the official components of the system. This system had a profound impact on rituals, literature, painting, and gardening art in China and other countries in East Asia. Taoists have kept these places as spiritual and natural sanctuaries for over 1,000 years. In the context of a Feasibility Study for the Nomination of “Cave Heavens and Blessed Lands: Cultural Landscape of Taoist Worldview” on to the World Heritage List, this article aims to give a brief introduction and analysis of the sacredness of the Cave Heavens and Blessed Lands.

Forikrom Bio-Cultural Heritage, Brong-Ahafo Region, Ghana by Portia Ama Bansa

Nature and Culture are two components of the ecological world that cannot be separated. The connection between people and their environment drives them to make certain decisions that may either harm or protect it. In our African region, most of our concept of our natural environment goes beyond the aesthetics, taking into consideration the intangible elements of our culture in order to preserve it. Our belief systems, traditions, rituals practices, and indigenous wisdom stem from the natural environment and, as such, shape the manner in which humans live. This paper highlights key issues about the Forikrom community cultural heritage and their bio-cultural resources which cut across both the natural and cultural elements of the community. It emphasizes the sacredness conferred to the place and how that has supported its conservation. Detailed site information is given as well as their significance and the challenges that arise in the bid to manage and conserve them. Finally, a section is dedicated to discussing the interdependency of culture and nature in relation to the Forikrom cultural landscape and what recommendations can be brought forward to strengthen the conservation and promotion of such assets.

The Sacred Landscape of the Yading Nature Reserve by Zhengli Liu

The Yading Nature Reserve has been declared a National Nature Reserve in China since 2001 and a UNESCO Biosphere Reserve since 2003. It is not only a wildlife sanctuary, but also a pilgrim site for believers of different schools of Tibetan Buddhism. The glaciated landform of Yading is covered with a range of classic glacial features, such as U-shaped valleys, cirques peaks, horn peaks, and moraines. It is an area surrounding three awe-inspiring glacier-covered peaks which are believed to be the manifestations of Avalokitesvara, Manjusri, and Vajrapani, the three most important Bodhisattvas in Tibetan Buddhism. This article is a preliminary reflection and examination of the sacredness of Yading, its different aspects, and contemporary challenges.

Protection and Safeguarding of Cultural and Natural Values while Promoting Socioeconomic Development of Indigenous People in Myanmar: A Case Study of the “Kayan” by Mie Mie Kiaw

The “Kayan” indigenous people, who live in Kan Hla village, feature a unique culture shaped by their beliefs and lifestyles. Mostly Buddhist, their community has a strong sense of unity and the ways they strictly cultivate their characteristic traditions make them distinguishable among other 23 villages in the region. Their restrictions and prohibitions with strict rules, unique regulations, behavior, and dress are established by the community, protecting their valuable objects, sites and even individuals. They also maintain sacred sites, holy environments containing culture in nature as well as nature in culture. Furthermore, these sacred sites have a high biodiversity that interrelates with their cultural values. Because these landscapes are mixing both cultural and natural values, conservation efforts should also involve community development.

Western Tien-Shan World Heritage Site (Kyrgyz Part). From Traditional to Modern Management Challenges
by Ilia Domashov

Western Tien-Shan World Heritage Site (WTS WHS) includes sites in Kazakhstan, Kyrgyzstan and Uzbekistan, Central Asia. The Kyrgyz part of the WTS WHS include the Sary-Chelek State Biosphere Nature Reserve, Besh-Aral and Padysha-Ata State Nature Reserves. The Kyrgyz territory protected areas that are included in the WTS WHS are subject to existing management plans developed in the framework of the Environmental Law of Kyrgyzstan. Historically established, local clan-based governance systems in natural and cultural heritage sites began to collapse during the Soviet era and, currently, they are either dispossessed or highly deteriorated. Learning from the international experience, the WTS WHS management can be improved with fresh assessments of the natural and cultural values, greater oversight to implement international standards, better promotion of tourism and pilgrimage routes and by developing effective management at the World Heritage Site.

Annex 2: List of participants

International Participants

- Cayron, Jun (Culture), Assistant Professor and Curator, Palawan State University Museum, Philippines
- Chan, Nara (Nature), Deputy Head Office, Department of Ecotourism, Ministry of Environment, Cambodia
- Domashov, Iliia (Nature), Senior Lecturer, Kyrgyz State National University, Kyrgyzstan
- Evanty, Nukila (Culture), Scholar, Activist and Researcher, University of Mahendradatta, Indonesia
- Forde, Xavier (Culture), National Coordinator for Maori Heritage Sites, Heritage New Zealand Pouhere Taonga, New Zealand
- Kyaw, Mie Mie (Nature), Lecturer, Mandalay University, Myanmar
- Kuange, John (Nature), Assistant Country Director, World Conservation Society, Papua New Guinea
- Lee, Emma (Culture), Research Fellow, University of Tasmania, Australia
- Manebosa, Stephen (Culture), Senior Field Officer, Solomon Islands National Museum, Solomon Islands
- Manral, Upma (Nature), Researcher, Wildlife Institute of India, India
- Nanayakkara, Shamodi (Nature), Researcher, Sabaragamuwa University of Sri Lanka, Sri Lanka
- Revelin, Florence (Culture), Pedagogic Coordinator, French National Museum of Natural History, France
- Vuong, Tu (Nature), Researcher, Vietnam Academy of Science and Technology, Vietnam
- Portia Bansa (Culture), Project Manager, Centre for Indigenous Knowledge and Organizational Development, Ghana
- Zhengli Liu (Nature), Researcher, Yading National Nature Reserve, China
- Mingxia Zhu (Culture), Researcher, Tsinghua University, China

Nature Sector: 8 (50%) – Culture Sector: 8 (50%) - Total: 16 (100%)

Students from the University of Tsukuba

- Ayella, Paul (Nature), Master student, Life and Environmental Sciences, Uganda
- Jingu, Shoma (Nature), Doctoral student, Life and Environmental Sciences, Japan
- Underdahl, Sonya (Nature), Doctoral student, Life and Environmental Sciences, Australia
- Uribe, Claudia (Culture), Research student, World Heritage Studies, Peru
- Yeanga, Tokpah (Nature), Master student, Life and Environmental Sciences, Liberia

Nature Sector: 4 (80%) – Culture Sector: 1 (20%) - Total: 5 (100%)

Guest speakers and resource persons

- Badman, Tim, Director, IUCN World Heritage Programme
- Bernbaum, Edwin, Senior Fellow, The Mountain Institute, Co-chair IUCN CSVPA
- Brown, Jessica, Executive Director, New England Biolabs Foundation/Chair IUCN WCPA
- Cameron, Christina, Professor, University of Montreal
- Castellanos, Carolina, Independent Cultural Heritage Consultant
- Genso, Kurt, Monk, Koyasan Muryokoin Temple
- Gojo, Ryoichi, Monk, Kimpusen-ji, Yoshino
- Gojo, Eikyo, Monk, Kimpusen-ji, Yoshino
- Hamzah, Amran, Professor, University of Technology, Malaysia
- Ito, Fumihiko, Protection Engineer, Mie Prefecture Buried Cultural Properties Center/Doctoral Student, World Heritage Studies
- Naka, Katsuyuki, Wakayama Prefecture Education Board
- Rössler, Mechtild, Director, UNESCO World Heritage Centre and the Division for Heritage
- Schaaf, Thomas, Director, Terra-Sana Environmental Consulting
- Suzuki, Masataka, Professor Emeritus, Keio University
- Tanaka, Riiten, Chief Priest, Kimpusen-ji, Yoshino
- Tsujibayashi, Hiroshi, Director, Wakayama World Heritage Center
- Turner, Michael, Professor, UNESCO Chairholder, Bezalel Academy of Arts and Design, Jerusalem
- Wijesuriya, Gamini, Project Manager, Sites Unit ICCROM
- Yamauchi, Namiko, Lecturer, Keisen Jogakuen University

Organizing Team

- Inaba, Nobuko, Professor World Heritage Studies and Certificate Programme on Nature Conservation, CBWNCL Programme co-Director
- Ishizawa, Maya, Researcher World Heritage Studies and Certificate Programme on Nature Conservation, CBWNCL Programme Coordinator
- Yoshida, Masahito, Chair World Heritage Studies and Certificate Programme on Nature Conservation, CBWNCL Programme co-Director

Staff of the World Heritage Studies/Certificate Programme on Nature Conservation

- Arce Hüttman, Imme, Research Assistant, World Heritage Studies
- Nakasendo, Miyuki, Administrative Assistant, World Heritage Studies
- Suda, Maiko, Research Coordinator, Certificate Programme on Nature Conservation
- Yasojima, Chitose, Administrative Assistant, Certificate Programme on Nature Conservation

Annex 3: Program of the CBWNCL 2017

MODULE 1: Understanding Nature-Culture Linkages in the Context of the Sacred Landscape Conservation
Venue: Humanities and Social Sciences Building Seminar Room B218

Friday, 15 September

THEME: GENERAL CONCEPTS

10:00	Participants self-introduction
10:30 - 11:30	World Heritage Management Lecturer: Dr. Gamini Wijesuriya, ICCROM
11:30 - 12:30	IUCN Protected Landscapes and Community-Based Governance Lecturer: Ms. Jessica Brown, New England Biolabs Foundation/IUCN WCPA
12:30 - 13:00	Q&A + Discussion
13:00 - 14:00	Lunch Break
14:00 - 16:45	Presentations by participants
14:00 - 14:30	The Conservation issues in the Cave Huong Son, by Tu Vuong, Vietnam
14:30 - 15:00	Puerto Princesa Subterranean River National Park, by Jun Cayron, Philippines
15:00 - 15:30	Preah Cheyvaraman-Norodom National Park, by Nara Chan, Cambodia
15:30 - 15:45	Break
15:45 - 16:15	Reinforcing conservation with faith and beliefs: The potential of Peak Wilderness Sanctuary in the Central Highlands, by Shamodi Nanayakkara, Sri Lanka
16:15 - 16:45	Kedarnath Wildlife Sanctuary, by Upma Manral, India
16:45 - 17:15	Participant's report
17:15 - 17:30	Wrap-up

Saturday, 16 September

THEME: CULTURAL LANDSCAPES / SACRED LANDSCAPES

10:00 - 11:00	Cultural Landscapes Lecturer: Ms. Carolina Castellanos, Independent Consultant
11:30 - 12:30	Sacred Mountains Lecturer: Dr. Edwin Bernbaum, The Mountain Institute, IUCN CSVPA
12:30 - 13:00	Q&A + Discussion
13:00 - 14:00	Lunch Break
14:00 - 16:45	Presentations by participants
14:00 - 14:30	Ngaguenga at Magama, by Stephen Manebosa, Solomon Islands
14:30 - 15:00	Sacredness in Laponia, Mixed World Heritage Site, by Florence Revelin, France
15:00 - 15:30	Sacredness in Tasmania, by Emma Lee, Australia
15:30 - 15:45	Break
15:45 - 16:15	Cultural and Natural Heritage of the Talang Mamak, by Nukila Evanty, Indonesia
16:15 - 16:45	Conservation in the Kapiti Island, by Xavier Forde, New Zealand
16:45 - 16:15	Sacred heritage sites in Papua New Guinea, by John Kuange, Papua New Guinea
17:15 - 17:30	Participant's report
17:30 - 17:45	Wrap-up

Sunday, 17 September
THEME: JAPANESE EXPERIENCE

10:00 - 12:00	Worship of Nature in Japan Lecturers: Professor Masahito Yoshida, Professor Nobuko Inaba, University of Tsukuba
12:00 - 12:30	The Kii Mountains Lecturers: Professor Masahito Yoshida, Professor Nobuko Inaba, Dr. Maya Ishizawa, University of Tsukuba
12:30 - 13:00	Q&A + Discussion
13:00 - 14:00	Lunch Break
14:00 - 16:45	Presentations by participants
14:00 - 14:30	Cave Heavens and Blessed Lands, by Mingxia Zhu, China
14:30 - 15:00	Protected areas in Forikrom, by Portia Bansa, Ghana
15:00 - 15:30	Yading Nature Reserve, by Zhengli Liu, China
15:30 - 15:45	Break
15:45 - 16:15	Upper Paunglang Hydropower Project, by Mie Mie Kyaw, Myanmar
16:15 - 16:45	Serial Natural World Heritage “West Tien Shan”, by Ilia Domashov, Kyrgyzstan
16:45 - 17:15	Participant’s report
17:15 - 17:30	Wrap-up

MODULE 2: Management, Implementation and Governance in Sacred Landscapes
Venue: The Kii Mountain Range

Monday, 18 September
THEME: KOYA-SAN

08:00	Departure from Tsukuba by bus
09:00	Expected arrival at Tokyo Station
10:00 - 12:33	Bullet train from Tokyo Station to Shin-Osaka Station
14:30	Visit to Kongobu-ji, Danjo-garan, Konpon-Daito Lecture on Esoteric Buddhism by Mr. Kurt Genso
17:00	Arrival at accommodation Overnight at Fukuchi-in, Koya-san

Tuesday, 19 September
THEME: KOYA-SAN – KUMANO

07:30	Leave accommodation
08:00	Walk along Okuno-in Trail to Okunoin
10:00 - 12:30	Bus from Koya-San to Kumano-Hongu
12:30	Lunch at Kumano-Hongu Visit to Kumano-Hongu, and the World Heritage Kumano Hongu Center Lecture by Mr. Hiroshi Tsujibayashi
16:00 - 16:30	Bus from Kumano-Hongu to Yunomine-Onsen Overnight in Yunominesou, Yunomine-Onsen

Wednesday, 20 September
THEME: KUMANO

09:30	Departure from Yunomine-Onsen to Kamikura-Jinja
11:15	Departure from Kamikura-Jinja
11:45	Lunch at Nachi
13:00	Nachi Daimon Saka Entrance- Walk Daimon Saka Trail to Nachi Waterfall
14:00	Kumano Nachi Taisha Shrine Conversation with Mr. Naka, Wakayama Prefecture Officer
15:30	Nachi Waterfall
16:00 - 17:30	Bus from Nachi to Yunomine-Onsen Overnight in Yunominesou, Yunomine-Onsen

Thursday, 21 September
THEME: YOSHINO

08:30 - 11:00	Bus from Yunomine-Onsen to Yoshino
12:00	Lunch
13:00	Kimpu Shrine ("Kimpu-Senji") Lecture about Shugendo by Mr. Riiten Tanaka
15:00 - 16:30	Walk Shugendo Trail from Kimpu Shrine to Aonegamine
17:00	Arrival at accommodation Overnight at Yoshino

Friday, 22 September
THEME: YOSHINO

06:00	Leave accommodation for the morning service at Kimpu-Senji
08:00	Breakfast at accommodation
09:00	Second visit to Kimpu-Senji Lecture of Mr. Gojo about Zao-do
12:00	Lunch
13:00 - 14:00	Bus from Yoshino to Shin-Osaka Station
15:03 - 17:33	Bullet train from Shin-Osaka Station to Tokyo Station
18:00 - 19:10	Bus from Tokyo Station to Tsukuba Center

Saturday, 23 September

Free Day

MODULE 3: Reflection on Theory and Practice
Venue: Humanities and Social Sciences Building Seminar Room B218

Sunday, 24 September
THEME: KEY ISSUES FOR THE CONSERVATION OF SACRED LANDSCAPES

10:00 - 13:00	Working groups
13:00 - 14:00	Lunch
14:00 - 17:00	Working groups

Monday, 25 September

10:00 - 11:00	Presentations of Participants
11:00 - 13:00	Q&A + Discussion Feedback from Resource Persons and Guest Speakers
13:00 - 14:00	Lunch
14:00 - 17:00	Working groups
17:00 - 18:00	Delivery of Certificates

MODULE 4: International Symposium
Venue: Tsukuba International Congress Center

Tuesday, 26 September

THEME: II INTERNATIONAL SYMPOSIUM ON NATURE-CULTURE LINKAGES IN HERITAGE CONSERVATION IN ASIA AND THE PACIFIC. SACRED LANDSCAPES

09:30 - 10:00	Open doors
10:00 - 10:05	Opening Address by Professor Kyosuke Nagata, President of the University of Tsukuba
10:05 - 10:10	Opening Address by Dr. Mechtild Rössler, Director of the UNESCO World Heritage Centre and the Division of Heritage
10:10 - 10:15	Opening Address by Professor Masahito Yoshida, UNESCO Chair on Nature-Culture Linkages in Heritage Conservation, University of Tsukuba
10:15 - 10:40	Sacred Natural Sites as manifestations of nature-culture linkages and their potential for multi-international designation by Dr. Thomas Schaaf, Director Terra-Sana Environmental Consulting
10:40 - 11:05	World Heritage Leadership Programme by Mr. Tim Badman, Director of IUCN World Heritage Programme
11:05 - 11:25	Coffee Break
11:25 - 11:50	Sacred Landscapes in Japan: Special Reference to Mountain Worship by Professor Emeritus Masataka Suzuki, Keio University
11:50 - 12:15	The Asian Philosophy of Protected Areas in the Context of Nature-Culture Linkages by Professor Amrah Hamzah, University of Technology, Malaysia
12:15 - 12:45	Panel Discussion Chaired by Professor Masahito Yoshida, University of Tsukuba
12:45 - 13:45	Lunch Break
13:45 - 14:10	Presentation of Key Issues for the Conservation of Sacred Landscapes in Asia and the Pacific by Participants of the CBWNCL 2017
14:10 – 16:00	Roundtable Discussion with Tim Badman, IUCN World Heritage Programme Edwin Bernbaum, The Mountain Institute Christina Cameron, University of Montreal Carolina Castellanos, ICOMOS Amran Hamzah, University of Technology, Malaysia Mechtild Rössler, UNESCO Thomas Schaaf, Terra-Sana Environmental Consulting

Masataka Suzuki, Keio University

Michael Turner, Bezalel Academy of Arts and Design

Gamini Wijesuriya, ICCROM

Chaired by Professor Nobuko Inaba, University of Tsukuba

16:00 - 16:20

Coffee Break

16:20 - 17:00

Conclusions and Closing Remarks