

# 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 transcendent 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.



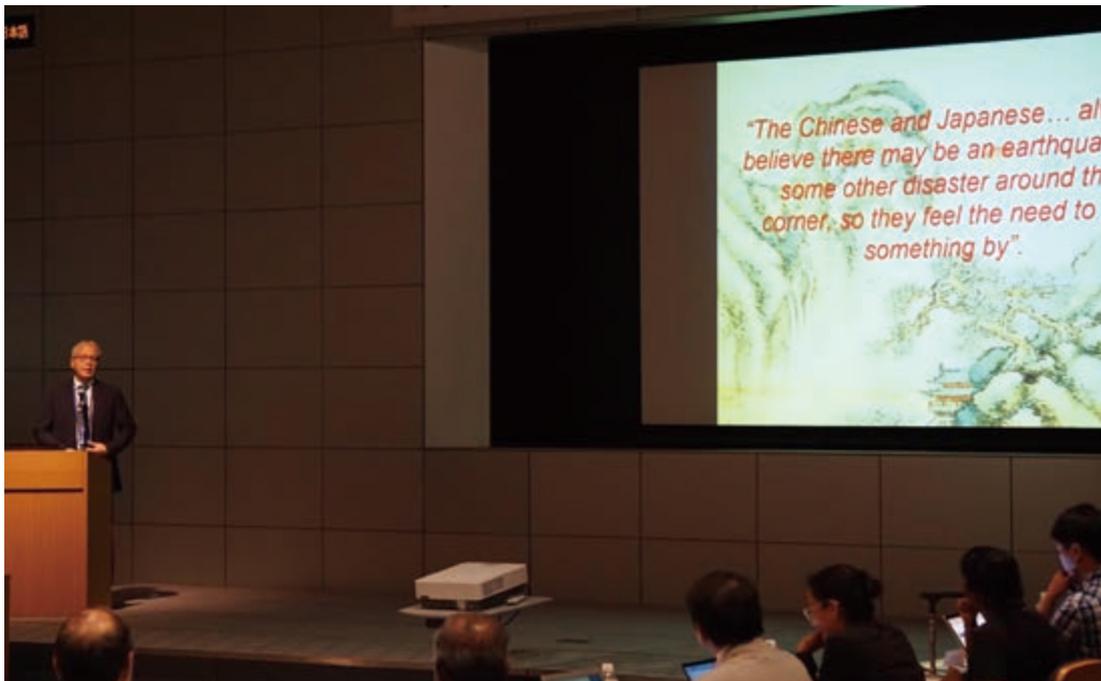
*Professor Masataka Suzuki, Emeritus Keio University, presenting about the Japanese tradition of sacred mountains. (Photo: Fauziatul Fitriyah)*

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 Kinabalu, 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.*

