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Proceedings of the Fourth Capacity Building Workshop on Nature-Culture Linkages
in Heritage Conservation in Asia and the Pacific 2019

September 24 - October 4, 2019, Tsukuba, Japan

MIXED CULTURAL AND NATURAL HERITAGE 文化と自然の複合遺産

UNESCO Chair on Nature-Culture Linkages in Heritage Conservation

筑波大学・世界遺産学学位プログラム

University of Tsukuba・Degree Program in Heritage Studies

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Special Issue 2020:

Capacity Building Workshop on Nature-Culture Linkages in
Heritage Conservation, Asia and the Pacific 2019

MIXED CULTURAL AND NATURAL HERITAGE

文化と自然の複合遺産

Organized by

**UNESCO Chair on Nature-Culture Linkages in
Heritage Conservation**

In collaboration with

**UNESCO World Heritage Centre
International Union for Conservation of Nature (IUCN)
International Centre for the Study of the Preservation and Restoration of
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List of Acronyms

ACA	Agency for Cultural Affairs (Ministry of Education, Culture, Sports, Science and Technology, Japan)
CBD	Convention on Biological Diversity
CBWNCL	Capacity Building Workshop on Nature-Culture Linkages
DRM	Disaster Risk Management
FAO	Food and Agriculture Organization (UN)
GIAHS	Globally Important Agricultural Heritage Systems
HIA	Heritage Impact Assessment
HUL	Historic Urban Landscape (UNESCO)
ICCROM	International Centre for the Study of the Preservation and Restoration of Cultural Property
ICOMOS	International Council on Monuments and Sites
IPBES	Intergovernmental Platform on Biodiversity and Ecosystem Services
IUCN	International Union for Conservation of Nature
MoE	Ministry of the Environment, Japan
OUV	Outstanding Universal Value (World Heritage Convention)
SDG	Sustainable Development Goals (UN Agenda 2030)
SOC	State of Conservation (World Heritage)
UN	United Nations
UNESCO	United Nations Educational, Scientific and Cultural Organization
WCPA	World Commission on Protected Areas (IUCN)
WH	World Heritage
WHITRAP	World Heritage Institute of Training and Research Asia and the Pacific

Foreword



The Convention concerning the Protection of World Cultural and Natural Heritage, adopted by UNESCO in 1972, is the only international legal instrument that deals with the safeguarding of places holding Outstanding Universal Value for cultural and/or natural significance. The category of mixed cultural and natural heritage has been used from the beginning of its implementation for places which contain both natural and cultural values transcending national borders and are universally significant for all humanity and future generations. However, the definition of mixed sites was only included in the Operational Guidelines for the Implementation of the Convention in 2005.

After more than 40 years of listing, only 39 of the 1121 inscribed are mixed cultural and natural heritage. This denotes that nominating properties justifying Outstanding Universal Value for both nature and culture is a challenging task. One of the reasons found is that until 1992, there were cultural references under natural criteria, hence, a number of natural sites inscribed before that date- when Cultural Landscapes categories were integrated and the criteria for justifying inscription redrafted- could have been today nominated as mixed or even mixed cultural landscapes. Yet, of the more than 100 properties inscribed so far as cultural landscapes, only 10 are also mixed. Regarding the criteria, it can be noted that certain criteria are found more often in the nominations of mixed sites: cultural criterion (iii), and natural criterion (vii), which is natural beauty, which in itself is a cultural concept that is not present in any of the 6 cultural criteria. Added to this, some management challenges in mixed sites are related to the definition of boundaries, changes in interpretation of criteria, separated management systems for nature and culture, relationships with local communities, transboundary nature of many mixed sites, among other complexities.

These themes have been addressed on the fourth- and last of the series- Capacity Building Workshop on Nature-Culture Linkages in Heritage Conservation held in 2019. The UNESCO Chair on Nature-Culture Linkages in Heritage Conservation at the University of Tsukuba in collaboration with the UNESCO World Heritage Centre and the Advisory Bodies to the World Heritage Convention, IUCN, ICCROM and ICOMOS, has completed the first phase of this 4-year capacity building programme, which has contributed to the implementation of the World Heritage Capacity Building Strategy, bringing together natural heritage and cultural heritage practitioners of Asia and the Pacific and beyond, to exchange on the potential of integrated management of heritage landscapes and their natural and cultural values.

The Special Issue 2020 of the Journal of World Heritage Studies of the University of Tsukuba includes the outcomes of the workshop and the International Symposium on Nature-Culture Linkages in Heritage Conservation on Mixed Cultural and Natural Heritage. Renowned international and Japanese experts shared their experience on the challenges of an integrated management of World Heritage places potentially fulfilling or inscribed for both natural and cultural criteria. Moreover, lessons learned of the 4-year programme were shared by the organizers and potential next steps discussed.

The Special Issue 2020 covers 8 cases from CBNCL 2019 participants, 7 of which illustrate examples from Asia and the Pacific, and 1 from Africa. 2 have been inscribed as mixed sites, 1 is a cultural landscape, 2 are in the Tentative List of their respective country, 3 are protected at the national level. Furthermore, a special contribution from Pimachiowin Aki World Heritage, Canada, inscribed in 2018 as a mixed site and a cultural landscape brings a detailed testimony about the challenges described above including management by Indigenous Peoples. This broad range of case studies illustrate the complexities of nominating, evaluating and managing mixed sites of Outstanding Universal Value. It also opens pathways towards more holistic approaches on heritage conservation and sustainable development globally.

Mechtild Rössler
Director, UNESCO World Heritage Centre

Introduction



The 4th Capacity Building Workshop on Nature-Culture Linkages in Heritage Conservation in Asia and the Pacific, focusing on the theme of “Mixed Cultural and Natural Heritage,” was organized by the UNESCO Chair on Nature-Culture Linkages at the University of Tsukuba, Japan, in collaboration with the UNESCO World Heritage Centre, ICCROM, IUCN, and ICOMOS. This workshop was the final in a series of four workshops, running from 2016 to 2019. It brought together individuals from the culture and nature sectors, ten heritage practitioners from Asia and the Pacific: Australia, China, India, Indonesia, Nepal, Philippines, Thailand, and Vietnam; one from Africa (Tanzania), one from Europe (Albania). They were joined by eight graduate students from the Certificate Programme on Nature Conservation at the University of Tsukuba from Brazil, China, Ghana, Japan, and Thailand, who took part in the process as observers.

This Special Issue 2020 of the Journal of World Heritage Studies is divided into two parts. Part 1 starts with a special contribution from Pimachiowin Aki World Heritage site, followed by the case studies of 8 of the 12 participants of the CBWNCL 2019 that have been peer-reviewed and published. In Part 2, the activities developed during the workshop are compiled, structured by modules.

In **Module 1: Understanding Nature-Culture Linkages in the Context of Mixed Cultural and Natural Heritage**, lecturers and participants were invited to the University’s campus for four days. The lectures given by international heritage experts, in both the nature and culture sectors, have been summarized. The 12 participants’ case study presentations and the following group discussions are reported.

In **Module 2: Management, Implementation, and Governance**, there is a recount of the four-day field trip to the prefectures of Yamanashi and Shizuoka, where the components of the World Heritage property “Fujisan, sacred place and source of artistic inspiration,” are located.

In **Module 3: Reflection on Theory and Practice**, participants were placed into working groups. The outcomes of each group on the analysis of and recommendations for the World Heritage visited are described.

In **Module 4: International Symposium**, the keynotes and debates are summarized. Five international experts participated, representatives of the partner organizations –UNESCO World Heritage Centre, IUCN, ICCROM, and ICOMOS– and two representatives of the Japanese Government – one from the Ministry of the Environment and one from the Agency for Cultural Affairs. Finally, the conclusions of the workshop, based on the outcomes of the participants’ reflections and the symposium debates regarding the challenges faced in Mixed Cultural and Natural Heritage, within the region and globally, are reported.

In the annexes, the abstracts of participants’ presentations (Annex 1), the list of participants (Annex 2) and the program of the workshop (Annex 3) can be found.

Acknowledgements



The editors would like to thank the editorial board of the Journal of World Heritage Studies for their continuous support in the publication of the CBWNCL Proceedings as a special issue of the Journal.

We would like to thank the collaboration of our partners, ICCROM, IUCN, ICOMOS and the UNESCO World Heritage Centre, and their support to the UNESCO Chair on Nature-Culture Linkages in Heritage Conservation during these four years of the capacity building programme. Special thanks go to Dr. Mechtild Rössler, Director of the UNESCO World Heritage Centre for her kind support and collaboration. Moreover, we would like to especially thank Jessica Brown, Steve Brown, Edwin Bernbaum, Kristal Buckley, Marlon Martin and Gamini Wijesuriya for accepting collaborating as reviewers of this fourth special issue of the Journal of World Heritage Studies. We would like to acknowledge the patient cooperation of the authors who have carefully work on their articles, contributing to a diverse and rich illustration of landscapes in Asia and the Pacific region and beyond, showcasing important issues in relation to mixed cultural and natural heritage and the inextricability between nature and culture in significant heritage places.

Thanks are also due to the academic and administrative staff of the World Heritage Studies and Certificate Programme on Nature Conservation at the University of Tsukuba for accompanying this project. The cooperation of the graduate students involved in these programs is also appreciated, their support during the symposium has been indispensable.

Maya Ishizawa, Nobuko Inaba and Masahito Yoshida
Bonn, Tokyo and Tsukuba, 2020

Part One:

Proceedings of the Fourth
Capacity Building Workshop
on Nature-Culture Linkages
in Heritage Conservation.

**MIXED CULTURAL AND
NATURAL HERITAGE**

Special contribution



An Indigenous perspective: the case of Pimachiowin Aki World Mixed Cultural and Natural Heritage, Canada

Sophia Rabliauskas

Poplar River First Nation

My name is Sophia Rabliauskas, I am from Poplar River First Nation. I was involved with Pimachiowin Aki World Heritage Site Project for almost 15 years. I have had different roles during that time, I worked with our communities as a coordinator, I visited communities over the years to translate and to ensure the people were always informed and updated. My other role was a spokesperson for Pimachiowin Aki.

Poplar River is located 400 km north of Winnipeg, Manitoba, Canada. The land we consider to be our Traditional Territory is approximately 1 million hectares. Each of our Pimachiowin Aki First Nations, Poplar River First Nation, Paungassi First Nation, Little Grand First Nation and Bloodvein First Nation have approximately the same size territories. Our combined population is approximately 6,000. Our combined traditional territories are 33,000 square kilometres consisting of traplines, hunting, fishing and harvesting areas. In Poplar River's case we have archaeological evidence of our people's occupancy on that land for over 6,000 years. We consider ourselves as Anishinaabe and we all speak the same language, our beliefs and values about the land are similar, which has helped our work to be successful in building a strong nomination.

This gathering is about understanding Nature-Culture Linkages in Mixed Cultural and Natural Heritage. Our whole existence as a people is the interrelationships between our culture and nature where we have lived for thousand of years. Our people believe that the responsibility of taking care of the land came from the Creator, therefore we feel that this is a very sacred responsibility. Our Traditional Territories have been well cared for by our people who have lived here for generations. The land, water, air, and all its life is healthy and strong, and we still carry the knowledge and teachings of our Elders and our ancestors.

My passion for this work comes from the teaching of the Elders and their concern about the wellbeing of the land. The work to care for this land started by my ancestors long before I was born and has continued to evolve into First Nation's led initiatives such as community land use planning, First Nations Accord and finally the Pimachiowin Aki World Heritage Nomination. The name Pimachiowin Aki means land that gives life. The name was chosen by our Elders, who continue to remind us that we are inseparable from the land that was given to us from the Creator. This land is our home, it is our very existence as a people and it is the worth the protection.

We have always acknowledged and practised the wisdom and teachings of our Elders. The message I carry comes from my father and grandfather and many other Elders. As soon as I was able to talk, my father and grandfather taught me to respect all life. We understood the importance of protecting the environment. They always gave thanks for anything that was taken from the land. They believed the Creator

gave us life from these things and it was our duty to protect and preserve them. They talked about the Circle of Life, where all forms of life, the animals, fish, birds, insects, plants everything, including human beings fit on a circle side by side, no one more important than the next. They were all given responsibilities to continue the life we were given. Our responsibility was to care for and protect what we were given. We knew we needed fresh water and food to survive. The elders experiences and knowledge of their surroundings has been the means of their survival. Our people understood the importance of conservation and preservation by practising the natural laws the Creator gave to us and my father put it much more eloquently when he said “if we do not care for the land, the land will suffer and we will suffer as people”.

We, as Anishinaabe have endured the effects of colonization and assimilation, we are at the brink of losing our language, culture and identity. Many Indigenous Nations in Canada have lost the use of their Traditional Lands. Poplar River and our partners are very fortunate to still have access to their Traditional Territories. The four First Nations communities have made a commitment to protect and preserve our traditional territories for future generations.

We strongly believe that in order to heal, we need to restore the balance within our community. We need to teach our children and grandchildren the importance of understanding the sacred relationship our people have with land and how our life depends on it more than ever. We gain life, wisdom, and knowledge from the land, because we strongly believe that the land is very much alive. Acknowledging the spirituality of the land is to sustain the health of the Anishinaabe people. Our health and survival depends on the land, our belief has always been that we are the land and the land is very much part of us.

Our vision is to protect the Boreal Forest for the benefit of future generations. We continue to revitalized our traditional practices by emphasizing community healing through ceremonies. Our communities have completed a comprehensive Land Management Plan. The plans were developed by our Elders, youth, and members of our communities. For thousand of years, our people have lived in this region, and using their Indigenous knowledge of all forms of life, have practised and lived true sustainability. Our communities used this knowledge as guidance and direction for the Land Use Plans. These plans are based on traditional practices and knowledge, along with scientific knowledge. These plans formed the basis of our World Heritage Nomination.

Our communities started working together to find ways to further protect our lands. In 2002, our communities signed the First Nations Accord which is an agreement to protect our traditional territories. One of the main goals was to seek support and recognition of our network of linked protected areas in the form of UNESCO World Heritage Site listing, combining both natural and cultural. We believed this would give us a unique and internationally significant opportunity to demonstrate the value of First Nations Traditional Knowledge in protecting and caring for the land and also to demonstrate that we can work together with First Nations, Governments, and other countries. Our Elders felt this was important initiative that we would leave a lasting legacy to the world from our people to protect and preserve this area for the benefit of the planet. What we have accomplished by keeping our land undeveloped and intact is extraordinary in todays world, where we witness the destruction of our planet on a daily basis. Our Elders believe that we need to share our knowledge of the land for the good of all people and the planet.

At that time the IUCN had put out a call for proposals for potential World Heritage Sites within the Boreal Forest. Our First Nation partners started to develop a proposal. We had heard that our Manitoba Provincial Government and the Province of Ontario were planning to submit a proposal for their Provincial Parks at the same time. We approached the Provincial Governments and invited them to work with us to submit one proposal. Both parks were partially within our Traditional Territories. We reached an agreement and a joint preliminary proposal for a natural and cultural site was submitted. In 2004 the release of the report for the 2003 IUCN workshop in St. Petersburg, Russia included “The St. Petersburg declaration” which supported the Manitoba and Ontario First Nation led nomination for the World Heritage site. In April of 2004 Canada’s Minister of the Environment endorsed the First Nations nomination for the World Heritage by including it on Canada’s updated Tentative List for the World Heritage.

In 2006, the communities and the 2 Provinces established the Pimachiowin Aki Corporation, whose main purpose was to coordinate and complete the nomination package for inscription for the Pimachiowin

Aki nominated area for the UNESCO World Heritage List. We were fortunate to receive funding from the Province of Manitoba which allowed us to complete the project. The nominated area consisted of traditional territories of 5 First Nations and the 2 Provincial parks. It was nominated as both cultural and natural site. The corporation democratically represents all partners and has charitable status, permitting it to pursue and receive donor funding. The First Nations and the two Provinces each appoint a Director of the Corporation's Board. Each Director is responsible to the constituents he/she represents and is committed to act in the best interests of the Corporation. The Board is co/chaired by one Anishinaabe First Nation representative and one Provincial Government representative selected by the Board of Directors. Elders, Advisors (including Parks Canada staff) and ex-officio parties are invited to participate at meetings of the Board as business requires. The Board structures allows all parties to have equal say. We were advised by Parks Canada to use the following criteria:

- Criterion (ix) Pimachiowin Aki is an outstanding example of a large, healthy multi level and resilient boreal shield ecosystem encompassing a vast boreal forest, biodiversity, free flowing fresh water rivers, myriad lakes and wetlands. Pimachiowin Aki fully represents the significance of the ecological and biological processes in the evolution of the boreal forest shield ecosystem. Its size and ecosystem diversity fully supports wildfire, an essential ecological process in the boreal forest. The rivers, lakes and tributaries provide ecological connectivity across the wide landscape of Pimachiowin Aki. Extensive wetlands and peat bogs store carbon and contribute significantly to biodiversity. Poplar River Traditional Territory stores over 500 million tons of carbon. Healthy predator-prey relationships are sustained among iconic boreal species such as wolf, moose, and woodland caribou.
- Criterion (v) Pimachiowin Aki is an outstanding example of Indigenous traditional land use continuously adapted and evolved for more than 6,000 years to meet the social, cultural, and livelihood needs of the Anishinaabeg in our harsh subarctic boreal shield environment. Anishinaabe oral traditions, traditional knowledge, customary governance and cosmology are integral to sustaining traditional land use practices. Customary harvesting areas, travel routes, livelihood and ceremonial sites and ancient pictographs provide testimony to holistic connectedness with our surroundings. Pimachiowin Aki fully encompasses the tangible and intangible elements of the living Anishinaabe cultural landscape that is resilient but vulnerable to irreversible change.

We considered the area to qualify as a World Heritage living cultural landscape.

There were many language issues and concepts that were very difficult to translate into our language. For example, when I met with the Elders to ask them what were the outstanding Universal Values of their life on the land. They reminded me of our belief, that the land and everything on it was given to us by the creator, therefore everything that was created by the creator is sacred, and therefore has its value and has a unique purpose in life. We have had a difficult time trying to think how we could separate ourselves from the land, in order to try to fit into these criteria. It took us 10 years to complete the nomination following the Operational Guidelines for the World Heritage Convention.

Each of our First Nations have developed our own lands management plans, as well the Provinces have developed plans for each of the Provincial Parks. The provinces will manage these parks in conjunction with the First Nations. This structure ensures that our First Nations will lead this process.

The research and studies that have been completed throughout this project have helped myself and others in our communities to relearn and embrace the rich history of the Anishinaabe people of this region. Ancient stories that are alive to us and continue to guide the people of this land. We have reconnected with the spirits of our land through ceremonies, dances and songs which have been passed down from generation to generation.

Our first nomination package was completed and delivered to the World Heritage Committee in 2012. We hosted a visit of the IUCN and ICOMOS evaluators to our territories and homes. They spent three days in our lands and were welcomed in our ceremonies, and treated with respect, kindness and honesty. Our Elders and community members expressed our hopes and dreams for a World Heritage designation. Some of their questions were confusing to us and difficult to answer. As they flew across our Territories one

of the evaluators expressed surprise and asked us, where is the evidence of your existence on this land. All he could see was pristine wilderness and no developments. He didn't understand how the concept that thousands of people have lived and travelled on this land for thousands of years only leaving minimal traces was a positive thing. We couldn't comprehend his question.

We were surprised and disappointed in early May 2013 when we received their recommendations on our nomination. It was recommended that our nomination be deferred. We could understand if they needed more information. We had no problems with that. What surprised us was the insulting tone of their report. Not only was the report full of errors, there was a complete misunderstanding and misinterpretation of our cultural identity. According to the ICOMOS report: "However in the supplementary information provided by the State Party it was made clear the First Nation did not wish to see their property as "exceptional" as they did not want to make judgements about the relationships of the other First Nations with their lands and thus make comparisons. ICOMOS considers that this view sets up a difficult dilemma and that further discussions are needed".

We have always believed we have no right to say we are better than anyone else, especially other Indigenous groups. This statement is a clear example of an oppressive colonized term, which was unacceptable. The major portion of this report emphasized our weakness and flaws which to them are risks to the success of our nomination. The report states we are vulnerable to irreversible change and our interactions with our environment is fragile and vulnerable to a range of threats and that our goals of recording and relearning our culture is wrong. They say the ability of the First Nation to sustain our culture is threaten by socio-economic and health issues and by acculturation, which includes extremely high unemployment and health problems. They told us our community plans have to address these issues. This is only few of their negative comments. This information is not new to us, as First Nation we are quite aware of the problems we face on daily basis. We felt that a successful World Heritage designation would enhance the work that is already being done in these communities to address many of these issues. We felt that ICOMOS recommendations were saying that we are not capable of sustaining our plans of protecting and preserving the land of our people. We expected mutual respect from the evaluator's report instead it only perpetrated racism and we didn't want to accept it. We felt the report had not respected our Aboriginal rights and that our nomination was a gift to the world and should be recognized.

We received tremendous support from other Indigenous people from around the world at the gathering of the World Indigenous Network Conference in Australia in May 2013. From that gathering we circulated a petition in support of our project which was signed by the Indigenous people. The petition was sent to the World Heritage Committee who were meeting in Phnom Penh, Cambodia. There was great support for the Pimachiowin Aki bid from Indigenous peoples from around the world, and the UNESCO delegates in Cambodia recognized that the process for selecting sites was flawed. They promised to fix the process and revisit the Pimachiowin Aki nomination. In the end the committee upheld the decision of their advisors and our project was deferred.

This was a difficult time for our communities. We did not understand the reasoning behind their decision and we were ready to give up at one point. We held meetings to discuss the future of our nomination. We did not want to subject our communities and Elders to any more negative reports and evaluations. Elders in their wisdom and determination persuaded us to move forward and to continue this process. They are very resilient.

We were grateful for the support we did receive from IUCN and the World Heritage Committee at that time. They suggested that Canada invite a joint ICOMOS and IUCN Advisory Mission in order to address the issues raised during the evaluation. The Committee also requested the UNESCO World Heritage Centre, in conjunction with the Advisory Bodies, to examine options for changes to the criteria and to the Advisory Body evaluation process. They wanted to address the many outstanding concerns resulting from our evaluation process. They also requested that these issues be discussed during the Committee's 38th session in 2014.

The Advisory Mission to Pimachiowin Aki was held in October 2013. They called it an upstream process. The name was appropriate to our communities because we actually had to travel upstream to

attend the meeting. Our Board of directors, advisors and elders met with representatives from ICOMOS/IUCN. We worked together for five full days to develop the direction our new nomination would take. It was a meaningful uplifting process and very successful. The mission report was completed in November 2013.

A new Pimachiowin Aki nomination was completed between November 2013 and December 2014 and submitted to the UNESCO World Heritage Centre in January 2015. Compared with the 2012 nomination, the 2014 nomination document better described and illustrated Anishinaabe relationship with the land- Aki. The Anishinaabe cultural tradition of ji-ganawendamang Kitakiiminan (Keeping the Land) was the central theme of the new nomination.

The nomination included justification for inscription on the basis of two World Heritage cultural criteria (iii) and (iv), and retained the concept of a “mixed” cultural and natural World Heritage Site. The use of an additional cultural criterion in this nomination gives added emphasis to Pimachiowin Aki’s status as an Indigenous cultural landscape. The nomination also included more maps showing cultural attributes such as cabins and campsites, travel routes, traplines and place names. We insisted on a more meaningful involvement by our Elders, recording their stories and extensive knowledge. Their voices became an integral part of the new nomination.

I was fortunate to have attended, as part of a Pimachiowin delegation the 39th Session of the World Heritage Committee in Bonn Germany in July 2015. ICOMOS and IUCN reported on various ways to improve the evaluation of mixed World Heritage nominations. The World Heritage Committee approved changes to its Operational Guidelines that recognize the international rights of Indigenous peoples, whose cultural contributions and connections to the natural world are central to many UNESCO nominations. Indigenous people are now recognized as a distinct group with distinct rights, and the free, prior, and informed consent of the affected Indigenous peoples must be obtained during World Heritage nomination processes.

The second field mission to evaluate our new nomination took place August 23-31, 2015. The mission included visits with our Elders and community people, other experts and government representatives site visits and participation in talking circles, pipe ceremonies and a sweat lodge-aerial inspection of the nominated area.

This evaluation was completely different than the first visit. The evaluators were well prepared and fully engaged in this process. They had actually read the nomination and spent twice as long with our people. They managed to visit each of our communities. The mission went very well. During the last day of the visit which took place in Winnipeg with representatives from all communities and governments including the Premier of Manitoba, we were asked that if our nomination was successful, what steps were in place to ensure that we would continue into the future. Each of our First Nation representatives responded by saying: Pimachiowin Aki is our home, we will care for it, so that our children and grandchildren will have a healthy environment in the future. The evaluators recommended that our nomination become a World Heritage Site. A few months before the next World Heritage Committee meeting one of our partners Pikangikum First Nation from Ontario decided to pull out of our nomination. We spoke to them and went to meet with the community in Pikangikum to try to persuade them to stay with us. We are not exactly sure why they decided to withdraw, and in the end out of respect for them we accepted their decision.

We had no choice but to request for another deferral which was granted. We redid our nomination again taking out Pikangikum Territory and all references to them. We completed the changes and submitted the new nomination. The evaluators again recommended our submission. In July of 2018 at the World Heritage Committee meeting in the Kingdom Bahrain, Pimachiowin Aki was inscribed as a World Heritage site. It was a wonderful moment for especially after so many years. Each of our Communities held celebrations.

We are busy now implementing our lands plans and providing education and awareness for our young people so this area will provide a strong healthy environment into the future.

Thank You.



CBWNCL 2019

Participants Case Studies

EXPLORING NATURE-CULTURE LINKAGES IN THE APATANI VALLEY, ARUNACHAL PRADESH, INDIA

Bina Gandhi Deori

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■ Abstract

The Apatani Valley or Ziro Valley in Arunachal Pradesh, located in the foothills of the Eastern Himalayas, is known for its unique topography and Indigenous traditional cultural practices. The region is endowed with a rich diversity of fauna and flora. The Valley is home to several species of plants used for traditional medicine and rare species of animals native to the Himalayas. Over centuries, tribes residing in the Valley, mostly the Apatanis, developed ingenious methods to meet their daily needs in response to the environmental conditions in which they live. These methods can be seen in different spheres of their life and have defined their relationship with nature through time. Apatani Valley was included on the Tentative List of India for World Heritage as a cultural landscape in 2014. In this paper, the unique culture of the people and the nature-culture linkages as observed in the Apatani Valley are explored, as well as the natural significance of the Valley in order to consider its potential as a Mixed Cultural and Natural Heritage property.

KEY WORDS: nature-culture linkages, heritage, mixed sites, Apatani

■ 1. Introduction

The Apatani Valley or Ziro Valley, located 130 km away from Itanagar, the state capital of Arunachal Pradesh in India, is situated in the Lower Subansiri District in one of the most rugged and inaccessible topographies of the Himalayan ranges [Fig. 1]. It lies within the Himalayan global biodiversity hotspot and is home to a significant number of endemic and rare plant and animal species. A variety of medicinal plants are native to the Valley, like *Angiopteris evecta* (G. Forst.) Hoffm., *Anisomeles indica* (L.) O.K., and *Colocasia affinis* Schott. Recently, two new orchid species-*Thrixspermum japonicum* and *Gastrochilus platycalcaratus*- have been discovered as the first record in India, making it a vital biodiversity zone in the country. The Valley is inhabited mostly by the Apatani tribe, a clan-based society, recognized for its unique traditional innovations and practices in farming and natural resource management. Due to

these unique values, the Apatani Valley was included on the Tentative List of India to World Heritage as a cultural landscape in 2014. This paper explores the unique culture of the people and the nature-culture linkages, as observed in the Apatani Valley, based on interviews undertaken by the author with locals in Apatani Valley during fieldwork conducted in the years 2016-18. Furthermore, the natural significance of the Valley is explored in order to consider its



Figure 1: Ziro Valley, India (Source: Author 2017)

potential as a Mixed Cultural and Natural Heritage property.

■ 2. Significance

As part of the Eastern Himalayas, the Apatani Valley enjoys a wide range of diverse flora and fauna due to climatic and altitudinal variations. It has sub-tropical and temperate forests. The Valley is mostly covered in bamboo and pine forests of various species. The forests are rich in different varieties of species of plants with medicinal properties. According to a study conducted by C. P. Kala in 2005, a total of 158 medicinal plant species have been documented so far for curing various diseases and ailments. Many plant species traditionally used by the native people in their daily consumption are also found to have medicinal values (Yakang and Gujarel 2015). The Valley is home to different species of wildlife commonly found in the Himalayan region, such as the Clouded Leopard, Capped Langur, Malayan Giant Squirrel, Barking Deer, Indian Gaur, and the Common Palm Civet.

Because of the easy availability and accessibility to the forest resources in their vicinity, locals are highly dependent on these resources for their livelihood and sustenance. With centuries of living in close affinity in this environmental setting, the Apatani people have developed a way of life that relates closely to natural resources management. Therefore, conservation is part and parcel of their culture. The Apatani's belief system (known as *Donyi(Danyi)-Polo(Pwlo)ism*) is based on the veneration of nature and its elements, a way of life that is in harmony with the universe. For the Apatani culture, it is essential to be in synchrony with the environment that sustains them. It is the only possible way to sustain a healthy ecosystem known to them.

There are natural features spread across the Valley and beyond, which are sacred natural sites documented in their folklore. These are mountains or hills where it is believed that Apatani ancestors settled for some time during their journey while migrating, rivers that they followed in their paths, or a hillock where they settled. The Apatanis call these stopping places *supung* [or *lemba*]: the route leads from Wi Supung to Nyime ("Tibet") Supung, to Hising Supung (the source of the Tsangpo River), to Shango Supung, along the bank of the river, to Miido Supung, still in the Tsangpo Valley (Blackburn 2003/2004).

The study of these Apatanis' sites is a potential field of research that can fill in the gaps

of Apatani history that are mostly based on oral traditions.

Likewise, particular forests are considered sacred groves because their ancestors planted trees in these forests. In *Donyi(Danyi)-Polo(Pwlo)ism*, every element of nature, like mountains, forests, trees, rivers, and streams, are under the guardianship of a particular spirit. Therefore, the Apatanis believe that spirits that dwell, for example, in the trees, if disturbed, can cause harm. Since their ancestors planted the trees, they consider it their duty to protect the forest from any destruction. These places are believed to be the abode of environmental deities *Su-Myoro* or *Myorü* (Radhe 2018). Thus, people refrain from causing any disturbance in the forest. This deep symbiotic relationship is reflected in their traditional cultural expressions.

The Apatanis have a rich traditional knowledge system. They have developed an advanced Indigenous farming system, ingenious land use pattern, rich cultural expressions (like music, religious performances, performing arts, textile, traditional ornaments, tattoo, etc.), and an efficient natural resources management system. For instance, the Apatani practice of wet cultivation is a highly complex Indigenous farming system. Their farming is an integrated system of paddy cum fish cultivation. Fish are grown in the same plots where paddy are planted. Rice-fish farming is widely popular in other Southeast Asian countries. However, it is practiced only by the Apatani tribe in Arunachal Pradesh, while the rest of the tribes grow just paddy in wet cultivation or practice slash and burn. Millet is grown on the raised bunds that separate each plot. It is an essential ingredient in the preparation of Apatani beverage called *O*, an essential drink in all their feasts, festivals, and religious ceremonies. From the same piece of land, the Apatani farmers grow rice, fish, and millet showing a method of optimum use of land.

The Apatanis have also developed a highly complex irrigation system for the agricultural fields [Fig. 2]. Water from the nearby stream is channelized and brought into the agricultural plot through a canal or bamboo. For irrigation purposes, a cut is made through the band on each plot, or a duct made of bamboo is inserted through the band, so that excess water from one plot is drained to the next seamlessly. This ensures the equal distribution of water throughout the field and checks overflooding in the plot. In the meantime, the fish from the plot are also harvested. After harvesting the



Figure 2: Wet Cultivation, Ziro Valley, India (Source: Author 2017)

crops, the paddy stalks are burned or allowed to rot in the field, which turns into manure after a few months, adding to the fertility of the soil. This is an example of a sustainable farming system as it is wholly organic and environmentally friendly.

Highlighting the above-mentioned significant core values, the Apatani Valley was identified as a cultural landscape and included on India's Tentative List for World Heritage in 2014 under criterion (iii): unique cultural tradition; and criterion (v): outstanding example of a traditional human settlement and land use. Nominating the Apatani Valley as a World Heritage cultural landscape would illustrate an ideal example of a unique cultural tradition that emerges from nature-culture linkages.

The Ziro Valley is also known for its mesmerizing natural scenic beauty, with its extensive pine tree forests, rumbling rivers, and lofty hills. Since time immemorial, the beautiful landscape has been inspiring the local people as it is reflected in their rich folk tradition. The natural beauty of the Valley has great cultural and spiritual significance in the life of the people.

Taking into consideration the rich flora and fauna of the region, the Talle Valley Wildlife Sanctuary, 30 km from Ziro, was established in 1995. The Talle Wildlife Sanctuary is under IUCN Management Category IV. It is a popular wildlife sanctuary as well as a biodiversity hotspot in Arunachal Pradesh. Including the Talle Wildlife Sanctuary (TWS) as a part of the nomination can be an asset as it is categorized under the Important Bird and Biodiversity Area (IBA) category and is also an Endemic Bird Area (EBA). TWS is also home to certain species of plants, such as the *Agapetes atosanguinea* Airy Shaw, *Agapetes*

buxifolia Nutt. ex Hook. f., and the *Agapetes incurvata* (Griff.) Sleumer, which are endemic to Arunachal Pradesh. There is also a demand to declare the TWS as a Butterfly Sanctuary because three of the world's rarest butterflies, the Bhutan Glory, the Kaiser-e-Hind, and Brown Gorgon, are found there.

Added to the potential to fulfill natural criterion (vii), other significant natural values of the Valley are yet in need of further exploration, such as the Valley being a potential site for criteria (x) in order to evaluate the potential of the Valley as a Mixed Cultural and Natural Heritage site.

■ 3. Management

The Department of Environment and Forests, Government of Arunachal Pradesh, a state-sponsored agency responsible for conserving the environment, identifying, establishing, and conserving protected areas in Arunachal Pradesh is the main body that looks after the management of forest resources. Conservation and management of forests and their biodiversity and conservation and development of wildlife are a few of their primary goals.

The Apatanis also have their Indigenous resource management system that is centuries old. It is deeply rooted in their religious and spiritual beliefs. Sacred groves are maintained for centuries, and any kind of cutting and extraction of plants and their parts is restricted. Sacred groves locally known as '*ranthii*' are associated with the corresponding village or villages. Six sacred groves have been identified as part of a major research project sponsored by UNESCO, New Delhi (Dutta et al. 2017).

Bulyañ (traditional village council), with its limited role, still regulates and manages forest resources. The *bulyañ* consists of the experienced elder members of the clan who supervise matters related to community forest resources because traditionally, the forests were clan-controlled. Anybody not abiding by the laws and destroying the sacred groves are accordingly punished by the *bulyañ*. As a result of strict community forest protection, the Apatanis maintain bamboo groves to meet their daily needs [Fig. 3]. This also helps in the protection and conservation of Indigenous species of plants.



Figure 3: Bamboo Groves, Ziro Valley, India (Source: Author 2017)

Through traditional festivals and ritual performances, the Apatanis also conserve forest resources. During *Dree*, *Myoko*, *Murung*, and other minor festivals, plants of certain species are used to prepare ritual altars and other religious paraphernalia [Fig. 4].



Figure 4: Ritual Image, Ziro Valley, India (Source: Author 2017)

Bamboo (*Phyllostachys bambusoides*), Cane (*Calamus acanthospathus*), part of trees (*Castanopsis hystrix*, *Castanopsis indica*), are regularly used in most of the rituals. Therefore, these species of plants are also cultivated in home gardens to make them more accessible.

Plantation of species of Bamboo, *Michelia*, *Pine*, *Castanopsis*, *Prunus*, etc., and caring and conserving species of *Calamus*, *Sachharum*, *Mahonia*, etc. in forests have been given high priority because of their ritual and cultural value (for details see Yakang and Gujarel 2015). Practices like the restriction of felling of trees of certain species, abstinence from venturing into the forest after the performance of certain rituals, maintaining sacred groves, and the use of different parts of plants in rituals are essential parts of the Apatani belief system. They can be seen as a means to conserve forests and natural resources.

Regarding agriculture, government organizations, like the Department of Agriculture, the Indian Council of Agricultural Research (ICAR), and *Krishi Vigyan Kendra* (KVK), conduct agriculture-related research and provide all necessary aids to the farmers. The local farming communities have their agriculture management system, like the traditional practice of collecting and conserving their seed banks, that help to maintain farmers' traditional knowledge and their local varieties.

■ 4. Current State of Conservation and Challenges for Continuity

Rapid urbanization has brought unprecedented changes to the Apatani Valley. Unplanned construction of concrete buildings has rapidly changed the face of the Valley. Agriculture-based economy is gradually giving way to a market-oriented economy in which every product from the forest comes with a price-tag and is exploited to extract more profit.

Presently, the Talle Wildlife Sanctuary is the only Protected Area in the whole district. More such potential areas need to be identified by the Department of Environment and Forests for the protection and conservation of wildlife. TWS is home to certain species of plants enlisted as Vulnerable on the IUCN Red List, such as *Agapetes atosanguinea* Airy Shaw, *Agapetes buxifolia* Nutt. ex Hook. f, and *Agapetes incurvata* (Griff.) Sleumer.

With traditional agriculture being more labor-intensive, village youths are venturing out of

the Valley in order to seek better education and job opportunities. This urban migration of youths over the years is one of the leading causes of loss of traditional knowledge and traditional cultural expressions. As the youths spend much of their time outside their village and community, they do not get enough time to learn and train in the Indigenous knowledge system from the elderly members of the family or clan. Traditional knowledge is learned or trained informally on the spot while participating in the process. With the passing of the old generation, the community is gradually losing its valuable wealth of Indigenous knowledge.

With the introduction of Western education, certain traditional institutions that are based on age-old cultural ethos of the community are gradually being neglected. With the spread of Christianity among the Apatanis, the traditional system based on their Indigenous values is also weakening. Therefore, it is a challenge to uphold the traditional value system of one's ancestors while embracing a different belief system.

In general, there is a feeling of apprehension among the locals. This is mainly due to the inaccessibility of information regarding the implications of the heritage status of the Valley. Issues like ownership of the land in the demarcated area, financial compensation if there is any need to be discussed with the stakeholders. These can be addressed and communicated through the local village council and non-government agencies operating in the region.

The preparation of the nomination dossier by the Directorate of Research, Government of Arunachal Pradesh, is still being processed. There are specific impending technical issues about the mapping of the area and the definition of boundaries of the nominated property. The identification of the forest area and the definition of the components of the property in the main town are still under discussion in relation to urban planning and the potential restrictions and regulations stemming from a potential heritage designation. In the earlier dossier, the cultural aspect overshadowed the natural values of the site, likely because the nomination of the Apatani Valley was done as a cultural landscape under the cultural category. As mentioned above, TWS potentially fulfills the natural criteria (x) as it is home to rare plant species that are endemic to the region. *Pleioblastus simone*, a bamboo variety, is found only in the Talle Valley. Recently, an extremely rare species of plant, *Petrosavia sakurajii*, was located here. TWS is also home to different kinds of rare

species of amphibians, orchids, butterflies, and the most endangered species, such as a clouded leopard.

Tourism in the Valley is another sector that needs urgent attention. Various schemes have been implemented to promote tourism as a means to boost the local communities' income and employment generation. The Ziro Music Festival, an annual musical event, is an initiative by the local youths and artists from the Northeast region of India that brings several tourists to the Valley. Through this event, tourists also get a glance at the Apatani's life when they visit the villages and experience culture firsthand. Due to its remote location, tourism is being promoted to bring more tourists to the region. Due to the lack of more available options, it is seen as an important sector of economic development.

■ 5. Recommendations

There is an urgent need for collective efforts, including the concerned government departments (including agriculture, horticulture and environment and forests), non-governmental organizations operating in the region and the community members for the conservation of natural resources and continuation of traditional practices that upholds the Apatani Valley heritage values. A common platform is needed where information is shared freely and openly, and important issues regarding the implication of a heritage designation need to be discussed with the active participation and involvement of the local public. Activities regarding nature conservation need to be briefed and discussed regularly in their meetings. The *Bulyaŋ* should continue its work, hand in hand with government departments for the management of natural resources.

The Directorate of Research, Arunachal Pradesh, is already updating the nomination dossier including all necessary information as directed by the agency at the national level. However, the possibility of drafting a nomination under Mixed Cultural and Natural heritage should be further reflected upon.

Regarding youth and local communities, more horticulture schemes should be implemented in the region, like the introduced Kiwi plantation, so that the farmers do not have to leave the Valley to look for other alternatives.

Programs focusing on the importance of

natural sites and its association with the Apatani heritage and different aspects of the Apatani culture should be organized in educational institutions to create awareness among the Apatani youth. Cultural events, including storytelling and painting based on folklore, could be introduced as part of the academic curriculum, both by the private and public schools. Following the same course, higher educational institutions should also organize workshops targeting academics for discourse on the Natural and Cultural Heritage of the Apatani Valley and its interlinkages.

The Directorate of Research, as they are the office directly connected to the nomination, should conduct workshops for the public to impart information on UNESCO, World Heritage, and its implication for the Apatani Valley. This will be a useful exercise for the people to clarify their doubts, if they have any, and have an informed opinion as their say is of prime importance regarding the Valley getting a heritage designation. The Department of Tourism should promote eco-tourism as the region has the potential for sustainable development for the socio-economic empowerment of the local community and the conservation of natural resources.

The Apatani Valley is an extremely important site with significant natural and cultural values. These values are revered by the locals and have shaped their outlook. The unique nature-culture linkages, as found in the Valley as a result of continuous interaction with each other, have created a unique community that nourishes and nurtures. Appreciation of traditional knowledge, be it traditional medicine or Indigenous methods of farming, is growing. Therefore, the Apatani Valley, with its unique cultural traditions, needs to be globally recognized as an outstanding cultural landscape, while its natural values continue to be explored.

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Nature-Culture Interaction at the Rice Terraces of Ifugao Province, Philippines

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Abstract

The Ifugao Rice Terraces (IRT) in the Philippine Cordilleras are the epitome of nature and culture interactions in a heritage site. They showcase how the Indigenous peoples of Ifugao harmoniously co-exist with nature. As a World Heritage Site and a Globally Important Agricultural Heritage System (GIAHS), the IRT are a living cultural landscape and an agro-biodiversity haven. Management of these cultural and natural treasures should be done in tandem to optimize efforts and resources. The changes being experienced at the IRT and the corresponding responses should all be documented in an Ifugao Rice Terraces Assessment, which will help in scenario planning for the sustainable conservation of the Ifugao Rice Terraces.

KEY WORDS: Ifugao Rice Terraces, Nature-Culture Linkages, UNESCO World Heritage Site, GIAHS, Ifugao Rice Terraces Assessment

1. Introduction

The Philippines has three main islands: Luzon, Visayas, and Mindanao and is divided into 14 regions. The Province of Ifugao is in Northern Luzon,

and the central part of the Cordillera Administrative Region [Fig. 1]. It has 11 municipalities spread over a land area of 251,778 hectares, 23% of which is forested land. Nine of these municipalities have rice terrace clusters (Department of Environment and Natural Resources 2008). Most of these municipalities are in the uplands, with 81% of the land area having slopes of over 18 degrees (SITMO 2008). The elevation is high, and the identified highest point in the Philippine highway system is in Tinoc, Ifugao, measuring 2,428.66 meters above the sea level.

The history of Ifugao was succinctly described by Hanyuan Jiang (2016) as follows:

“Unlike the lowland areas, Ifugao was not conquered by the Spanish regime in the 16th century and was only accessed by outsiders after the American occupation of the Philippines in 1898. Over this long independent time, the Ifugaos cultivated their Indigenous culture, which makes them unique and proud today.”



Figure 1: Location of Ifugao, Philippines
(Source: Camacho et al. 2016)

Indeed, Ifugao's distinction is in its people's culture exhibited through its Indigenous knowledge, systems, and practices. They observe customary laws that lay the foundation for justice, unity, and peace within their tribes (Camacho, Gevaña, Carandang, and Camacho 2016). As one of the ethnic-cultural communities in the Cordillera region, the Ifugaos are rice terrace owners. Ownership of rice terraces is through families and clans with an area ranging from a few square meters to 5 hectares. Through time, the Ifugaos evolved unique ways and strategies for the dynamic conservation and adaptive management of the Rice Terraces, which are still functional at present (DENR 2008).

■ 2. Significance of the heritage place including natural and cultural values

2.1 Significance

The Province of Ifugao is valued, among other things, for its rice terraces, famous for its beauty and marvelous landscape. The United Nations Educational, Scientific, and Cultural Organization (UNESCO) designated five rice terrace clusters (located in four municipalities) as World Heritage Sites, describing the areas as living cultural landscapes of unparalleled beauty [Fig. 2]. The IRT demonstrated outstanding Universal Value, with the World Heritage Committee declaring the IRT as a priceless contribution of Philippine ancestors to humanity.

The Food and Agriculture Organization of the United Nations (FAO) values the rich biodiversity of the IRT, designating it as a Globally Important Agricultural Heritage System (GIAHS). It valued the socio-ecological production landscapes for its ecosystem services. In identifying the landscape, GIAHS is not limited to just the rice terraces. The landscape includes the forests in the mountain tops, as well as the village and the community. The Ifugao Rice Terraces are seen as an agroecosystem composed of five major components, namely: woodlot (*muyung*) and communal forest (*ala*), swidden farms (*habal*), rice terraces (*payo*), settlement areas (*boble*), and water bodies and irrigation systems (*liting*). Each of these components are harmoniously interrelated but may perform unilateral functions within the landscape (DENR 2008).

The stakeholders with the most significant interests are the ones at the grass-root level – the farmers who till the land. How do they value the land? While they might not share the tourists' aesthetic appreciation of the landscape, they look into the productivity of the IRT, for its intrinsic value of providing food, water, and shelter.

For the Indigenous peoples of Ifugao, the IRT symbolizes their affinity to the land. Despite not having any formal organization in the olden days, the Ifugao passed on this unique socio-ecological system from one generation to the other through a system of family inheritance and customary laws



Figure 2: Part of the Ifugao Rice Terraces in the Municipality of Mayoyao, Ifugao, Philippines
(Photo credits: Harley Palangchao)

(DENR 2008). The passage of Republic Act No. 8371, otherwise known as the Indigenous Peoples' Rights Act (IPRA Law) of 1997, was a significant milestone in the recognition of Indigenous peoples' rights over their lands. However, currently, most Ifugaos still do not own land titles since most of their lands are more than 18 degrees. This inability to own their land is in relation to Presidential Decree No. 705 (Revised Forestry Code). The decree states that no land of the public domain eighteen percent in slope or over shall be classified as alienable and disposable nor any forest land fifty percent in slope or over as grazing land. Since the vast majority of Indigenous peoples inhabit hilly lands which are more than eighteen percent in slope, they are considered squatters on their own land (DENR 2008).

For domestic tourists, the rice terraces constitute their identity and a badge of pride. They represent the Filipino society that also claims the Ifugao heritage as a Filipino legacy.

2.2 Designations

Two Presidential Decrees (260:1973 and 1505:1978) have declared the IRT as National Cultural Treasures, having a high value from the viewpoint of culture and therefore are considered irreplaceable treasures of the country. Moreover, the terraces are protected by Republic Act No 10066 of 2009 (National Cultural Heritage Law), providing for the protection and conservation of National Cultural Heritage.

In December 1995, these rice terraces were inscribed on the UNESCO World Heritage List during the 19th session of the World Heritage Committee held in Berlin, Germany. The justification for its inscription is that the Rice Terraces are an outstanding example of living cultural landscapes, and represent and illustrate the traditional techniques and remarkable harmony between humankind and the natural environment (UNESCO n.d.).

Later in 1997, the American Society of Civil Engineers unveiled their marker at a vantage point overlooking the town of Banaue, in recognition of the Ifugao terraces as an "engineering marvel" (Gonzalez 2000).

In 2004, the FAO inscribed the IRT as GIAHS, recognizing its "remarkable land-use systems and landscapes rich in globally significant biological diversity..." (DENR 2008). FAO defines a GIAHS as "a living, evolving system of human communities in an intricate relationship with their territory, cultural

or agricultural landscape or biophysical and wider social environment" (DENR 2008).

Overall, these designations are cognizant of the cultural and natural richness of the IRT. As a living cultural landscape, the rice terraces are the epitome of the nature-culture interaction. It is an "enduring testimony to how the Ifugao people can exploit the resources around them without causing irreparable damage to the environment" (Martin 2017). The respect of the Indigenous communities to their land is evident in how they personify the landscape, performing rituals, and rites before activities are done. For instance, the "*hongan di page*" or agricultural cycle ritual is a series of rituals done before any of the rice culture tasks are done, to appease the gods. The Rice-Giver gods from the Skyworld, the Rice-Giver god from the Underworld, the deities, and the fairies are pacified through the sacrifice of chickens and/or pigs in specific rituals. During land preparation, a ritual is performed to placate gods who might be disturbed. Before a stone wall is constructed, rituals are completed to protect the workers from accidents. After the stone walls are in place, rituals are done in thanksgiving and to request the permanence of the structure. Before seedbeds are prepared, this is announced to the gods. A ritual is also performed to ensure that the seedlings will sprout and grow. Thus, it continues until harvest, and even before storing the harvested grains. Camacho et al. (2016) said that Ifugaos believe that many endemic trees, such as *Ficus spp.* are associated with spirits (*anito*), so they conserved them. Through these Indigenous practices of personifying nature, one could see the intimate relationship of nature and culture in the rice terrace landscape. While the IRT falls under the cultural heritage category of the World Heritage List, the socio-cultural aspect is founded on nature. Namely, the communal system of rice production depends on the use of water from the forest mountain. Moreover, rice production activities follow the seasons of the year. Farmers time their activities with the lunar calendar, deciding on the auspicious time to plant, to weed, or to harvest. Ifugao farmers look into natural indicators to move to the next agricultural activity. For example, the flowering of the *hablang* plant is the signal of the beginning of summer, and thus, the water in the terraces will become scarce.

Water from the mountains, through the use of bamboo and other such flumes, are skillfully channeled to the catchment basin which are the rice terraces. Ifugao farmers know the relationship between forest and rice field cultivation; thus, they

ensure intensive Indigenous practices on watershed protection.

As explained above, and as the World Heritage Committee has recognized it, the Ifugao is a community producing a landscape based on the sustainable use of natural resources for generations, such that one (culture) is nothing without the other (nature).

■ 3. Management

3.1 *Who helps out?*

The management of the IRT can be seen at different levels. International organizations, such as UNESCO, wields its influence to ensure the integrity and authenticity of the IRT as a World Heritage Site. Through its recommendations, Conservation Master Plans were crafted, and its implementation regularly monitored through the required State of Conservation Reports submitted annually by the State Party. The master plan has bio-physical interventions as well as socio-cultural responses to ensure a holistic conservation plan.

Given that the country is party to the Convention on Biological Diversity (CBD), the IRT was also designated as GIAHS. This designation provides a systematic support for the dynamic conservation and adaptive management of significant agricultural biodiversity harbored in these sites, including their associated culture and knowledge systems (DENR 2008). FAO provided technical and financial support for the IRT's conservation, which ranged from Indigenous plant nurseries to ecotourism development.

The State Party, through its many levels of government units, influences the IRT management as it tries to address the myriad problems that a living landscape faces, such as pests and diseases attacking the rice plants to natural catastrophes. Since its designation in 1995, an agency was created to oversee the welfare of the IRT. It has changed names from one national administration to another (from Ifugao Terraces Commission to Banaue Rice Terraces Task Force and IRT Cultural and Heritage Office) until finally, the Ifugao Cultural Heritage Office (ICHO) was settled upon by the provincial local government. The ICHO primarily administers the implementation of the IRT Master Plan (2015-2024).

Prominent in the conservation movement in Ifugao is the Save the Ifugao Terraces Movement

(SITMO), a non-governmental organization. SITMO's vision is to be an organization with competent, committed workers and core volunteers to advance the campaign for the protection and rehabilitation of the rice terraces of the province of Ifugao, including the non-designated heritage municipalities. The organization implemented small scale pilot projects that were relevant in their advocacy for the IRT conservation, from community-based tourism to weaving, rice terraces stonewall restoration to community archaeology.

Then there is the Ifugao State University (IFSU), the only higher education institution in Ifugao province. Since 2014, IFSU did its level best to involve itself in the management of the IRT. It established the GIAHS Research and Development Center, which focuses its research direction on the conservation of the IRT. Through collaboration with the Kanazawa University, and with assistance from the Japanese International Cooperation Agency (JICA), IFSU strengthened its IRT research program. Training several community members on research methods, the GIAHS Research and Development Center enabled non-academics to study the problems in their rice fields, in the community, and in their work areas. Through research, they get a better understanding of how to handle the challenges they encounter in the rice fields or in their community. In 2018, IFSU partnered with the National Chengchi University of Taiwan, and established an International Innovation Center on Indigenous Studies. This Center conducts a series of training workshops that promote Indigenous knowledge, systems, and practices, especially through the Indigenous Peoples' Education. This is in recognition of the fact that loss of Indigenous knowledge will lead to the detriment of the IRT.

3.2 *Concerted Efforts*

The stakeholders of the IRT regularly collaborate on the management of the site. When the UNESCO World Heritage Committee inscribed the IRT on the List in Danger in 2001, the stakeholders had to get their acts together to save the IRT. Through concerted efforts, the stakeholders managed to remove the IRT from the List in Danger in 2012.

The provincial local government has ensured the continued utilization of the Rice Terraces Conservation Fund (RTCF), which comes from the revenue of the 200 kw Ambangal Mini Hydroelectric Plant in Kiangnan, Ifugao. Proceeds from the fund are being used for the development of irrigation as well as culture-related interventions.

The support that the property receives from local, national, and international sources is very encouraging. At the local level, the municipal local governments have allocated funds for conservation-related activities. National agencies, such as the National Irrigation Authority, Department of Agriculture, and the Department of Environment and Natural Resource, have also allocated funds for the conservation of the rice terraces. There have been companies that have provided financial resources for the rehabilitation of the rice terraces, such as Universal Harvester Inc., Carmeldre, Toshiba Corporation, Mitsui & Co, Ltd. and Black Pencil. The JICA continues to be a major supporter, with its investment in the Forestland Management Project and the Ifugao Satoyama Meister Training Program. Other countries have also given financial support, such as Italy (*Muyong* Project), Taiwan (Center for Taiwan-Philippines Indigenous Knowledge, Local Knowledge, and Sustainable Studies), and The Netherlands (Netherlands Funds –in Trust).

■ 4. Current State of Conservation and Challenges for Continuity

A study done by Ngidlo (2013) disclosed five drivers of change impinging on the integrity of the rice terraces as an agricultural system. The drivers of change are education, tourism, modern agricultural technologies, Christianity, and climate change. Five scenarios are taking place in the rice terraces as the foregone effects of these drivers of change. These are: diminishing culture, vanishing varieties and breeds, shifts in economic activities and outmigration, physical degradation of the rice terraces, and urbanization. These drivers of change are either acting singly or in combination with each other to reduce the overall integrity of the rice terraces (Ngidlo 2013).

There have been numerous responses to the changes observed in the landscape. Government programs ranged from direct assistance (i.e., stonewalling projects in response to erosion problems) to irrigation construction and/or rehabilitation, reforestation, and many more. Local, regional, and international institutions have given their share in trying to solve issues and challenges. These resulted in a variety of interventions. There is a need to put all these together in a coherent manner, to better understand the interrelations between the different ecosystem services (both culture and nature) and their interrelationships with the landscape. A research project called Ifugao Rice Terraces Assessment, funded by the International Partnership for the Satoyama Initiative through its Satoyama Development Mechanism, proposes an

inventory and assessment of all components of the IRT, especially on the ecosystem services from its rich biodiversity. The project will use the Millennium Ecosystem Assessment (MEA) framework from the United Nations with the attempt to collectivize all conservation efforts among organizations to provide agreeable and scientific information as the basis for political (legislative) and societal (cognitive) measures anent to the significance of the Ifugao ecosystem services and resiliency for sustainable development.

■ 5. Recommendations

For sustainable management of the IRT, the following are recommended:

- 1) Development of an adaptive co-management scheme for the conservation of the rice terraces. UNESCO and FAO should collaborate and coordinate more often with each other for optimum management of the IRT. Both organizations have mutual interests in IRT conservation. However, they have separate strategies that probably confuses the IRT stakeholders or grass-roots who are implementing UNESCO and FAO recommendations at the ground level. Joint and parallel actions by both organizations will unite the end-users, the Ifugao communities, in understanding the values/criteria of the two organizations, ensuring the sustainability of the IRT; and
- 2) Support, involvement, and participation of the local government units in the conduct of an Ifugao Rice Terraces Assessment, using the MEA framework. Carrying out such an assessment will help in identifying the changes experienced in the IRT, the responses taken, and it will make possible the setting of scenarios for the future of the IRT. The results and findings of the assessment will serve as a blueprint of the state of the Ifugao Rice Terraces that can be utilized for the next 50 to 100 years as it analyses the current trends and conditions of biodiversity, ecosystem services, and human well-being since 50+ years back while proposing plausible scenario responses. Additionally, the project output will support policy and decision-makers in the province and municipalities. Recommendations of such an assessment could be adopted in comprehensive development plans, conservation plans, and executive-legislative agenda.

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DOI SUTHEP MOUNTAIN, THE LIVING HERITAGE

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Abstract

Doi Suthep is one of Thailand's most significant mountains, due to its rich nature, biodiversity, and long-standing cultural associations with Chiang Mai Old City - included on the World Heritage Tentative List for Thailand as the "Monuments, Sites, and Cultural Landscape of Chiang Mai, Capital of Lanna." This paper argues that Doi Suthep Mountain is an essential component of the Chiang Mai World Heritage Initiative Project, as a sacred place and center of Chiang Mai's soul. There are inseparable linkages between Doi Suthep Mountain, Chiang Mai Old City, and the Chiang Mai people. This paper describes the importance of Doi Suthep Mountain from natural and cultural perspectives. It provides some examples of initiatives related to the protection of the heritage of Doi Suthep based on the local communities' sense of belonging, which can become pillars to support the conservation challenges of this living heritage.

KEY WORDS: Doi Suthep Mountain, Chiang Mai, Living Heritage, Nature-Culture Linkages, Conservation

1. Introduction

The northern region of Thailand was once known as the Kingdom of Lanna, where now Chiang Mai province is located. Chiang Mai Old City, the capital of Chiang Mai province, is at the heart of the "Chiang Mai World Heritage Initiative Project" conceived to nominate the "Monuments, Sites, and Cultural Landscape of Chiang Mai, Capital of Lanna." Chiang Mai Old City was the capital of the Kingdom of Lanna from 1296 to 1768, and later became a tributary state of Thailand from 1774 to 1899 (Penth 2000). Chiang Mai Old City has thrived for 700 years, located in the center of the Chiang Mai province on flat land along the foothills of the Doi Suthep Mountain, located to the northwest. The mountain belongs to a multi-peaks complex system that forms an essential part of the western mountainous ranges in northern Thailand [Fig. 1]. Doi Suthep Mountain reaches approximately 1,658 m above sea level at its highest peak. Vegetation on the mountain

includes evergreen pine mixed with deciduous forests and lower-level dry dipterocarps. The Doi Suthep area became part of the 24th National Park of Thailand as Doi Suthep - Pui National Park in 1981. The area is home to over 300 bird species, many of which are rare and endemic. It is also recognized for its biodiversity and nearly 2000 species of plants and butterflies (Rerkasem and Rerkasem 1995). The biodiversity in the Doi Suthep Mountain ecosystem has been sustainably managed by and has inspired the people who have lived in Chiang Mai Old City. Natural resources have been sustainably used and harmoniously connected to the city and their culture through landscape design (Wonglanka and Han 2018).

The mountain was worshipped by Indigenous peoples long before the establishment of Chiang Mai Old City, as it is considered to be the abode of their ancestors' spirits. Doi Suthep Mountain is recognized as a sacred place in local

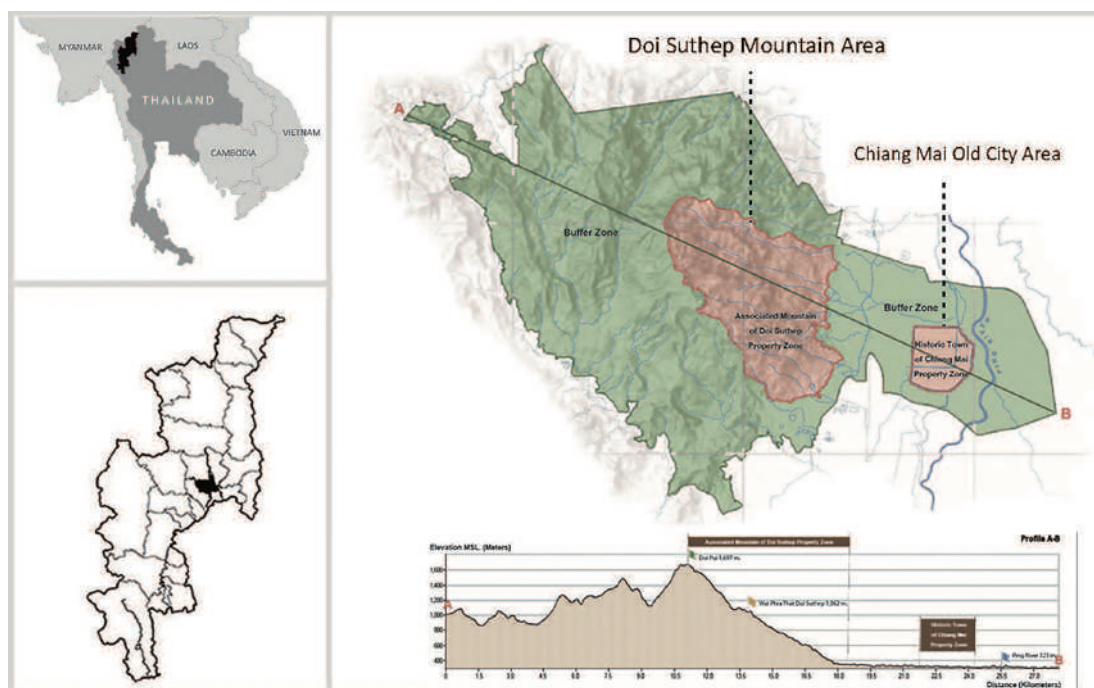


Figure 1: Location of Doi Suthep Mountain and the protected area of Chiang Mai World Heritage Initiative Project (Source: Chiang Mai World Heritage Initiative Project 2018)

beliefs. According to the Chiang Mai Chronicle (Wichienkeo and Wyatt 1998), King Meng Rai often traveled through the vast valleys, accompanied by his troops and advisors, searching for the perfect location to build his permanent capital. He searched for a peaceful site, with resources like crystal-clear waterfalls. The waters flowing from Doi Suthep Mountain into streams surrounding the present Chang Mai area attracted him. He then awaited auspicious signs, which were sent by the legendary hermit named Sudeva. Sudeva ensured spiritual stability and physical protection in the establishment of the city (Muangyai and Lieorungruang 2008).

Even though Doi Suthep holds these important cultural values and meanings for the local people, the National Park law legislates its protection and management as a natural site only, following top-down management from government agencies. However, the “Chiang Mai World Heritage Initiative Project” has included Doi Suthep as an essential element of the living heritage of Chiang Mai Old City, based on its cultural values. This paper describes the interplay between nature and culture in Doi Suthep, its meaning for Chiang Mai people, and its significant role in the historical development of the sacred landscape of Chang Mai. According to Chiang Mai World Heritage Initiative Project, Chiang Mai is recognized as the “capital city” of cultural heritage in the northern region of Thailand, reflecting Outstanding Universal Value Doi Suthep is also being considered as part of the nominated property as a Landscape the

Old City. This paper describes the natural values of Doi Suthep. It demonstrates how natural values and cultural values correlate as well as how Doi Suthep and Chiang Mai Old City are interconnected. Furthermore, it examines the current situation of Doi Suthep. The paper aims to indicate nature-culture linkages in order to extend the dimensions of Doi Suthep conservation to be appropriately included in the nomination being prepared by the Chiang Mai World Heritage Initiative Project.

2. Significance

2.1 Natural Values

Doi Suthep Mountain has more than 679 species of vascular plants, consisting of 526 dicotyledonous plants, 113 monocotyledonous plants, 34 species of ferns, and six types of gymnosperm. An abundance of common and unique fungi and mushrooms can also be found there. Doi Suthep Mountain is an important area for plant conservation in Thailand and has a number of IUCN classifications, including: A1¹ in the threatened plant list, A3 in the threatened endemic plants at a national level, and category C for threatened habitat areas and threatened plants. Doi Suthep is also the habitat for over 439 wildlife species, including 31 mammals, 360 birds, 31 reptiles, and 18 amphibians. Doi Suthep Mountain is an important place for botanists to be able to study these unique specimens. Approximately 40 plants were first discovered in this region and have the term “suthep” in the scientific name (Rerkasem



Figure 2: Some endemic species of Doi Suthep Mountain ending with the word that revealed with “suthep” in the scientific name: a) *Cyrtodactylus doisuthep*; b) *Sebastonyma suthepianna*; c) *Doimon doisutep*; d) *Erythrophylloporus suthepensis*; e) *Gardenia sootepensis*; f) *Aspidistra sutepensis*; g) *Bulbophyllum sutepense*; h) *Rothmannia sootepensis*; i) *Eria sutepensis* (Source: Author 2018)

and Rerkasem 1995) [Fig. 2]. The significance of the natural habitat of Doi Suthep could relate to World heritage criteria (x), to contain the most important and significant natural habitats for in-situ conservation of biological diversity, including those containing threatened species of outstanding Universal Value from the point of view of science or conservation.

2.2 Cultural Values

Doi Suthep is considered to be Chiang Mai's soul, as it can be seen from everywhere within Chiang Mai city. It is revered as a sacred place, and there are many living local traditions on Doi Suthep Mountain [Fig. 3]. For instance, offerings to the ancestor's spirits and the tradition of walking up on foot to pay homage to the Buddha's Relic are annually performed. Fai Hin Temple, Sri Soda Temple, Pha Lad Temple, and Phra That Doi Suthep Temple are located along the trail to the top of the mountain. The locations of these Lanna-style buildings,

with their viharas and distinctive ornaments, are considered to represent the four stages of Enlightenment, according to the Buddhist scripture of Lanna. On the top of the mountain, at around 1,060 m, is Phra That Doi Suthep Temple, which is a Buddhist place of worship where visitors pay homage to the Lord Buddha's relic. This temple is of deep spiritual significance and is regarded as one of the most important nationally and internationally. San Ku, the abandoned pagoda from the 8th century, located on the peak of Doi Suthep Mountain, is regarded as the highest archaeological site in Thailand. All of Doi Suthep's temples are sacred places to both Indigenous and local Chiang Mai people.

2.3 Interdependencies between Doi Suthep Mountain and Chiang Mai people

The Chiang Mai people refer to themselves as the Khon Muang and are of mixed origin. The first inhabitants were known as the Lawa and Mon, who

¹ The IUCN Red List Categories and Criteria: version 3.1 (2001)

A1: Reduction (Critically Endangered = $\geq 90\%$, Endangered = $\geq 70\%$, Vulnerable = $\geq 50\%$) over past 10 yrs or 3 generations where causes of reduction are understood AND have ceased AND are reversible

A2: Reduction (Critically Endangered = $\geq 80\%$, Endangered = $\geq 50\%$, Vulnerable = $\geq 30\%$) over past 10 yrs or 3 generations where causes of reduction may not be understood OR may not have ceased OR may not be reversible

C: Population size (Critically Endangered <250, Endangered <2,500, Vulnerable <10,000)



Figure 3: Some cultural properties on Doi Suthep Mountain: a) Phra That Doi Suthep Temple; b) the Annual Tradition of walking up on foot to pay homage to the Buddha's Relic; c) Pha Lad Temple; d) Sri Soda Temple; e) Fai Hin Temple (Source: Author 2017)



Figure 4: Reflections of plants from Doi Suthep Mountain as cultural assets in Chiang Mai Old City: a) Plants as offerings; b) Plants in decorative patterns; c) Plants in murals (Source: Author 2018)

originated from the south of Myanmar, Second group is Tai, who had migrated from the northern area to Chiang Mai from the 10th century, as well as Hill tribe, and the Haw Chinese coming overland from Yunnan. In the mid-19th century, Westerners started arriving with Christian missionaries and increased in numbers with the growth of the teak industry. The teak industry also attracted large numbers of Shan who worked all over the north for the logging companies. Thus, Chiang Mai has a very culturally diverse population.

Since the establishment of Chiang Mai, this culturally diverse community has continued to revere the natural and cultural aspects of Doi Suthep Mountain. Various species of plants from Doi Suthep have tangible and intangible significance for the local communities, including those with spiritual meaning (481 species), used as offering materials (55 species), found in local literature (116 species), a part of beliefs and customs (38 species), and those available for mural painting and decorative patterns (20 species) [Fig.4]. In choosing the Doi Suthep Mountain area as the site for the capital, King Meng Rai considered the proximity of major streams, which supplied water for drinking and agriculture. At the same time, the city was prepared for water running from the west of the city, which could be blocked by Doi Suthep, preventing flooding of the city. Such strong interdependencies can also be found in Hmong villages on the mountain.

Furthermore, Doi Suthep Mountain has provided many organizations with educational opportunities, such as the Observatory of Chiang Mai University, and Research Stations by Kasetsart University, including the Seismological Research Station.

■ 3. Designations

The Doi Suthep Mountain was designated at the national level as the 24th National Park of Thailand in 1981. At the local level, the Doi Suthep Mountain is claimed to be a spiritual place for local people in Chiang Mai and those in the north. Doi Suthep reflects the ancient wisdom of the city's design and planning, which was based on auspicious and spiritual elements called "Chai Mongkol" or the auspicious elements for victory. Built over 700 years ago by King Meng Rai, the city planning shows a distinctive selection and use of Chai Mongkol landscapes, involving the plains land, water, and forest on Doi Suthep, which were annexed and connected from East to West. Having Doi Suthep to the West of the city presents a good fortress

against the city's enemies. Additionally, it has long generated and provided water sources for the city to the east below, while the city was built in response to the landscape morphology. Ancient canals and reservoirs at the foot of the mountain are still vividly evident nowadays. The top of Doi Suthep is, very importantly, where another King had invited and placed the auspicious Buddha's bones in the stupa inside Wat Phra That Doi Suthep, signifying the most sacred place in the city. For years, the entire mountain of Doi Suthep was taken as a deeply spiritual location tightly embraced by the Chiang Mai residents and local people nearby.

The Thai Government revised its World Heritage Tentative List on the 9th of February, 2015, and included the "Monuments, Sites, and Cultural Landscape of Chiang Mai, Capital of Lanna" under criteria (i), (ii), (iii) and (vi), with Doi Suthep as a component (UNESCO 2016). This new entry was noted by the World Heritage Committee that met in Bonn, Germany, in July 2015. The interconnections between the natural and cultural values of Chang Mai are particularly highlighted in the proposed justification of criterion (i): Chiang Mai Old City was designed to serve a multiple set of specific purposes, such as defense, which included connectivity with nature and benefit from the surrounding natural landscape. Furthermore, city planning was directed towards prosperity through wet rice cultivation and production. However, no natural criteria are being used in the Chiang Mai World Heritage Initiative Project for the inclusion of Doi Suthep. Yet, the natural values of Doi Suthep are not only essential to Chiang Mai Old City but also globally remarkable as they can be linked with its outstanding cultural values – which result in the unique way of life in Chiang Mai. This paper expects that the consideration of these nature-culture linkages will create awareness about the natural values of Doi Suthep and support the development of a more comprehensive framework for the Chiang Mai World Heritage Initiative Project, encouraging the Chiang Mai local people to cherish and preserve Doi Suthep accordingly.

■ 4. Management

Doi Suthep Mountain has been studied, conserved, and recognized as nationally important, and is protected by several laws. On the one hand, the Suthep Pui National Park is registered and protected under the Thailand National Park Act B.E. 2504 (1961 enforced by the Ministry of Natural Resources and Environment). In this framework, the protected area has been categorized as a Special Utilization

Area, Recreation Area, Service Area, Forest Area, and Reforestation Area. Nevertheless, some groups of people still live in the protected area, including many hill tribe people such as the Lawa and Hmong, who migrated from remote areas in Chiang Mai and Lamphun to Doi Suthep Mountain and settled down there before the area became a National Park. On the other hand, the archaeological monuments and sites are protected as archaeological property under The National Act for The Protection of Ancient Monuments, Ancient Objects, Art Objects, and National Museums B.E. 2504 (1961).

Furthermore, animism is important in Chiang Mai culture (Wonglangka 2013) and plays an important role in conserving the Doi Suthep Mountain. Tree ordination, prolonging the forest destiny, and sacred trekking for all groups of people on Visaka Buja's Day, enable the Chiang Mai people to maintain a strong sense of belonging at Doi Suthep Mountain and personally develop at a higher spiritual level. Such practices also keep natural resources, environment, and ecosystems balanced and coordinated perfectly with the lifestyle of the Chiang Mai people. These cultural practices on Doi Suthep are relevant to nature conservation and imply that the natural resources on Doi Suthep are considered as holy objects of Chiang Mai Old City. The continuation of these practices is, therefore, essential for the conservation of Doi Suthep natural values.

Visiting hours for most areas within Doi Suthep-Pui National Park are generally, 8 am – 6 pm. However, under special circumstances, such as religious ceremonies, special regulations are in place to enable people to walk on the trail overnight, to carry lit candles, and to walk up the mountain – all of which are long-standing Buddhist traditions. Normally, regulations do not allow fire in the National Park. Allowing for traditional use fosters the deep sense of ownership and belonging in the local communities, and this results in the ongoing participation in natural resource conservation. In May 2019, the Ministry of Natural Resources and Environment launched a policy to ban plastic on Doi Suthep Mountain. The campaign started during the sacred trekking on Visaka Buja's Day. The Provincial Electricity Authority subsequently also managed to maintain a neat appearance to improve the visual quality of the Doi Suthep Mountain area.

While there are many different regulations considered and disciplines involved in managing Chiang Mai, such as an overlapping of authorities in the Urban Planning Law and the Land-use Law,

the aim of "Chiang Mai World Heritage Initiative Project" is to bring all of the sectors together to collaborate and to learn from each other for heritage conservation. The Project has been organized by the Chiang Mai University, with the participation of representatives from various conservation groups from the community of Chiang Mai, provincial agencies, and the abbots of all the temples in Chiang Mai Old City.

■ 5. State of Conservation, Challenges, and Opportunities

The urban sprawl of Chiang Mai city spreads right up to the foot of Doi Suthep, increasing the amount of population living in or near Doi Suthep. Many development projects which encroach into Doi Suthep mountains have been constructed to profit from the tourism boom. Urbanization, which has caused great damage to the Doi Suthep mountains, has had three main effects (Elliott 1994):

- 1) Construction activities have damaged the vegetation, degrading the forest and increasing soil erosion, causing the siltation of watercourses.
- 2) The improvement of access has facilitated activities which damage the forest, e.g., hunting, collecting butterflies and orchids for sale, rubbish dumping, tree felling, etc., and increased the risk of forest fire.
- 3) The sense of wilderness, sought by many people who visit the tourism place in the mountains, has been destroyed.

To counteract these effects, cultural identities associated with heritage could help in enhancing a sense of belonging for a group or clan of people (Shinbira 2012). The "sense of belonging" shapes the relation between human and place by introducing the connectedness of space. Therefore, enhancing the sense of belonging through cultural practice can encourage the awareness of places (Hall 2014), and can be applied to the conservation practice. The sense of belonging and ownership the Chiang Mai people have over Doi Suthep Mountain were evidenced in June 2014 when there was a public backlash in relation to a proposal to build a large golden dome in the temple on the top of the mountain. The people had concerns that the structure would be an eyesore and obstruct the views to and from the mountaintop temple and the Phra That Doi Suthep Temple, therefore, scrapped those construction

plans. In June 2018, the Chiang Mai people also protested a government housing project proposed in the foothills of Doi Suthep, which resulted in the government agreeing to end the controversial housing project and return the area to the forest park.

■ 6. Conclusion and Recommendation

The cultural landscape of Doi Suthep mountains is a living heritage that has survived for many centuries. It continues to maintain its spatial definition and arrangement, despite the changing circumstances at the local, national, and international levels. A framework for the management of Doi Suthep should consider both its natural and cultural values. The mountain, sacred as a hidden land both to Animism and Buddhism, represents a unique space for the co-existence and exchange between different religious traditions and ethnicities, constituting the base for Lanna identity (sometimes referred to as Neo-Lanna or Modern Lanna), and unity. The ensemble of myths, stories, and notable events, as well as the sacred texts themselves, convey and manifest the cultural meanings projected onto these natural resources and the Indigenous and specific Buddhist cosmogony that developed in the Lanna region. The interplay between nature and culture in Doi Suthep can be seen explicitly.

The case study of Doi Suthep also illustrates the multiple values of the mountain with various stakeholders. Taking a values-based approach can present a challenge for the management of Doi Suthep Mountain as a National Park. Natural heritage protection laws can be in essential disagreement when trying to recognize and involve the whole range of the different stakeholder groups and their differing values equally in the conservation and management of heritage. One of the discrepancies of heritage management on the Doi Suthep Mountain is the difference in natural and cultural heritage. The use of only nature conservation protocols may not suit the cultural properties and cultural practices of local people.

At the moment, the Chiang Mai World Heritage Initiative Project is striving to push Chiang Mai Old City to be recognized as a World Cultural Heritage site. Doi Suthep, considered a part of Chiang Mai Old City, would be part of the cultural property as it is the sacred mountain of the city. However, the preliminary information points out that Doi Suthep could fulfill the criteria of Outstanding Universal Value in terms of Natural

Heritage, which are in urgent need of protection from what has been stated above. Therefore, the proposal of the Chiang Mai World Heritage Initiative Project should further extend its framework and add the natural dimension of Doi Suthep to preserve its natural values, from Cultural heritage to Mixed Cultural and Natural Heritage, before there is a further decline.

Doi Suthep still provides spiritual significance to the city and its people and is the fundamental reference of Chiang Mai Old City planning. Further study on the nature-culture linkages in Doi Suthep may inform a new conservation framework, re-thinking the category of this heritage site. Applying a nature-culture linkage approach may mitigate threats and support a sustainable heritage conservation strategy.

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Managing mixed sites and cultural landscapes: Challenges and opportunities in Alpine National Park

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Abstract

There are many natural and cultural layers that make Alpine National Park significant, and there are strong linkages between many of these values. This mixed site, including various cultural landscapes, is afforded heritage protection through state and national legislation and is noted for both its natural and cultural attributes, including rare flora and fauna, tangible and intangible Aboriginal heritage, and over sixty Alpine Huts constructed after European settlement. Balancing the dual natural and cultural imperatives in this mixed environment is complex and challenging, particularly in relation to enabling access for over one million visitors each year, sustainably managing the dynamic ecosystems and broad-ranging values, and directing rehabilitation efforts following extreme weather events. However, there are also opportunities to embrace the synergies and narratives that connect some of these values, particularly in relation to celebrating 'shared heritage,' and acknowledging the lessons learned and impacts of past land management practices.

KEY WORDS: Alpine National Park, Mixed site, Cultural landscape, Nature-culture linkages, Natural and cultural heritage

1. Introduction

In a World Heritage context, mixed sites are areas recognised as having elements of Outstanding Universal Value (OUV) of both natural and cultural heritage (UNESCO 2019). Some mixed sites that demonstrate the 'combined works of nature and of man' may be described as 'cultural landscapes', however others may only meet the OUV threshold under cultural criteria while its natural attributes do not (Larsen and Wijesuriya 2015). In an Australian context, the natural and cultural values of nationally heritage listed places are similarly considered in a single integrated system. Alpine National Park (ANP) is recognised as being of outstanding heritage value to the nation for many natural and cultural reasons (Australian Government, Department of the Environment and Energy 2008), and could be described as a large mixed site that includes various cultural landscapes.

Located in north-east Victoria, ANP is one of eleven (11) inter-state national parks and reserves that collectively make up the larger 'Australian Alps National Parks and Reserves' (AANP) environment, which is included on the Australian National Heritage List. There is general consensus among experts that AANP could meet both natural and cultural OUV thresholds in a World Heritage context (Lennon 1999). There have been previous efforts to progress potential World Heritage listing for this mixed site, however the complexities around exploring and articulating the full spectrum of and relationships between those mixed values, in addition to other political pressures, has created significant challenges. Natural values have previously tended to be more fully understood and have generally taken precedence, while there has historically been a lesser emphasis on recognising the various cultural values, which has resulted in a somewhat unbalanced proposition. In more recent years, however, there has been far greater

exploration and documentation of the various cultural values (Lennon 1999, Truscott et al. 2006).

The undulating mountains of ANP comprises 6,460 square kilometres of land (2,494 square miles), including Victoria's highest peak, Mount Bogong (1,986 metres above sea level), and some of the highest areas of the Great Dividing Range ('high country'). The tableland, montane, sub-alpine, and alpine altitudinal zones enable a diverse range of flora and fauna to thrive. During the warmer months, wildflowers bloom and long sunny days attract hikers, cyclists, and campers; while in winter, the mountain peaks and iconic native trees are blanketed in snow as the Alpine Resorts and larger region transforms into snowfields for skiers into snowfields for skiers [Fig. 1].



Figure 1: An alpine ski resort during winter (Source: Author 2019)

Aboriginal people have had cultural associations with the Australian Alps for tens of thousands of years. Many tangible remnants and archaeological sites remain scattered throughout the high country, including material

expressions of an artistic and religious nature, and evidence of the ways in which Aboriginal people adapted to changing climates and a wide range of environmental conditions. Intangible stories, practices, expressions, knowledge, and skills also provide information about this cultural heritage, and include accounts of Aboriginal 'dreaming' narratives that highlight sacred traditional associations and mythological significance (Australian Alps Traditional Owner Reference Group (AATORG) and Australian Alps Liaison Committee (AALC) 2014, Lennon 1999). European settlers began arriving in the larger Alps region from the 1820s, and took ownership of land shortly thereafter primarily for seasonal cattle grazing. The cattlemen continued their agricultural practices in the summer months for over one hundred and fifty years, and constructed hundreds of Alpine Huts throughout the landscape to use as shelter. In later years, additional Alpine Huts were also built as temporary shelters for gold miners, foresters, government workers, skiers, and bushwalkers (Butler 2005) [Fig. 2].

In the latter half of the 20th Century, grazing was progressively withdrawn from the more sensitive higher areas of the Alps due to mounting scientific evidence of the resulting environmental impacts (Centre for Applied Alpine Ecology 2001). In 1989, after extended community campaigning, several parks were amalgamated to form the large contiguous ANP. Almost twenty years later, in 2008, the larger AANP area was included on the Australian National Heritage List (Australian Government, Department of the Environment and Energy 2008).



Figure 2: Visitors at 'Wallaces Hut' (Source: Author 2019)

■ 2. Significance

The larger AANP has both natural and cultural heritage values, and is recognised as a nationally significant site that is afforded protection under national heritage legislation – the Environment Protection and Biodiversity Conservation Act (1999) (Australian Government, Department of the Environment and Energy 2008). Further state-level legislation provides additional protection for some specific cultural heritage within this landscape (including Aboriginal cultural heritage, built heritage, archaeological sites) that are of significance to the more localised Victorian community (Victorian State Government, Department Environment, Land, Water and Planning (DELWP) 2019). Both of these values-based heritage designations highlight the various natural and cultural values that make the place significant, and identify the specific attributes through which those values are expressed (Australia ICOMOS 2013).

The high altitudes of ANP provide refuge for a unique and broad range of cold-climate plant and animal species, including the Bogong daisy-bush (*Olearia frostii*) which can be found only in this region. Alpine Ash (*Eucalyptus delegatensis*) and Snow Gums (*Eucalyptus pauciflora*) are prominent, while the rare Alpine Sphagnum Bogs are especially important in maintaining the hydrography of the landscape, and providing habitat for a number of endemic and threatened animal species including the Corroboree Frog. Only found in a few scattered alpine and sub-alpine areas, the rare ground-dwelling Mountain Pygmy-Possum (*Burramys parvus*) feeds on Bogong Moths (*Agrotis infusa*), and is the only exclusively alpine marsupial that stores food and hibernates during winter. Bogong Moths migrate long distances from the lowlands in neighbouring states where they breed and feed, to the high alpine country in early summer where they cluster and remain dormant in rock crevices and caves (Australian Government, Department of the Environment and Energy 2008).

Prior to the displacement of Aboriginal people caused by European settlement, various Aboriginal clans gathered seasonally on the high peaks for intertribal meetings, trade, ceremonies, and feasting on these Bogong Moths. While these traditional moth feasting activities are specifically acknowledged in the Australian National Heritage Listing, no other Aboriginal cultural heritage values are formally recognised, and this is widely considered by Traditional Owners and heritage experts to be a limitation of the heritage listing

(Australian Alps Traditional Owner Reference Group (AATORG) and Australian Alps Liaison Committee (AALC) 2014, Lennon 1999).

Many of the documented cultural heritage values are related to the land use of European settlers, and include transhumant grazing (Alpine Huts, former grazing areas, stock yards and routes), scientific research (botanical, soil, karst, fauna, fire, and glacial research sites), water harvesting (tunnels, aqueducts, power stations, and former settlements associated with the Kiewa Valley Hydro-electric Scheme), and recreation (snow sports). The associative social significance of the area to some community groups is also acknowledged (mountain cattlemen, skiers, and bushwalkers), as are the associations with a number of well-known artists (including Eugene von Guérard) and writers (including 'Banjo' Paterson) who have immortalised this area in contemporary popular culture (Australian Government, Department of the Environment and Energy 2008).

■ 3. Management

All five (5) of the National Parks in Victoria that are included in the larger nationally heritage listed Australian Alps area, including ANP, are directly managed by Parks Victoria. A Memorandum of Understanding (MOU) between the responsible authorities across adjoining States – Victoria, New South Wales, and Australian Capital Territory – is in place and formalizes a cooperative approach to managing the larger AANP as a single biogeographic entity. An inter-governmental 'Australian Alps Liaison Committee' (AALC), and associated Reference Groups, include members from each responsible authority and collaboratively advises on strategic management issues (Australian Alps National Parks 2016).

Day-to-day management priorities include protecting the natural environment, fire management, preserving cultural heritage, nurturing community partnerships, enabling access for people, and supporting research and monitoring. A range of community groups contribute to managing this mixed site, including volunteer hunters who assist in the delivery of pest control programs, and other volunteer groups who assist in the maintenance of the various Alpine Huts (Parks Victoria 2016).

Alpine National Park is noted as an area of Aboriginal cultural heritage sensitivity, and the Aboriginal Cultural Heritage Act (2006) requires

that consideration is given to the potential impact on cultural heritage of any proposed activity in such areas. If proposed activities are considered to have a 'high impact,' the preparation of a Cultural Heritage Management Plan (CHMP) and approval by Traditional Owners is required to mitigate any risks (Victorian State Government, Department Environment, Land, Water and Planning (DELWP) 2019). This process enables Traditional Owners to consider and more holistically safeguard all significant Aboriginal cultural heritage, above and beyond the limited range described within the formal heritage listing.

One (1) specific Alpine Hut and various gold-mining remnants and sites within ANP are also noted of being of particular significance to the people of Victoria and are therefore also included on the state-level Victorian Heritage Register, which provides additional protection under the Heritage Act (2017). If any works are proposed to these structures or on the immediate surrounding land, consideration must be given to whether the heritage significance would be affected, and subsequent approval by the expert administrators of the legislation is required. All known and unknown archaeological sites over 50 years old are also automatically afforded protection under this legislation (Victorian State Government, Department Environment, Land, Water and Planning (DELWP) 2019).

■ 4. Current State of Conservation and Challenges for Continuity

Maintaining all of the natural and cultural values that make this mixed site significant is a careful balance – particularly in light of increasingly severe weather events which continue to impact the alpine landscape and ecosystems. Although bushfires often destroy built heritage (Alpine Huts), and severely impact the natural environment (drought and drier conditions are increasing fuel for larger fires); they also enable the natural regeneration cycles of some vegetation (including slow-growing snow gums over

long time periods), and sometimes reveal tangible archaeology related to Aboriginal cultural heritage (including rock shelters, stone tools) [Fig. 3]. The scale and intensity of extensive bushfires in 2019–2020 resulted in widespread and severe impacts to the larger South-Eastern Australian landscape, including a large proportion of AANP, and surveying and recovery efforts are underway.

Ongoing research shows that introduced animals and plant species, and climate change are causing changes to vegetation (feral foxes, cats, deer, and horses are understood to be trampling the alpine environment; and other plant species are considered to be encroaching on water sources), and are threatening biodiversity (including inhibiting Bogong Moth breeding which results in food scarcity for the threatened Mountain Pygmy Possum) (Parks Victoria 2016). A recent Australian Federal Court case on the proposed trapping and removal of feral horses from two areas of the Alps highlighted some of the tensions within the EPBC legislation, and resultant competing priorities around protecting natural and cultural values in this multi-layered AANP environment. Some community groups consider these feral horses (also referred to as 'brumbies') to be of cultural value, and as contributing to the heritage significance of AANP. The Federal Court of Australia, however, found that in this case, actions taken to protect natural values (meeting Australia's obligations under the Convention on Biological Diversity) took precedence over the consideration of assessing possible impacts on national heritage values (Australian Brumby Alliance Inc v Parks Victoria Inc 2020).

■ 5. Recommendations

It is widely acknowledged that the conservation of the natural environment (including 'restoring' the landscape by re-establishing native vegetation) has traditionally been the primary interest of agencies managing National Parks, and that cultural heritage matters (such as conserving evidence of previous land use) are subsequently a secondary concern (Brown 2012, Lockwood and Spennemann 2001). AANP is a heritage place with both natural and cultural values, and while there are important environmental challenges to address, efforts to modify the landscape and replicate earlier environmental conditions must be tempered with regard for the ways humans have shaped those same areas over time. The Management Plan (Parks Victoria 2016) acknowledges that evidence of previous land-use can be an important part of the heritage of a park, and both the natural and cultural



Figure 3: Snow Gums slowly regenerating after bushfires many years ago (Source: Author 2019)

values of such places should be considered before intervening and reshaping the landscape to meet what pre-European settlement conditions were presumed to be.

There are many opportunities to strengthen nature-culture linkages by expanding narratives to highlight both the natural and cultural impacts associated with the previous and current land use at specific sites, regardless of perceptions around the success or failure of such practices. Such intertwined and authentic heritage storytelling will enable us to view these cultural landscapes as socioecological systems, and better balance the conservation of both the natural and cultural values of our heritage places.

With a particular focus on cultural landscapes within ANP, there is potential for further innovative interpretation around 'shared heritage' narratives (the collective memory of both Aboriginal and non-Aboriginal communities) – in particular, further acknowledging the network of Aboriginal cultural routes throughout the area, and the later use of those same traditional paths by European settlers (who were often guided by Aboriginal people). Many such trails remain in use today (including parts of the Australian Alps Walking Track), however interpretation exploring the overlapping historical use of these routes by both Aboriginal people and European settlers is limited. The Australian Alps Traditional Owner Reference Group (AATORG) and Australian Alps Liaison Committee (AALC) (2014) note that further research should be prioritized to better understand the

connections between ceremonial sites, pathways and the spiritual meaning of high points within the Australian Alps.

Another specific opportunity for a further expansion of narratives in relation to cultural landscapes is around a number of fenced land enclosures, 'Maisie's Plots', which were set aside in 1945 for research purposes by a pioneering female plant ecologist, Maisie Carr (nee Fawcett) [Fig. 4]. This longitudinal study is one of Australia's longest continuous vegetation monitoring programs and is still actively visited and studied by ecologists. The data captured demonstrated the significant impacts on important alpine vegetation that cattle grazing had, and subsequently led to the withdrawal of cattle grazing in the Alpine area – representing a significant change in land use. The locations and background of these plots are not widely known, nor are they specifically heritage protected in their own right (Centre for Applied Alpine Ecology 2001).

It is imperative that mixed sites and cultural landscapes are managed in such a way that both natural and cultural values are afforded equal consideration. Authenticity in heritage storytelling enables us to reflect on the past, and articulate the lessons learned. Regardless of whether human interventions (such as land use) have resulted in positive or negative environmental outcomes, the linkages and indeed interdependencies between nature and culture should be drawn out and acknowledged. Our mixed sites and cultural landscapes can tell us so much about the human journey in nature.



Figure 4: Maisie's Plots (Source: Author 2019)

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NGORONGORO CONSERVATION AREA: A LAND OF TREASURES

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■ Abstract

This paper examines opportunities and challenges of the Ngorongoro Conservation Area (NCA) in Tanzania in terms of conserving ecosystems, understanding human evolution and developing its identity as providing economic benefits to local communities living within and around the property. NCA has global significance for its natural, cultural and geological values. It has been recognized by multiple UNESCO designations as a Mixed Cultural and Natural World Heritage property, a global Geopark and part of Serengeti-Ngorongoro Biosphere Reserve. NCA is managed by a public institution known as Ngorongoro Conservation Area Authority (NCAA), which follows the multiple land use model where the objectives are to promote the conservation of natural and cultural resources, while safeguarding the interests of Indigenous residents and promoting tourism. In this paper, the significance of NCA is reviewed in terms of the linkages between its natural and cultural values. Furthermore, the challenges faced by NCA are discussed and recommendations are suggested for the conservation of the site and its continuity for supporting the wellbeing of local communities.

KEY WORDS: Ngorongoro, Culture, Nature, Communities

■ 1. Introduction

Ngorongoro Conservation Area (NCA), located in Northern Tanzania [Fig.1] was established in 1959 by the NCAA Ordinance No 413 of 1959 as a multiple land use area with objectives to promote the conservation of natural and cultural resources, safeguard the interests of NCA Indigenous residents and promote tourism. The NCA is a unique protected area in Africa where conservation of natural resources is integrated with human settlements' development in an extent of 8,292 sqkm.

The landscape of the NCA is protected to conserve nature, ecology, wildlife, and prehistoric and contemporary archaeological and paleoanthropological features. NCA supports the presence of approximately 25,000 large animals, mostly ungulates (General Management Plan 2019a). Extensive archaeological research within

the NCA is yielding a long and unbroken sequence of evidence, over approximately four million years, for human evolution and human-environment dynamics.

Moreover, NCA hosts about 90,000 Indigenous people belonging to three ethnic groups – namely Maasai engaged in pastoralism, Tatoga engaged in pastoralism and minimal crop cultivation and Hadzabe who live as hunters and gatherers. Living testimonies such as traditional skills applied in house construction, rituals of these communities demonstrate the continuation of traditional customs and practices.

Even though the multiple land use model allows the integration of human settlements within the protected area, this system was established 60 years ago and in this span of time, increasing population and tourism have been progressively impacting NCA's state of

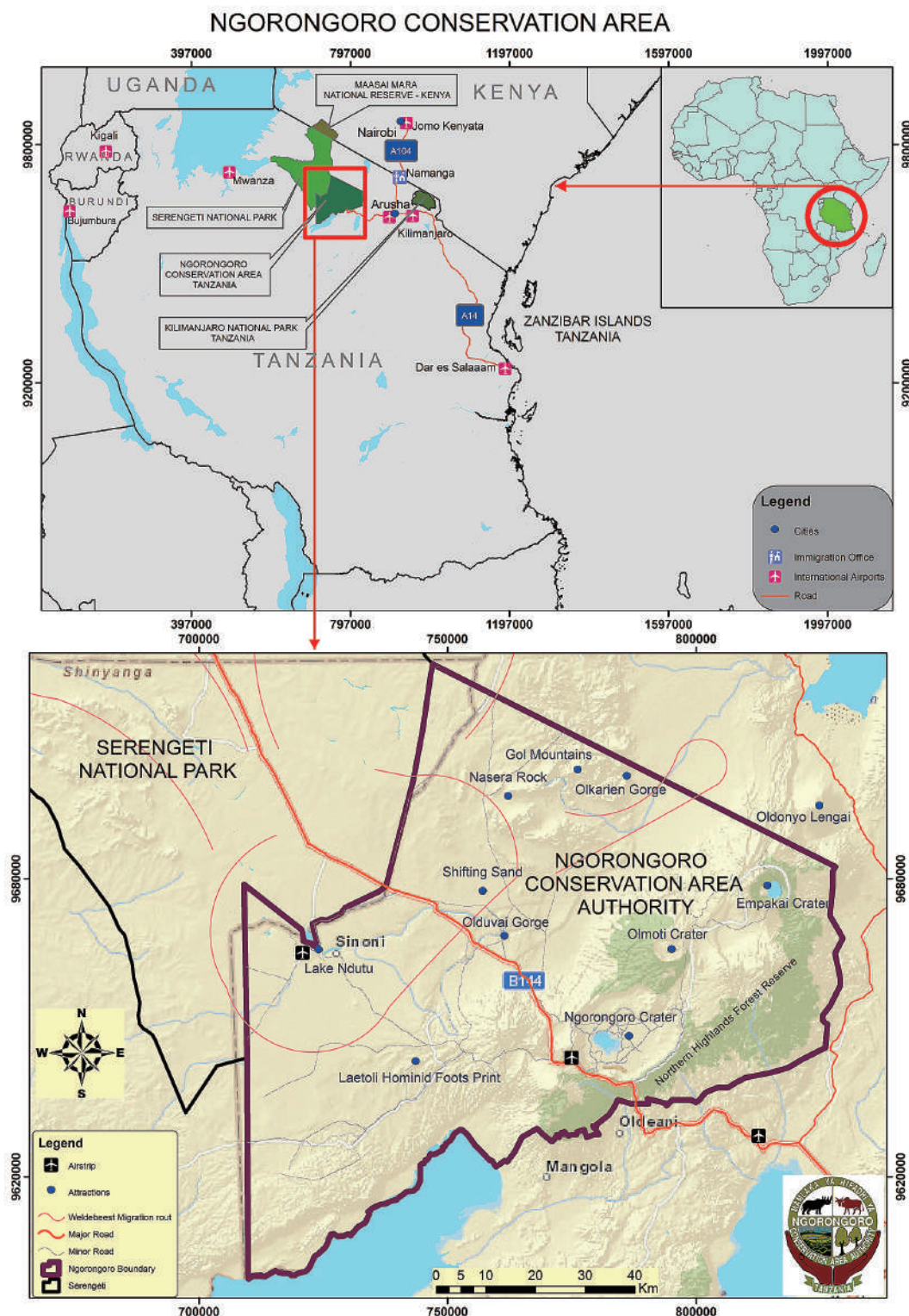


Figure 1: Location of the Ngorongoro Conservation Area. (Source: NCAA 2019)

conservation. The distinction between the cultural and natural heritage of the NCA has prevented the understanding of the interlinkages between people and their environment currently upheld by the resident communities, and their potential for effective management. In this paper, these interlinkages are highlighted and recommendations to address NCA's management challenges suggested based on nature-culture linkages.

2. Significance

2.1 Natural and cultural values

The stunning landscape of NCA is part of the Serengeti ecosystem which is one of the last intact ecosystems in the world. It accommodates spectacular concentrations of wildlife forming some of the greatest natural wonders of the planet, including the only surviving largest wildlife

migration of over one million animals (wildebeest). The property is home to over 25,000 large animals, mostly ungulates with the highest known density of mammalian predators in Africa, including the densest known population of lion, endangered species such as Black Rhino, wild hunting dog, golden cat and over 500 species of birds.

Furthermore, the area is yielding exceptionally long sequence of crucial evidence related to human evolution and human-environment dynamics, which at the moment is dated to close four million years ago. NCA stands as a testimony to major geological processes during formation of the planet Earth, located at the great east African valley.

The NCA has geo-formations connected with Indigenous communities' livelihoods which are valued as outstanding sceneries. Well known geo-sites include Mount Oldonyo Lengai, Lake Eyasi, Nasera Rock, Olkarien Gorge and Magic Shifting Sand [Fig. 2].

Important archaeological sites include the Laetoli Footprints, which are famous for the discovery of ancient humanlike footprints left on the volcanic ash and providing the earliest known evidence (3.6 million years ago) of humans walking by two legs. Furthermore, the Olduvai Gorge, containing ancient human and animal fossils together as well as various stages of stone tool technology is located within NCA. This area was home to a range of early Homo-evolution species, such as Homo Habilis, Homo Eructus and Homo sapiens; which are connected with the Laetoli species known as Australopithecus Afarensis. Thus,

NCA is regarded as the cradle of humankind.

These characteristics of NCA have granted World Heritage status under criterion (v), traditional human settlement related to the archaeological testimonies of human evolution in the extension in 2010; while the original nomination in 1979 was based only on natural criteria (vii), exceptional natural beauty; (viii) representing major stages of earth's history; (ix) significant on-going ecological and biological processes; and (x) significant natural habitat for in-situ conservation.

However, NCA is also home to about 90,000 local residents together with their livestock – a total number of over 500,000 cattle, sheep and goats, which co-exist with wildlife. It is one of the few remaining multiple land use protected areas in Africa, which relates to a traditional nomadic culture, the Maasai, who have not been included in the Outstanding Universal Value (OUV) of the World Heritage Property. In the next section, the relationship between local communities, their territory and wildlife is explored, showing the interdependency between nature and culture in NCA.

2.2 *Interdependency of nature and culture within NCA*

Geology, which is a natural phenomenon, has housed and facilitated dating of archaeological remains that today is able to reveal evidence and knowledge of human evolution. Maasai communities worship some naturally occurring features in NCA, such as magic shifting sand, Mount Oldoinyo Lengai, fig trees and other formations.



Figure 2: Magic shifting sand (Source: Author 2019)

Maasai communities' clans are named after wild animals such as lions, snakes, etc. It is a taboo to kill related animals since they are considered part of a family or even ancestors.

The Ngorongoro Magic shifting sand [Fig. 2] which is created by nature, not for specific purpose and in constant movement of 17m – 19m, apart from its aesthetic values, it is also a Maasai sacred monument with rituals practices, a monument of reconciliation [Fig. 3] and peace making and Maasai believes that where it ends in its movement, it will be the end of the world.



Figure 3: Reconciliation practice at Ngorongoro's magic shifting sand dunes (Source: Author 2019)

Elephant do feed on natural occurring soils and caves, famously known Elephant Caves that uniquely connects geology and wildlife [Fig. 4].



Figure 4: Elephant feeding on natural soils, demonstrating the interaction of geology and wildlife (Source: Author 2019)

Yet, these interconnections have not been sufficiently explored for supporting the management system of the NCA.

■ 3. Management

3.1 Legislation, institutional arrangement, resources

The primary legislation protecting the property is the Ngorongoro Conservation Area Ordinance of 1959. The property is under the management of the Ngorongoro Conservation Area Authority (NCAA). The Tanzanian Division of Antiquities is responsible for the management and protection of

the paleo-anthropological resources in the country, including those within the NCA. A Memorandum of Understanding has been established to mandate NCAA to manage the cultural resources and antiquities related to the archeological remains.

The management structure of NCAA comprises a Board of Directors appointed by the Minister of Natural Resources and Tourism. Among Board members, is a chairman for Ngorongoro Pastoralist Council, association of local communities living within NCA funded by NCAA with objectives of providing further social services such as education, health and food security.

Consultative meetings are regularly held between NCAA and TATO (Tanzania Association of Tour Operators) regarding improvements of the property in terms of environments, tourist infrastructure and safety. NCA offers cultural tourism products such as museums and interpretation centres: Olduvai, Laetoli, Leakey's living museum and communities' cultural Bomas showing their daily lifeways [Fig. 5]. Two cultural tours to Laetoli hominid footprints and Olduvai Gorge are highlights for visitors, as well as nature photographing and filming and game drive to wild animals.



Figure 5: Maasai cultural houses called Bomas (Source: Author 2019)

Property management is guided by a General Management Plan 2015 – 2025. Currently, the primary management objectives are to conserve the natural, cultural and geological resources of the property, protect the interests of the local residents (pastoralists) and to promote tourism, however management of the area is constrained by high human population growth, effect of climate change and ecological stresses that has resulted in increase of poverty raising human – wildlife conflicts.

■ 4. Current State of Conservation and Challenges for Continuity

Conservation status is currently evaluated as being in a good state, with all OUV intact (UNESCO World

Heritage Centre 2019). However the property is threatened by the following situations:

- Increased demand of resources arising from increased populations of wild animals, livestock and people coupled with human population spatial distribution over the landscape and changing lifestyles of the existing social structure resulting in regular human – wildlife conflicts and continuous reduction of the property’s carrying capacity.
- Changes in ecological, demographics and climatic conditions have significantly caused competition of available resources such as water and forage; balancing needs for these to sustain human activities (accommodation and transhumance pastoralism) and wildlife is becoming increasingly threatened.
- Decline of the pastoral economy, according to McCabe et al. (1992), a member of a household requires at least 8.0 Tropical Livestock Units (TLUs) for sustenance. However, the current TLUs per person within NCA is 2.3 (excluding donkeys), accounting for about 30% of the minimum requirement. The declining trend in livestock per capita causes pastoral food shortage, as NCA communities rely solely on livestock for food insecurity. This has prompted communities to adopt survival strategies, some of them are culturally and environmentally unacceptable such as begging from tourists, prohibited cultivation and occasional poaching.
- Integrative interpretation of natural and cultural values that also recognizes people, for example speaking of lions and their population growth can be explained in tandem with respect originating from their relationships with a Maasai sharing same clan with lions traditionally.
- Harmonized management systems for all UNESCO designations will lessen workload to management team and reduce costs related to advisory/ revalidation mission coming at different times and with different scope of works being applied on the very same landscape. This can be achieved by combining statements of outstanding Universal Value for nature (including Geology) and culture as well as its conservation management approaches. Current revisions on the General Management Plan are geared to try addressing these issues.

These situations indicate gradual deterioration for both human and ecological conditions, including in relation to land degradation and reduced quality of forage due to increased invasive alien and pioneer weed species.

■ 5. Recommendations

For the continued maintenance of the property’s OUV, the following actions are suggested:

- Reassess the multiple land use model within NCA in view of balancing conservation, development and sustainable community livelihood;
- Harmonize approaches in the management of natural and cultural heritage (e.g. by adopting a single General Management Plan), previously and currently, NCAA has two different management plans for nature and culture.

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The Study of World Cultural and Natural Heritage Mount Wuyi

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■ Abstract

Mount Wuyi was inscribed on the World Heritage List in 1999 under criteria (iii), (vi), (vii) and (x). The original nomination included only the southern, albeit larger, side of the Wuyi mountain ecosystem. The World Heritage Outlook, undertaken by IUCN in 2014, concluded that there was a “great need for better coordination across the province divide and Mount Wuyi would be greatly strengthened if Jiangxi sections could be added.” As a result, the State Party sent the Minor Modification proposal, which was evaluated, amended, and approved during the 41st session of the World Heritage Committee. At this time, ICOMOS suggested to study further and address the concerns concerning the identification and addition of components to the cultural values. This paper details the cultural and natural heritage values of the property and their linkages as well as the management system. In addition, it provides an analysis and research of the cultural values mentioned in ICOMOS’s latest recommendation.

KEY WORDS: World Heritage, Nature-Culture Linkages, Mount Wuyi, Evaluations of IUCN & ICOMOS, Heritage Value Analysis, Management, and Conservation

■ 1. Introduction

Mount Wuyi was inscribed on the UNESCO World Heritage List in 1999 under criteria (iii), (vi), (vii) and (x). The original nomination included only the southern, albeit larger, side of the Wuyi mountain ecosystem in Fujian province and not the northern components located in Jiangxi province. The Retrospective Statement of Outstanding Universal Value for this property was adopted during the 36th session of the World Heritage Committee in 2012 (UNESCO 2012). The World Heritage Outlook analysis, undertaken by IUCN in 2014, concluded that there was a “great need for better coordination across the province divide and Mount Wuyi would be greatly strengthened if Jiangxi sections could be added.” The report urged the State Party to extend the property across the provincial boundary to include valuable and richer habitats on the Jiangxi province side of the mountain. As a result, the

State Party submitted the Minor Modification of Mount Wuyi World Heritage, which was evaluated, amended, and approved during the 41st session of the World Heritage Committee in 2017 (UNESCO 2017a).

Mount Wuyi World Heritage property, nominated as a mixed site, currently covers 107,044 ha, and the buffer zone is 40,170 ha [Figs. 1 & 2]. It consists of Mount Wuyi National Nature Reserve, the whole Mount Wuyi National Scenic Area, and the Remains of Ancient Han Dynasty National Key Cultural Relics Protection Unit, located in Fujian province and forming the original inscribed property in 1999, and the recent extension of Mount Wuyi northern slopes, a part of the Mount Wuyi National Nature Reserve located in Jiangxi province (UNESCO 2017b)

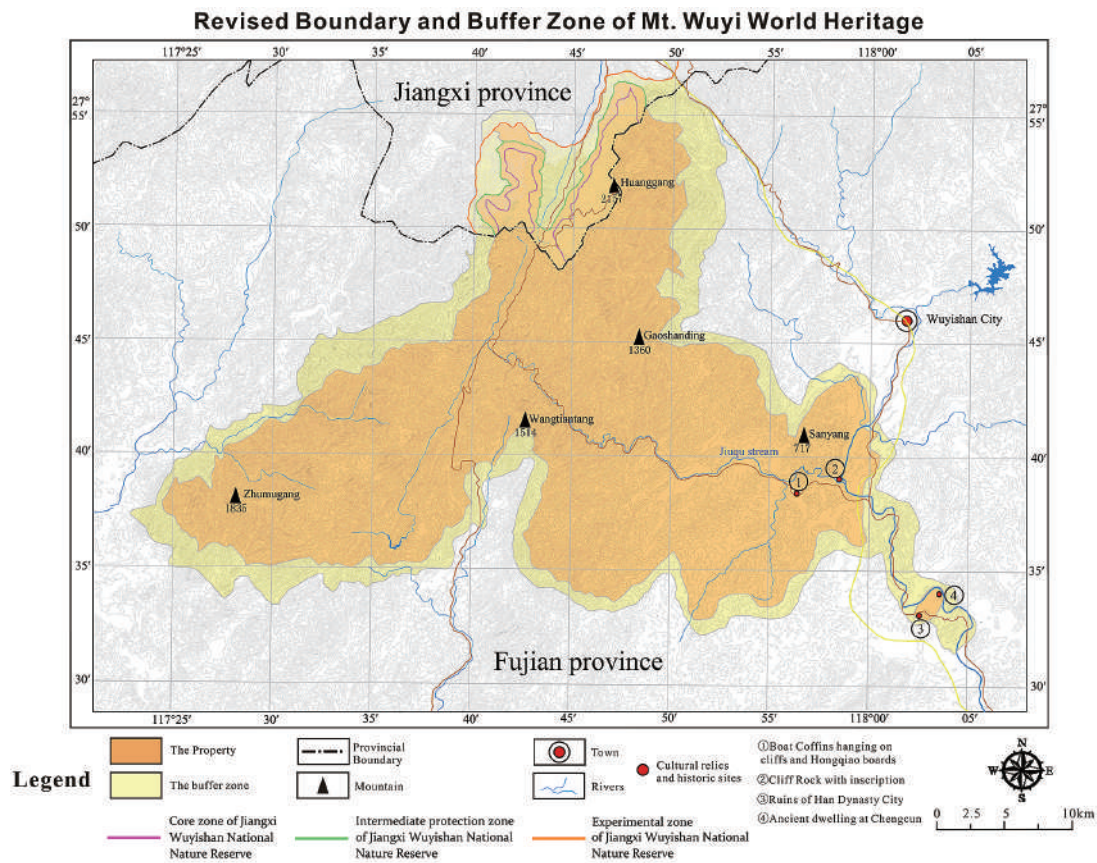


Figure 1: Topographical Map of Mount Wuyi World Heritage (after the modification) (Source: CNPA 2017)



Figure 2: Mount Wuyi World Heritage (Source: CNPA 2017)

■ 2. Significance

2.1 Cultural Values

Mount Wuyi is a landscape of great beauty fused harmoniously with a series of cultural relics and exceptional archaeological sites. The boat coffins

and Han Dynasty city, both established in the 1st century BCE, reflect the Minyue ethnical culture, which gradually vanished 3,000 years ago.

The property is directly and tangibly associated with Neo-Confucianism since the 11th century CE. Mount Wuyi was the cradle of Neo-

Confucianism, evidenced by several temples and academies associated with Zhu Xi and Wang Yangming, who were the central figures of Neo-Confucianism development. The outstanding natural landscape of the property nurtured Neo-Confucianism, which became a dominant doctrine from the 10th to 19th centuries, playing a significant role in countries of Eastern and South-eastern Asia and influencing philosophy and politics over much of the world. Furthermore, the mountain and natural beauty of the property have inspired Chinese poets, artists, and philosophers through the centuries.

2.2 Natural Values

The riverine landscape of Wuyi's Nine-Bend River (lower gorge) is of exceptional scenic quality in its juxtaposition of smooth rock cliffs with clear, deep water.

In terms of biodiversity, Mount Wuyi is among the most outstanding subtropical forests in the world. It constitutes the largest, most representative example of mostly intact forest representing the diversity of the Chinese Subtropical Forest and the South Chinese Rainforest. The property has acted as a unique species refuge since Tertiary times for a large number of ancient, relict plant species and plant communities, many of them endemic to China and contains exceptional numbers of reptile, amphibian, and insect species (Chen 1999).

2.3 Linkages Between the Cultural and Natural Values

According to Article 1 of the *Convention Concerning the Protection of the World Cultural and Natural Heritage* (UNESCO 1972), the definition of Cultural Heritage contains "sites: works of man or the combined works of nature and man, and areas including archaeological sites which are of Outstanding Universal Value from the historical, aesthetic, ethnological or anthropological points of view." Article 2 of the Convention stipulates that the definition of natural heritage includes "natural features consisting of physical and biological formations or groups of such formations, which are of Outstanding Universal Value from the aesthetic point of view; natural sites or precisely delineated natural areas of Outstanding Universal Value from the point of view of natural beauty." Therefore, it can be noted from the above definitions that there are strong interactions and connections between the definitions of the values of cultural heritage and natural heritage (Yang 2004). For instance, "the

combined works of nature and man" shows the linkage between humans and nature. Furthermore, "natural features (...) from the aesthetic point of view" and "natural sites (...) from the point of view of natural beauty" show that nature is valued based on human aesthetics. Therefore, nature values interrelate with cultural values, and the results of these interactions are tangible and intangible cultural heritage, such as shrines, poems, and paintings.

Specific to the value of Mount Wuyi World Cultural and Natural Heritage site is the representation of the harmonious unity between humankind and nature. The peaks, the landform (criterion vii), and the animal and plant kingdom (criterion x) of the property were originally masterpieces of the natural crustal movement and subtropical climate. However, it inspired people's infinite aesthetic imagination and aesthetic creativity. The heritage of Mount Wuyi represents the perfect fusion of nature and culture. In detail, nature has provided Mount Wuyi with a unique and vibrant environment, which has attracted scholars and masters of the past generations to tour, write, seek seclusion, or teach. The landscape cultivated people's temperament and enlightened people's wisdom, while the human activities spread and developed Mount Wuyi, adding luster to the natural landscape. There are many cultural relics on both sides of the natural landscape of Nine Bend River along with the mountain, the ruins of the boat coffins, Zhu Xi and others' academies, the cliff carvings, the temples and monasteries (criterion iii). These relics are like dazzling gems embedded in the landscape of the property, blending people's thoughts, emotions, wisdom, and labor (criterion vi) into the natural landscape, adding a rich cultural atmosphere to Mount Wuyi, reaching the state of unity of heaven and man.

In conclusion, the cultural phenomenon is created through the activation of the spiritual creativity of the aesthetic subject when the objective beauty of Mount Wuyi's rare natural resources and natural beauty acts on the aesthetic subject. It is a concrete manifestation of the permanent charm and nature-culture linkages of the property.

■ 3. Management

3.1 Current Protection and Coordinated Management

The entire modified property is owned by the government of the People's Republic of China and is

afforded strong legal protection. The components include national-level nature reserves, a scenic site, and national level listed cultural relics, thus assuring the safeguarding of both the cultural and natural values of the property. This protection falls under several national laws, including the Forestry Law (1984/2020), Environmental Protection Law (1989/2015), Cultural Relics Protection Law (1982/2017), Regulations on Nature Reserves (1994/2017), Regulations on Scenic Sites (2006), and the Wildlife Protection Law of the People's Republic of China (1988/2018). The Fujian Mount Wuyi property was designated as a UNESCO Biosphere Reserve in 1987.

After the acceptance of the Minor Modification, the property encompasses land in two provinces. Management plans coordinated by the administrative authorities of Fujian and Jiangxi provinces are being developed for effective protection and management. Monitoring systems are in place with local participation to ensure regular monitoring and informative decision-making. At the operational level, the modified property is jointly managed by the People's Government of Jiangxi Province and Fujian Province through an overall Coordination Committee. An overall umbrella management plan is being developed considering a top-down management system with a multi-sector approach, which includes the Provincial Department of Forestry, the Provincial Bureau of Cultural Heritage, Mount Wuyi National Nature Reserve Management Bureau, and County Governments of both provinces.

According to the latest assessment of the World Heritage Outlook 2, undertaken by IUCN in 2017 (Osipova et al. 2017), it is concluded that the successful modification of the site boundary in 2017 was highly significant in improving the resilience and viability of the Mount Wuyi ecosystem and biodiversity. IUCN considers that the integrity of the site has been further strengthened by adding the Jiangxi section, which included new areas of the same ecosystem contiguous with the original site. The management action has had a positive effect on nature conservation. For instance, despite its smaller size, the Jiangxi sections of the mountain are regarded as different, wilder, and richer in fauna than the larger Fujian sections. Given the relatively small size and fragmented nature of subtropical forests in the existing Mount Wuyi property, the extensive plantations of Moso bamboo, and limited sample of different available catchment areas, the original World Heritage site appears to have had vulnerable habitat integrity and low resilience in the

face of the new emerging threat of climate change. Integrity and resilience have been enhanced by modifying the boundaries of the property. This change gives the area increased habitat connectivity, a marginally greater area, especially of precious broadleaf evergreen forest, and a more extensive range of habitat types, extending the site into the major Yangtze catchment. This includes a broader sweep of local species and biotic communities.

3.2 Sustainable Tourism

With special permission, only a small number of tourists are allowed to visit the Mount Wuyi National Nature Reserve in Jiangxi province, the core zone, buffer zone, and a small part of the experimental zone, which are included in the World Heritage property (Forestry Department of Jiangxi Province 2002). New quotas have been set following the completion of studies looking at the impacts of tourism and carrying capacity. The Mount Wuyi World Heritage coordination committee has established a very elaborate monitoring system, including monitoring not only the general physical environment – air quality, water quality, and vegetation cover – but also the level of visitor use and impacts.

■ 4. Current State of Conservation and Challenges for Continuity

4.1 Co-management

At the national level, the property is coordinated and managed by the National Forestry and Grassland Administration, and the National Cultural Heritage Administration. The Ministry of Education (UNESCO China) acts as the external window unit for international communication, similar to some other countries.

After the property became a cross-provincial World Heritage site, to better protect the property, the Yanshan County of Jiangxi Province and the Wuyi City of Fujian Province signed a Memorandum of Understanding (MOU) for the coordinated management and protection of Mount Wuyi World Heritage in 2017. However, as the administrative authorities are based in different provinces, they still face a problem of joint management of the property.

Moreover, Mount Wuyi involves many natural protective designations, including Mount Wuyi Scenic Area Management Committee,

Mount Wuyi National Forest Park, and Mount Wuyi Nature Reserve. The existing protection and management institutions in Mount Wuyi are divided into sections, which has increased the coordination complexity as well as caused the decline of the property's protection objectives and its effectiveness. The differences between the natural and cultural authorities have inevitably increased the complexity of the management of the property. The management division problem faced by natural heritage has increased the difficulty of management, making it impossible to form the overall concept of property development, and it is impossible to show the overall resource advantage of the property to the world.

4.2 The concerns in relation to the cultural values of the property

According to the requirement of Decision 41 COM 8B.38 (UNESCO 2017a), the State Party was requested, with the support of ICOMOS and the World Heritage Centre to “undertake further study to address the concerns about cultural values of the property,” which is an essential suggestion for deepening the nature-culture linkages of the property. There are several cultural sites associated closely with the development of neo-Confucianism scattering in the Jiangxi province. Two geographical sections are connected to the cultural values of the property, located in north Mount Wuyi (Jingxi) and

Jinggangshan, respectively. The cultural relics in these two sections include the E'hu Academy, the Ruins of Baikou city, and the sites of Philosophers of Mind of the Ming and the Qing Dynasties and were mentioned in the ICOMOS evaluation report as potential components of the property [Fig. 3]. The E'hu Academy is located more than 30 kilometers north of the proposed boundaries. In comparison, the Ruins of Baikou city and the sites of Philosophers of Mind of the Ming and the Qing Dynasties are located 250 kilometers away. Thus, these elements could not be included within a minor modification of the boundaries.

In 2015, the Chinese government updated its Tentative List. It included Mount Jinggang and Mount Wuyi (Jiangxi) as a potential extension of Mount Wuyi World Heritage property, taking into consideration that they belong to the same geotectonic unit, the same physical geography region, and the same general culture. More importantly, the proposed extension ensures greater habitat integrity, resilience, and ecological connectivity from the natural heritage point of view. From the cultural heritage point of view, a potential extension of the property would enrich the cultural characters of the site and strengthen the interlinks between cultural and natural environments by considering testimonies of different stages of the historical development of the area.

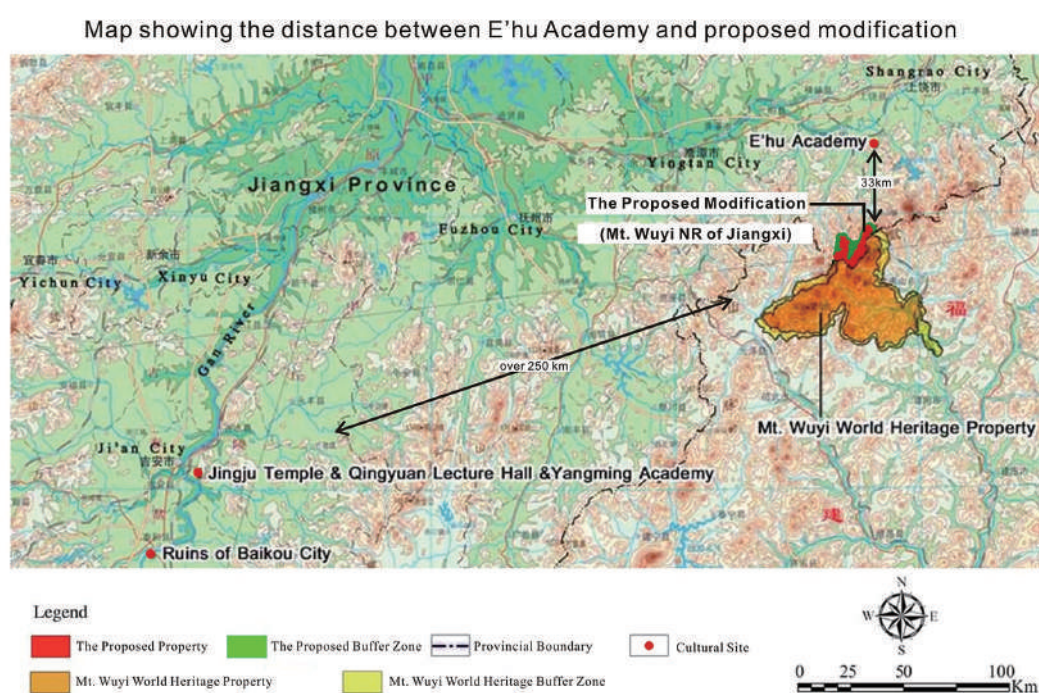


Figure 3: The location of E'hu Academy, Ruins of Baikou city, and the sites of Philosophers of Mind of the Ming and the Qing Dynasties (Source: CNPA 2017)

■ 5. Current developments

5.1 The establishment of a national park-based Protected Area System

The General Office of the CPC Central Committee and the General Office of the State Council of PRC China issued the “Guiding Opinions on Establishing a National Park-based Protected Area System” in 2019. Under the definition of China’s new protected area system, the protected areas are divided into three categories according to the ecological value, and the intensity of protection: national parks, nature reserves and natural parks, and the main status of national parks are established.

The new system can significantly improve the cross-management of multiple ministries and the overlapping of protective designation by centralizing the responsibility. By the end of 2017, the total number of protected areas in China was 11,412, including 3,922 designated at the national level of protection. The total area of all types of land protected accounts for about 18% of the total land area in China, which exceeds the world average of 14%. The area of nature reserves accounts for 14.8% of the land area in China, accounting for more than 80% of the total area of all protected areas (Luo and Xu 2019). Among the many protected areas, there are overlapping settings and multi-head management issues. Management authorities related to multiple protective designations include the National Forestry and Grassland Administration, the Ministry of Environmental Protection, the Ministry of Housing and Urban-Rural Development, the Ministry of Agriculture, and the Ministry of Oceans. After the establishment of the new system, there is only one set of protective designations in a protected area, which is managed by one department and greatly enhances management effectiveness. At the same time, the establishment of the National Park Administration can achieve unified management across provinces and regions. Additionally, they can establish a coordination work leading group with the relevant provinces to jointly promote the pilot work and uniformly exercise the management rights within the scope of its national park.

In summary, the establishment of a centralized and unified management system for Mount Wuyi National Park should be completed per the “Mount Wuyi National Park Regulations (Trial).” In 2020, China will fully complete the national park pilot tasks, and Mount Wuyi will serve as the first batch of national parks. By then,

the property of Mount Wuyi, which owns several protective designations, will retain only the highest protective level. It will be managed by only one administration, resolving cross-management issues, and significantly improving management efficiency. The new system solves the multi-management problem of natural heritage, which can contribute to the integration of cultural and natural heritage.

5.2 Address the concerns in relation to the cultural values of the property

The objective of the 2017 Minor Modification was to strengthen the integrated conservation of vegetation and ecology in the most efficient way, focusing on the natural aspects of the property. However, the State Party notes the requests of Decision 41 COM 8B.38 adopted during the 41st session of the World Heritage Committee and admits that the E’hu Academy, Ruins of Baikou city, and the sites of Philosophers of Mind of the Ming and the Qing Dynasties are linked to the cultural value of the property.

Therefore, further research is recommended to study the status and impact of Neo-Confucianism in the Southern Song Dynasty and the academy system insofar these cultural sites could be part of the Mount Wuyi World Heritage site. The archaeological discovery of the Ruins of Baikou city adds another dimension that complements the values demonstrated by the remains of the Han Dynasty city already inside the property. The two sections, which are considered the birthplace and cradle of Neo-Confucianism, would enrich the outstanding Universal Value of the property. The cultural relics of the related sections complements and extends the cultural heritage of Mount Wuyi World Heritage and witnesses the civilized or cultural tradition that once existed in the region and has partly disappeared. Associated sections and its associated cultural relics, together with the Mount Wuyi World Heritage, comply with criteria (iii) and (vi).

However, considering the area and distance of the associated cultural relics, the most appropriate way to include the cultural relics of north Mount Wuyi (Jingxi) section and Jinggangshan section into the scope of the property should be to consider the extension with a new nomination. Due to the current World Heritage application rules (one new nomination per country per year), this alternative may imply a long queue at the national level.

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SACRED MOUNTAIN LANDSCAPE AND HERITAGE ROUTES: NATURE, CULTURE AND BORDERLESS BELIEFS

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■ Abstract

The traditional pilgrimage route through India towards the holy mountain of Kailash in the Tibet Autonomous Region of China represents a timeless example of nature-culture linkage where the exquisite terrain is an integral part of the local cultural practices. With multiple generations of pilgrims passing through, adding continuous layers of interpretation and memories, it is a living heritage which continues building its reputation and legend. The paper will look at the nature-culture connections that make the Indian section of the pilgrimage trail unique while acknowledging its continuity with the larger transnational landscape of pilgrimage to Mt. Kailash spread across India, Nepal and China. It will also correlate learnings from the Capacity Building Workshop on Nature-Culture Linkages 2019 organized by the University of Tsukuba and the site visit to Mt. Fuji to their parallels in the Indian pilgrimage route and landscape.

KEY WORDS: Kailash, Pilgrimage, Mixed Site, World Heritage, Nature-Culture

■ 1. Introduction

1.1 The Journey

“Good novels - great ones - never actually seem to tell us anything; rather, they make us live it and share it by virtue of their persuasive powers.” - Mario Vargas Llosa, Excerpts from Letters to a Young Novelist.

Much like great novels, a journey of pilgrimage derives its power from experiencing it.

The storied terrain that will be discussed in this paper is an ancient one and its connection to the human experience seamless. When a place of significant natural beauty is intricately linked with millennia of human memories, the journey itself becomes a story, a legend and a culture in itself – a rare nature-culture synergy. The journey to Mt.

Kailash is a significant rite of passage for multiple cultures in South Asia much like the pilgrim paths towards the summit of Mt. Fuji, visited by the participants during the Capacity Building Workshop on Nature-Culture Linkages 2019 (CBWNCL 2019), are cultural cornerstones for Japan.

Though the focus of this paper will be the traditional pilgrimage route through India towards the peak of Mt. Kailash (Kangrinboqe 6,638 m) and the holy lake of Mansarovar which are located within the Tibet Autonomous Region (TAR) of China, it is important to understand the cultural continuity and connections, which are much older than present-day political boundaries (ICIMOD 2011).

1.2 An Overview of the Landscape

The Kailash Sacred Landscape (KSL) is an area of about 31,000 km², comprising of north eastern

corners of Uttarakhand state in India, the adjacent districts in Nepal's far western region, and the south western portion of China's TAR. KSL has a diverse range of ecological conditions, rich biodiversity, distinct cultures and Indigenous sources of livelihood. About 7,120 km² of KSL included in the Indian portion has been chosen for the Sacred Mountain Landscape and Heritage Routes nomination to the UNESCO World Heritage List (ICIMOD 2011). With nearly 70 % (4,965 km²) of the land classified as forest cover, and with 4 major watersheds and 2 prominent protected areas in or adjacent to it, the combination of its natural wealth and historical importance to pilgrims makes it an embodiment of the culture-nature symbiosis.

The Sacred Mountain Landscape and Heritage Routes was placed on India's Tentative List¹ of World Heritage as a Mixed Cultural and Natural Heritage Site in April 2019 (UNESCO 2019) with reference to the criteria (iii) exceptional testimony to a cultural tradition, (vi) tangibly associated with living traditions, and (x) in-situ conservation of biological diversity. The identified region fulfills the criteria through long-held local traditions and distinctive landscapes.

The site [Fig. 1] includes the Byans, Darma and Chaudans valleys in the state of Uttarakhand. The nomination includes the Askot Wildlife Sanctuary and the eastern edges of the Nanda Devi Biosphere Reserve making it contiguous with its eponymous National Park, a World Heritage Site in its own right. The watersheds of Panar-Sarya, Saryu-Ramganga, Gori, and Dhauli-Kali help sustain the diversity in the Indian portion and in its entirety, the KSL gives rise to two mighty rivers – the Brahmaputra to the east and the Indus to the west (UNESCO 2017). The extensive river systems of the Sutlej and the Karnali are also born here. The rainfall on the region's southern flanks eventually finds its way to the Ganges (Weise 2018).

■ 2. Significance

2.1 Cultural Significance

Like Mt. Fuji is traditionally considered to be the residence of Asama-no-Okami, the god of Volcanoes and the goddess Konohana-Sakuya-Hime, Mt. Kailash is regarded by Hindus as the abode of the deity Shiva, a central figure in the Hindu pantheon and is also associated with Mahameru, the sacred cosmological mountain linked to the creation of the world. The



Figure 1: The Mahakali Route, used for the annual Kailash Mansarovar pilgrimage, follows the western banks of the Kali River (Source: Author 2019)

¹ The site was temporarily withdrawn from the Tentative List of India to World Heritage on 8 July, 2019 to carry out technical modifications for re-submission at a later date.

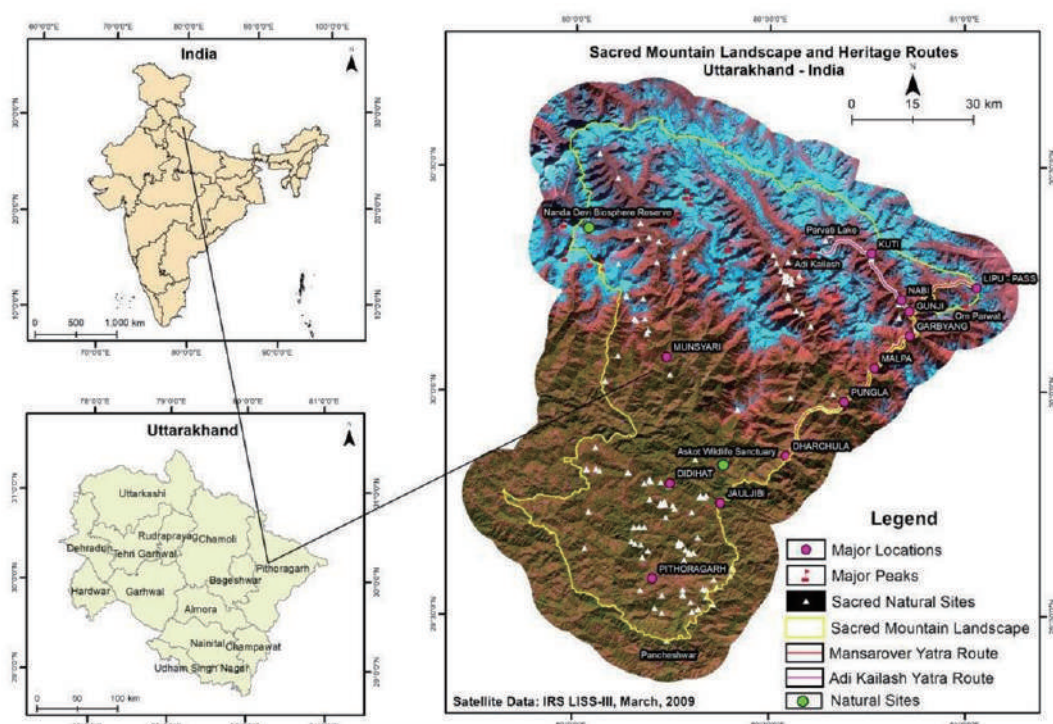


Figure 2: Map of the Sacred Mountain Landscape and Pilgrimage Routes (Source: WII 2019)

mountain features prominently in ancient scriptures like the Skand Puran and classical Sanskrit works like Kalidasa's Kumarsambhava and Meghaduta. Despite the Buddhist-Bon myth of the battle between Milrepa and Naro Bon-chung, their respective religious figures over Mt. Kailash, today the two communities continue to access the pilgrimage route with mutual respect: the Buddhists circumambulating Kailash in the clockwise direction and Bons, anti-clockwise (Weise 2018). Regional folk stories like 'You Don't Die Till You're Dead' feature the characters of three friends representing Hinduism, Buddhism and Bon, expanding upon the common importance of Kailash to all of them (Kapur 2017).

While several historic routes for pilgrimage and business radiate through the Indian part of the Kailash landscape, the Mahakali route in the Kumaon region, going along the western banks of the Kali river through Nepal, opens for the annual Kailash Mansarovar pilgrimage [Fig. 2]. Similar to the Oshi Houses for Fujiko pilgrims visited by participants of the CBWNCL 2019, the area has a tradition of a number of smaller religious and residential structures to accommodate pilgrims passing through.

Given the richness of natural wealth, the local culture in this part of Uttarakhand is heavily influenced and shaped by it. A number of lakes like Anchheri Tal, Chhipla Kund, the previously mentioned Parvati Tal have cultural significance and confluences of rivers at Pancheshwar, Jauleshwar

(Jauljibi), Taleshwar (Jhulaghat), Tapovan (Dharchula), Rameshwar (Ghat), and Thal are considered sacred with specific rituals and worship practiced there. Similar to the popularity of the Yoshida Route taken by pilgrims to go up Mt. Fuji as seen in person by the participants of CBWNCL 2019 during their field visit, the main foot pilgrimage route to Mt. Kailash follows the valley of the sacred Kali Ganga river whose source is indicated as a pond at which there is a temple of importance for the Hindu devotees of the goddess Kali. Historically, more pilgrimage routes east of the Kali gorge route like the one that goes through the Unta Dhura Pass near Nanda Devi via Milam had existed but have now fallen into disuse (Bernbaum 2012).

Places like the village of Kuti, the last village on the route to Adi Kailash, have mythological and significant nature-culture linkages drawn from its paddy fields without rice grains due to an incomplete worship ritual by a queen as per legend; a mountain-top temple dedicated to Kunti, mother of the five heroes at the centre of Indian epic, *The Mahabharata*, and the village being the settlement of choice for Ved Vyasa who is identified as the composer of *The Mahabharata* and compiler of the *Vedas* for its serene natural settings. This charm of the Kuti landscape and its inhabitants extended well beyond the age of myths all the way up to 150 years ago, when Charles A. Sherring was compelled to note that "In these lovely valleys, there is still the romance and poetry of life: each has its god, each bush its spirit" (Pande and Bhawariya 2015).

Beyond the worship of nature, the ecological cycle finds expression in the many festivals of the region such as Harela, Chippla Jaat, Khatarau, Kandali and through important local fairs like Nanda Devi, Jauljibi, Punyagiri, Thal, and Gangolihat (UNESCO 2019). The Kandali festival of the Rang community of Chaudans, a once in 12 years celebration last held in 2011, is particularly interesting as its celebration involves the token uprooting of a plant that flowers in about the same time gap in remembrance of the defeat of an invading force which used the flowering plants as a cover.

2.2 Natural Significance

The Sacred Mountain Landscape and Heritage Routes site is naturally blessed with five major ecoregions from alpine meadows to broadleaf forests, with 191 bird, 90 fish, 38 mammal and 26 herpetofauna species (3 out of which are Critically Endangered (CR) and 7 Endangered (EN) as per the IUCN Red List) and about 1,200 plant species (24 endemic), including a rich array of medicinal and other herbs (UNESCO 2019). On the field visit to Mt. Fuji, its importance as a funnel and the only source for fresh water in the local area was emphasised upon. The transnational landscape being the source for many major rivers like the Indus, the Brahmaputra, the Sutlej and the Karnali, besides the rainfall on its southern flanks finding its way to the Ganges (ICIMOD 2011), provides critical ecosystem services to large stretches of alluvial plains downstream and to densely populated human settlements.

Near the Lipu Lekh pass, at Navidhang, pilgrims can see Om Parvat, where snow in the folds of the mountain forms a shape similar to the Hindu spiritual word 'Om' (Bernbaum 2012). Geological features like Adi Kailash (a peak with a structure similar to Mt. Kailash), Parvati Tal (as an equivalent of Mansarovar Lake) within the Indian region have long had an importance of their own both as a natural presence and a cultural marker.

Flora like Tangsen/hemlock *Tsuga dumosa*, *Cimicifuga foetida*, and *Morina polyphylla* are species rarely found in the Western Himalayas making the area an important ecological transition zone from the Western to the Eastern Himalayas. Its alpine meadows are rich in wild medicinal plants and there are local healers who retain their knowledge of the traditional treatments. Traditional sacred groves and community forests such as Bugyals, Tapovan and Haath Kali are also critical to maintain the natural balance. Birch forests are

suitable habitat for musk deer, Himalayan Monals and other migratory birds such as tits and finches and several communities use birch poles as prayer flag poles and some its bark in rituals. In selected communities, the burning of birch is a sin and due to local communities becoming conscious of birch conservation, the past 30-40 years have seen partial recovery of the birch forests in Byans Valley (Rawat 2018).

■ 3. Management

The control and use of the landscape is governed by a variety of state and national laws. These include the state level Van Panchayat Act (Village Council) 1931. Forest Development Agency (FDA), a federation of Van Panchayats responsible for preparation of projects and receives funds from various agencies and transfers the same to the Van Panchayats for forestry activities. It is chaired by the Conservator of Forests and has the territorial DFO (Divisional Forest Officer) as the Secretary. At the national level, the Wildlife Protection Act [1972] and Forest Conservation Act [1980] are applicable in the landscape too. Beside this, the Indian government's National Mission on Sustaining the Himalayan Ecosystem in sync with its National Environment Policy [2006] encourage community-based management of vulnerable ecosystems (G. B. Pant Institute 2010). The annual pilgrimage through the landscape towards Mt. Kailash in TAR is also regulated by the Government. The annual number of pilgrims is restricted to 18 groups of 60 pilgrims each staggered through the months of June through September when the access road is open. The selection for the same is done through an online application, followed by a draw of lots and further evaluation/interviews (Kailash Mansoravar Yatra 2019).

The local Rang or Rang-Shauka community live in one of the five zones of the Sacred Mountain Landscape and Heritage Routes site, that of the highland areas of Byans, Darma, Chaundas, and Johar valleys. Besides this, the Seera, Askot, Seera, Gangoli and Sor regions, all exhibit unique linguistic, social, religious and economic features and are also shaped by their interactions with pilgrims over hundreds of years. A spectrum of societies can be seen in the vertical movement from the valleys to the higher reaches, from agrarian, pastoral-agrarian, pastoral trader, nomad pastoral to a form of hunter-gathering. The hill farmers carry forward a legacy of selection of suitable crops for the predominantly rainfed agriculture, an outcome of thousands of years of manipulations tried through succeeding

generations (G.B. Pant Institute 2010, 2012). The Tribal Heritage Museum in Munsiyari has effectively conserved and institutionalized ancient and living traditions of Indigenous communities in its displays and collections. The newly initiated Rang Museum at Dharchula is dedicated to preserving the details of a traditional lifestyle rapidly disappearing. In the picture below [Fig. 3], the traditional artifacts seen have been donated voluntarily to the museum from villages across the three valleys as they have fallen out of daily use.



Figure 3: Donated traditional artifacts with the Rang Museum, Dharchula (Source: Author 2019)

The region-specific Kumaoni style of architecture uses local materials like stone, slate and mud in construction techniques passed down as legacy as is the art form of Aipan, where the artists create motifs of natural elements and gods/goddesses on cloth, paper and walls. These arts and crafts are yet to be documented in detail and management plans could consider the same, looking at the sustainability and viability of generating income streams from them. Long-held local traditions in Uttarakhand of preserving sacred groves (*Dev Vans*), i.e. community forests like those in Hokra Devi, Lateshwar Mahadev, Satgarh and Hat Kali, overseen by Van Panchayats (Village/Forest Councils) are critical to maintaining balance with nature. These *Dev Vans* perform important ecological functions like water recharging, nutrient cycling, prevention of soil erosion, conservation of biodiversity, and in mountain areas even prevent landslides. Local communities associate the sacred sites and landscapes with local deities linked with their culture while pilgrims from other parts of the country link the same with the pan-India deities like Shiva. Both groups of worshippers must be considered stakeholders (Bernbaum 2012). By including sites of local importance in the conservation plan, local involvement and interest in the conservation of the site may be greatly enhanced.

The socioeconomic life of the local people in the Sacred Mountain Landscape and Heritage Routes has been defined by a nomadic lifestyle, transhumance, and migration. Rock salt, borax, wool from Tibet and the higher mountain passes would be traded for food grains, jaggery, clothes, and other commodities from lower India facilitating an exchange of cultures at the major fairs and marketplaces where the transactions occurred. An illustration of the connections in the KSL, Limi Valley in Nepal was for centuries a central connection and a marketplace for traders from Tibet and India (The Hindu 2019). With the end of the caravan trade and transhumance due to modern political developments and the availability of mass-produced iodized salt, its economy saw a drastic decline. Alternative means of livelihood drawing on tourism, pilgrimage and local business currently offer the only income to the residents of the site. A good management plan must factor in ways to provide channels for up-skilling and employment drawing on and augmenting the protection of the area's heritage.

■ 4. Current State of Conservation and Challenges for Continuity

In the Indian state of Uttarakhand as well, remote villages continue to be abandoned and thereby leading to a loss of traditional ecological knowledge. Inaccessible areas, difficult terrain, harsh climate, seasonal work, and lack of employment/occupational opportunities leading to an increase in alcohol consumption among youth. Migration for higher education and private/government jobs in other cities of the district has increased significantly. The significance and utility of temples, sacred groves, and traditional local fairs is also on a gradual decline (WII 2014). The region is inhabited mostly by communities, who depend heavily on the forests and forest products to earn their livelihoods and the degradation of natural ecosystems; inadequate infrastructure for drinking water, health, education; increasing incidents of human-wildlife conflict with monkeys, wild pigs, leopards and black bears are a source of concern as per the annual report on the conservation of KSL (WII 2014). Due to geological instability and extreme climatic conditions, landslides like the one seen in Fig. 4 disrupt road connectivity to the terrain. The areas are also seeing changes brought on by infrastructure and tourism and the generation of sustainable, gender-responsive, and socially equitable livelihood options are the need of the hour.



Figure 4: Landslides disrupt connectivity within the landscape (Source: Author 2019)

However, local communities have had a long history of living in harmony with nature which can easily be harnessed for conservation in the region. Through the Kailash Sacred Landscape Conservation and Development Initiative (KSLCDI) Implementation Programme in India under the aegis of International Centre for Integrated Mountain Development (ICIMOD), with Wildlife Institute of India (WII) as one of the partner organizations, considerable progress has been done in restoring the nature-culture connect and help local communities preserve their invaluable heritage (ICIMOD 2011). After extensive surveys on community perception and inputs from stakeholder's consultation meetings were incorporated into a Feasibility Assessment Report (G. B. Pant Institute 2010), the Programme has since engaged in multiple participatory, community-based, local multi-stakeholder in the Indian KSL for capacity building, youth outreach, Participatory Natural Resource Management (NRM), Community Based Ecosystem Management Plans (ESM) and Long-Term Ecological and Social Monitoring (LTESM) (WII 2016).

■ 5. Recommendations

For the preservation of traditional knowledge and sustainable living, the growing population needs to be supported through reliable livelihood opportunities. Owing to its remoteness, the region does not yet attract tourists to its fullest potential and the feasibility report (G. B. Pant Institute 2010) have suggested a very good scope as an adventure tourism hub with Mountaineering, Trekking, Rock Climbing, River Rafting, Skiing, Para-gliding, Angling all on offer. With trained local guides and flow of income to the villages, this offers a way to less forest dependent lifestyles with the caveat that the social and economic changes that this will bring need to be studied in parallel. As the COVID19 crisis currently engulfing the world indicates, mass market

tourism may see a significant drop in business post the pandemic but small-scale adventure in difficult to access sites may yet return. For the adventurous tourist as well as the religious, sensitization and guidelines are necessary to prevent the side-effects of over-commercialization that a spurt in tourism often causes. Culture and site-specific content always work better and can be created with this purpose in hand (WII 2010, ICIMOD 2014). The popular art inspiring impact of Mt. Fuji on Japanese society can be compared to the influence of Mt. Kailash and successful ideas from Japan could be reworked and adapt to this landscape.

For instance, during the CBWNCL 2019, participants had an opportunity to visit the Shizuoka and the Yamanashi Prefectures World Heritage Visitor Centres for Mt. Fuji where the former was a modern design with an orientation towards the international tourist while the latter was a traditionally designed one catering to the spiritually inclined local visitor. A similar approach could be considered for the Sacred Mountain Landscape and Heritage Routes site to develop interpretation content that would appeal to every kind of visitor. Much like how the religion of Shugendo allows for a syncretic mix of esoteric Buddhism, Taoism and Shinto influences, the nature of the pilgrimage route to Mt. Kailash through scenic surroundings and the story of the peak itself is such that a Hindu can see it as the path to the abode of Shiva, a Buddhist regards it as Demchog's palace, for a Jain it is where their first Tirthankara attained enlightenment and for a practicing Bon, it is the Swastika Mountain of their tradition without conflict (Bernbaum 2012) making this all-encompassing nature of the geography appeal to the secular traveller just as much.

The Indian section of the KSL represents but a unique part of a whole, a whole which encompasses millions of acres holding deep cultural, natural and aesthetic value. The KSL can be said to be, for the most part, pristine and because of the significance it has held in human history for such a long time, human presence on the landscape is as natural as any other life form's would be. As large truly natural areas disappear around the earth, the few that remain become that much more important as examples of what will always continue to inspire humankind. Extending a definition of popular culture given by communication theory guru Stuart Hall, to a journey through the KSL, the journey itself is the "carrier, reflection and producer of culture".

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RECOGNIZING THE CHARACTERISTICS OF THE KANGCHENJUNGA CONSERVATION AREA AS A POTENTIAL WORLD HERITAGE PROPERTY IN NEPAL

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Abstract

The Kangchenjunga Conservation Area in Nepal is a potential World Heritage Site because of its unique characteristics and strategic location. The exceptional altitudinal range (from 1,200 m to 8,586 m at Mt. Kangchenjunga, the world's third-highest peak) within an area of only 2,035 km² has created pristine habitats for flora and fauna. The local people practice a variety of livelihoods, including agriculture, pastoralism, forestry, and trade, resulting in a vibrant cultural tapestry. The human settlements within the area are some of the highest altitude settlements known in the world that adapt traditional systems for coping with a harsh environment. The area holds both challenges and opportunities from conservation and development perspectives. In order to translate challenges into opportunities, there is a need for a more integrated and coordinated approach with multiple-stakeholder participation. The recognition of the area as a World Heritage property can provide a platform to bring stakeholders together to better manage the natural and cultural entities of this "Gift to the Earth."

KEY WORDS: Heritage, Eastern Himalaya, *Larix*, Limbu, Snow leopard

1. Overview

The Kangchenjunga Conservation Area (IUCN Category VI) is a community-managed protected area located in the north-eastern corner of Nepal. It shares borders with the Khangchendzonga National Park (Biosphere reserve) in Sikkim, India, to the east and the Tibetan Autonomous Region (TAR), China, to the North (Chaudhary et al. 2015, KCA 2019). The area towards the west is called Papung, which acts as a corridor connecting the Kangchenjunga

Conservation Area (KCA) to another protected area, the Makalu Barun National Park. The KCA lies within the Sacred Himalayan Landscape and Kangchenjunga Landscape and is a crucial link in the chain of transboundary protected areas maintaining contiguous ecosystems across the region (ICIMOD, WCD, GBPNHESD and RECAST 2017, Bhandari et al. 2018, Gurung et al. 2019).

The KCA covers some 2,035 km² of land in the Taplejung district within the eastern Himalayan biodiversity hotspot [Fig. 1]. It was established

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in 1997 and handed over to the community for management in 2006. It was declared a “Gift to the Earth” as part of the World Wildlife Fund’s (WWF) Living Planet Campaign by the people of Nepal to the global community in 1997, given its natural and cultural riches (Bhandari et al. 2018).

Over 6,500 people, from 1,257 households, reside in the KCA. The population is dominated by *Limbu*, *Rai*, and *Sherpa* ethnic groups. The conservation area exhibits one of the widest altitudinal ranges of any protected area worldwide.

The extraordinary vertical sweep of over 7 km, from 1,200 m to over 8,586 m at Mt. Kangchenjunga, within an area of only 2,035 km², has created pristine habitats for flora and fauna. The name of the protected area itself was derived after Mt. Kangchenjunga. The area represents high mountain physiographic regions, with 41% of its area covered by rocks and 23% by snow and glaciers. The remaining 36% is covered by forest (16%), shrubland (10%), grassland (9%), agricultural land (0.5%) and lakes (0.1%) (KCA 2019).



Figure 1: Location map of the Kangchenjunga Conservation Area (Credit: Hem Raj Acharya 2019)

2. Overall significance

The conservation imperative for the KCA comes from its coverage that protects important biological diversity of Eastern Himalaya (see Mittermeier et al. 2004) as well as the people that depend on it for their livelihood (Chaudhary et al. 2015, Bhandari et al. 2018, KCA 2019). One of the oldest monasteries –*Dhiki Chhyoling*– as well as ethnic diversity, cultural practices, rich biodiversity, and diverse wetlands, make the KCA a complete blend of cultural and natural heritage. The tangible and intangible values of the KCA show that the property has the potential to meet the following World Heritage criteria: (iii) exceptional testimony to a cultural tradition which is living; (vi) tangibly associated with living traditions of outstanding universal significance; (vii) exceptional natural beauty; and (x) significant natural habitats for *in-situ* conservation of biological diversity.

Several glacier lakes are the major attraction of the high-Himalayan region. Yangma village (11 households), one of the highest altitude settlements (4,200 m) in Nepal, lies in the KCA (KCA 2019). These places are also the most important tourist destinations.

2.1 Natural values

The complex topography of the KCA harbors important biological diversity with many endemic species from two Global 200 ecoregions of Eastern Himalaya – the Eastern Himalayan Broadleaf and

Conifer Forests and the Eastern Himalayan Alpine Meadows. It is home to protected species such as the Snow leopard (*Uncia uncia*), Red panda (*Ailurus fulgens*), Himalayan black bear (*Ursus thibetanus*), Musk deer (*Moschus chrysogaster*) and the Pahare monkey (*Macaca assamensis*). The Snow leopard is a high-Himalayan carnivore, which is considered a flagship species [Fig. 2]. Likewise, the Red panda is an indicator of suitable wildlife habitat and referred to as umbrella species of the temperate zone. The KCA is also an Important Bird Area, which harbors 252 local and migratory bird species, including eight globally threatened species. It also provides a pristine habitat for many threatened and endangered plant species, including the Lauth salla (*Taxus wallichiana*) and Kutki (*Neopicrorhiza scrophulariiflora*). The area also harbors more than twenty species of Rhododendrons, one of the key species from eastern Himalaya (Poudel, Acharya, Uprety, Dhakal, and K.C. 2018). Large and pure stand of *Larix* forest can be found in the KCA.

2.2 Cultural values

Though the population and households are sparsely distributed in the KCA, they represent a mosaic of ethnic groups. The area is primarily the home to the *Limbu* community, belonging to the *Kirat* ethnic group. An old Limbu saying, “*ghar odar ho, ban bhandar ho*” or “the house is a shelter whereas the forest is a storehouse,” indicates how the *Kirat* worldviews see the forest. The ethnocultural fabric of the region is rich in traditional practices



Figure 2: Snow leopard, the flagship species in Kangchenjunga Conservation Area (Credit: Hem Raj Acharya 2016)

and, consequently, the residents of the KCA have been using a vast array of these natural resources in various ways for their subsistence. The religious sites, such as temples, monasteries, and lakes, in the area, attest to the KCA's rich cultural heritage [Fig. 3]. The local people pursue a variety of livelihoods, including agriculture, pastoralism, forestry, and trade, resulting in a vibrant cultural tapestry. The annual cycle of transhumance migration of grazing animals is unique to the landscape [Fig. 4]. People of the area have historically and culturally established close linkages with neighboring countries. Transborder trade and cultural exchanges have been taking place for a long period of time (Chaudhary et al. 2015).



Figure 3: Goddess Pathivara in Taplejung district (Credit: Author 2017)

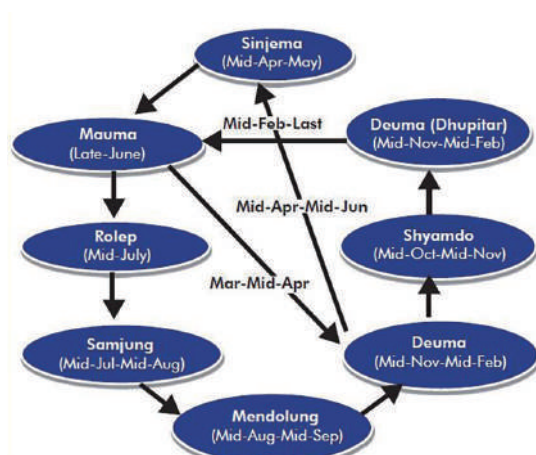


Figure 4: Seasonal grazing pattern of herders in the Kangchenjunga Conservation Area. Each box represents 'goth/kharka' and time of the stay of cattle in the 'goth'; 'goths' ranging from c3900-4200 m elevation (Source: ECCA-Nepal 2008)

■ 3. Management

3.1 Management authority

Management authority for the KCA is primarily the responsibility of the Nepalese Department of National Parks and Wildlife Conservation (DNPWC), within the Ministry of Forests and Environment.

The ministry endorsed the KCA Management Regulations in 2007. Under these regulations, the KCA Management Council (KCAMC) was formalized and was responsible for the implementation of the approved plan. The KCA Office coordinates between the Council and DNPWC to provide the necessary technical support to the Council, investigate and settle judicial cases regarding the forest and wildlife crime, and implement approved activities.

3.2 Participatory management

The Government of Nepal aims to achieve its conservation and development goals in the KCA through the integration of natural resource conservation with sustainable community development (Amatya, Brown, Sherpa, Shrestha, and Uprety 1995). It aims to achieve this by strengthening local community capacity to improve their socio-economic conditions. Therefore, participatory conservation approaches have been adapted for the area's management. The KCAMC formation has been a significant milestone for institutionalizing a participatory conservation approach in Nepal. The government handed over management of the KCA to the KCAMC in September 2006. Since then, the KCAMC is the highest decision-making body of the KCA and has roles and responsibilities for the management of natural resources, biodiversity conservation, and community development activities. The KCA has set an example and is proof that when communities are empowered to manage their resources, provided with livelihood options linked to biodiversity, and when good governance practices are institutionalized, communities are very likely to become conservation stewards (Bhandari et al. 2018). This model of conservation has been adopted in other parts of Nepal.

The KCAMC implements conservation and management activities through community-based organizations. This includes seven user committees, 26 conservation community forest user groups, 46 user groups, 35 mother groups, five co-operatives, four Snow leopard conservation sub-committees, eight community based anti-poaching units, and six fire control sub-committees (KCA 2019). These community-based organizations are significant assets and provide opportunities in the KCA for its sustainability. Conservation and development partners are supporting the KCA in various ways.

■ 4. Current State of Conservation and Challenges for Continuity

Transboundary illegal wildlife trade, human-wildlife conflict, over-exploitation of medicinal herbs, forest and rangeland degradation, and habitat loss are the major threats to conservation. Likewise, inadequate resources (both financial and human) and capacity within the local authorities are major issues. The government's vision to develop the KCA as a tri-national peace park with China and India did not materialize due to lack of continuous efforts, and also the partners had problems with the connotation of "peace" since there was no conflict. The KCA also provides essential research facilities for the Snow leopard as the international stakeholders on Snow leopard have agreed to establish a Snow leopard research station in the KCA.

The remote location and lack of infrastructure make large areas of the KCA inaccessible. The weather, especially in the upper reaches, is extreme, and the area is highly vulnerable to the impact of climate change (Upriy et al. 2017). High expectations of local people for development and prosperity have impacted the ecosystem's integrity and associated values. Likewise, rapid socio-economic transformation and discouragement of traditional practices, such as shifting cultivation (see Aryal, Kerkhoff, Maskey, and Sherchan 2010), have had negative impacts on nature-culture interfaces. Out-migration, a national phenomenon, is a concern. Sustainable financing for conservation and development activities, including mitigation of human-wildlife conflict, conservation of wildlife habitats, and controlling cross-border illegal wildlife trade, are the current challenges.

The pristine biodiversity and culture, potential sites for promoting ecotourism, the willingness of the community to participate in conservation activities, and the existing community-based management council are some of the major opportunities in the area.

■ 5. Conclusion and Recommendations

The KCA contains characteristics that could justify its potential Outstanding Universal Value, and therefore it could be considered for nomination to the World Heritage List. Though it has not been placed yet on Nepal's Tentative List, it potentially meets criteria (iii), (vi), (vii) and (x), which are under the criteria for which the neighboring Khangchendzonga National Park in India was inscribed in 2016. It has maintained contiguous vegetation ecosystems as well as

cultural linkages with China and India. The site has been well-managed, and the stakeholders have been working together for a long time to manage it. Therefore, the stakeholders should work together now in the nomination process. If recognized as a World Heritage Site, it will contribute to achieving the Sustainable Development Goals in various ways. The following are some of the recommendations for consideration by the policymakers:

1. The inaccessibility of the region meant that community stewardship would be necessary. The community has been engaged substantially, but this can be further improved by supporting traditional livelihoods and the equitable sharing of benefits.
2. As the area is the blend of nature and culture and the similar adjacent area in India has been declared as a UNESCO World Heritage site, the Nepalese government should initiate studies to identify the best available option to protect the uniqueness of the landscape. This could result in Nepal's first mixed heritage site. Along with this, the area could also be designated as a Tri-national Meeting Park. The scientific community and conservationists should advocate and lobby with hands-on information for nominating the site. Fulfilling data gaps, updating current understanding, and inadequate knowledge management should be immediately addressed for proper policy advocacy and formulation.
3. Currently, three parallel discussions can be initiated: first, consider the KCA for World Heritage, second, consider Kangchenjunga Landscape Nepal part as World Heritage and third consider whole Kangchenjunga Landscape that covers parts of Nepal, India, and Bhutan for World Heritage. However, the best option is to go for the KCA as a Mixed Cultural and Natural Heritage Property in the World Heritage List, and later it can be considered for transboundary World Heritage Property. This will provide opportunities to work together with Indian counterparts since the Khangchendzonga National Park in Sikkim has already been inscribed (Wagh 2017). The collaboration between the two countries will be fostered by the fact that both properties meet the same criteria,

and the properties are inseparable from natural and cultural interconnectedness point of view. The lessons from Lake Ohrid in Albania and North Macedonia can be studied for this possibility (UNESCO n.d.). If this can happen, it will be an outstanding example in the Himalayas. The latter two options would take a long time to materialize.

4. The functional integrity of this protected area would also profit from opportunities to engage with neighboring countries such as India and China, which share the broader ecosystem; the most apparent collaboration should be with the Khangchendzonga National Park in India as this protected area is contiguous with the KCA.
5. Legal protection, policy, and management should be progressively reformed and improved to ensure an appropriate balance between the natural, cultural, and spiritual aspects of the KCA.

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Part Two:

Report on the Fourth Capacity Building Workshop on Nature-Culture Linkages in Heritage Conservation in Asia and the Pacific – CBWNCL 2019

MIXED CULTURAL AND NATURAL HERITAGE



EXECUTIVE SUMMARY

The Fourth Capacity Building Workshop on Nature-Culture Linkages in Heritage Conservation in Asia and the Pacific (CBWNCL 2019) took place in Tsukuba, Japan, September 24 to October 4, 2019. 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 Conservation of Nature (IUCN), and the International Council on Monuments and Sites (ICOMOS).

This Mixed Cultural and Natural Heritage themed workshop was the fourth, and last, in a series programmed for 2016-2019. The series of workshops aimed to contribute to the World Heritage Capacity Building Programme through developing the skills of young and mid-career heritage practitioners in the Asia and the Pacific region to deal with the interlinkages between natural and cultural values in heritage sites. Ten participants from Asia and the Pacific, one from Africa and one from Europe, attended the fourth workshop with eight graduate students from the University of Tsukuba.

The workshop was divided into four modules:

- **Module 1:** Understanding Nature-Culture Linkages in the Context of Mixed Cultural and Natural Heritage
- **Module 2:** Management, Implementation, and Governance – Mixed Cultural and Natural Heritage
- **Module 3:** Reflection on Theory and Practice
- **Module 4:** International Symposium

Module 1 consisted of four days of intensive lectures, group discussions, and participant case studies' presentations. The first day was organized as a roundtable. The organizers presented the CBWNCL project and schedule for the CBWNCL 2019, followed by the resource people's interventions highlighting the main issues within the category of Mixed Cultural and Natural Heritage in the context of the World Heritage Convention. Cases from Nordic countries (Norway and Sweden), Japan, Australia, the United States, and Sri Lanka were presented and discussed. After this first round, participants introduced the main issues being faced in the conservation and sustainability of their heritage places. Next, a lecture focused on the World Heritage Convention and its implementation processes was given. The second day started with a talk that discussed the evolution of the conservation practice, from a nature-culture divide, towards a more integrated perspective, which considers the nature-culture linkages and people-centered approaches to conservation and a landscape approach to heritage. This lecture continued with focusing on management systems, pointing at the role that traditional management systems play in heritage sites. The focus of the third day was on governance and management, especially presenting IUCN concepts and tools. There was a presentation of the emblematic case of Pimachiowin Aki's inscription on the World Heritage List. This process influenced the development of nature-culture approaches to heritage conservation in the context of World Heritage. On the fourth day, lectures focused on the Japanese experience of Mixed Cultural and Natural Heritage, as well as an introduction to the field visit to Mount Fuji, which has been inscribed on the World Heritage List as a cultural property in 2013.

During the four afternoon sessions, twelve case studies were presented. These case studies included five World Heritage sites, three on the Tentative List of their respective countries, and four landscapes protected at the national level. Case studies reflected a diversity of understandings of "mixed sites" and interlinkages between natural and cultural values. It was clarified that the concept of Mixed Cultural and Natural Heritage, in the context of World Heritage, was reinforcing the divide; however, opportunities lie in this category for further inter-sectoral collaboration and exploration of the links between natural and cultural values in

heritage places. Case studies showed that overlapping legal systems and designations from both natural and cultural heritage protection laws could cooperate further for the integral conservation of landscapes. Some examples of best practices in involving local communities and cultural values in the protection of natural heritage were shared, and the importance of the conservation of ecosystems for communities' sustainability was highlighted. It was recognized that nature-culture linkages are present in all landscapes and need to be acknowledged for effective and holistic conservation.

Module 2 was a four-day event, where the participants visited components of "Fujisan, sacred place and source of artistic inspiration." This World Heritage serial property includes parts of the Mount Fuji volcano, protected as the Fuji-Hakone-Izu National Park, and historical sites, places of scenic beauty, and natural monuments that are protected as cultural properties located on its slopes and surroundings. In Yamanashi prefecture, where the northern part of the property is located, participants learned about the natural and biodiversity values of Mount Fuji and its ecosystem at the Mount Fuji Research Institute and the Biodiversity Research Center. Moreover, at the Yamanashi prefecture World Heritage Visitors Center, participants learned about the spiritual values of Mount Fuji and the history of its pilgrimage routes. On the second day, participants had the opportunity to follow an ancient pilgrimage route from Umagaeshi – the point where climbers traditionally left their horses during a pilgrimage – to the first station. They also experienced the spiritual traditions and historical architecture in the shrine and temple complex of Kitaguchi-Hongu-Fuji-Sengen Taisha, the first stop for pilgrims before starting their ascent from Fujiyoshida town. In Fujiyoshida town, participants visited an Oshi House, where pilgrims from all over Japan used to rest before beginning their ascent of Mount Fuji.

Participants visited the fifth station on the third day, where the majority of tourists start their ascent to Mount Fuji. There, they learned about the tourism management strategies in place, which look at protecting the natural values of Mount Fuji by controlling the periods of ascent (usually recommended during two summer months) and installing a strict waste management system. However, how to safeguard Mount Fuji's spiritual values remains an open question. Participants then had the chance to walk one section of another pilgrimage route at 2,500 m.a.s.l., where they learned about the fauna and flora in the area where the Mount Fuji tree line is located, as well as the ecosystem services it provides to the region. Later, participants visited the Mount Fuji Museum, where they learned about the Fire Festival related to the closure of the pilgrimage season and about the traditional way of life of the surrounding agricultural communities. This knowledge was further clarified at the Shizuoka Prefecture World Heritage Visitors Centre (located in the southern part of the volcano), where participants came to understand how the water and soils of Mount Fuji allowed the development of a productive region, connected as well to the sea. By looking at the different sides of Mount Fuji, it was possible to understand the complexity of its ecosystem and its considerable influence on the economic, social, environmental, and cultural development of the surrounding communities and beyond. Through this field trip experience, participants could also discuss with researchers, managers, tourist guides, and locals about the values of Mount Fuji and the challenges for their protection and conservation.

Module 3 was comprised of one and a half days of reflection on the theory and practice gained during the workshop. Participants started working in groups during the field visit, which continued back in Tsukuba. They were tasked with mapping the values and interrelations between nature and culture in the sites visited, and to assess the management of the sites, by identifying the lessons learned and elaborating recommendations. Moreover, participants were asked to reflect on their case studies and present one lesson learned that they could take and apply in their home country. Participants prepared group presentations, and exciting discussions arose regarding their different understandings over the same heritage place. Participants were impressed by the coordinated efforts for the conservation of both the natural and cultural significance of Mount Fuji. They highlighted the importance of the diversity of interpretation centers in the different prefectures and localities that would present different perspectives towards World Heritage and the conservation of both natural and cultural values. They agreed that the Japanese case, especially in the symbolic Mount Fuji, brought about clearly the nature-culture linkages expressed in the pilgrimage, the art, and the way of life of surrounding communities. Participants also valued the experience of working in interdisciplinary groups and learning from the diverse backgrounds and case studies of their colleagues, students, and resource persons.

Module 4 marked the closure of the workshop and the four-year CBWNCL programme with the 4th

International Symposium on Nature-Culture Linkages in Heritage Conservation. The symposium was held on October 4th at the Tsukuba International Congress Center within the framework of the 2019 Tsukuba Conference. The University of Tsukuba organized it under the theme 'How do science, technology, and innovation contribute to achieving Society 5.0 and SDGs?' In this thematic context, the symposium contributed with presentations and discussions focused on the importance of collaborating between different sectors of the conservation practice to preserve the world's natural and cultural heritage, which is Target 4 of the SDG 11.

The symposium gathered international experts and representatives of partner organizations: Dr. Mechtild Rössler (Director of the UNESCO World Heritage Centre), Dr. Webber Ndoro (Director General of ICCROM), Mr. Tim Badman (Director of the IUCN Nature-Culture Initiative), Ms. Kristal Buckley (ICOMOS World Heritage Advisor), and Mr. Gamini Wijesuriya (Special Advisor to the Director-General of ICCROM and WHITRAP). Representatives of the Japanese Government, Mr. Takahiro Okano (Ministry of the Environment) and Ms. Kumiko Shimotsuma (Agency for Cultural Affairs), talked about the situation in Japan in both nature and culture sectors, respectively. The twelve participants of the CBWNCL 2019, heritage practitioners from the culture and nature sectors coming from Australia, China, India, Indonesia, Nepal, Philippines, Thailand, Vietnam, Albania, and Tanzania, attended the meeting and took part in the discussion. Eight graduate students from the University of Tsukuba, from five different countries (Brazil, China, Ghana, Japan, and Thailand), took part in the whole process as observers.

After the opening speeches from Professor Kyosuke Nagata, the President of the University of Tsukuba, and the UNESCO Chairholder, Professor Masahito Yoshida, Dr. Mechtild Rössler gave a keynote speech on the challenges of inscribing Mixed Cultural and Natural Heritage properties on the World Heritage List and pointed out the existing divide between the management of natural and cultural values. She asserted that continuous intersectional collaboration at all levels of management is further needed, as well as strengthening the nature-culture linkages through community involvement. Dr. Webber Ndoro explained cases of World Heritage in Africa and how the nature-culture ties are embedded in local views but have been divided at the institutional and management levels, to the detriment of the holistic conservation of heritage. He stated that more work on connecting nature and culture sectors is needed, and especially, capacity building needs to be further implemented. Mr. Takahiro Okano, from the Ministry of the Environment, then explained the work being done in the natural and national parks of Japan to integrate culture. Next, Ms. Kumiko Shimotsuma, from the Agency for Cultural Affairs, talked about cultural landscapes and the strategies to incorporate local communities into the management of Japanese heritage sites. Closing the morning session, Professor Yoshida, the UNESCO Chairholder, pointed out how the divide between nature and culture is less significant at the national level, where for example, Mount Fuji is recognized both as cultural and natural heritage. However, the divide increases at the international level, where it could not be inscribed as a Mixed Cultural and Natural Heritage property.

In the afternoon session, Dr. Maya Ishizawa, coordinator of the CBWNCL programme, presented the work done during the 4-year capacity building programme pointing at the achievements, the lessons learned, and the potential future steps. She explained that after four workshops with four distinctive themes - Agricultural Landscapes, Sacred Landscapes, Disasters and Resilience, and Mixed Cultural and Natural Heritage - the network of the Nature/Culture community of practice has expanded beyond the region. The Nature/Culture approach to conservation needs to respect Indigenous and local knowledge, be founded on a landscape approach, foster people-centered approaches, and intersectoral collaboration. Moreover, after four years, it was clarified that heritage practitioners need to further foster facilitation and interdisciplinary skills to promote nature-culture linkages in heritage conservation. Hence, the next step identified by the UNESCO Chair is to produce an instrument that collects lessons learned on facilitating nature-culture linkages. Dr. Gamini Wijesuriya, Ms. Kristal Buckley, and Mr. Tim Badman, who were collaborators throughout the 4-years project, represented the UNESCO Chair partner organizations and provided comments on the outcomes of the capacity building exercises as well as presented their organization's future goals. ICCROM will further develop a capacity building with an emphasis on the African region. ICOMOS will be continuing their collaboration with IUCN in the Connecting Practice project. The IUCN and ICCROM will continue their joint development of the World Heritage Leadership Programme, expanding cooperation with other Conventions, especially the Convention on Biological Diversity.

During the roundtable discussion, it was further asserted that more efforts on capacity building need to be undertaken in connecting nature and culture sectors and examining heritage more holistically. The CBWNCL project and its achievements were commended, and further work along the same line was encouraged. It was highlighted that there is a need for educating future trainers, which would allow the continuity of programs like the CBWNCL. It was pointed out the need to develop capacity building at multiple levels, and to emphasize the local capacity building, both of heritage professionals, site managers, and local communities.





CBWNCL 2019. MIXED CULTURAL AND NATURAL HERITAGE

Heritage Conservation is an evolving practice, with one of the current debates focusing on identifying and recovering the connections between the nature and culture sectors. This exchange has become instrumental for the interpretation, conservation, and sustainable management of both natural and cultural heritage sites.

The purpose of the Capacity Building Workshops on Nature-Culture Linkages in Asia and the Pacific (CBWNCL) has been to contribute to the World Heritage Capacity Building Programme led by ICCROM and IUCN, in consultation with ICOMOS and the UNESCO World Heritage Centre, in developing new approaches towards the integrated conservation of cultural and natural heritage. These workshops have explored nature-culture linkages, focusing on theory and practice in Asia and the Pacific Region. Visiting Japanese heritage sites constituted a core component of the programme, allowing participants to conduct on-site practical work. Participants are expected to be able to understand issues better and explore approaches being adopted in the field.

The **first workshop**, themed “**Agricultural landscapes**,” was held in September 2016. It was inaugurated with an international symposium at the University of Tsukuba and with field visits to the Noto Peninsula and the Historical villages of Shirakawa-go and Gokayama, World Heritage site since 1995. Fourteen participants coming from the culture and nature sectors from nine countries in Asia and the Pacific (Philippines, India, Australia, Bangladesh, Sri Lanka, Taiwan, China, Turkey, Indonesia) and two countries from other regions (Latin America, Colombia, and Africa, Ghana) gathered with international and Japanese experts during the workshop.

The **second workshop** was dedicated to “**Sacred Landscapes**” and was held in September 2017. This time, the workshop closed with the Second International Symposium on Nature-Culture Linkages in Heritage Conservation. Sixteen participants from thirteen countries in Asia and the Pacific (Australia, New Zealand, Philippines, Vietnam, Myanmar, China, Indonesia, Sri Lanka, Solomon Islands, Papua New Guinea, Kyrgyzstan, India, and Cambodia), one from Europe (France), and one from Africa (Ghana), along with international experts in the heritage field as well as Japanese professionals and site managers, visited the Sacred Sites and Pilgrimage Routes of the Kii Mountain Range.

The **third workshop** dealt with “**Disasters and Resilience**” and took place in September 2018. The workshop was inaugurated with the Third International Symposium on Nature-Culture Linkages in Heritage Conservation. Fifteen participants, eleven from nine countries in Asia and the Pacific (Australia, Bangladesh, Philippines, Vietnam, Malaysia, China, Indonesia, Sri Lanka, and India), two from America (Chile and Hawaii, USA), one from Europe (Russia) and one from Africa (Kenya), had the chance to discuss with international and Japanese experts in the heritage field about disaster risk prevention and building resilience with natural and cultural heritage. They visited sites that exhibit the interlinkages between nature and culture in the Tohoku region that were affected by the Great East Japan Earthquake and Tsunami in 2011.

CBWNCL 2019 theme: Mixed Cultural and Natural Heritage

Thirty-nine properties are inscribed on the World Heritage List as Mixed Cultural and Natural Heritage (Mixed Sites). They are single sites, but their Outstanding Universal Value (OUV) is justified under natural and cultural

criteria, in its majority, overlooking their connections. The evaluation of nominations for Mixed Sites has been done separately by IUCN, focusing on the natural criteria (vii) to (x), for natural values, and by ICOMOS focusing on the cultural criteria (i) to (vi), for their cultural values. Two separate Statements of Outstanding Universal Value (SOUV) and management plans are prepared, and generally, two separate teams undertake the management under different regimes. This separation was one of the obvious questions raised by the Advisory Bodies to the World Heritage Convention, that attempted to bridge the gaps and recognize the interdependency of nature and culture and the reciprocal benefits of working together. After forty years of working independently, the World Heritage Capacity Building Strategy paved the way to start addressing these issues around 2013. During the same period, the World Heritage Committee requested the Advisory Bodies to find methods to develop evaluations where the linkages between cultural and natural values could be acknowledged and integrated into the SOUV of Mixed Sites. This request led to the Connecting Practice Project, and all these efforts collectively led to Capacity Building Activities. This workshop series forms a pioneering activity. It has opened the opportunity for practitioners and researchers to understand the linkages between nature and culture and the benefits of working together.

In Japan, there are no Mixed Sites inscribed on the World Heritage List, even though some of the cultural and natural properties have the potential for this designation. One example is Mount Fuji, inscribed as “Fujisan, sacred place and source of artistic inspiration” on the World Heritage List in 2013 as cultural property, under the criteria (iii) and (vi). It covers areas in Shizuoka and Yamanashi prefectures. Protected as a National Park (Fuji-Hakone-Izu), Mount Fuji is an interesting example in exploring nature-culture linkages. A variety of Japanese national designations are present: tangible and intangible cultural properties, natural monuments, places of scenic beauty, critical habitats and species of animals and plants. The sacred values of pilgrimage are interconnected with the symbolic and aesthetical values of Mt. Fuji, providing a significance that goes beyond national borders.

In this workshop, issues related to Mixed Sites that can be exemplified by Mount Fuji and participants’ case studies were discussed. Management and governance challenges, integration of Indigenous worldviews into management systems and plans, the applicability of natural criterion (vii) in the World Heritage context, as well as how to work towards a method for identifying and analyzing the interactions between natural and cultural values, are some of the topics that were explored.

Objectives

- To provide the existing knowledge on Mixed sites and the implications of their nominations and post-inscription management aspects by dividing nature and culture within a single site.
- To provide the knowledge being developed about sites as landscapes recognizing the nature-culture linkages and the benefits of working together for effective management of Mixed sites in general, and in participants’ sites/case studies in particular.
- To visit and exchange experiences with local managers and residents and learn how cultural and natural heritage values have been protected and conserved with different approaches, initiatives, and governance systems.
- To establish networks among heritage practitioners in the region.

Methodology

The workshop is an intensive programme combining theory and practice through lectures, presentations, and roundtables at the Tsukuba University Campus. Participants also went on a field study to the “Fujisan, sacred place and source of artistic inspiration,” World Heritage property since 2013, where they were able to get in contact with local managers and local communities.

Participants

The workshop was open to a maximum number of 15 professionals from Asia and the Pacific region involved in the management of Mixed Cultural and Natural World Heritage sites, Mixed Sites on the Tentative List of their respective country, or potential Mixed Sites. Young and mid-career heritage practitioners with a minimum of 5 years of experience from both natural and cultural heritage sectors currently engaged in managing/working in cultural heritage sites with natural values, and natural heritage sites with cultural values were eligible to apply.





MODULE ONE:

UNDERSTANDING NATURE-CULTURE LINKAGES IN THE CONTEXT OF MIXED CULTURAL AND NATURAL HERITAGE

Module One consisted of four days of intensive lectures, group discussions, and participants' case study presentations, from September 24 to 27, 2019, 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 the IUCN, and the Cultural Landscapes Categories used in the World Heritage context. Twelve case studies were presented during the four sessions: five World Heritage sites, three on the Tentative Lists of their respective countries, and four landscapes protected at the national level.

The first day, a roundtable discussion chaired by **Dr. Maya Ishizawa**, coordinator of the CBWNCL programme, took place with four international experts presenting case studies from different countries: **Professor Nobuko Inaba** (Japan), **Ms. Kristal Buckley** (Australia), **Dr. Gamini Wijesuriya** (Sri Lanka), and **Ms. Jessica Brown** (USA). Dr. Ishizawa presented the CBWNCL programme, the goals, and the agenda for CBWNCL 2019. To start the roundtable discussion, **Dr. Ishizawa** presented the case of the Nordic countries, Norway and Sweden, and their attempts to inscribe Mixed and transboundary World Heritage properties. She explained the challenges these countries faced in order to inscribe together Sámi Indigenous landscapes and their unsuccessful collaboration due to their different legal systems and Indigenous Peoples' status at national levels. This example highlighted the complexity of transboundary and Mixed site nominations, which involves differing national laws as well as differing protection and management systems at both the regional and national levels.

Professor Inaba explained Japan's experience with the nomination of Mount Fuji as a World Heritage property. She presented Mount Fuji as protected for both its natural and cultural values at the national level, and that the State Party contemplated the idea of nominating the property as a Mixed site, using, in addition to criteria (iii) and (vi) for culture, criterion (vii) for nature. Professor Inaba explained that at the national level, this criterion is under the Law for the Protection of Cultural Property. However, at the World Heritage international level, this is considered "natural" criterion; therefore, it is the responsibility of the Ministry of the Environment. She noted that because Mount Fuji is highly developed in some areas, they decided to nominate it as a cultural property only because the chances to pass the nature conservation requirements would complicate the nomination process.

Next, **Ms. Buckley** talked about the four mixed World Heritage properties of Australia, noting that, as early inscriptions, these sites lack the relationship between the cultural criteria and natural criteria adopted for justifying their OUV. She pointed out that several World Heritage sites in Australia are Indigenous territories. Hence, some Australian natural World Heritage sites hold critical cultural values for Indigenous groups that have not been recognized at the World Heritage level. It was also noted that values change, yet the World Heritage system evolves at a slower pace, and cultural heritage has been mostly recognized as static and not living heritage. She concluded with mentioning that conservation works at a diversity of levels and that expectations differ from different institutions' perspectives and, therefore, site management can be challenging at the local level.

Ms. Brown then introduced the United States National Parks system and how, despite including both nature and culture, implementation is done in sectoral and disciplinary silos. However, she explained that the concepts are evolving, and the system is changing and moving away from the old "wilderness" ideas of the first American national parks. Ms. Brown pointed out that most nature conservation work is done through partnerships and that NGOs, civil society, and communities play a significant role in the protection

of landscapes, for which governance results in an important concept. She also asserted that most of the integration work is done on the ground and through place-based activities.

Finally, **Dr. Wijesuriya** commented on the case of the Central Highlands in Sri Lanka, recognized as a unique montane forest ecosystem, but also, as a sacred place for Christians, Buddhists, and Muslims, with evident cultural values. Nevertheless, he explained that the site does not have any laws at the national level that would protect it as cultural heritage. Still, Sri Lanka nominated it as a Mixed site; however, ICOMOS evaluated it against inscribing the cultural criteria, claiming they needed further work to ensure the conservation of cultural heritage. He concluded that the site was inscribed as a Natural World Heritage property, having detrimental consequences for its conservation, which management, especially during the pilgrimage season, is challenging.

The short roundtable presentations provided an outlook of the conservation practices around the world and the main issues in the World Heritage system, illustrated by these diverse experiences. It was clarified how the implementation of the World Heritage Convention faces different realities in different countries and how heritage systems are composed of multi-level stakeholders and management, which need to be coordinated from the international to local levels. The complexity of Mixed sites was unraveled to initiate the workshop's learning process.



Roundtable discussion chaired by Dr. Maya Ishizawa with case-studies from Norway, Sweden, Japan, Australia, Sri Lanka, and the USA.

After these first presentations, participants were asked to introduce themselves and explain (1) their role in their heritage site; (2) their understanding of Mixed Cultural and Natural Heritage; (3) their understanding of nature-culture linkages; and (4) the central issue in their sites. The cases showed that in a diversity of settings and institutional arrangements, challenges for heritage management were recurrent: engaging local people in conservation plans, developing a balance between heritage conservation and tourism development, and involving inter-institutional and multi-level participation.

Following these introductions, **Ms. Kristal Buckley**, a Lecturer at Deakin University and an ICOMOS World Heritage Advisor, introduced the concepts, processes, and issues in World Heritage. She described the framework of the World Heritage system and the key actors in charge of implementing the World Heritage Convention. She presented the nomination process to the World Heritage List and the management of

inscribed properties, for which monitoring and reporting are core elements. She also mentioned recent developments in the World Heritage system such as the World Heritage Leadership Programme, issues of post-conflict reconstruction of cultural heritage, the application of rights-based approaches, the evolution of notions of authenticity, the direct engagement of civil society, the increasing importance of the role of site managers, adaptation to climate change and disaster risk preparedness, the integration of sustainable tourism strategies, and the implementation of the UNESCO Recommendation on the Historic Urban Landscape (HUL).



Ms. Kristal Buckley (Deakin University/ICOMOS) giving a lecture on the World Heritage concepts, processes, and issues.

After the lectures, two participants presented their case studies on agricultural landscapes. Dr. Ishizawa recalled that these two case studies were also presented during the first workshop CBWNCL 2016 on Agricultural Landscapes and that the idea was to revisit them from different disciplinary perspectives and roles concerning the heritage places.

- 1) **Ms. Bina Gandhi Deori**, an Assistant Professor at Visva-Bharati University, India, presented **"The Apatani Valley of Arunachal Pradesh, India."** She explained how the Apatani Valley is a well-known cultural landscape noted for its unique topography and Indigenous traditional cultural practices. Over centuries, the tribes of the region, the Apatanis, have developed Indigenous methods in response to adapt to their environment in a better way. This adaptation could be seen in different spheres of their cultural life, and also defined their relationship with nature. She explained that shaman, who are spiritual leaders, still play a critical role, holding the traditions interrelating and celebrating relations between humans and nature. She pointed out that Apatani Valley is currently on India's Tentative Lists for World Heritage as a cultural landscape. The nomination process is slow because of the challenging coordination between the different stakeholders involved and the disagreement of some of Apatani people who consider their landscape as sacred, and other local groups that are afraid of potential restrictions. She highlighted the challenges that people face are related to the commercialization and commodification of their cultural practices, as well as the rapid development of the Ziro Valley. This needs to be urgently addressed by the managing authorities. She suggested that local communities should be included in the nomination and management processes and local capacity building developed so that people can better understand the potential benefits of an inscription.
- 2) **Ms. Eulalie Dulnuan**, Director at the Ifugao Rice Terraces Globally Important Agricultural Heritage Systems (GIAHS) Research and Development Center, Ifugao State University, Philippines, presented

“Nature-Culture Interaction at Rice Terraces of Ifugao Province, Philippines,” a World Heritage cultural landscape inscribed in 1995. She explained that the Ifugao Rice Terraces (IRT) in the Philippine Cordilleras is the epitome of nature and culture interaction in a heritage site. The site showcases the Ifugao peoples’ harmonious co-existence with nature. As a World Heritage Site and a Globally Important Agricultural Heritage System (GIAHS), she mentioned that the IRT is a living cultural landscape and a biodiversity haven. She proposed that the management should be done in tandem to optimize efforts and resources. She suggested that the changes being experienced at the IRT and the corresponding responses should all be documented in an Ifugao Rice Terraces Assessment, which will help in scenario planning for the conservation of the Ifugao Rice Terraces. She suggested that interlinkages between GIAHS and UNESCO designations should be developed further for the benefit of the Ifugao people and the conservation of their livelihood, represented by the terraces.

After listening to the presentations, **Dr. Ishizawa** asked international experts if these sites that are either nominated or inscribed as cultural landscapes, could be seen as Mixed sites, and to clarify what were the differences between these two designations that in some properties come together. **Ms. Buckley** clarified that in the evaluation of cultural landscapes, even when the State Party does not propose natural criteria, the IUCN makes an assessment and gives recommendations to ICOMOS. She specified that the integrity of ecosystems and ecosystem services concerning the management systems in place is the focus of IUCN’s feedback. She explained that, in some cases, the IUCN recognizes the importance of the natural values of those landscapes, even if these may not fulfill the OUV for natural criteria. The focus of the OUV of cultural landscapes relies on the relationship between human communities and their environments and the creativity related to this relationship. She asserted that the interlinkages may not be recognized in the designation, but that the work should focus on the management, where both natural and cultural values can be integrated into the strategies and plans. She finally added that “mixed” may not be useful sometimes for these purposes since nature conservation can propose stricter regulations and are not always in alliance with the values that people assign to the sites.

Dr. Wijesuriya commented that the designation as Mixed sites might differ from the understanding of the places as mixed heritage, where cultural and natural values are interrelated, and the concept of Mixed sites in the World Heritage system. He explained that, to be designated as a Mixed site, the property needs to fulfill at least 1 of the 4 natural criteria. He added that, if the purpose of the site is to recognize the linkages, then, cultural landscapes are more appropriate as a designation. However, he clarified that the World Heritage system does not help to recognize the interlinkages through the criteria. Hence, among experts, it was concluded that the area where the practice can be influenced in bringing together nature and culture is at site management level. He stated that it is more feasible to bring all values - cultural and natural- into the management processes and management plan than to change the criteria in the Operational Guidelines of the World Heritage Convention. He insisted that management is currently the solution for bridging the nature-culture divide.

Ms. Brown recalled the concept of bio-cultural landscapes, pointing at the fact that in every cultural landscape, there must be natural values. **Professor Inaba** mentioned that when the concept of the cultural landscape was introduced in 1992, all were fascinated and felt it was an excellent step for World Heritage. She explained that since then, there had been a discussion on how to locate the category in the system, and it was decided that it would be cultural heritage and not natural heritage. As a consequence, the criteria were re-worked to become a set of 10 criteria. However, she concluded that this is not yet solved and that there are still questions, especially regarding criterion (vii), which refers to the aesthetic and scenic values of natural landscapes. **Ms. Buckley** added that when cultural landscapes were introduced and the criteria re-worked, “people” were deleted from the natural criteria and that this has been a loss because, in inscriptions previous to 1992, the interaction was present, for example, in the Great Barrier Reef. She mentioned that criteria are not useful at the site level and that the OUV captures specific values and not all values. However, she insisted that management does not have to do that, and therefore, the focus is to work on integrated management. She commented that the term cultural landscapes are not inclusive enough, and probably just using the term “landscape” would be more useful. **Professor Yoshida** pointed at the conflict in Japan between the agricultural sector and the nature sector because he said that the focus of nature conservation is reduced, for example, on biodiversity values, species, and habitats. He explained that this focus leaves

all other values out of their scope. **Professor Inaba** added that in Japan, the nature conservation law does not have the power to control private land use, whereas the agricultural law has that power. **Ms. Brown** responded that IUCN is a large union, and they have an inclusive approach, where nature conservation talks about the relationship between people and nature. She commented that in 2007, IUCN convened a summit for protected areas categories and defining each category management objectives. She mentioned that when the Protected Area Category V was defined, on landscapes and seascapes, there was a discussion about whether people and culture should be included. She concluded that at that time, cultural values were integrated into the definition of protected areas.

With this discussion, the categories of Cultural Landscapes and Mixed Cultural and Natural Heritage were clarified, their differences highlighted, and the issues arising from these two different paths for the understanding and nomination of World Heritage properties explained.



Ms. Bina Gandhi Deori, Visva Bharati University, India, presenting the case of the Apatani Valley of Arunachal Pradesh.

The second day of the workshop started with the screening of a fragment of a discussion during the 38th World Heritage Committee Session in 2014 held in Doha, Qatar. The issues on the nomination, evaluation, and inscription of Mixed Cultural and Natural Heritage Properties were being discussed (ref. Decision 38COM 9B). During this meeting, the weaknesses of the system to evaluate properties where natural and cultural values were both outstanding and interrelated was pointed out. Proposals regarding a new evaluation process for mixed properties were being assessed, the perspectives of IUCN and ICOMOS were presented on this matter, as well as interventions from members of the Committee regarding reframing the criteria, and developing potential amendments in the Operational Guidelines were raised. After this introduction to the problem, **Dr. Gamini Wijesuriya**, Special Advisor to the Director-General of ICCROM, former Project Manager of ICCROM Sites Unit and current Special Advisor for the World Heritage Institute of Training and Research - Asia and the Pacific (WHTRAP), presented the work of ICCROM as an advisor to the World Heritage Convention, and in the training of heritage practitioners and specialists in conservation and management at an international level. He mentioned that the scope of the work of ICCROM goes far beyond World Heritage. Since its foundation in 1956, they have developed programs for Africa, for audiovisual heritage, for collections, and living heritage; therefore, focusing on cultural heritage at large, and assisting the Member States of the organization in the development of national conservation systems and capacity building programmes. Then, he introduced the development of nature-culture linkages in the conservation practice, highlighting its evolution as separate fields of nature conservation and cultural heritage



Ms. Eulalie Dulnuan, GIAHS Research and Development Center, Ifugao State University, Philippines, presenting the case of the Nature-Culture Interaction at Rice Terraces of Ifugao Province.

conservation. He explained that in many cultures, there have been conservation systems in place since time immemorial, and modernization brought about and spread a uniform system dividing nature and culture as two distinctive fields. He pointed out that the creation of the UNESCO World Heritage Convention of 1972, which integrates both fields, was an important innovation, yet, it differentiated the definitions of natural heritage and cultural heritage. Nevertheless, through the work of the Advisory Bodies -IUCN, ICOMOS, and ICCROM-, both fields have been moving from just conserving nature for itself or cultural monuments for themselves. They are shifting to a values-based approach, which includes heritage, people, and the benefits for communities of conserving both natural and cultural heritage. Moreover, the system is moving towards the integration of nature, culture, and people, especially in the World Heritage context, which can be illustrated by the development of the World Heritage Capacity Building Strategy of 2011, and the World Heritage Leadership Programme started in 2016. He clarified that the focus is on *People-centred approaches for the conservation of Culture and Nature*. He said that the discourse has changed from conservation to a more inclusive approach of heritage protection and management, where the considerations to people and their relationship with heritage are fundamental. Based on the questions, why something is important and to whom, the conservation practice has moved to look for the wellbeing of society while conserving heritage. For Mixed Cultural and Natural Heritage sites, he proposed that this integrated management approach would possibly influence in the longer term the criteria, authenticity, and integrity. However, he clarified that at present, what can be influenced is management, where all values, natural and cultural, can be addressed. He explained that the ICCROM-IUCN World Heritage Leadership Programme is focusing on management and building capacities for all actors that can influence management.

In a second lecture, Dr. Wijesuriya introduced the key concepts and processes involved in the management of World Heritage properties. He remarked on the importance of the pillars of the Outstanding Universal Value, i.e., criteria, authenticity, integrity, protection, and management system. He emphasized that World Heritage management is based on OUV and the attributes conveying it, either tangible or intangible, while looking at their authenticity and integrity. He explained how in 2008, the concept of "threats" used in the World Heritage monitoring system was changed to "factors affecting the property", taking into consideration that these could have positive and negative impacts. He highlighted that development is not always negative because, in some areas, people are benefited. Some of the factors that participants mentioned as examples occurring in their sites were cultural changes, pollution, transportation, climate change, population growth,

disasters, tourism, human-wildlife relations, political aspects, armed conflict, and rural outmigration. **Dr. Wijesuriya** mentioned that the World Heritage Committee looks at what is happening at World Heritage sites every year through the State of Conservation (SOC) process. He said that factors can exist within the property, or they could come from outside and that these can be current or potential. Hence, he expressed that if a property is not adequately managed, negative impacts can unfold. He informed that when a site is proposed to the World Heritage List, the respective government undertakes the responsibility of its management, which is in the requirements in the Operational Guidelines: a management plan supported by a management system. The management plan specifies how the OUV should be preserved, and that this should involve participation means for future and present generations.

Dr. Wijesuriya explained that a management system consists of 3 elements (legal framework, institutional framework, and resources), three processes (planning, implementation, and monitoring) and three results (outcomes, outputs, improvements to the management system). He highlighted that different management systems can influence one World Heritage site, especially when these are mixed, and that therefore, there is a necessity to integrate these systems.

He mentioned that all World Heritage properties need to have a management system established at the time of nomination and that these can be based on customary practices. However, he said that legal protection needs to be established. He emphasized that the power of the World Heritage Convention relies on monitoring the properties, which allows us to secure their conservation. He added that management systems should be dynamic and be revisited regularly, so these can be improved if necessary. Notably, he mentioned that the World Heritage system is continuously evolving, and therefore new requirements are established, and management systems need to be adapted.

He shared the matrix created by the Advisory Bodies and UNESCO to assess a management system. **Dr. Wijesuriya** explained that sometimes, instead of changing a law, it is possible to use other laws and other management systems to support conservation (e.g., instruments of urban planning).

He added that currently, the element of sustainable development had been added to the system with considerations of how heritage and culture benefit people. He said that it is important to recognize cultural continuity and establish a collective decision-making process that includes people.

He recalled that there are different ways of approaching heritage management: conventional (experts), values-led (collective effort-weight on experts), people-centered. Currently, the values-led approach dominates in the World Heritage, and that in order to safeguard the values, it is necessary to conserve the attributes that convey these values (tangible or intangible). He said that this is established in the Statement of OUV, which describes why a place is significant and functions as the basis for establishing the management plan. However, he insisted that the management plan can include all values and not only the ones forming the OUV.

Ms. Jessica Brown commented that the concept of adaptive management should be considered, with the management process not being linear but retrofitting, receiving feedback, and adjust to changes.

Dr. Wijesuriya continued by mentioning tools that are now increasingly being used for the management of World Heritage properties, such as the Heritage Impact Assessment (HIA), which is also based on values. He gave an example of how tourism can have both positive and negative impacts on the new project of a port in a World Heritage site in Sri Lanka. He mentioned that the conclusion of the HIA study was to change the design of the proposed project. He also added other tools from the World Heritage system, such as the periodic reporting, which is done in cycles per region, and the reactive monitoring, as part of the State of Conservation process, when a property has a detected potential negative impact. He added the increasing importance of visitors management.

He finalized by affirming that it is possible to influence the system by using integrated approaches through management, and that management helps decision-making. **Ms. Kristal Buckley** added that management is also a space of reflection for the different actors in a heritage site.



Dr. Gamini Wijesuriya (ICROM/WHITRAP) is presenting about management systems of World Heritage.

After the morning lectures, four participants presented their case studies on potential mixed sites and different understandings of what a mixed site could be:

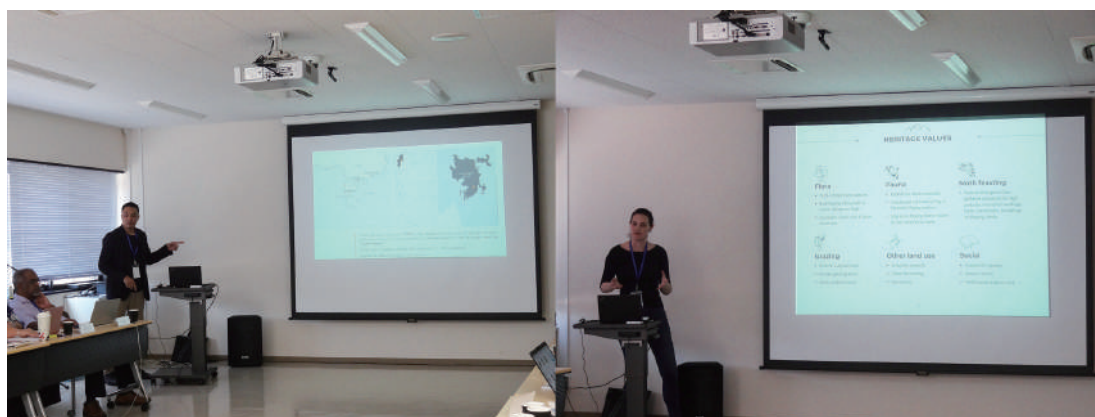
- 1) **Warong Wonglangka**, a lecturer at Chiang Mai University, Thailand, presented **“Doi Suthep Mountain, The Living Sanctuary.”** He explained the concept and the updates on the process of nomination of Chiang Mai’s old city to the World Heritage List. He stated that Doi Suthep is one of Thailand’s most significant mountains due to its prominent role in the history of Chiang Mai Old City and also because of its biodiversity values. He added that Doi Suthep is a sacred place and the centre of Chiang Mai’s soul. He explained that Chiang Mai city has a unique architecture and is very attractive to tourism, the reason why there are problems with urbanization and tourism development. He said that in 2015 the idea of nominating Chiang Mai as World Heritage started as an initiative of the local people and local scholars to protect the historic town and surroundings from future developments. In the development of the project, they added to the original nomination idea, which focused only on the old city and a temple in Doi Suthep, the whole mountain area. They considered that Doi Suthep was an essential component because of its inseparable linkage with Chiang Mai Old City urban design, ancient water system, Chiang Mai’s people, and their traditions. In his presentation, he described the importance of Doi Suthep’s biodiversity as a source of artistic inspiration and cultural practices. He also mentioned how the change in the boundaries of the nominated property could have an impact on the criteria and regulations in the old city. He concluded that the natural heritage of Doi Suthep mountain, which is protected as a national park, needed to be an essential component in the management of the potential World Heritage site.
- 2) **Kimberley Wilson**, a Historic Heritage Coordinator of Parks Victoria, Australia, presented **“Managing cultural landscapes: challenges and opportunities in Alpine National Park.”** She explained that the Alpine National Park (ANP), located in a mountainous region in the South of Australia, forms part of the more massive Alps National Parks network composed of 11 national parks. She explained that Parks Victoria is in charge of 5 of those 11 national parks. She stressed that the ANP had been recognized at the national level as mixed heritage due to both its natural (including rare alpine and subalpine flora and fauna) and cultural values (including tangible and intangible Aboriginal heritage, and over sixty Alpine Huts constructed after European settlement) which are strongly linked.

She added that this cultural landscape is afforded heritage protection through state and national legislation as National Heritage, and even though it has been discussed for a long time, it is not yet in the Tentative List of Australia for World Heritage. She noted that balancing the dual imperatives in this mixed environment is often complicated and challenging, particularly concerning the sustainable management of the dynamic ecosystems, enabling access for over one million visitors each year, and directing rehabilitation efforts following extreme weather events. However, she noted that there are also opportunities to embrace synergies and explore multifaceted narratives, particularly in relation to celebrating shared heritage, and acknowledging the lessons learned from past land management practices. She suggested that looking at the interlinkages between nature and culture, especially in studying grazing impacts on the landscape and exploring the integration of aboriginal culture in the interpretation of the landscape, would enhance conservation. She concluded that even though the primary domain of protection of the ANP is its natural environment, cultural heritage is fundamental for the interpretation of the place, and restore the landscape. She suggested thinking about these places as socio-ecological systems that would allow a better balance in the management of cultural and natural values.

- 3) **Laze Deqing**, a researcher at Southwest Jiaotong University World Heritage International Research Center (JUWHIRC), China, presented **“Ancient Heritages in Kham Minyang.”** She said that precious cultural heritage in Tibet could be found in remote areas such as cultural heritage from the Minyang tribe. She explained that Minyang is one of the 18 historically powerful tribes in Tibet. She mentioned that Minyang language is a unique dialect in Tibet and that there are references in ancient literature to the vast extent of the Minyang tribe’s domain. She added that in today’s Minyang region, in addition to the well-known Gongga Mountain, a few fortified towers and private chapels of over a hundred years old remained, and are the cultural heritage of the Indigenous people. She said that in this vast and sparsely populated area, the key of nature-culture heritage conservation is the Indigenous people and their traditions and local knowledge. She described the landscape as being composed of the mountain and the lake, which are important symbols for the local communities. This cultural heritage is endangered due to outmigration and loss of traditional knowledge and building skills. She explained her work on the conservation of these historic buildings and the maintenance of traditional construction skills. She added that cultural heritage awareness-raising and education for the younger generation are needed to ensure the sustainability of these villages and its surrounding nature reserve area. She concluded that for the sustainability of cultural and natural heritage protection in a rural area, the most effective way is the intergenerational transmission of traditional knowledge and skills and the engagement of Indigenous people and their talents.

- 4) **Wanda Listiani**, a lecturer at Bandung Institute of Art-Cultural Heritage, Indonesia, presented **“Galunggung’s Bamboo and Eternal Sound Healing by Mixed Cultural and Natural Heritage in Cipari Village Tasikmalaya and Djuanda Forest Park, West Java, Indonesia.”** She explained that Djuanda Forest Park in Bandung and Galunggung Mountain in Tasikmalaya are sites which are located in West Java, Indonesia, and where local communities maintain cultural, spiritual traditions that relate to nature. She presented some videos where she showed the work she is engaged in, focused on the recovery of some performing traditions: dances and music. She explained that Mount Galunggung is known because of its biodiversity and the settlements historically shaped by its volcanic activity. Supported by historical records, Galunggung is understood as a ‘kabuyutan,’ or a sacred site, and testifies the confluence of the Hindu and Buddhist traditions. She said that spirituality and beliefs are expressed in traditional arts and rituals practiced around cycles of life and agriculture (e.g., the harvest ritual of Kampung Naga). She added that Mount Galunggung also holds importance for local communities as it contributes to the local economy. In particular, she mentioned the bamboo grown on its slopes are a resource utilized by the famous craft industry of the Cipari village in the nearby city of Tasikmalaya. The management of Mount Galunggung as a place of natural and cultural values involves not only the local government but also the local people. She added that conservation efforts paid attention to capacity building, performing arts as cultural attractions, and tourism development. She talked about her work, which focuses on re-constructing in collaboration with the communities, the rituals which are related to Galunggung. Furthermore, she explained that the communities are working on tourism awareness in order to

develop tourist activities that promote local people's participation while strengthening their crafts and arts.



Left: Mr. Warong Wonglangka, Chiang Mai University, Thailand, presenting the case of Doi Suthep Mountain, the Living Sanctuary. Right: Dr. Kimberley Wilson, Parks Victoria, Australia, presenting the case of Alpine National Park.



Left: Ms. Laze Deqing, Southwest Jiaotong University World Heritage International Research Center (JUWHIRC), China, presenting the case of the Ancient Heritages in Kham Minyag. Right: Ms. Wanda Listiani, Bandung Institute of Art-Cultural, Indonesia, presenting the case of Cipari Village Tasikmalaya and Djuanda Forest Park in West Java.

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

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

Each group presented the conclusions resulting from their discussion. The first group, represented by **Yadav Uprety from Nepal**, suggested that nature-culture linkages give a sense of ownership and respect for each other, and also allows generating synergies between natural and cultural systems, which they considered very important. Furthermore, he mentioned that nature and culture form the whole management system, and excluding one or the other would be detrimental. The group considered that nature-culture linkages support management, blurring boundaries, and enables a more effective system. Besides, he mentioned that the group agreed that the Sustainable Development Goals (SDGs) give an international framework that enables bringing nature and culture together. He added that there are international mechanisms for re-assessing the sites' values. Re-assessment is fundamental in order to revisit sites and landscapes, which are dynamic in which related value systems are continually changing.

The second group, represented by **Joshua Mwankunda from Tanzania**, concluded that nature is forming cultural heritage and, at the same time, cultural heritage is shaping the natural landscape and that this vision is human-centered. He proposed a diagram where people are at the center, and culture and nature are on the sides, and the group called for a balance. He also expressed that they consider these processes as being simultaneous and important for heritage conservation. He added that in the heritage practice, there is a shift to focus on the wellbeing of the society and that heritage conservation should benefit people. However,

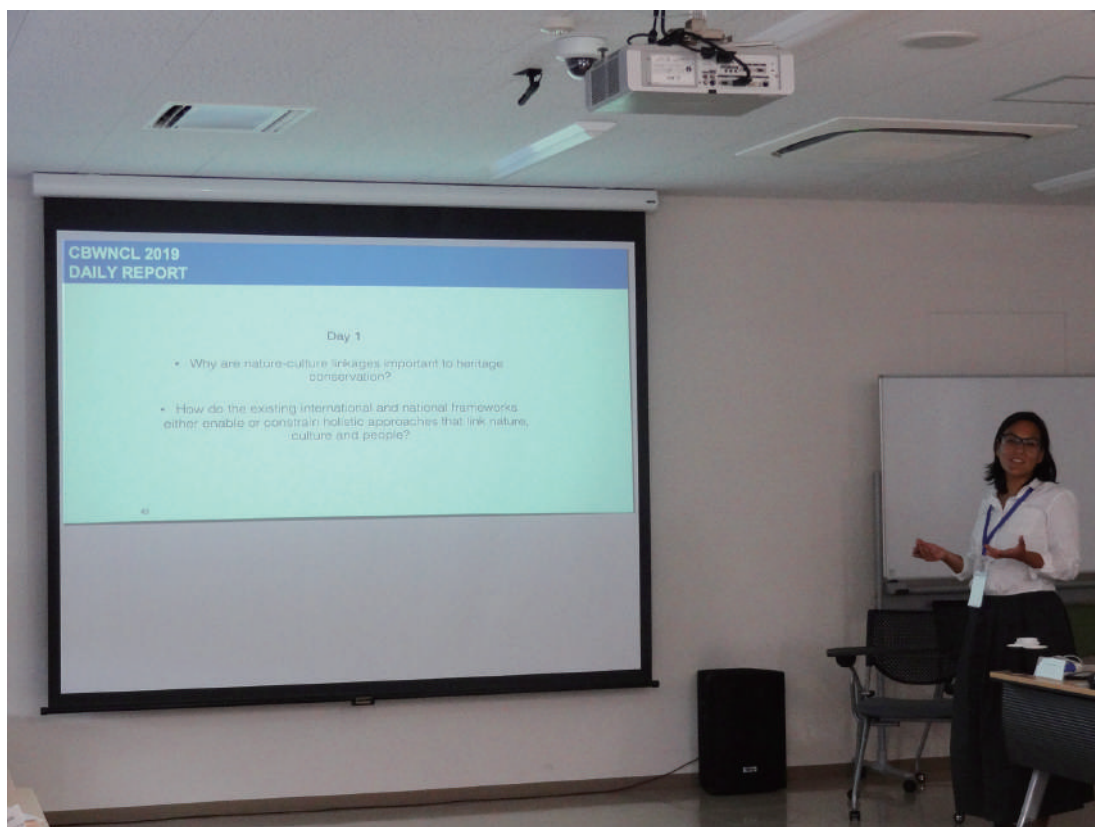
the group found that there are certain constraints such as the World Heritage framework, where nature and culture are separated, and also at national levels, most countries preserve an institutional division in which different components employ different approaches, tools, and resources. Nevertheless, the group found that tourism connects both cultural and natural heritage. Mr. Mwankunda added that the group discussed the role of UNESCO National Commissions and international programs on capacity building such as the World Heritage Leadership, which are enabling the connection between natural and cultural heritage practitioners with a focus on people.

The third group, represented by **Anuranjan Roy from India**, explained that people feel associated with the landscape when talking about nature-culture linkages. He affirmed that there is an interdependency between nature and culture, and a strong influence of culture in nature. Linkages are not being forced but already exist, and it is essential to make people remember about these linkages. The group considered that we should keep looking at linkages through which we can look at changes, especially in the local environments. The group realized that World Heritage might be limiting the understanding of these linkages because of the changes in the criteria and permanent division between culture and nature sectors; however, they found that the Intangible Cultural Heritage recognition is an excellent bridge between the two, which enables finding the connections. He also recalled the US National Parks system as exemplary for connecting the heritage practices at a national level. However, the group found that most national systems divide between the Ministry of Culture and Ministry of Environment, and in some cases, like India, the Ministry of Climate Change.

Professor Inaba commented that if there is already a linkage, there is no need to look at linkages because linkages are something to perceive when there is a separation. **Ms. Brown** added that the idea of people remembering the linkages was intriguing and that there are many cosmovisions not only based on training but also culture, and that there is a broad spectrum. She added that we tend to idealize Indigenous peoples as being the holders of holistic knowledge; however, she stressed that other groups also do not see the separation. **Ms. Buckley** responded that the discussions in these workshops and regarding the linkages between nature and culture in the World Heritage context are based on English as a working language. She mentioned that there are languages where the concepts of nature and culture do not exist as separate and that participants may be using other words and languages where this conceptual separation is unthinkable. So, she invited participants to question whether the discussion regarding the separation and linkages made sense in their languages and own practice. **Professor Yoshida** agreed that at the local level, culture and nature are not divided and that we follow an international language with the World Heritage Convention. He stressed that nature-culture linkages help in the management of the local environment and local culture and that the local cosmologies are very important to solve this separation.

Finally, **Dr. Wijesuriya** suggested doing an exercise where participants would find how nature-culture linkages or separation are looked at in their different languages and cosmovisions. **Ms. Brown** added that in IUCN, there is an informal exercise being done on exploring concepts of nature in different languages as well. **Dr. Ishizawa** closed the session inviting participants to do this exercise before going to the field visit to Mount Fuji.

During the third day of lectures, **Ms. Jessica Brown**, Chair of the IUCN-WCPA Protected Landscapes Specialist Group and Executive Director of New England Biolabs Foundation, presented about the Management and Governance of Protected Areas. She first introduced participants to the work of IUCN. The characteristics of the organization as an international union are based on States and institutions membership and the role of the six commissions composed of specialists in a diversity of themes (ecosystem management, education and communication, environmental, economic and social policy, species survival, environmental law and the oldest on protected areas), integrating a global network of expertise. She explained that as a member of the IUCN World Commission on Protected Areas (WCPA), she chairs the Specialist Group on Protected Landscapes. She asserted that landscapes have both natural and cultural dimensions and that the nature-culture linkages always come down to a place, a landscape. She referred to the work of Adrian Phillips, former chair of the WCPA, who described landscapes as the meeting ground between people and nature, tangible and intangible. In the variety of places that classify as a protected area, landscapes represent the meeting ground between nature and culture. She talked about the inspiring power of landscapes, which we can see in arts, but also their sacred dimensions, which have influenced the conservation of natural areas



Dr. Maya Ishizawa, the CBWNCL Programme Coordinator, explaining the questions for the group discussions.



Dr. Yadav Uprety, Research Center for Applied Science and Technology (RECAST), Tribhuvan University, Kathmandu, Nepal, presenting the results of the group discussions of the second day.

around the world. She also mentioned that even though the ideas of nature conservation are perceived as being focus on strict nature conservation, agricultural landscapes are also significant sources of biodiversity representing long-term interactions between human communities and nature. She recalled the discussion around the concept of protected areas and how it has evolved from Yellowstone, the first National Park of the USA, to the conservation of not only nature but also cultural heritage. She reminded participants that

some cultures do not see the separation between nature and culture as we discuss it in this context and that many areas have been protected from time immemorial by communities and Indigenous groups. Ms. Brown explained that the inclusion of the cultural dimension of protected areas had been a long process inside the nature conservation field because many scientists with strict conservation ideas have felt threatened by a weaker concept of nature. She added that this also relates to the IUCN definition of protected areas where “other effective means” (other than legal) are recognized, mostly to include community-based conservation and Indigenous peoples’ knowledge systems. With this, she explained how IUCN has been working in a standard nomenclature for more than 40 years, in order to establish a common language and excellent communication among all members and experts, where the names used for protected areas and management systems differ widely. She clarified that this works for standard nomenclature, and the focus of IUCN on providing guidance is the foundation and backbone for the definition of protected areas categories (<https://www.iucn.org/theme/protected-areas/about/protected-area-categories>) and governance types (<https://www.iucn.org/theme/protected-areas/our-work/governance-equity-and-rights>) which resulted in the management categories/governance types matrix. She asserted that the matrix is a useful tool to describe and understand the diversity of stewardship systems existing in the world. This work has been done based on the ground situation and how conservation is being implemented by its extensive membership network and commissions experts. She also stated the difference between the protected areas network and the World Heritage system. She said that unlike the World Heritage system, which is a global process, protected areas refer to anything that is happening on the ground and covers all the diverse ways that exist for protecting nature. She mentioned that another important concept in protected areas context is governance, which has arisen prominently since the World Parks Congress in Durban, South Africa, in 2003. She explained that this concept focuses on who makes the decisions and on how power is exercised. She distinguished between management and governance. Management is the ‘what’ and the particular actions performed on the ground. In contrast, governance is about the ‘who’ and about power and decision-making. She described governance as the relationships between the different actors, and that management and governance are interwoven. She believes that the interlinkages between management and governance could be comparable to those of nature and culture and that it is difficult to separate them.

The discussion regarding management and governance was active, especially distinguishing how the nature sector defines governance differently from the culture sector, and as well, how these concepts are understood differently from country to country. It illustrated the challenges of connecting nature conservation and cultural heritage conservation, which in many cases are related to management and governance systems.

Ms. Buckley mentioned that this discussion is a constant between ICOMOS and IUCN because these organizations use the terms differently. She clarified that governance is not used in the World Heritage system. Even though there has been advocacy for Indigenous Peoples’ rights in protecting their sites, with the use of the free, prior and informed consent, the relationships between the World Heritage Advisory Bodies and Secretariat are focused on State Parties. It is at this level that they give recommendations. **Professor Yoshida** added that in the World Heritage list, we could find that the natural sites are protected areas Category I or Category II (Strict nature reserve or National park). In contrast, cultural landscapes could be Category V or Category VI (Protected landscapes and seascapes or Sustainable use of natural resources). **Ms. Brown** confirmed that there were overlaps between Category V and cultural landscapes. She made clear that IUCN guidance work is focused on being as inclusive as possible, and that tools such as the matrix should be used for guidance and not as limitations. She gave some examples of protected areas which followed a diversity of models with different objectives, in order to illustrate the combination possible with the matrix, and going from agricultural landscapes to marine protected areas. She added that the principles of good governance are legitimacy and voice, direction, performance, accountability, fairness, and equity. All these elements should support the governance vitality; namely, governance is adaptive, resilient, empowering, and supported by intergenerational activities and transmission. She mentioned some of the tools developed by IUCN and finalized by saying that conservation should be based on the broader landscape, following the concept of connectivity and that intergenerational transfer is vital. She concluded that an inclusive approach to conservation in management and governance is also bringing nature-culture linkages.

Subsequently, **Ms. Sophia Rabliauskas**, representative of Pimachiowin Aki Corporation, gave a lecture about the nomination process of the ancestral territories of the Anishinaabeg First Nations to the World Heritage

List. She introduced Pimachiowin Aki with a promotional video that was prepared in the context of the nomination process. She narrated how, under her role as a community coordinator and spokesperson, she experienced the long journey to inscribe Pimachiowin Aki as World Heritage in 2018. She explained that her job focused on interpreting the concepts used in the World Heritage system to her language so the community could understand how to engage in the process. She said that in the process, the government had a different set of values, and in order to negotiate, they had to be very careful in their planning. She mentioned that her role was to keep communities informed of the process, which took more than fifteen years. She described her homeland, which is a very remote area in the Manitoba province, 400 km. from Winnipeg, which is the closest urban centre. She explained that the project was held by four First Nations (Poplar River, Pauingassi, Little Grand Rapids, and Bloodvein River), which became partners with the provincial governments in charge of the surrounding protected areas and committed to protecting the boreal forest. The combined traditional territories represent 3,000 square kilometers, which are used for trapping, hunting, fishing, and harvesting. She explained that archaeologists confirmed that the Anishinaabeg used these lands for 6,000 years, giving them the support to speak as right holders and decision-makers for their territories. She stated that their people's existence is the interrelationship between their culture and their land where they have lived for thousands of years. Their people believe that the responsibility of taking care of the land came from the creator, and they feel it is a very sacred responsibility. She added that the name Pimachiowin Aki means 'land that gives life' which was chosen by their elders who continue to remind them that they are inseparable from the land that was given to them. She indicated that the messages she carries come from her father and grandfather and many other elders. They taught her to respect all life and the importance of protecting the environment. She recalled that Anishinaabeg people have been enduring the effects of colonization and assimilation, in the brink of losing language, culture, and identity, or even lose their traditional lands as some other Indigenous nations have. She talked about the process of healing her communities have to go through, healing from the policies which disenfranchised the Indigenous groups in Canada, taking their culture and their land. She expressed that their vision has always been to protect the boreal forest for future generations, and she mentioned that this was the purpose of the World Heritage listing. The process started with the signing of the First Nations Accord, an agreement to protect the traditional territories. The elders of her communities believed that it was important to follow such initiatives. They considered that this would allow them as First Nations, to leave a lasting legacy to the world from their people, that this was their contribution: to protect and preserve this area for the benefit of the planet. She explained that these motivations coincide with a call for proposals for potential World Heritage sites within the boreal forest released by IUCN.

In April 2004, Canada's Minister of Environment endorsed the First Nations' nomination for the World Heritage by including it on Canada's updated Tentative List. In 2006, the First Nations Committees and the two provinces established the Pimachiowin Aki Corporation, with the main purpose being to coordinate and complete the nomination for the inscription of Pimachiowin Aki for the UNESCO World Heritage list. They received suggestions from the government on how to use the criteria. However, it was difficult for them to think about separating themselves from the land in order to fit in the World Heritage categories. She said that it took them ten years to complete the nomination following the Operational Guidelines to the World Heritage Convention. However, the research and studies that were completed throughout the project helped the community understand the rich history of the Anishinaabeg people. She added that there were problems with their nomination evaluation in regards to the cultural criteria justification, the concept of Outstanding Universal Value, and the comparative analysis. As their elders asserted, they did not want to make judgments about the relationship of other First Nations with their lands nor to make comparisons. Together with deferral to their first proposal for nomination, the World Heritage Committee requested that the World Heritage Centre, in conjunction with the Advisory Bodies, examine options for changes to the criteria and the Advisory Bodies' evaluation process. She clarified that the Committee wanted to address the many outstanding concerns resulting from the Pimachiowin Aki evaluation process. The next step was to engage in an upstream process with the Advisory bodies, which was held in October 2013. She declared that the process was beneficial and that compared to the 2012 nomination dossier, the 2014 nomination document better described and illustrated the Anishinaabeg relationship with the land. She added that the Anishinaabeg cultural tradition of "keeping the land" was the central theme of the new nomination. The new nomination included a justification for inscription based on two cultural criteria, (iii) and (iv), and retain the concept of a Mixed Cultural and Natural World Heritage site, which had to be deferred again in 2016 because one of the communities involved in the process withdrew. After much frustration, she said that they

finally could inscribe Pimachiowin Aki in the 42nd World Heritage Committee session held in the Kingdom of Bahrain in 2018. She assured that many benefits have come out of this process, including healing. She said that they do land-based education for the community, besides some tourist activities, and many other initiatives based on World Heritage recognition. In order to close her presentation, she showed another video that was developed to show and promote the qualities of their World Heritage site.



Ms. Jessica Brown (IUCN/New England Biolabs Foundation) presenting the management and governance of protected areas.



Ms. Sophia Rabliauskas (Pimachiowin Aki Corporation), presenting about Pimachiowin Aki, Mixed Cultural and Natural World Heritage, Canada.

After these lectures, four participants presented their case studies:

- 1) **Sonila Kora**, head of the Development Programs unit at the Directorate for Culture, Ministry of Culture, Albania, presented **“Natural and Cultural Heritage of the Ohrid Region, Albanian Extension.”** She explained that Lake Ohrid is located in the Balkan region, and it is in the border between Albania and North Macedonia. North Macedonia inscribed the lake first as a natural World Heritage site in 1979 when the country was part of the former Republic of Yugoslavia. One year later, they extended the property to inscribe also cultural criteria, and Lake Ohrid became a Mixed Cultural and Natural World Heritage property. She said that the World Heritage Committee recommended in 2009 to extend the property to include the Albanian side of the lake. After a long process, in July 2019, the property was extended to include the Albanian National Park. She explained that the nomination dossier was the final result of a four-year project, “Towards strengthened governance of the shared transboundary natural and cultural heritage of the Lake Ohrid region.” It was co-financed by the European Union and the Government of Albania coordinated by the UNESCO World Heritage Centre and ICCROM. The basis for the nomination were the same criteria used for the North Macedonian part, considering the cultural values related to archaeological sites, Christian architecture of towns and churches, and the natural values related to the lake, with rich biodiversity and birdlife. The entire extension and buffer zone around it include the whole of the Albanian part of Lake Ohrid, Lin Peninsula, the coastal strip north to the North Macedonian border, and Drilon Springs with the watercourses linking them to the lake. The process was composed of a long series of management planning workshops, thematic workshops, transboundary meetings, technical working group meetings with the production of essential documents and assessments, which allowed to establish a dialogue with different level stakeholders from local to national and regional. She concluded that this process was beneficial for involving local communities and for establishing intersectoral and transboundary cooperation.

- 2) **Joshua Mwankunda**, cultural heritage manager at Ngorongoro Conservation Area Authority (NCAA), Tanzania, presented the **“Ngorongoro Conservation Area, The Land of Natural Fortunes.”** He started his presentation with a video that promotes the values of the World Heritage property. Ngorongoro Conservation Area (NCA) was created in 1959, but it became a natural World Heritage in 1979, due to its important wildlife and animal migrations. It later became mixed with the inscription of cultural values related to the archaeological remains, which are testimonies of human evolution. He said that the oldest evidence of humans starting walking, the Laetoli footprints, as well as the crucial remains found in Olduvai Gorge are located in the NCA. He explained that NCA was created as multiple land use area that combines wildlife, community development, and tourism. This protected area has also been recognized as a global Geopark (2018) and belongs to the Biosphere Reserve Serengeti-Ngorongoro established in 1981. He expressed that with all the richness of the area, they confront many challenges, socio-economical and environmental. The population of Maasai pastoralists living in the protected area has increased from 8,000 in 1959 to 100,000 at present. At the same time, the cattle, which is their primary source of economic sustain, is reducing. Therefore the land is under pressure in the context of a changing climate. In terms of management, the local communities are represented by the Pastoral Council, which is consulted regularly and is part of the management and decision-making process of the protected area. He added that balancing all designations in their day to day activities is quite challenging. He believes that the multiple land use needs to be explored further in order to create benefits to the people because he said that so far, it has mostly benefit scientists and tourists. He also commented that because the archaeological remains are very sensitive, they remain covered, and they have not found yet a way to protect them adequately if these were openly shown. He concluded that if local people could access and understand better the value of those sites, they could probably see the potential benefits. He concluded that extending the boundaries of the property is being contemplated, which would help with the carrying capacity of the landscape.

- 3) **Le Hoang Lien**, programme assistant for culture at UNESCO Ha Noi Office, Vietnam, presented **“Trang An Landscape Complex Mixed Heritage Site: Unfolding Natural-Cultural Linkage.”** She said that Trang An Landscape Complex is the only mixed property of Vietnam to date, and was inscribed in the World Heritage List under criteria (v), (vii) and (viii). She explained that the property

is composed of three protected areas, the Hot Lu Ancient Capital, the Trang An-Tam Coc-Bich Dong Scenic Landscape where a vital temple is found, and the How Lu Special-Use Forest. One of the most important values is the scenic beauty of the landscape composed of limestone karst peaks, cliffs, forests, caves, and paddy fields. She noted that the inscription of Trang An led to the increase of tourism in the province, mainly because the area is very popular for the caves' boat tours. She further explained that 50% of the property is under a public-private partnership where tourist companies are allowed to perform activities, mostly boat tours. She explained that the interlinkages between the natural and cultural values of Trang An are very evident as the cultural identity and the biodiversity of the area are interconnected. Moreover, she mentioned that also sacred values of nature are enacted in the pagodas and temples. She added that handicrafts also expressed the relationship between nature and culture, as well as the traditional festival held every year. She asserted that after five years of inscription, the impacts of rapid tourism growth bring several challenges that require timely remedial solutions as well as revisited tourism development targets in a long term strategy for the conservation of heritage and sustainable development. She explained that the management system contemplates intersectoral cooperation, but more work at that level is needed. She concluded that more capacity building, a visitor management plan, exploring the impacts and benefits from tourism, empowering locals with a long-term conservation vision are essential tasks to be developed.

- 4) **Ziyan Yang**, deputy director of China Association of National Parks and Scenic Sites (CNPA), China, presented **"The Study of Nature-Culture Linkages of World Heritage Mount Wuyi."** She explained that Mount Wuyi was inscribed on the World Heritage List in 1999 under criteria (iii), (vi), (vii), (x), and that the original nomination included only the southern side of the Wuyi mountain ecosystem. She presented this landscape of intact forest, subtropical, and rainforest as being populated by cultural relics and archaeological sites. She mentioned that in 2014, the World Heritage Outlook undertaken by IUCN concluded that there was a need to expand the area to include Jiangxi sections and that inter-provincial and intersectoral coordination should be considered. As a result, she said that the State Party sent the Minor Boundary Modification proposal, which was approved in 2017 during the 41st session of the World Heritage Committee. However, she added that in this opportunity, ICOMOS suggested to study further and address the concerns about the cultural values of the property, and consider extending further the property to include elements representing the development of Confucianism and neo-Confucianism in the region. She explained how these suggestions bring challenges, primarily due to the distance between those sites and the Mount Wuyi protected area. She mentioned that China is building a national park-based protected area system that will have some impacts on the management of Mount Wuyi and World Heritage sites in China in general. She explained that the system would be composed of only three categories: national park, nature reserve, and natural park. She noted that this is due to the complicated system in China, with several categories such as Scenic site and Forest parks, which make the coordination and management complicated since different ministries and different nomenclatures are used. The new protected areas system will be managed by the Ministry of Ecology and Environment only. She mentioned that in terms of nature-culture linkages, the connection was evident in Mount Wuyi through the excellent state of conservation of natural features and ecosystems.

Following these presentations, participants discussed the following question in groups:

- How could nature-culture linkages be applied in Mixed Cultural and Natural Heritage?

Each group presented the results of their discussions. The first group was represented by **Lien Le from Vietnam**, who mentioned that the question was difficult to answer, because the World Heritage criteria system to which it is needed to adhere, represents the division between nature and culture for mixed sites. She expressed that because of this, the nature-culture linkages are difficult to apply on nominations, which includes integrity and authenticity. However, the group believed that the nature-culture linkages could be applied in the management and governance processes through inter-sectoral cooperation. She mentioned the example of Trang An in Vietnam, where the governance systems are based on inter-ministry cooperation between the Ministry of Culture, Sports and Tourism, and the Ministry of the Environment and Natural



Left: Ms. Sonila Kora, Ministry of Culture of Albania, presenting the case of Natural and Cultural heritage of the Albanian extension of the Ohrid Region. Right: Mr. Joshua Mwankunda, Ngorongoro Conservation Area Authority, Tanzania, presenting the case of Ngorongoro Conservation Area, Mixed Cultural and Natural World Heritage.



Left: Ms. Le Hoang Lien, UNESCO Ha Noi Office, Vietnam, presenting the case of Trang An Landscape Complex Mixed Cultural and Natural World Heritage. Right: Ziyang Yang, China Association of National Parks and Scenic Sites (CNPAS), China, presenting the case of Mount Wuyi, Mixed Cultural and Natural World Heritage.

Resources. So the group concluded that governance could bridge nature and culture.

The second group, represented by **Anuranjan Roy** from **India**, concluded that the question needed to be reframed as to how nature-culture linkages could be linked to criteria, authenticity, integrity, protection, and management. He explained they discussed examples of nature-culture linkages, such as the case of the Kailash Sacred Landscape where the Indian butter tree is found and used in the local culture, to produce medicine and other products. He said that this tree grows naturally in the landscape, and now it is becoming over-extracted. He added that thatch is a good example of the linkages between culture and nature, the cultural usages of the tree as a natural element. He noted that the Wildlife Institute of India, where he works, has done a survey and concluded that the use would need to be restricted. **Mr. Warong Wonglangka** from **Thailand** added an example of the reforestation of an area where local people burn the area as a tool to protect it. **Sonila Kora** from **Albania** added examples of her country where there is traditional knowledge for the usage of some plants for their healing properties or the usage of stones for construction and rods for carving decorative materials.

The third group, represented by **Eulalie Dulnuan** from the **Philippines**, came with the idea to apply the nature-culture linkages through intangible cultural heritage. She explained that they discussed examples of the use of herbs, for medicinal, ethnomedical uses, which would connect the natural heritage, which are the plants, and the cultural heritage, which is the people.

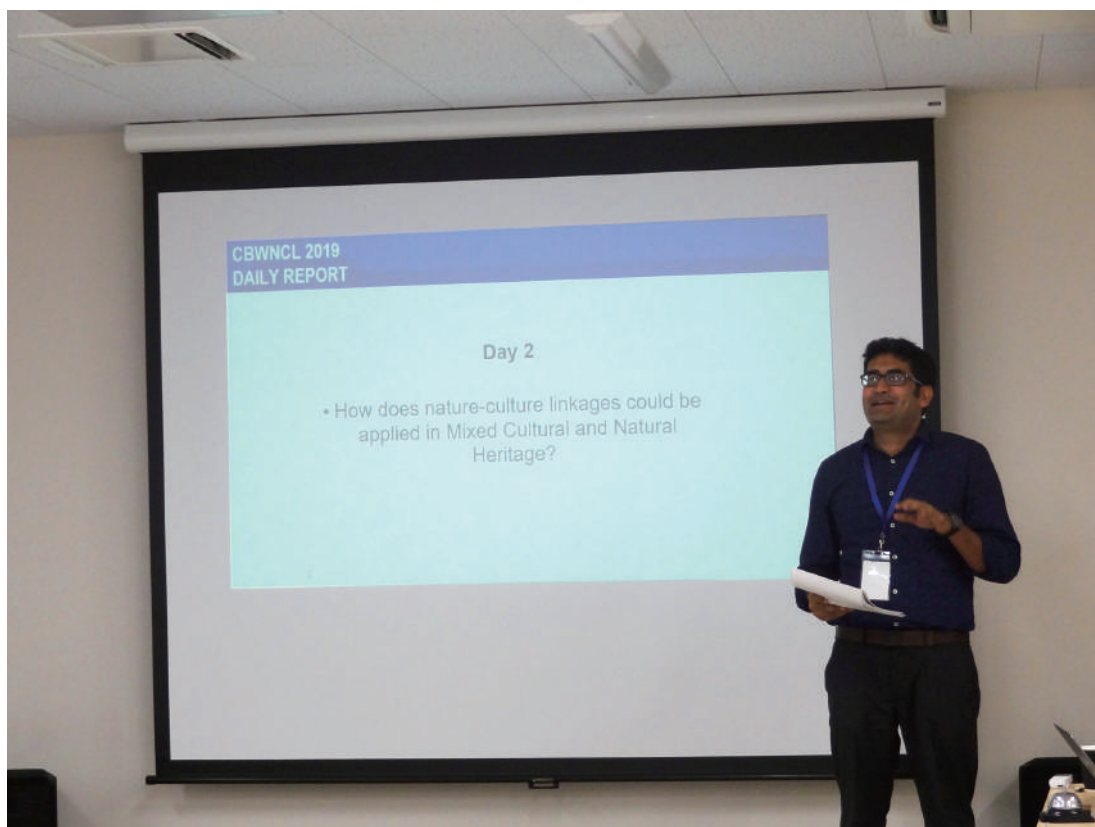
Ms. Brown commented that if the IUCN governance types/management categories matrix would be applied in this context, the proposal of the first group stayed in the first column, namely, governance by the government through inter-sectoral cooperation at the level of ministries. However, she believes that the more one moves towards the right side of the matrix, namely shared governance or governance by the Indigenous peoples or community-based other dimensions such as the traditional knowledge can be more

used. **Dr. Wijesuriya** added that from the OUV point of view, which was mentioned by the first two groups, the examples of the trees were fascinating. However, if we talk about World Heritage, one wonders what is the place of the tree, when you need to prove the OUV of your property. He concluded that with the criteria as they are, the nature-culture linkages are not possible. **Ms. Brown** noted that the voices of the ones who can see nature and culture together go beyond the OUV. **Ms. Buckley** commented that the problem is that some State Parties will only ask managers to focus on the OUV. **Professor Yoshida** agreed with the idea that Mixed Cultural and Natural Heritage do not necessarily need to be focused on OUV and that the World Heritage nomination process focuses on selecting OUV and meeting the criteria. However, he called the attention to **Ms. Rabliauskas'** presentation, where she explained how every creature has a purpose. Everything is interconnected, and therefore, we do not need to focus on OUV but focus on the linkages which are essential to maintain the cultural and natural systems in the World Heritage sites, including this idea in the management plan. He added that the government of Japan refused to include cultural values on the management plan of World Heritage Natural Heritage in the 1990s, but that now they understand that this is important, and they do. **Ms. Rabliauskas** expressed how the provincial government and other advisors tried to convince them to apply only for natural criteria in their nomination. However, it was clear and, in their holistic worldview, where everything is interconnected and that their spiritual connection to the land is tied up with everything in their life, their territory needed to be recognized as Mixed Cultural and Natural Heritage, which is the first in Canada. **Dr. Wijesuriya** commented on how important it was that in Pimachiowin Aki's case, they were convinced about this inseparability, and how it is an excellent example. **Ms. Brown** said that this case shows how far the World Heritage system needs to go in order to become more inclusive.



Working group discussions during the third day.

During the fourth day of lectures, **Professor Nobuko Inaba**, from the World Heritage Studies, focused on the conservation of cultural heritage in Japan. She started explaining that before globalization and in the pre-modern period, nature-culture were inseparable in Japan. She pointed out that before globalization, people would rely on the products available on their territories. She described her ancestral landscape, explaining that Japan is a very mountainous area, where nature is composed of steep mountains and deep forests. In between mountains, there are very narrow valleys that are the places Japanese people inhabited. She said that people have always been dependent on mountain forests, rivers, animals, and others for food and provisions. However, the water in the mountains also provokes landslides and other risks. Hence, mountains have been seen as sacred, respected, and used as grounds for developing ascetic practices,



Mr. Anuranjan Roy, Wildlife Institute of India, India, presenting the results of the group discussion of the third day.

which were a combination of Shinto beliefs and Buddhist rituals. She noted that in Japan, it is challenging to find pristine nature, primeval forests. Most of the land is being used, and landscapes have testimonies from human inhabitation almost everywhere. She said that the classical scenery from Japan is the mountain temples, the villages, and towns, which are expressions of Japanese people and their relationship with the natural environment. She mentioned that Japan is a very humid country, and the architecture of the houses reflect these natural conditions. Moreover, she talked about Japanese gardens and their quality to express the feelings to nature through gravel and stone. She added that all participants could find this kind of relationship in their own countries, especially in Asia. Next, she focused on the concept of cultural landscape and landscape and where the words come from, and their relation to the World Heritage system. She said that it is important to look at the concepts more than the words because the concept can be expressed and found in other cultures and non-Latin or Western European languages. She recalled her work on the concept of authenticity, which is one of the pillars of the OUV, and she said that the concept of authenticity can be found in Japanese culture, as well as in other Asian cultures, but that this is not necessarily a literal translation from the word authenticity. She said that for the words culture, nature, governance, or management that we were dealing with during the workshop, it was necessary to look to the concept behind in order to translate because probably in every language, there will be a word which expresses the same concept. She affirmed that landscape is a concept invented to express the connection between oneself and nature. She noted that 'Keikan' (景観) is a Chinese and Japanese word for translating landscape, but that this is a modern word, invented by a Japanese geographer that brought it to China. However, this is an academic word and does not express the cultural concept. She believes that 'Fuukei' (風景) is an ancient word that came from China to Japan, and it is a historically old word that corresponds better to the concept of landscape, more appropriate to depict the relationship between nature and culture. She added that 'Keikan' was a term created to translate the European word 'Landschaft' (German) or 'Landscape' (English) in the 19th century. She recalled the definition of cultural landscapes in the Operational Guidelines to the World Heritage Convention and the sub-categories of designed, organically evolved, and associative, which also differ from the academic translation and other definitions, like the popular one from Carl Sauer, American geographer that coined the term. She remarked that the IUCN concept of protected areas also changed from 1978 to 1994, and then in 2008 again. She believes that IUCN is trying to integrate the ideas from cultural landscapes in the World Heritage system, and also the sacred values in nature. Other definitions she has been looking at are the definitions from Parks Canada, US National Park Service, Australia, and the Council of Europe, which all have different understandings of landscape and cultural landscape. Then she moved to explain the application

of the World Heritage concept of cultural landscapes in the Japanese system. In Japan, in 1919, through the influence of Europe, a law was established to protect scenic beauty and gardens that would be associated with the concept of the designed and associative cultural landscape. However, in 2004, with the influence of the World Heritage Convention, they included the protection of agricultural landscapes, as organically evolved. She clarified that the Japanese Law for the Protection of Cultural Properties contemplates the protection of artistic heritage, built heritage, historical sites, gardens, and natural monuments, as well as intangible cultural heritage. She mentioned that while in many countries of Europe such as Germany, Italy, or France, where there was a law to protect scenic beauty that was later absorbed by nature conservation laws, in Japan, this category remained in the cultural heritage protection law. She added that the criteria for selecting properties are based on their significance for understanding Japanese culture, people, and their livelihoods, which is stated in the definitions of categories as “indispensable for understanding Japanese culture.” She mentioned that there is not a comparative analysis. She recalled what Ms. Rabliauskas mentioned regarding the nomination of Pimachiowin Aki, where elders of the First Nations would not want to make distinctions and comparisons. The protection of natural monuments such as certain plants or animals is not based on they being endangered or being rare but on their historical significance to the culture which is connected to their special characteristics. She gave several examples of all these categories. For instance, she talked about Mount Fuji, which has been designated as a place of scenic beauty and is also a sacred mountain where pilgrimages have been made for centuries. She mentioned the category of preservation districts, which was included in 1975 in a context of rapid development and where people became more conscious about their local heritage. She pointed out that this category requires a bottom-up approach because it needs that the population does not oppose the designation of their group of historic buildings. She noted that this category was related to the *machinami-hozon* movement of the 1960s, where community associations had a leading role. She said that the interlinkages are workable at local levels, where in municipalities there are a small staff and more possibilities to integrate. She said that intangible and tangible are integrated through festivals which are done in temples and that the sustainable development concept can also be integrated better at that level. She stated that the main challenges in Japan are the aging society and depopulation, especially with the decreasing population in rural areas. Now, many initiatives are focused on the revitalization of rural areas, the empowerment of local governments, and defining their cultural resources and how to utilize them. She said that the latest development of the Law for the Protection of Cultural Properties includes the provisions for municipal level plans where municipalities are in charge of mapping their cultural resources and propose plans for their conservation and utilization. The Landscape Law of 2004 is an earlier example of how faculties have been given to local municipalities. Another example is Japan Heritage, a project that was started in 2015, where locals are asked to create narratives, local stories based on their heritage sites. She concluded by insisting that the integration work needs to be done at the local level, where there is more space for innovation.

Subsequently, **Professor Masahito Yoshida**, Chair of the World Heritage Studies at the University of Tsukuba, presented the Japanese system on the conservation of nature with the example of the history of the conservation of Mount Fuji. First, he introduced how Mount Fuji and its natural elements were created through geological processes. He clarified that several of the components of the World Heritage property are natural elements. He said that the conservation of Mount Fuji has around 100 years and that Mount Fuji is one of the first national parks in Japan. He described the values of Mount Fuji as being part of the interrelationship between its different natural and cultural layers. The base is the geological feature, while the biological aspects come from above with the forests and birds, and over it all are the religious elements, the aesthetical appreciation inspiring the arts through the natural beauty. He described how Japan is located in a unique position in the meeting point of four tectonic plates: North American, Philippines Sea, Pacific, and Eurasian. He noted that Mount Fuji is located where three of these tectonic plates meet. He explained how the process of formation of Mount Fuji started 15 million years ago when the Pacific plate collided with the Philippines plate forming the Izu Ogasawara arc. Later, the Izu peninsula was formed and connected to Honshu island (the largest island of the Japanese archipelago), and 500,000 years ago, the Komitake volcano erupted where currently the 5th station of the pilgrimage to Mount Fuji is located and where a shrine of the same name stands. One hundred thousand years ago, Komitake erupted, and 10,000 years ago, the new Mount Fuji erupted over the old Mount Fuji. These are the three most important layers of Mount Fuji, which is a very young volcano and still active. He explained how the combination of lava, rocks, and intense snowfall produced water channels that flow as springs at the base of the mountain. Pilgrimage traditions started 200 to 100 years ago, and pilgrims used to clean themselves in the springs in

order to purify themselves before climbing the mountain. Several eruptions created the system of the Fuji lakes, and the lava soil was appropriate for the emergence of mountain forests, such as Aokinohara. These places are designated either as natural monuments or places of scenic beauty. Moreover, he said that lava tree molds and lava tubes, created by subsequent eruptions, had been designated as natural monuments. Compared to other mountains, he mentioned that Mount Fuji is not especially biodiverse, but it contains alpine and evergreen vegetation. Professor Yoshida proposed three periods to explain the conservation history of Mount Fuji, starting with the period from 1910-1930, before the Second World War. He explained how at the beginning of the 20th century, efforts to protect natural monuments and creating national parks emerged and were discussed. Although these initiatives differed in form, the essence was the need to conserve the beauty of nature and provide recreation. Professor Yoshida highlighted that at that time, biodiversity and ecosystems were not discussed. In 1919, the Law for the Preservation of Historic Sites, Places of Scenic Beauty and Natural Monuments was enacted, and the natural elements of Mount Fuji, such as the lava tubes, forests and springs were designated under this law, as well as its scenic beauty. The second period goes from 1930 to 1950, which starts with the National Park Law enactment in 1931, when Mount Fuji was also designated as a National Park, in charge of the Ministry of Health. In the 1940s, all conservation efforts were stopped because of the war. However, the areas surrounding Mount Fuji became attractive for development after the war to promote high economic growth. From 1950 to 1980, there is a new period when in 1971, the Environmental Agency was founded and took over the administration of national parks. From 1990 onwards, it starts a new period with the signing of Japan of the World Heritage Convention in 1992, which was an important year in terms of environmental conservation with the Conference on Sustainable Development held in Rio, Brasil. Locally, Professor Yoshida explained that a movement to inscribe Mount Fuji as a World Heritage started, with the idea of inscribing it as natural or mixed heritage. Later on, the National Parks administration was transferred to the Ministry of the Environment, which delineated a special protection area from the 5th station to the top of Mount Fuji. Professor Yoshida explained that the nature conservation system of Japan is composed of the national parks system and the nature conservation areas. In total, all protected areas in Japan cover 20% of the territory, which contributes to the Aichi target 11 from the Convention on Biological Diversity. He said that Mount Fuji (Fuji-Hakone-Izu National Park) corresponds to IUCN Category V. At the same time, places like Shiretoko, which are inscribed as a natural heritage in the World Heritage List, are IUCN Category II. He mentioned that a characteristic of the National Park system in Japan is that it includes agricultural land and pastures, which could be defined as cultural landscapes. The private land is also part of national and natural parks. For example, he mentioned that a shrine owns the area above Mount Fuji's 8th station (of 10). Subsequently, he described the main debates over the conservation of Mount Fuji between the advocates of the national park for natural beauty and recreation and the advocates of the national park as a strict nature reserve for scientific and conservation purposes only. Until a resolution of this debate, Mount Fuji foothills were under development, and several infrastructure development projects were proposed. However, only the access road for the Tokyo Olympics in 1964 was carried out. He explained how these developments, the different designations of Mount Fuji, governmental agencies' perceptions, and locals' interests interrelated in nominating Mount Fuji as a cultural property under criteria (iii) and (vi) and not as natural heritage or mixed. He concluded by mentioning the current challenges of the management of the property, which are visitors management during the three months climbing season and waste management.

After this presentation, **Mr. Tim Badman**, Director of the Nature-Culture Initiative at IUCN, introduced the ICCROM-IUCN World Heritage Leadership Programme. He explained that the main idea of the programme is to focus on ground-level support to World Heritage sites, primarily focusing on capacity building and providing resources to World Heritage site managers, developing conservation that is grounded in practice. He presented the language exercise that they started working on the programme workshops, which is more than just translating words into English: landscape, management, governance, heritage, nature, culture. He said that as an English anglophone who used to be a World Heritage site manager, there are two working languages for the World Heritage Convention and related Operational Guidelines: English and French. He noted that 1 in 2 World Heritage sites are neither English nor French-speaking places, and therefore, the information is not being delivered in the language people use. Three words convey the sense of this language project: *Ipji* (Korean, to define place), *Kelo* (Finnish, to describe a standing dead pine tree that is going to be used for building), and *Samfunn* (Norwegian, that defines the society related to a particular geographical space). He remarked that the word *Ipji* (입지) refers to the word place but means 'to stand on the land,' and it brings the whole idea of everything that one can see and experience physically and also the feeling of

connection to the cosmos. He thinks it is a Korean concept for a landscape that people can understand, but it is not an exact translation. The second word *Kelo* in Finnish is a simple word that transmits a complex idea, which shows that a language can have a lexicon that can describe things that there are not in English. Finally, the third word *Samfunn* in Norwegian translates as a society, but he said that when talking to Norwegians, this word can only be used when the geography that the specific society relates to is known. He mentioned that in many languages, there is not a word for management, and the word used is something that sounds like 'management.' He noted that in some languages, the translation of 'manager' only refers to company business managers, for example. Lastly, he mentioned that there might be no words in a community or site which refer to the same concept. However, the idea is to expand and diversify the World Heritage practice by including different concepts. He said that this is a conversation that has been going in the academic circles of diverse disciplines regarding cultural diversity and language diversity, but not necessarily at the practitioners level which he believes would be exciting and enriching.

After this thought-provoking intervention, Dr. Maya Ishizawa, CBWNCL Programme Coordinator, explained the itinerary and content of the field trip to Mount Fuji in Yamanashi and Shizuoka prefectures. She first introduced the field trip team: Ms. Namiko Yamauchi and Dr. Mariko Ikeda. The field trip would focus on components that belong to the serial property inscribed in the World Heritage List as “Fuji-san, sacred place and source of artistic inspiration,” as well as museums and research institutes related to the study, conservation, and interpretation of Mount Fuji values. The visit included nationally protected cultural properties such as important cultural properties, natural monuments, places of scenic beauty and historic sites in the area, and parts of the Fuji-Hakone-Izu National Park. The first day of the visit would focus on the natural and pilgrimage values of Mount Fuji. The first places to be visited were the Mount Fuji Research Institute and the Mount Fuji Biodiversity Center where the geology and biodiversity characteristics of the mountain were to be presented. Then, in the Mount Fuji World Heritage Centre in Yamanashi prefecture, the narratives of the pilgrimage and the sacred values of the mountain were to be understood. Participants would stay in the northern part of Mount Fuji, near the Fujiyoshida town, in Yamanashi prefecture, where one of the most important historical pilgrimage routes starts. The second day of the visit would be focused only on the pilgrimage traditions, exploring Fujiyoshida town, the Umagaeshi, or where the horses were left by pilgrims in the past, an example of pilgrims houses called Oshi houses’ and important temples and shrines. The third day of the visit would tackle the visitors’ management issue by taking participants to the 5th station of Mount Fuji, where tourists start their ascent towards the summit, as well as a pilgrimage route bordering the mountain at that level. On the last day of the visit, participants would go to the World Heritage Centre of Shizuoka prefecture, which presents a different side of the mountain and its values. Dr. Ishizawa further gave instructions about the schedule, activities, and necessary materials. The field trip team provided some final remarks.

After these lectures, two participants presented their case studies:

- 1) **Anuranjan Roy**, World Heritage assistant at the Wildlife Institute of India, India, presented “**Sacred Mountain Landscape and Heritage Routes: Nature, Culture and Borderless Beliefs.**” He focused on the perspective from India of the transnational Sacred Landscape of Mount Kailash, which is spread across China, India, and Nepal. The place has religious importance for Hinduism, Buddhism, and Jainism. Pilgrimage around the area has been historically significant for two millennia. The Indian portion is predominantly a forested area and includes heritage routes to the sacred mountain, where pilgrimage is limitedly allowed. The Sacred Mountain Landscape and Heritage Routes that constitute the Indian portion of the Kailash Sacred Landscape has been included in the Tentative List of India as a Mixed Cultural and Natural Heritage site under criteria (iii), (vi) and (x). He commented that there are several regional and national legal instruments and policies that are on place to control the conservation and use of this area. However, there are a series of challenges posed in this case: lack of livelihood options, climate change affecting sustainable lifestyles, poor infrastructure, vulnerability to geological instability and extreme climatic conditions, and human-wildlife conflict. He mentioned that some solutions developed include capacity building and outreach on traditional techniques for local development, assessment of adventure tourism potentials, and participatory and community-based strategies in management, incorporating traditional knowledge.
- 2) **Yadav Uprety**, the programme coordinator of the Research Center for Applied Science and



Professor Nobuko Inaba, World Heritage Studies at the University of Tsukuba, explains the Japanese system on the conservation of cultural heritage.



Professor Masahito Yoshida, Chair of World Heritage Studies at the University of Tsukuba, explains the Japanese system on the conservation of nature.

Technology (RECAST), Tribhuvan University, Kathmandu, Nepal, presented “Nature and Culture Linkages in Kangchenjunga Conservation Area: a potential World Heritage Site in Nepal.” He started his presentation by saying that he believes that the conservation of significant places, either cultural or natural, is a common duty of the international community, and not only a

national responsibility. He explained that Kangchenjunga Conservation Area in Nepal is neighbor to the Kanchendzonga National Park in India, which is already a World Heritage site since 2016, a Biosphere Reserve since 2018 and that this Mount Kanchenjunga environment is one of the biodiversity hotspots in the world. The Nepali side has been proposed as a potential World Heritage Site because of its natural and cultural significance, but the challenge of nominating this area is significant. He discussed the possibilities of being a transboundary property, together with India and China. However, he explained that the political will is missing, and the proposal has not succeeded so far. He discussed how national boundaries separate these two sides but that they are culturally connected, through values, and also as one vast ecosystem. Some of the most important features are the snow leopard and the red panda, which are important species. The local people's practices include a variety of livelihood options, such as agriculture, pastoralism, forestry, and trade, resulting in a vibrant cultural tapestry. The human settlements within the area are probably the highest altitude settlements adapting traditional systems for coping with a harsh environment. He concluded that there is a need for an integrated and coordinated approach with multiple-stakeholder participation and transboundary collaboration.



Mr. Anuranjan Roy, Wildlife Institute of India, India, presenting the case of Kailash Sacred Mountain Landscape and Heritage Routes.

At the end of the last day of Module 1, participants reflected on the following question:

- How do the questions of previous days relate to the specific context of the Asia-Pacific region?

The first group represented by Kimberley Wilson from Australia found that at first when they talked about the region as one, they found a diversity of languages and very distinctive cultures and geographies. However, they noticed that in many of the Asia Pacific cultures, there is not a distinction between nature and culture. For instance, they discussed the existence of animist religions and spirituality, which is linking nature and culture. Moreover, many Asia Pacific countries have gone through colonization and later post-colonization processes. These processes also influence the way they needed to build back their identities, reflecting on what makes them who they are and that in this search, nature-culture linkages have been integrated with the formation of heritage.

The second group represented by Ziyan Yang from China compared Asia and the Pacific region with other

regions. They found how, in the Asia Pacific, they have many similarities, not only protected areas but sites that combine people, land, mountain, scenic spots, scenic sites. They also found that many countries share the rice culture, which also establishes a special relationship between people and land. Moreover, they realized that at the local level in many countries, they could find healthy community development that has resources in their language. Besides, they relate to certain habits and religions. They concluded that the shared nature-culture characteristics existing in Asia and the Pacific could be the foundation for building cooperation.

The third group represented by **Sonila Kora from Albania** discussed various issues that connect people within Asia and the Pacific, and they stressed that there is room for exploration of nature-culture cooperation and collaboration. She mentioned that they discussed how, through cooperation and collaboration, we could extend our knowledge from our neighbors, how they live and share how we live, and find out how we may have similarities. They talked about exploring more on examples of transboundary cooperation. She said that in this connection, it is possible to emphasize those values that unify the regions, without borders, and emphasize cultural landscapes. One example the group discussed was the Sundarbans between Bangladesh and India, which are inscribed as different World Heritage sites though they are neighboring and one vast ecosystem. They mentioned how materials and customs are shared beyond political boundaries and how cultural boundaries go beyond political boundaries by sharing the same ancestors.



Ms. Ziyang Yang, China Association of National Parks and Scenic Sites (CNPA), presenting the results of the group discussions of the fourth day.

Dr. Wijesuriya commented that the three points that they developed are valuable; the relationship with the land, the religious beliefs, and the cosmologies are important perspectives to look at the nature-culture linkages. Ms. Brown highlighted the idea of bottom-up work, which means visiting the communities, exchanging, and that from there, an interesting exchange can happen at many scales and across boundaries. She mentioned that even though the workshop focuses on Asia and the Pacific region, it is crucial to have perspectives from Africa and Europe, and find commonalities. She added that the power of exchange is vital and builds support for all different levels. Ms. Kora mentioned that starting from the bottom is very important, and she recalled to the group that Albania used to be under a communist regime where no relationship with Yugoslavia was allowed. After 1992, the communist regime fell, and for Albanians, it was like exploring a new world that had once been scary. They had to start slowly with simple visits and how they were finding out how they had so much in common. This work was a useful base for the World Heritage

extension process that started in 2009 because the people of Lake Ohrid had already started to exchange. **Ms. Rabliauskas** said that in the case of Pimachiowin Aki, they would not have done anything without the support of the local communities. Through the process, she said they found out how important it was, for working together, to strengthen the relationships they already had. Recognizing that they are a bit different, even though they share the same language. Do not create divisions, including the neighbors, even the ones that were not going to be part of the nomination, and acknowledge that people have the right to have a say on the future of the areas they inhabit. **Ms. Buckley** mentioned that this reminded her of the latest inscription of an Australian site, Budj Bim cultural landscape. She said that the communities also talked to their neighbors even if they were not going to be part of the nominated property to communicate their plans. She insisted that talking is an investment and would support a good and strong management capacity in the future.

Finally, Module 1 closed with Professor Yoshida's farewell and thanks to Ms. Jessica Brown for her participation in the workshop as a resource person. **Ms. Brown** said that the workshops are always a learning space, from colleagues and all participants, and for sharing experiences. She added that she felt inspired and hopeful, especially considering the challenges ahead, such as climate change. She highlighted that there is a strong potential for collaboration.





MODULE TWO:

MANAGEMENT, IMPLEMENTATION, AND GOVERNANCE IN MIXED CULTURAL AND NATURAL HERITAGE

Module 2 lasted for four days, where the participants visited four of the twenty-four components¹ composing the serial World Heritage property “Fujisan, sacred place and source of artistic inspiration,” located in the prefectures of Yamanashi and Shizuoka. During the four-days field visit, participants could learn about the different systems of protection of the property and the values considered at the national and international levels. The diverse components of the World Heritage property are protected under different categories and legal frameworks at a national level: Fuji-Hakone-Izu National Park, Places of Scenic Beauty, Historic sites containing National Treasures, Natural Monuments, and Important Cultural Properties. Participants also could then understand the complexity of the property and the challenges of the nomination process to the World Heritage List.

It was clarified that Mount Fuji is located within two very distinctive prefectures. Yamanashi prefecture to the north is a mountainous area with a landscape of lakes, which has maintained the rice culture and traditions of pilgrims climbing the mountain. Shizuoka prefecture, in the southern part of Mount Fuji slopes, connects the mountain to the sea and shows highly developed urban centers. In this area, it is possible to observe the influence of the ecosystem services provided by Mount Fuji, especially water provision, which supported the development of industries and economic development. The visits included research institutes, museums, temples, pilgrimage routes, and the Two World Heritage visitors' centres. The visits illustrated how an area can have cultural and natural values, recognized at local and national levels, but that these do not necessarily meet the World Heritage criteria. Nevertheless, it was understood that all values need to be considered to manage and maintain the OUV of a World Heritage property. Themes that were discussed during the visits were the biodiversity and geological values, the beauty and aesthetic dimensions of nature, the historical significance, and the sacred values of the mountain, as well as its significance as artistic inspiration. Moreover, issues regarding tourism and visitors management, as well as interpretation, were debated. During the visits, participants were able to discuss with local managers, researchers, and tourist guides in the different places visited.

The first place visited was the Mount Fuji Research Institute in the prefecture of Yamanashi. Participants listened to a lecture from **Dr. Takashi Nakano**, Head of the Division of Ecological Education and Communication at the Mount Fuji Research Institute. Dr. Nakano explained the history of the formation of Mount Fuji volcanoes. He said that these are aligned from northwest to southeast due to the configuration of the tectonic plates. He also talked about the characteristics of Mount Fuji, starting with the distribution of plants and vegetation according to factors such as altitude, temperature, and humidity. He mentioned that since Mount Fuji is a young volcano (around 10,000 years), there are no endemic species registered in its ecosystems. The soil has few nutrients, and the alpine vegetation mostly migrated from other mountains. Moreover, he introduced the conservation challenges of Mount Fuji, which mainly refer to tourism, development pressures, the introduction of alien species, and climate change. He commented that tourism, which brings around 3 million visitors per year, is of particular concern due to the limits of carrying capacity and the need for intensive waste management.

¹ The State Party of Japan nominated 25 components, however the World Heritage Committee, inscribed only 24 of the 25 components proposed.



Dr. Takashi Nakano, Head of the Division of Ecological Education and Communication, Mount Fuji Research Institute, explaining the natural history of Mount Fuji.

During the afternoon, the group visited the Biodiversity Center of the Ministry of the Environment, where Mr. Kazuo Somiya, Director of the Center, gave a lecture on the biodiversity of National Parks in Japan.



Mr. Kazuo Somiya, Director of the Biodiversity Center, Ministry of the Environment of Japan, giving a lecture on the biodiversity of National Parks in Japan.

Then, the group moved to the Mount Fuji World Heritage Centre of Yamanashi Prefecture, where they

were guided by Mr. Naoki Takayama, Assistant Director, Fujisan World Heritage Division, Resident Affairs Department, Yamanashi prefecture.



Mr. Naoki Takayama giving an introductory talk in the World Heritage Centre of Yamanashi Prefecture.



Group photo at the Mount Fuji World Heritage Centre of Yamanashi Prefecture with Mount Fuji in the background.

On the second day of the field trip, the group visited Umagaeshi, known as the place where pilgrims left their horses, located in Yoshidaguchi in the northeastern slope of Mount Fuji. They were received and guided by Mr. Makoto Horiuchi, researcher of the Prefectural Government of Yamanashi. Mr. Horiuchi explained about the history of the pilgrimage routes ascending to the summit of Mount Fuji and mentioned the different stages. He also commented on the reconstruction works conducted after archaeological excavations with the use of historical records. Participants were able to experience the ascent through the route surrounded by forests until the 1st station of 10.



Mr. Makoto Horiuchi, a researcher of the Prefectural Government of Yamanashi, commenting on the buildings and routes identified in historical records.

Then, the group traveled to Kitaguchi Hongu Fuji Sengen-jinja Shrine, the first place where pilgrims used to stop before starting the ascent. Mr. Horiuchi commented that pilgrims used to purify themselves in the Shrine waters, as well as pray, before their ascent to Mount Fuji.



Mr. Makoto Horiuchi commenting on the purification rituals conducted by pilgrims in the Shrine.



Group photo at Kitaguchi Hongu Fuji Sengen-jinja Shrine.

After this experience, the group visited one of the Oshi Houses, which were the places where pilgrims arrived from all over Japan and rested the night before starting the ascent.



Mr. Makoto Horiuchi explains about the reception of pilgrims in an Oshi House.

The last visit of the afternoon was to the Fujisan Museum, a local museum of Fujiyoshida city, where participants could learn through multimedia and interactive tools about the cultural and natural values associated with Mount Fuji. In the entrance area, participants could explore through touch screens the history of Mount Fuji from the ancient pilgrimage practices to the first climbing by foreign visitors since the second half of the 20th century. The participants also could appreciate exhibitions of artifacts related to the spirituality of Mount Fuji's pilgrimage practices and some audiovisual resources of contemporary traditions

and celebrations. In the last section of the museum, there was a projection mapping on a 1/2000 scale model of Mount Fuji, where its geological history and ecological features were introduced.



Participants experiencing the interpretation tools of Mount Fuji Museum.

After returning to the accommodation, participants received a lecture by Mr. Kouichi Warashina, Assistant Director General, Resident Affairs Department Yamanashi Prefecture, and representative at the Mount Fuji World Heritage Management Board. Mr. Warashina explained the management of the World Heritage property. He talked about four stages of worship of Mount Fuji: first, the worship from far away, related to the continuous eruptions through time. Later, the second stage was when Mount Fuji was assigned historical importance for Japanese people becoming a symbol of unification and national worship, and it also inspired arts and poetry. After this, he mentioned a third stage related to the pilgrimage development by the ascetic followers of Shugendo. Finally, the fourth stage related to ordinary people starting to climb the mountain for recreation. He explained the 25 components of the serial nomination. He mentioned that three components are the most important: the main body of the mountain, the pilgrimage path, the shrines and temples, and the unique natural elements surrounding the site, such as the lava caves and lava trees. He described two views as the source of artistic inspiration: one from the Lake Motosu and the second from the seashore. He stressed that appropriate management is the most important and that all of the components are protected by the Law for the Protection of Cultural Properties of 1950. Besides, the mountain is protected as a National Park by the National Park Law. He highlighted that one of the issues is the establishment of the buffer zones because these are not protected by the Agency for Cultural Affairs or by the Ministry of the Environment and that local governments are in charge through prefectural ordinances and land control plans. He added that the governors of the prefectures are the heads of the coordination. He mentioned the recommendations from the World Heritage Committee at the time of inscription, among them, the development of an appropriate tourism management strategy, to strengthen the monitoring system, to control development, and to establish risk preparedness plans. He said that one of the most challenging aspects of this site is to interpret the mountain connection with sacredness so visitors can grasp the significance of Mount Fuji. Another challenge he mentioned is to conserve the beauty of the landscape. Following the recommendations, he explained that they are doing studies on carrying capacity and evaluating how to reduce the impacts of visitors. Some of the strategies are to persuade visitors to ascend until the 8th station only and to request visitors to take a longer time for the ascent, and not do it in one go. Currently, he explained that specific processes are being undertaken, such as a Landscape Control and a Heritage Impact Assessment.



Mr. Kouichi Warashina, Yamanashi Prefecture, giving a lecture about the management of Mount Fuji as World Heritage property at FujiCalm.

On the third day, participants visited the 5th station of Mount Fuji, which is the usual starting point for climbing by tourists. They visited the Komitake area, which represents the summit of the old Fuji volcano. Participants received an introductory talk by Mr. Warashina on the history of the design of the area of the 5th station, where the prefecture divided the facilities for tourism and appreciation of sacredness. After that, the group walked the Ochudo pilgrimage route led by local tourist guides. This route surrounds the mountain at the tree line level, and participants learned about the ecosystem services provided by Mount Fuji to the whole area. They understood the dynamics of the forests, the different species, and other characteristics of the ecosystems at this level of Mount Fuji, where the volcano becomes barren land. At the end of the visit, participants watch a video in the 5th station Visitors' Center, where they learned about the essential features of Mount Fuji World Heritage.



Group photo at the Komitake summit with Mount Fuji in the background.



Participants walking the Ochudo pilgrimage route with local guides.

Back at FujiCalm, participants received a lecture by **Mr. Tim Badman**, Director of the Nature-Culture Initiative of IUCN, about the tools being developed in the framework of the World Heritage Leadership Programme led by ICCROM and IUCN. He mentioned that they are working on the World Heritage resource manuals, looking for a common approach. He added that they are working on the Guidance on Impact Assessments for World Heritage Places and on the Knowledge Framework, which consists of a shared vocabulary for what it is thought to be essential to know about a World Heritage property. He explained that they are working on a holistic structure, which includes a landscape and a people-centered approach and resilience. He said that they are preparing a glossary of concepts and terms used and directing it to resources on a web platform. Another aspect Mr. Badman talked about was the testing of toolkits, such as the ‘Enhancing our Heritage,’ which was initially prepared for protected areas, but that is being adapted to be used for both natural and cultural heritage sites. He added that the work is also focusing on the revision of the Operational Guidelines on Management (paragraph 112), in order to work on more accessible translation to local languages, while also creating a set of tools to support the implementation.

The last stop of the field visit, on the fourth day, was the Mount Fuji World Heritage Centre of Shizuoka prefecture. There, participants received an introductory lecture by **Mr. Toru Ochiai**, Vice Director, Mount Fuji World Heritage Centre, Shizuoka Prefectural Government. Mr. Ochiai talked about the design and construction of the centre, inaugurated in 2013, when Mount Fuji was inscribed on the World Heritage List. The mission of the centre is the protection and transmission of the values of Mount Fuji as a World Heritage site, but also to do research and generate interaction with visitors through educational activities and interactive exhibitions. After the presentation, participants could visit the exhibitions of the Visitors Centre, where they learned about the influence of the mountain in the development of the seashore area.



Mr. Tim Badman giving a lecture on the World Heritage Leadership Programme.



Mr. Toru Ochiai, Vice Director, Mount Fuji World Heritage Centre, Shizuoka Prefecture, introduces their mission.



Group photo at the entrance of the Mount Fuji World Heritage Centre of Shizuoka Prefecture.



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, including graduate students of the University of Tsukuba, to work on an assessment using the case study of Mount Fuji. Participants were invited to reflect on both the natural and cultural values of the site visited during the field trip. Finally, each of the groups gave a presentation.

The structure of the presentations included firstly, a group reflection based on the following points:

- Mapping values and the interrelations of nature-culture in Mount Fuji
- Draft a Statement of Significance for Mount Fuji
- Assessment of the management of the site concerning:
 - Nature-Culture
 - Visitors and interpretation
 - Top-down/Bottom-up approaches
- Lessons learned and recommendations

Secondly, each of the participants was required to give an individual reflection about the lessons learned that could potentially be applied in their home country or heritage site. 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 international symposium.

Group 1

Members:

Laze Deqing, China
 Wanda Listiani, Indonesia
 Joshua Mwankunda, Tanzania
 Yadav Uprety, Nepal
 Wenchao Deng, China
 Lorena Oliveira, Brazil

Mapping values

The group started by enumerating the identified values of Mount Fuji. First, they referred to the aesthetical values. They noted that natural beauty is based on its majestic form as a solitary strata-volcano. Moreover, they mentioned that Mount Fuji is widely known as the symbol of 'Oriental Japan.' Secondly, they mentioned the spiritual values of Mount Fuji related to the religious: a sacred place and object of worship, the deep adoration, and inspiration for Shugendo, the religious practice linking Shintoism and Buddhism. They recalled that Shugendo is a combination of traditional Japanese mountain worship synchronized with Buddhism. Thirdly, they mentioned the artistic value as a source of inspiration to artists such as Katsushika Hokusai, and the literary works which depict Mount Fuji and the life connected to the mountain. They added that Mount Fuji also inspired Western modern art. Next, they identified the interrelation between nature and culture in Mount Fuji, starting by explaining the historical interactions between people and the mountain. They mentioned that according to Shinto beliefs, the deity Asama no Okami, god of fire, resides in the summit of the mountain, in the crater. People believed that the repeated eruptions represented the anger of the deity, and in order to placate it, they started to worship the deity from afar - not climbing. Later on, shrines

were built in the foothills to pacify the deity living in the mountain. Finally, people started a pilgrimage to the mountain, purifying in their lakes and springs, and developing spiritual powers through the climbing of the mountain. This practice developed, routes were established, more shrines built, Buddhist facilities, and temples, as well as Oshi houses for the pilgrims. They concluded that this development resulted in the component parts of the serial Mount Fuji World Heritage site.

Statement of significance

Mount Fuji is a sacred, majestic, solitary, stratovolcano mountain, rich in biodiversity, as well as an object of worship and manifesting harmonious and interdependent existence of people, culture, and nature located in Honshu, Japan.

Important heritage values are its majestic form, widely known as a symbol of Japan, and a sacred place of deep adoration and source of artistic inspiration.

The character-defining Mount Fuji is that people and nature coexist through the realms of religious belief and art.

Management assessment and lessons learned

The group identified 5 points:

1. Different legislation, institutions, or levels of management effectively working together in tight collaboration: Yamanashi and Shizuoka prefectures, National Parks, Research centers, information centers, museums, local communities, and private owners. They were wondering why this is possible and why they can collaborate so well. They had three hypotheses: the Japanese system, the culture of discipline, and the culture of following the rules.
2. How they tell the story: a proper identification combined with the utilization of the history and right experts, its importance for their culture and tradition.
3. Proper allocation and utilization of resources, such as the proper use of volunteers and financial resources in projects.
4. Management of values: active monitoring and restoration; engagement of religious people and organizations; keeping and engaging all the stakeholders close to the values (ex. hoteliers).
5. Visitors and Interpretation: the architecture speaks about the value (especially in the Shizuoka World Heritage Visitors centre).

Recommendations

1. Presentation and interpretation of the values (culture and nature) should be made simultaneously (full understanding of how everything is connected).
2. Review proper orientation of some exhibits.
3. Limit the number of visitors per day (e.g., through a registration system for the maximum number allowed per day/time slot). The group noticed that too many visitors during the climbing season works against spirituality.
4. Video instructions: make them shorter and more available in different channels (e.g.outdoors, safety instructions).
5. Enhance resources-sharing and coordination.



Yadav Uprety (Nepal), Wanda Listiani (Indonesia), Laze Deqing (China), Wenchao Deng (China), Lorena Oliveira (Brazil), and Joshua Mwankunda (Tanzania) taking notes during the preparations for the presentation.

Group 2

Members:

Eulalie Dulnuan, Philippines
 Le Hoang Lien, Vietnam
 Anuranjan Roy, India
 Kimberley Wilson, Australia
 Yue Cao, China
 Congcong Liu, China
 Ami Masuichi, Japan

Mapping values

The group identified the following values and respective attributes:

- Unique Flora and Fauna: vegetation banding, atypical fauna
- Geological and Geomorphological: volcanic, lakes and spring
- Research monitoring: biodiversity, geodiversity, evolution, cultural diversity
- Scenic beauty: views from afar
- Recreation: leisure and exercise
- Sacredness and Spiritual: pilgrimage, nature worship
- Symbolism: Japanese identity
- Artistic inspiration: works literature, poetry, and fine art
- Economy: tourism, ecosystem services

Statement of significance

The Mount Fuji cultural landscape is an iconic mountain, and the surrounding area in the central region of Japan is of natural and cultural significance to local, national, and international communities.

Mount Fuji has been praised as an object of worship and beauty since ancient times and is renowned worldwide as a symbol of Japan. The mountain is Japan's highest (3,776 m.) and was formed by many subsequent volcanic eruptions that have occurred over millions of years. The stratovolcano was actively erupting until about 1,000 years ago, leading to its worship from afar. As eruptions became less frequent, a traditional pilgrimage towards the summit began.

The altitudinal zones and unique volcanic environment enables various types of vegetation and wildlife, which have adapted in the conditions that each band presents. This vertical distribution of flora and fauna across deciduous broad-leafed, evergreen conifers, and volcanic desert zones, also carries cultural significance in that the highest alpine zone is considered to be the Kusayama - the grass mountain and source of waters, the evergreen conifer zone is considered to be the Kiyama-the tree mountain and the region of the woods, and the barren zone is considered to be Yakeyama - the burned mountain and abode of the gods.

There are many significant geological and geomorphological features within this volcanic landscape, including tree lava molds, scoria, lava tunnels, evidence of lava flow, lakes, hot springs, and waterfalls. Culturally for Mount Fuji worship communities, the lava tree molds were considered to represent 'blood vessels,' and the journey through them has come to signify a process of rebirth. The lakes and surrounding springs are known to as the 'eight oceans of Mount Fuji,' and some have historically served points on the journey up the mountain where pilgrims would cleanse and purify their bodies before continuing.

Mount Fuji and the surrounding areas are important for scientists and researchers who monitor and study the biological, geological, evolutionary, and cultural diversity of the unique cultural landscape. A range of museums and research centers provide information, films, data, and educational resources that enable the community to learn about the natural and cultural heritage of the area. Continuing scientific monitoring is undertaken by experts and citizens, particularly concerning biodiversity and seismic activity, and this information aids in evidence-based decision-making around disaster risk preparedness and sustainable management.

The scenic beauty of the mountain and surrounding area is of direct value to Japanese communities who enjoy views of it from afar. The imposing and picturesque landscape has shaped the aesthetic consciousness and beauty standards held by Japanese people and international visitors.

The mountain and surrounding area are used recreationally for leisure and exercise activities, including water activities, trail walking, and forest bathing.

Mount Fuji is a deeply sacred and spiritual place for Japanese people and continues to be worshipped through the practice of 'Fujiko,' which has foundations in Shinto and Buddhist beliefs. Pilgrims continue to ascend the mountain - following sacred routes, visiting the shrines, bathing in the lakes and springs, staying in 'Oshi' lodging houses, participating in festivals, and watching the sunrise from the summit. The journey ascending the mountain is understood to be worship and meditative practice in itself.

Mount Fuji has become an iconic symbol of Japan that has been transmitted globally. The mountain is an important part of Japanese identity and is believed to be the home of deities, including the god Ohoyamatsumi and goddess Konohanasakuyahime.

An important source of artistic inspiration, Mount Fuji, has been the subject of many famous poems, paintings, written work, and photographs throughout history including 'Manyoshu' (poem), 'Ukiyo-e' (woodblock printing as seen in Hokusai's paintings), and theatre (Noh and Kabuki). These works have been central to the development of the style of Japanism, and have promoted universal respect for this natural subject matter.

Management assessment

For the assessment, the group focused on two areas: Visitors' experience and Community engagement.

From the point of view of the Visitors' experience, they concluded that:

1. The number of visitors during the peak season affects sacredness: Yamanashi prefecture has a number of excellent visitor management strategies, such as, avoid crowded days (weekends), avoid crowded hours and avoid crowded areas; organize a range of different activities to diffuse the crowds while still understanding the values of Mount Fuji.

2. Responsive research:
 - How many visitors seek sacredness? Purpose of visit: education, fresh air, exercise, recreation.
 - What is the carrying capacity of certain spaces? Physical carrying capacity, social car-cap.
3. Responsive monitoring:
 - Safety: excellent documentaries, voluntary orientation.
 - Products: ethical consumerism (who regulates?); canned Mount Fuji air, Myths/Stories/Narratives.
 - Limits of acceptable change.
4. Visitor Interpretation:
 - Museum exhibits use innovative ways of engaging.
 - Management has engaged with the public and among prefectures for research and monitoring.
 - A shortage of non-Japanese content in displays.

In terms of Community engagement, they concluded that:

1. Bottom-up: Citizen science; Voluntary cleaning of Mount Fuji; Donation campaign; local community and private owners consultation on the development plan.
2. Volunteer guides, Information Center and Safety control center: local people; local knowledge; well-trained; abundant information and communication material.
3. Top-down: The different approaches of Yamanashi and Shizuoka prefectures and inter-prefectural cooperation.
4. Adaptive management: volcanic sediment counter and erosion counter structure; adaptive infrastructures, more suitable for the environment.
5. Lack of input from different perspectives on museum displays and communication materials.

Recommendations

Theoretical:

- Reflection changes made to World Heritage criteria
- Consider going back to 1992?

Pragmatic:

- Use a passport system to get visitors to go to the whole property, and its 25 components in order to help distribute the visitors and lessen overcrowding, and increase appreciation of the values of the property.
- Require the bus companies to display documentaries regarding Mount Fuji in order to promote the values of Mount Fuji, to provide safety measures/lessen accidents, and to improve visitors' behavior.



Congcong Liu (China), Yue Cao (China), Kimberley Wilson (Australia), Anuranjan Roy (India), Eulalie Dulnuan (Philippines), and Le Hoang Lien (Vietnam) discussing their ideas for the presentation.

Group 3

Members:

Bina Gandhi Deori, India
 Sonila Kora, Albania
 Warong Wonglangka, Thailand
 Ziyang Yang, China
 Jermphiphat Natnitcha, Thailand
 Daisuke Sato, Japan
 Philip Semaha, Ghana

Mapping values

The group identified the following values:

- Symbolic: Shape of Mount Fuji; Perfect cone shape, highest, symmetry, view from the mountain; Mount Fuji is an iconic symbol of Japanese identity
- Spiritual: Mount Fuji is the place of god in Japanese culture, an epitome of sacredness
- Aesthetic: The beauty of Mount Fuji is the perennial source of joy and inspiration. Stunning setting, great scenery, and historic routes
- Artistic: the solitary, often snow-capped Mount Fuji, rising above villages and tree-fringed sea and lakes becomes a source of art inspiration
- Biodiversity: The forest around Mount Fuji can boost ecosystem productivity that can ensure the natural sustainability of the environment and illustration of the important natural habitat. Number of species +2,000/ Vertical distribution
- Geological: Mount Fuji has a significant volcanic geology surrounded by ongoing processes in the development of landforms. Plate movement/Volcano eruption/accumulation
- Education: Numerous cultural and natural evidence around the mountain can transmit the knowledge by generation to generation of humanity. The special environment around the mountain
- Historical: The history of Mount Fuji can allow us to understand the past, turn to understand the present of Japan. Route for pilgrimage and traveler/Japanese samurai training base/archaeological remain

Statement of significance

Mount Fuji is an important component of Japanese culture deeply rooted in people's souls, fostering Japanese identity as reflected in the spiritual culture, traditions, arts, and creativity since prehistoric times. Geological occurrences over centuries and its rich flora and fauna have shaped the Japanese culture and enriched humankind, inspiring spirituality and creativity that transcended physical boundaries as reflected in Japanese religious practices, traditions, and artistic expressions through different mediums worldwide such as paintings, literature, printing, poems, folklore, and crafts. Mount Fuji holds a special place of reverence in the hearts and minds of the Japanese community. It is an epitome of sacredness and has spiritual values, represented by natural formations like lakes (Fuji Five Lakes) and lava tree molds, monuments like numerous shrines and temples scattered over the landscape, lodging and pilgrimage routes.

Mount Fuji, apart from being an object of worship for the pilgrims and source of inspiration for artists, has also been the means of sustenance for life in all living forms. Water from its springs, lakeland waterfalls have nurtured plants and animals and is channelized for cultivation, supporting the livelihood of the local communities through centuries. The pilgrim ascetics and believers are also using it for cleansing their bodies before their spiritual quest.

A water tank is located in every shrine, where devotees clean their hands and mouth as an act of purifying themselves before entering the shrine. Donning a white garb by the pilgrims during the journey is a constant reminder of life, death, and rebirth.

The spiritual connection with Mount Fuji continues and is celebrated through festivals such as Yoshida Fire Festival, folk dances, songs, and performances.

Management assessment and Recommendations

The group divided the assessment under three different categories: people, place, and system.

For the people, they analyzed the current situation, the problem, and gave recommendations as follows:

1. The tour guides focused more on the nature component of Fuji (almost no reference to culture in climbing Fuji). The problem identified was a lack of linkage in nature-culture meaning. They found it affected the educational value. They recommended integrating cultural and natural aspects of Mount Fuji in the explanations.
2. The museums did not showcase much about lives and stories around Mount Fuji. They found the problem was that the experience of visiting the museums is not compelling enough and that the archaeological linkage is missing. They recommended displaying archaeological and historical artifacts in the museums—for example, real houses, real environments in Fuji, and not just the museum experience.

For the place, they analyzed the current situation, the problem, and gave recommendations as follows:

1. The Yoshida trails are used by 80% of tourists. They found that the problem is that some important areas around Mount Fuji might be overlooked. They recommended encouraging people to visit other routes.
2. The information building location is “hidden” compared to the souvenir shop. They found that some visitors feel no obligation to visit the information desk and can have dire consequences. They recommended that the information desk be the first point for all visitors. Visitors should be able to access relevant information online before embarking.

Finally, for the system, they analyzed the current situation, the problem, and gave recommendations as follows:

1. Visitor control during open and closed periods on Mount Fuji is useful management for holding capacity on Fuji to protect the integrity of nature-culture. They found that it was difficult to manage the climbers effectively. There was a loss of the sense of sacredness due to crowdedness and loss of the solemnity needed in climbing. They recommended using the physical and social capacity to manage visitors at Mount Fuji.
2. The souvenirs of Mount Fuji are the same everywhere. They found that it is monotonous, and there is no meaning of difference in the place around Mount Fuji, bringing a loss in the significance of the experience. They recommended that the souvenirs should be unique to each site (different stations with unique items), not the same from the bus station, the museums, the different stations, and trails. For example, different animals, tree types, snow mountain, the mushrooms, the landscape, etc
3. Top-down is used to manage the development plan of Mount Fuji. They found that the top-down approach may not sufficiently represent local interest (but it gets things done quickly). They recommended to comprehensively integrate the top-down and bottom-up approaches.
4. The structure of governance in Mount Fuji relating to cultural and natural heritage representation is centralized (by the prefectural government). They found that local people have less influence on preserving. They recommended that local people decide what the museum should showcase as their way of life, in order to make it more authentic for the visitors. Introduce local routes used by the local people for the daily life, local food served in traditional-styled restaurants with local recipes unique to Mount Fuji.



Philip Semaha (Ghana), Daisuke Sato (Japan), Bina Gandhi Deori (India), Ziyang Yang (China), Warong Wonglangka (Thailand), Sonila Kora (Albania) and Jermphiphat Natnitcha (Thailand) preparing their presentation and discussing ideas with Dr. Gamini Wijesuriya.



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

MODULE FOUR:

International Symposium



On October 4, 2019, the Fourth International Symposium on Nature-Culture Linkages in Heritage Conservation, Asia and the Pacific, Mixed Cultural and Natural Heritage took place within the framework of the Tsukuba Conference 2019.

The Chairholder of the UNESCO Chair on Nature-Culture Linkages in Heritage Conservation, University of Tsukuba, Professor Masahito Yoshida and the President of the University of Tsukuba, Professor Kyosuke Nagata gave respectively an opening address and especially welcomed the honoured guest speakers Dr. Mechtild Rössler, UNESCO, Dr. Webber Ndoro, ICCROM, Mr. Takahiro Okano, Ministry of the Environment of Japan, and Ms. Kumiko Shimotsuma, Agency for Cultural Affairs, Japan, and the roundtable guests: Ms. Kristal Buckley, ICOMOS, Dr. Gamini Wijesuriya, WHITRAP/ICCROM, Mr. Tim Badman, IUCN, and Ms. Sophia Rabliauskas, Pimachiowin Aki Corporation. The achievements of the CBWNCL organized by the UNESCO Chair on Nature-Culture Linkages in Heritage Conservation based on the University of Tsukuba were acknowledged. It was pointed out that the University of Tsukuba, along with the Certificate Programme on Nature Conservation and the World Heritage Studies Program, has worked closely with the UNESCO World Heritage Centre, IUCN, ICOMOS, and ICCROM in the development of this novel curriculum.



Professor Kyosuke Nagata, President of the University of Tsukuba, inaugurating the International Symposium.



Professor Masahito Yoshida, Chairholder of the UNESCO Chair on Nature-Culture Linkages in Heritage Conservation, University of Tsukuba, inaugurating the International Symposium.

Subsequently, Dr. Mechtild Rössler, Director of the UNESCO World Heritage Centre, gave a speech on 'The challenges of nominating Mixed Cultural and Natural Heritage sites to the World Heritage List.' She began introducing that the World Heritage Convention is the only legal instrument in heritage conservation that covers both natural and cultural heritage, underpinning the existence of linkages between nature and culture already since 1972. However, the definition of mixed sites was only included in the Operational Guidelines to the WH Convention in 2005, following a major revision that took place over five years since 2000. She commented that after forty years, the World Heritage List only has 39 mixed sites, which points at a certainly underrepresented category and a challenge for State Parties. She explained that the reasons are detailed in a document presented to the World Heritage Committee on mixed sites in 2014, but one of them is that until 1992 there were cultural references under natural criteria. This explains, for example, why a number of natural sites today would be mixed or even mixed cultural landscapes. She commented that as shown by statistics, cultural landscapes outreached mixed sites almost three times since 1992, and only 10 cases are categorized as both of them. Moreover, as evidenced by a selected group of sites, some criteria are much more often used for mixed sites than in other cases, as noticed for the criteria (iii) and (vii); the latter relates to 'beauty,' a cultural concept inexistent for cultural criteria.

Dr. Rössler continued explaining the challenges of mixed sites by showing concrete cases from the World Heritage List. She first introduced the case of the recently inscribed **Ennedi Massif** in Chad (2016), a desert landscape with unique geological features and one of the most crucial rock art sites of the Sahara in the World Heritage List. She commented that due to the discovery of oil and gas in the area around, the State Party reduced the boundary of the site, leaving the essential rock art outside. She focused on seven points: early nominations, changes in the interpretation, extension, re-nominations, inscriptions that were not fully recommended, and the work with Indigenous peoples and local communities in understanding mixed sites and Outstanding Universal Value.

Dr. Rössler reflected on the notion of mixed sites in early nominations, which were foreseen in terms of using the articles 1 and 2 of the Convention, often with a similar composition to the one in Ennedi: a mixed site of geological features, natural features, and archaeological sites. She mentioned the case of **Tassili n'Ajjer** in Algeria (1982), where mixed is also a linkage between people and the landscape, as the rock art depicted

the diverse flora and fauna of the environment when the Sahara was still green, together with the ways of life of people. She further mentioned that on the other side of this area is located the natural site of Air and Ténéré in Niger, inscribed only under natural criteria despite the presence of rock art showing giant giraffes. She highlighted the importance of rock art for the scientific discovery of species, which inspired them. Next, she presented the case of **Machu Picchu** (1983), one of the most emblematic mixed sites, noting that natural and cultural were separate in early nominations. In Machu Picchu, the Inca archaeological site is well known, but the area is also a critical habitat for flora and fauna (e.g., spectacle bear). She mentioned a personal anecdote of her visit to the site in 1998, where she noticed one of the main problems when it comes to mixed sites: despite being one World Heritage property, the boards in charge of nature conservation and cultural heritage were not working under one property-based management. The site managers from the National Service for Protected Areas and the then National Institute of Culture, respectively, had never met before. Then, Dr. Rössler introduced another case of early nominations: **Göreme** in Turkey (1985). In the inscription of this site, which displays a spectacular landscape and rock formations, natural beauty predominated over geology, as the only criterion (vii) and not (viii), was used. Cases like this one, raise questions about the interpretation of the criteria: ‘would this be nominated today as a cultural landscape and not a mixed site?’ –she commented. She pointed out that, since 1984, the Bureau and the Committee’s discussions on the notion of mixed sites were linked to the question of rural landscapes. However, it was not until 1992 that the category of cultural landscapes was introduced, and, in 1993, **Tongariro National Park** (1990-1993) was extended to become the first cultural landscape. Inscribed as a natural site for its geological features in 1990, Tongariro was of utmost importance for Maori Indigenous peoples. Indigenous peoples’ claims for the world recognition of their sacred mountain as a cultural heritage posed a challenge to the World Heritage Committee. However, they resulted in the inscription of the first mixed site and cultural landscape.

Afterwards, Dr. Rössler presented the case of **St. Kilda** in Scotland (1986-2004-2005), which entailed a re-nomination and an extension. Saint Kilda is an outstanding fossil or relict cultural landscape where the human-nature organic evolution stopped on 29 August 1930 when all the residents were moved out from the island. She explained that this site was extended to cover the marine area to include as well the marine biodiversity, which was the food source for birds that sustained the subsistence of local people. She then commented on the case of the **Ngorongoro Conservation Area**, Tanzania, a key natural area in Africa. This site was inscribed as early as 1979 and extended in 2010, in order to cover both natural and cultural criteria. Dr. Rössler proceeded to talk about another case of extension: **Maloti-Drakensberg** shared property between South Africa and Lesotho, which is also one of the few transboundary mixed sites. Inscribed first in 2000 and extended in 2013, the park shows an exemplary initiative in terms of interpretation, as the creation of the visitor’s centre involved local communities’ especially in the interpretation of the site. She then discussed the case of **Lake Ohrid**, which was an early inscription of 1979 by Northern Macedonia and was extended to Albania in the last session of the World Heritage Committee (2019). This is a threatened mixed site, but it was not immediately put on the List in Danger as recommended by the Advisory Bodies (IUCN and ICOMOS), given the adjustments needed due to the recent involvement of Albania in the property management. She then called attention to the case of **Wadi Rum**, Jordan (2011). This site was inscribed by the World Heritage Committee despite the two separate recommendations of referral and deferral by IUCN and ICOMOS, respectively. She mentioned that she visited the site after the inscription and found out that none of the recommendations of the WH Committee were implemented, not even the inventory of rock art sites that are exposed to threats like mass tourism, which is of critical concern. She commented that it is necessary for State Parties to know and get the data before the inscription, so the WH Committee would not inscribe sites that are not ready.



Dr. Mechtild Rössler, Director of the UNESCO World Heritage Centre, during the International Symposium.

Dr. Rössler continued her presentation with the case of the **Rock Islands Southern Lagoon**, Palau (2012), which is a testimony of different stages of life and contains values beyond its biodiversity, as it is crucial for the identity of people. She highlighted the importance of working with communities if nominated sites are of critical importance for them, their identity, and their spiritual life. She also commented that there are many associative values found in nominations of mixed sites, including mountain areas such as **Mount Wuyi** in China (1997-2017). She mentioned that in the 1990s, UNESCO organized a seminar in Wakayama prefecture (Japan) on sacred mountains, where they discussed how many mountains in the world have associative values. This explains why several mixed sites are mountain areas, as it is the case of different types of associative values in **Blue and the John Crown Mountains** in Jamaica, where people have strong spiritual links to the natural environment. She then talked about the case of **Papahānaumokuākea** in Hawaii, USA (2010), a mixed site inscribed due to its marine environment and the native Hawaiian culture. She mentioned that Hawaii shows how different parameters of nomination can happen in the same area. While this site was recognized as mixed, the natural site of Hawaii Volcanoes was inscribed just for the geological values despite the association with the Hawaiian culture and belief system. She then commented about **Chiribiquete National Park**, Colombia, inscribed in 2018, which is one of the critical biodiversity sites of this country. This is a case of a protected area where the government worked for many years with Indigenous peoples who considered this site a sacred place. Dr. Rössler highlighted that the leadership of Indigenous peoples and local communities also led to the inscription of **Pimachiowin Aki**, Canada in 2018, after a referral and lengthy process of consultations.

Dr. Rössler then commented about the case of the World Heritage cultural landscape of **Pico Island in the Azores**, Portugal (2004), in which nomination she collaborated with the Portuguese government. She explained that the uniqueness of this vineyard landscape was based on the *viñas* surrounded by volcanic stone walls; however, the nomination underwent a series of reformulations after a mission with IUCN and ICOMOS until the requirements for the inscription in the World Heritage List were met. She then focused on the case of **Easter Island**, Chile (1995), which was initially considered as a mixed site but inscribed by evaluating only its cultural values. She reflected this on retrospective, as today such inscription would not be possible because the system was formalized differently.

Dr. Rössler remarked that since 2014, a document for the recognition of mixed sites was presented to

the World Heritage Committee, but there has not been much increase in the nomination of mixed sites. However, she mentioned that there had been a significant evolution in the preparation of nominations for mixed sites: Countries are working more closely between the cultural and the natural heritage sectors, Advisory Bodies (IUCN and ICOMOS) are interacting more on mixed sites through the Connecting Practice project, joint missions and Nature-Culture Journeys as shown by the IUCN Hawaii Congress and the ICOMOS Delhi General Assembly; and the recognition of the World Heritage Committee to the complexity of mixed nominations. She also commented that she has been discussing with the Advisory Bodies in the World Heritage Centre on upstream and on the changes in the nomination process. She believes that upstream is a great opportunity to identify the potential of mixed sites; early advice of potentials for mixed would be beneficial for State Parties but also in the review of Tentative Lists. She observed that at the national level, institutions could be encouraged to work more closely and to involve all stakeholders, including local communities, as they may hold the knowledge of these systems that may not be known by national authorities. Moreover, she strongly recommended working with local communities and Indigenous peoples, especially for the nomination of mixed sites. She asserted that integrated management plans and management systems in place are requirements for the nomination. In the future, she expects a joint resource manual on management of cultural and natural World Heritage with a strong component on how to manage mixed sites in terms of capacity building, presentation, and promotion of this heritage. Dr. Rössler finally said that mixed sites could also be an opportunity to present the genuine feature of the Convention, which covers both natural and cultural heritage.

Next, Dr. Webber Ndoro, Director General of ICCROM, presented “Nature-Culture Linkages in World Mixed Cultural and Natural Heritage in Africa.” He first clarified that the focus of his presentation would be placed on the perspective of Africa and its diverse site-specific cultures and their links between culture and nature in general, rather than specifically related to World Heritage. He specified that the main focus was on the issues of governance and governmentality of cultural and natural heritage sites. He explained these starting with a historical perspective on the African context, elaborating on the emerging issues about values concerning World Heritage. He made a reflection on the African experience, especially on the implications for communities related to the identification of values and their involvement in management. Furthermore, he highlighted the place of communities in the framework given by the United Nations through the idea of wellbeing and the Sustainable Development Goals (SDGs). To illustrate these ideas, he used two World Heritage sites: the mixed site Maloti-Drakensberg in South Africa and the cultural landscape of Matobo Hills in Zimbabwe.

Dr. Ndoro introduced the historical development of heritage management in Africa from pre-colonial times, where he locates a ‘traditional and customary heritage management.’ He commented that the conception of heritage management did not necessarily come with colonization, as there was cultural and natural heritage stewardship before. However, most sites were looked after from a religious point of view but also in an attempt to try and harness nature. As in the case of Mount Fuji, heritage management in Africa did not see a clear division between nature and culture or even religious heritage; there was a sense of wholeness, and many examples show this. He pointed out that, as addressed by the literature, the introduction of heritage management into the African continent brought a new administration, authorities, as well as the notions of national parks, protected areas, monuments, museums, and objects to be curated. These introductions happened after the Berlin Conference in 1884 and the division of the African continent among European empires. The idea in those days was to ‘save Africa from the Africans,’ and much of the protected heritage was not presented to the Africans but rather to foreign tourists. He stressed that some of these management systems had continued today, as shown by protected areas like Zulu and Kruger National Park, where animals were moved to certain areas in order to be protected, and barriers impede the inclusion of local communities into the management and the benefits from it. He called attention to the fact that most protected areas have cultural heritage, and this indicates the presence of people living in those areas. However, most natural heritage sites in Africa, Eastern, and Southern Africa particularly have no people living within.



Dr. Webber Ndoro, Director General of ICCROM, presenting about Nature-Culture Linkages in World Mixed Cultural and Natural Heritage in Africa.

Dr. Ndoro highlighted the efforts of the UNESCO World Heritage Centre and IUCN in order to move away from these approaches generated by a top-down scheme, trying to include much more effective and encompassing heritage management. He mentioned that since divisions between natural and cultural heritage in his continent are not clear, it is not always the case that what is referred to as a cultural site does not have any natural elements; they may not be of Universal Value, but their protection must be considered. To provide an example, he mentioned the case of South Africa, where almost all World Heritage sites are protected areas, and communities were left outside the national parks with no chance to benefit from them. He remarked that the situation is not the same in other African countries, as shown by **Ngorongoro Conservation Area** in Tanzania, which has a population living inside the protected area, although the challenge remains the same. He commented that issues like these and the concept of values need to be unpacked in Africa, as they also affect the management regimes and governance. He further reflected on the so-called 'Big Five,' which represents an attraction for tourists but not a concept most Africans identify with. He explained the origins of these protected areas, which were royal protected areas of the Zulu nations or King Chakra, with established taboos, rules and restrictions about animal hunting, and was preserved as a royal game. This situation changed with the introduction of guns as it increased the uncontrolled hunting, while a sense of protection of nature started to be promoted. More issues about the natural or cultural definition of a site can be evidenced by cases like the Victoria Falls, transboundary World Heritage property shared by Zimbabwe and Zambia, or the Zambezi River, which hold spiritual values for the communities around and are places for their ceremonies. Conversely, in some cases, natural phenomena are overlooked in cultural sites, as shown by **Robben Island**, World Heritage property in Cape Town, South Africa, which is mostly valued for having been the prison of Nelson Mandela. Nevertheless, it is also an important habitat for penguins.

Subsequently, Dr. Ndoro emphasized the issue of governance in heritage, which has various levels of non-uniform demands; the national level deals with political agendas, and then these have to be articulated with the local level and its demands. He stressed that the identification of values in these levels does not always coincide, as each can emphasize a different aspect. Although it differs from one country to another, he pointed out that different management systems are imposed on World Heritage sites by different government institutions with different mandates and priorities. He brought up the case of **Maloti-Drakensberg**, a transboundary World Heritage property, one of the best examples of effective

management in his opinion, but which also evidences some management issues. The governments of South Africa and Lesotho put in place systems for trans-frontier management; however, as the Drakensberg is largely understood as a natural site, there was no room for a cultural expert even though there is a relevant presence of rock art. He observed that the issue of identification of values is revealed here on the absence of cultural criteria, despite the well-known rock art; 'beauty is in the eyes of the beholders because we look at beauty from cultural lenses' - he said. He commented that it is necessary to discuss the recognition of rock art as universal in the World Heritage system, as in Africa, it is ubiquitous from Gabon to Mozambique. He pointed out that another contentious issue about rock art sites as heritage, particularly on the Drakensberg, is their function as sacred sites, which often lead to confrontations with science. Rock art sites are associated with the religion of the Zulus, and thus, it is a part of their living culture, while scientists tell that hunter-gatherers made rock art. Developing more on the same case, he then focused on the 'naming' as another issue of the dynamics of governance, where the local interests are sometimes sacrificed: As a tourism marketing tool, Maloti-Drakensberg changed its name from 'uKhahlamba-Drakensberg' to solely 'Drakensberg' after becoming a joint World Heritage, as the latter is well known worldwide. At the same time, uKhahlamba means the most religious place to the Zulus in their native language. Furthermore, he mentioned that the issue of governance here is multiple because of the number of institutions, structures, and perspectives involved. On the one side, in South Africa, the site is not governed by the Department of Environment as other World Heritage sites, but by the provincial authority of Ezemvelo, which looks after protected areas within the province. However, cultural values are not dealt with by Ezemvelo but instead by the provincial authority of Amafa. By culture, they do not mean sacred sites but only archaeological sites, including rock art sites. On the other side, in Lesotho, the protected area is governed by the Department of Environment, which is a national authority.

These governance structures reverberate on traditional practices of local communities. He commented that there is a notorious absence of considerations about the implications of the local community on the sacred site. If a ritual is to be performed at the rock art site, or in the river of this place, they have to consult the park manager who is in charge of monitoring the impacts. He reflected that issues like these need to be tackled in order to foster communication among government and local institutions. To add more to the complexity of this case, the provincial authority of Amafa in South Africa also has SAHRA, which is an overall umbrella body for sites nominated at the national level. The trans-frontier management system is trying to bring all together. However, these institutions are attached to different ministries and departments, and particularly for South Africa, it also involves a provincial authority. He commented that a similar case is represented by the **Matobo Hills cultural landscape** in Zimbabwe, where its conception as a national park overshadows the presence of rock art in the public perception. Paradoxically the site was nominated to the World Heritage List as a cultural landscape as its natural features could not justify the Outstanding Universal Value. The most sacred cave in Zimbabwe, related to the cult of the Shona God Mwari, is located outside of the national park but now is being incorporated into the park boundaries, as part of the World Heritage site. This means a series of constraints for the local communities that carry out ceremonies, as they would require the permission and supervision of the park manager who protects the natural heritage. As in the case of uKhahlamba-Drakensberg, there are various institutions involved in the Matobo Hills cultural landscape as well: National Museums of Zimbabwe look after the rock art sites, National Parks look after fauna and Forest reserves look after vegetation. Dr. Ndoro emphasized that synergies and holistic management are difficult to ensure in these contexts as different mandates come from different legislations and governance structures.

Approaching the end of his presentation, Dr. Ndoro stressed the importance of considering the difference between the needs of local communities and what experts believe these needs are. There are particular structures and dynamics within the former that make a transparent negotiation necessary, as a heritage place for them must bring life, benefits, and cohesion. He pointed out that these encounters of views derive in a series of challenges. One of them is the issue of ceremonies and religious activities at heritage sites that are either mixed, cultural or natural, considering that the scientific community refuses to recognize the values of such practices for local communities. Another one is illustrated by areas of heritage values that are under agriculture, which management can include aspects of the agricultural practice. He remarked that ultimately, heritage sites might be looked at as places, as a resource for communities rather than just something to put on the World Heritage List. He pointed out that World Heritage listing is important, but it should be most beneficial for communities. He mentioned that it is important to look for more holistic

approaches to heritage management, as with the cultural landscape approach. He expressed the importance of making sure that nobody is left behind. Dr. Nodoro finally highlighted the need to engage communities and to overcome the centralization of decision-making on the government and the scientific community to ensure all the stakeholders see the benefits.

Subsequently, Mr. Takahiro Okano, Deputy Director of the Biodiversity Policy Division at the Nature Conservation Bureau, Ministry of the Environment of Japan, presented “**Toward the integrated management of nature and culture in Natural World Heritage sites.**” He talked first about the characteristics of Japan’s environment: the Japanese archipelago runs along North to South with a variety of ecosystems, from subtropical to subarctic. There are mountainous areas for over 3,000 meters in altitude, precipitations, and forested areas that cover two-thirds of the land. Because habitation started in ancient times and the population became relatively large in the modern era, the utilization of natural resources was meticulously planned, so the second nature and the natural environment were formed with human involvement. Mr. Okano mentioned that because of the confluence of three crustal plates in the national territory, there is a strong sense of awe and worship towards nature, which becomes intertwined with the Japanese religion, as shown by shrines, temples and sacred places throughout Japan. National Parks, nowadays inscribed as Natural World Heritage sites, have from the onset been highly valued for its secondary nature and cultural scenery, featuring temples and shrines, with a backdrop of Japanese nature and culture. Mr. Okano commented that Japan’s National Park system started in 1931. National Parks aimed at protecting outstanding landscapes, which were not limited to primitive nature, and promoting their utilization. In the aesthetic atmosphere of these landscapes, not only the visual scenery is considered, but also invisible objects and non-permanent things such as the cleanness of air and bird songs. When shrines, temples, churches, remains, settlements, agricultural forestry, fishery, grazing, events, folk songs, and festivals occur, these are considered cultural landscapes. Mr. Okano pointed out that there are many temples and sacred places located within National Parks: Itsukushima Shrine, Shrines and Temples of Nikko, Sacred Sites and Pilgrimage Routes in the Kii Mountain Range, and the Mount Fuji Sacred Place and Source of Artistic Inspiration are all World Heritage cultural properties which cover partly or wholly National Parks.

Mr. Okano talked about the zoning system, another characteristic of Japanese National Parks. Regardless of the land ownership, whether national, public, or private, outstanding landscapes are legally designated, under the development of the area, and are restricted. In addition to the core area, the surroundings are designated as the buffer zone, allowing a wide range of areas in National Parks: from pristine areas to secondary forests, agricultural lands and settled villages. He said that one advantage of the zoning system is that there is no need to acquire the land when designating National Parks; therefore, a wider area can be protected, and cultural landscapes can also be included. Furthermore, landowners and surrounding communities are necessarily considered. Mr. Okano stressed that strict natural conservation could be difficult with multiple stakeholders and layers of land management. However, conversely, it may also be an advantage for both environmental conservation, use, and overall park management. In any case, the understanding and cooperation of the local community are essential. He remarked that the cultural values of the designated sites and the mutual relationship with the local community must always be taken into consideration. This is why cultural elements are incorporated in the management plans of National Parks, and local livelihoods and traditions or folklore are included in the visitor’s center exhibitions. Mr. Okano introduced the case of Taketomi Island, which is part of the **Iriomote Ishigaki National Park**, known for its traditional houses and culture. Here, the visitor’s center received the name of ‘*Yugafu*,’ which in native Okinawan language means a divine blessing of a good harvest, as proposed by the people of the island. The center introduces nature through the lives of the peoples of the island, and the exhibits use the local native language instead of standard Japanese. Its management is in charge of an NPO (non-for-profit organization) established to preserve local culture, and they promote a series of activities conducted by local people, such as guided barefoot walk tours and workshops for handicrafts.



Mr. Takahiro Okano, Ministry of the Environment of Japan, presenting about the integrated management of nature and culture in Natural World Heritage sites.

Mr. Okano also commented that there are four Natural World Heritage sites in Japan. Although these can be considered the most pristine nature found in Japan, the utilization of their natural resources and their conservation as sacred lands are also part of their history. He mentioned the case of **Yakushima National Park**, inscribed in the World Heritage List in 1993 by meeting the criteria of natural beauty (vii) and ecosystem (ix). In the evaluation of criterion (vii) for natural beauty, the old Jomonsugi cedar forest of several thousand years played a crucial role. As for the criterion (ix), the vertical vegetation distributed from subtropical to subarctic according to the elevation of the land was highly valued. Mr. Okano, however, mentioned that while these are the values from the perspective of the World Heritage Convention, these mountains have a different set of meanings to the local residents. The central mountainous area called 'Okudake,' which is not directly visible from the village, is an important sacred place where deities live according to the mountain worship that has long been part of local peoples' lives. Mr. Okano explained the tradition of 'Takemairi,' or mountain worship, where representatives of the village purify their bodies with the ocean river water, bring offerings from their sea and land productions to their first climb to 'Maetake' and then 'Okudake,' and pray to the God of the mountain called 'Ipponhojudaigongen.' Mr. Okano said that such local views of nature had maintained Yakushima's nature pristine over the years. He further pointed out that the engagement of the island's people with nature mutually influencing, forming, and acquiring a set of awareness and life production styles can be called environmental culture. Some projects utilize this environmental culture for the preservation of nature and the activation of tourism. He mentioned that in Yakushima, the concept of environmental culture was formulated in 1992, before its inscription on the World Natural Heritage List, and it divided the island into three zones reflecting the traditional views of nature and the utilization of resources, therefore influencing the conservation policy. Mr. Okano also informed about the ecotours for learning environmental culture in the village at the foot of the mountain. In the planning of this tour, the people of the island relearned their environmental culture and confirmed the sense of gratitude and awe towards nature. This initiative also aimed at dispersing the tourist visits and its economic effects on the villages rather than just to the Jomonsugi forest.

Mr. Okano stated that currently, the Japanese government is nominating Amami Oshima Island, Tokunoshima Island, the northern part of Okinawa island, and Iriomote island to be inscribed as a Natural World Heritage site. This area's biodiversity is considered as of Outstanding Universal Value from the lens of criterion (x); there are unique terrestrial species, many of them endemic due to the geographic and historical background

of being small remote islands. Although only 6.5% of the forest is pure primeval rainforest, it is assumed that the diversity of endemic species survived because of the environmental culture, which worships and respects nature, or the sustainable harvesting and utilization of nature coupled with the regenerative part of nature. These islands have a vibrant community that has carried on traditional rituals and supported the continuity of this tradition; therefore, passed on from generation to generation, the value of World Natural Heritage. This mutual interaction between nature and culture is essential and should be protected. Mr. Okano commented that they conducted a survey about environmental culture in two villages of Amami Oshima in 2013, part of the nominated area for the World Heritage site. This survey was based on the handbook by the Nature Conservation Society, which focuses on communities and nature. Local residents participated and collaborated with questionnaires, events, site surveys, and interviews, to elucidate how traditional agriculture and fishery utilized nature and how people's livelihoods engaged with nature. He mentioned they were able to confirm that local residents fostered ways to use natural resources, including endemic plants and animals, over a very long period of time, which shaped their awareness of nature and landscape, the ways they interact with nature and the culture and lifestyles handed over generation to generation. He also said there is a strong sense of sharing the resources of the village and the forest in the community, which avoids any kind of monopolization and has led to the sustainable use of nature. In addition, there was a strong sense of gratitude and awe towards nature and ritual sites, mountains, and pathways, where Deities reside; they were held in high regard, and there was a belief that a Deity who brings both blessings and disasters appeared between nature and culture. According to Mr. Okano, such an environmental culture allowed the survival of many rare and indigenous species; thus, the cooperation with local communities is crucial for gaining a more in-depth understanding to integrate this culture in the protection and management of the National Park.

Mr. Okano continued explaining that environmental culture can also be a source of tourism. He considers that having local guides showing nature through their local daily activities could be very appealing for tourists. In the nomination document, they set a 'peripheral management zone' around the nominated area and the buffer zone to manage and maintain the value of the site. He commented that in the candidate site, rules and restrictions would be implemented to minimize the impacts on the heritage values, such as the control of visitors to enable a more profound experience of nature. In the case of the peripheral management zone, tourism for sustainable local development and the continuation of culture, such as walks in the village, historical and local experiences of local goods, will be promoted with proper consideration to residents. Mr. Okano commented that they hope these initiatives to reduce the burden on the natural environment would provide a highly satisfying tourism experience. He asked himself 'what is World Heritage?', 'what is the value of World Heritage to local residents?' For him, these are questions that managers always have to consider. He finally mentioned that in Japan, management plans are elaborated with the synergies of the scientific committee and the communication coordination committee in order to include not only the scientific values but also the cultural values or the natural values of the local community.

After this presentation, Dr. Kumiko Shimotsuma, Chief of the Cultural Landscape Unit at the Agency for Cultural Affairs, Japan, presented "Cultural Landscapes as an approach to local development." She introduced herself and commented that her presentation would center on the need for integration among cultural properties and the potential solutions provided by cultural landscapes, considering her experience in the protection of groups of traditional buildings and cultural landscapes in the Agency for Cultural Affairs of Japan. In her presentation, she also aimed at showing how this issue can be tackled with the integration of culture and nature. She explained that the Japanese law for the protection of cultural properties entails the classification of six types of cultural properties: tangible cultural property, intangible cultural property, folk cultural property, monuments, cultural landscapes, and groups of traditional buildings. In addition, 'tangible cultural properties' are divided into buildings, crafts and arts; 'folk cultural properties' are divided into tangible and intangible; and 'monuments' include ancient sites, places of scenic beauty and natural monuments, the latter covering minerals, geology and also flora and fauna. Over the last two decades, they faced the challenges of integrating local communities, as it was necessary to manage cultural properties with multiple designations, to enhance the use of cultural properties for better development of local communities, and to involve more people in heritage conservation in the face of depopulation. She talked about Nijo castle in Kyoto as a representative example of multiple designations: the area is a special historic site; however, a garden is a special place of scenic beauty, the building is an important cultural property, and national treasure, the paintings in sliding doors inside the building are arts and crafts, and the sliding doors

themselves are also important cultural properties and national treasures. In cases like this, legal procedures become complicated for the owners, and explanations to visitors are fragmented.

Dr. Shimotsuma stressed that the methods for the protection of cultural properties could vary according to their values. While in the case of World Heritage, the attributes to be evaluated in a nominated property are defined in the Operational Guidelines, in the Japanese classification, the protection may show some particularities. She said that in case of the restoration of buildings that are tangible cultural properties and buildings that constitute historic sites, both give priority to the shape, design, materials, and quality of materials. However, they considerably differ in terms of location and settings. In the case of tangible cultural property, since the traditional technology shown by the components and joints are the foundations of values, when it becomes challenging to conserve it in the same location, the property can be dismantled and transferred to a different place as long as there is a license to change its status quo. However, it is not the same with historical sites, as their relationship with the history of the area is important; their values can be lost if they are dismantled and transferred to a different place. Dr. Shimotsuma also compared the houses that are tangible cultural properties with those that are folk cultural properties: the former is restored to the original form that best shows the building's most salient features; while the latter does not allow restorations because the conditions resulting from the continuous use by people are considered important. When considering such classification is very important to develop methods for protection according to the values.



Dr. Kumiko Shimotsuma, Agency for Cultural Affairs of Japan, presenting about the cultural landscapes as an approach to local development.

Dr. Shimotsuma remarked that academicians did not establish the concept of classification; it was developed with a social background requiring heritage protection during the modernization and introduction of Western Culture in the late 19th century Japan. Dr. Shimotsuma explained that heritage protection emerged in this context in response to the loss of antiquities, the destruction of temples, and the threats to historical places and places of natural scenic beauty posed by the construction of railroads and roads. She commented that the first law for the protection of historical sites, places of scenic beauty and natural monuments was enforced in 1919. Due to an economic recession that happened in the early 20th century, the legal framework expanded the category of tangible cultural property from temples and shrines to modern houses. In 1950, after the Second World War, the previous legislation advances were unified into the Law for the Protection of Cultural Properties. It first considered tangible cultural properties, then monuments and sites, and then intangible cultural properties. By 1975, the category of folk cultural property included traditional buildings,

villages, and townscapes, as people's values became more diversified amid the rapid development of urban areas, depopulation of rural areas, and developments on transportation and communication. Dr. Shimotsuma added that, as depopulation and aging are the major contemporary social problems in Japan, farming and fishing communities, as well as landscapes of primeval scenes of Japan, were left in a vulnerable condition. These issues were attempted to be solved by the creation of the category of cultural landscapes in 2004. She stressed that, compared to those of World Heritage, the Japanese cultural landscapes are based on historical background, and their scope is limited to continuous landscapes that have evolved organically. She explained that groups of traditional buildings and folk cultural properties were introduced in 1975 in response to a social trend that gave priority to spiritual, rather than material, fulfillment in the context of Japanese economic growth. These reactions of the public arose within a need to counterbalance the destructions and transformations caused by the large-scale development. Dr. Shimotsuma mentioned that in the last three decades, the depopulation and the reduction of people involved in the conservation of cultural properties prompted a revision of the methods for the protection of cultural properties.

Dr. Shimotsuma further talked about the future of the protection and administration of cultural properties. She mentioned that cultural properties mean that values are perceived; they can be recognized through a survey, objectively evaluated through comparison, designated through a screening process, and finally, few of them become subjects of protection. Despite the multiple valuations resulting from individuals or communities, this is a process where only a few become designated as the use of taxpayers' money needs to be justified with objective reasons. Dr. Shimotsuma said that although this is the current method, it should not be taken for granted. People involved in the protection of cultural properties should not identify only limited values and forget the values of the local community. She pointed out that the need for the protection of cultural properties in Japan is changing, but there is also an underlying problem of integration. She placed the questions: 'how to remove the negative effect of sectionalism of cultural properties with multiple designations?', 'how to successfully protect cultural properties with the surrounding environment?'; and 'how to link the varieties of cultural properties of the region?'. She commented that now local features are evaluated, and cultural properties are reevaluated in the regional scale through the lens of cultural landscapes. She brought up the case of the farming and fishing village of Kakehama, which is designated as an important cultural property by the government and is known because of the production of mandarin orange. Although there are no cultural properties designated by the national government in this area, it was declared an important cultural landscape as the limited number of other cultural properties comprehensively represent the local livelihood. Here, the beautiful landscape and environment are a result of a corporate strategy where the region is autonomously in charge of food, energy, and welfare, and a company fully manages the organic cultivation since 1970. Dr. Shimotsuma also showed the case of the Tsuji irrigation water system and rice terraces of Shiraito highlands, where a bridge of the mid-19th century is located. The irrigation system was designated as an important cultural property since the 1960s as it represented the local technology. However, problems of conservation arose after this designation as local farmers assumed the bridge could not be touched and stopped managing the area. After a revision of the management plan with the residents, their practices were also included as part of the essential cultural landscape. These local management and conservation methods proved to be crucial in the recovery of the area following the 2016 earthquake.

Dr. Shimotsuma commented that the Law for the Protection of Cultural Properties was revised in 2018, and the revisions enforced a year after. She mentioned that one of the revisions contemplated that municipalities are now compelled to formulate a plan for the conservation and use of cultural properties. When cultural properties are listed, their management projects might motivate the involvement of organizations that can contribute to the conservation and use of the cultural property and the engagement of the local community. Dr. Shimotsuma stressed that the integration of heritage is an ideal that generates unanimous agreement, but its purpose requires reflection before making any plan. She asked herself, 'what is the purpose of integration, and what kind of social objectives should be made?' She expressed that the need for integration itself is changing alongside the changes in the era. If the integration of culture and nature, and securing integration of categories in cultural properties, are acknowledged on the challenges and objectives, this may lead to a good administration. Dr. Shimotsuma reflected that ultimately, the objective is to achieve the common interest of local residents and government, as well as the common interest among the relevant organizations of the government.

PANEL DISCUSSION

Dr. Maya Ishizawa invited Professor Yoshida to chair the Panel Discussion. Professor Yoshida discussed the presentations of Dr. Rössler, Dr. Ndoro, Mr. Okano, and Ms. Shimotsuma. He first commented that under the World Heritage Convention, mixed heritage requires meeting at least one natural and one cultural criterion. However, there is no consideration of nature and culture interrelations. However, there is a category of cultural heritage that relates to ‘combined works of nature and man,’ but this applies only for cultural or mixed heritage, and not for natural heritage. He then reminded the Recommendation concerning the protection at the national level of cultural and natural heritage, which was adopted in the same General Assembly of UNESCO in 1972. In this recommendation, ‘combined works of nature and man,’ or nature and people, are both placed in natural and cultural heritage. In that sense, at the national level, there is no division between nature and culture. Based on these considerations, he formulated the question, how can we increase the number of Mixed Cultural and Natural Heritage on the World Heritage List? Moreover, how can we improve the procedures of mixed heritage nominations? Professor Yoshida mentioned that some suggestions were made by the presentations of Dr. Rössler and Dr. Ndoro. He reflected that Mount Fuji could be thought already as a mixed site, considering that its protection as heritage at the national level integrates the National Parks system and the Law for the Protection of Cultural Properties. Another question would be, how can we integrate natural and cultural values or elements in a domestic management plan, either at a national or a regional level? He remarked that Mr. Okano and Dr. Shimotsuma gave some suggestions.



Professor Masahito Yoshida, UNESCO Chairholder on Nature-Culture Linkages in Heritage Conservation, University of Tsukuba, chairing the Panel Discussion.

After the lunch break, Dr. Maya Ishizawa, coordinator of the UNESCO Chair on Nature-Culture Linkages in Heritage Conservation, University of Tsukuba, presented ‘Exploring Nature-Culture Linkages in Asia and the Pacific through Capacity Building: the CBWNCL Project 2016-2019’. Dr. Ishizawa first mentioned that the UNESCO Chair on Nature-Culture Linkages in Heritage Conservation was established at the University of Tsukuba, Japan, as part of a larger movement of heritage practitioners working on the exchange between nature and culture sectors in the context of the implementation of the UNESCO World Heritage Convention. The UNESCO Chair was established with the collaboration of the UNESCO World Heritage Centre, ICCROM, IUCN and ICOMOS, which are the secretariat, and the advisory bodies to the World Heritage Convention. She stressed that their comprehensive approach to conservation looks for overcoming the division between nature and culture and implies a strong focus on rural areas where linkages between cultural and natural values can be identified in cultural landscapes. She explained that the objectives of these workshops were to contribute to the World Heritage Capacity Building Strategy in developing new approaches towards integrated

conservation of cultural and natural heritage, to build capacities in theory and practice of conservation and management of landscapes, while exploring nature and culture linkages with heritage practitioners from Asia and the Pacific, from both nature and culture sectors, as well as with the post-graduate students of the University of Tsukuba. Dr. Ishizawa mentioned that the landscape approach was used in these experimental workshops. At the same time, the main core activities focused on visiting Japanese sites to look at the implementation and management of the conservation systems, by approaching local managers and communities and learn from the Japanese conservation system. She expressed that this series of workshops also aimed at creating networks among natural and cultural heritage practitioners, and among people from the region of Asia and the Pacific. However, it was also open to participants from other regions. She said that this programme was possible because the World Heritage Studies Programme of the University of Tsukuba has both faculty dedicated to natural and cultural heritage, and because this programme has a partnership with the Department of Life and Environmental Sciences with whom the Certificate Programme on Nature Conservation was created. Moreover, she mentioned that the Japanese conservation system is exemplary as it contains nature and culture interlinkages already in the designations of places of scenic beauty, cultural landscapes, satoyama, and National Parks.

Dr. Ishizawa continued explaining that this program started with four main questions: 1) How to adapt the nature-culture approach to international and national legislation?; 2) What are the skills required for heritage practitioners under this approach?; 3) How should this approach be applied in the protection, management, and conservation of natural and cultural heritage sites?; 4) How to develop a didactic curriculum for the training of heritage practitioners in this new approach? She commented that they created a curriculum composed of four modules: Module 1: 'Understanding Nature-Culture linkages' where theory and concepts were explored, as well as case studies from the participants of the workshops; Module 2: 'Management, implementation, and governance,' which consisted on the practical experience with a field trip to Japanese heritage sites; Module 3: 'Reflection on theory and practice,' where all lessons learned from the lectures and the field visits were distilled, and recommendations were elaborated, with ideas for applying a nature-culture approach in the Japanese heritage sites, and in the participants own sites. Finally, Module 4 corresponds to the International Symposium, where the organizers have invited renowned international and Japanese experts to share their experiences and contributions to linking nature and culture in their work.

Dr. Ishizawa further introduced the four themes selected for this first series of experimental workshops: Agricultural Landscapes in 2016, Sacred Landscapes in 2017, Disasters and Resilience in 2018, and Mixed Cultural and Natural Heritage in 2019. She also mentioned the sites visited in Japan during the field trips: Shirakawa-go and Gokayama, and Noto peninsula in the first workshop, the Kii Mountains in the second workshop, Tohoku region in the third workshop and Mount Fuji in the fourth and last workshop. The focus in these areas was satoyama and satoumi systems, National Parks, and the interlinkages of nature and culture in historical sites, temples, places of scenic beauty, and natural monuments. She pointed out that after every workshop, they published the proceedings in a special issue of the Journal of World Heritage Studies of the University of Tsukuba, where they reported the outcomes of the workshop and the case studies of the participants.

Following in her presentation, Dr. Ishizawa commented about the perception of the problems of depopulation and aging population in rural areas where the interlinkages of nature and culture exist. She said that in these workshops, they tried to create a community of heritage practice of nature and culture. Participants represented different stakeholders, from academics to representatives of government agencies, international organizations, grassroots, or local-level heritage management, and these multiple perspectives enriched the discussion on how to bring together nature and culture for the better management of heritage sites. Dr. Ishizawa said that the results of the people trained in these four years reveal an equal number of participants from nature and culture sectors, and participation from not only Asia and the Pacific, but also Africa, Latin America, and the Caribbean, North America and Europe. She further presented the numbers: 50 heritage practitioners representing 18 different countries from Asia and the Pacific, eight practitioners from other regions, who shared their work on 29 World Heritage sites, eight sites in Tentative Lists, 12 sites protected under national legislation and nine sites protected under other types of systems. From the University of Tsukuba, 20 students from 13 different countries participated as observers.



Dr. Maya Ishizawa, coordinator, UNESCO Chair on Nature-Culture Linkages in Heritage Conservation, University of Tsukuba, opening the session focused on Key Issues on Nature-Culture Linkages in Heritage Conservation: Progress and Challenges.

Dr. Ishizawa remarked some of the lessons learned from these years: First, that the separation lies at institutional levels, as the community level shows a holistic vision that includes times, seasonality, and their practices. Second, the links between nature-culture are people and their practices, where there is a strong role of local leaders; the conservation of nature and culture is grounded in everyday life, and sometimes, cultural practices and nature conservation do not go well together as in the case of pilgrimage and over-tourism. Third, Indigenous and local knowledge, traditional knowledge, and community-based conservation systems are fundamental for sustainability and the integrative understanding of heritage. Fourth, the landscape approach is important for both natural and cultural heritage practitioners as it helps to identify and analyze the interrelations of values. Fifth, interdisciplinary work is essential to think about heritage conservation, and sustainable development, based on the exchange between heritage practitioners, managers, and locals as all of them are related to the management of a heritage site. Finally, the exchange between professionals and students framed in a university benefits the disciplinary and cultural diversity but also brings a constrain because of the language of different countries, disciplines, and roles, and therefore the need to share some concepts and terms is evident. She added a reflection on a fragment of a report from a student of the university that summarizes well the fundamental interlinkage between nature and culture:

'In some tribes of DRC Congo, the use of cola acuminata nuts for traditional weddings as a symbol of hospitality gives cultural importance to this tree; in case the tree is in danger, it would mean for those tribes that their culture is in danger as well. The tree is at the same time an element of nature and culture, and villagers do not really make a difference; their culture has been shaped by that natural element' (from the report of CBWNCL 2018 by Yllah Okin).

Dr. Ishizawa presented some conclusions related to the first questions mentioned before. First, she mentioned that international and national systems could not be changed easily; therefore, it is necessary to work at the local level and site level. Second, that since these nature-culture emerges from the local understanding, trained natural and cultural heritage practitioners can be facilitators in site management; and therefore, instead of creating a curriculum, a facilitation guide to help practitioners to develop this role would be more appropriate. Third, a nature-culture based conservation is people-centered and transdisciplinary. It relates to seasonality, time, and cycles and emerges from the local, requiring a territorial and ecosystems perspective that integrates the Indigenous, traditional, and local knowledge. It also calls for the reinforcement of local-based management and local leadership, investing in resilience, and developing

a comprehensive approach to vulnerability and risk preparedness. Moreover, she highlighted the need for an integration of bottom-up and top-down approaches and to develop a base for intersectoral cooperation. Furthermore, she said that this approach needs to be integrated at the policy level in order to allow these heritage sites to be managed more effectively. Dr. Ishizawa added that an interdisciplinary network is being created in this process in order to foster exchange and mutual learning and introduced some of the initiatives of former participants that are multiplying the experience they had in Japan.

Dr. Ishizawa finally added the next steps, as this is the last workshop of a series of four. She commented that an evaluation phase and the creation of a connecting platform of former participants and students would be on the agenda of next year, besides the publication of the special issue on the Journal of World Heritage Studies with the case studies of the participants of this year. This ultimately may lead to the creation of the facilitation guide or an instrument that can help practitioners to continue their work at local or national levels. She said next year is an important one because of the IUCN World Conservation Congress and ICOMOS General Assembly and Scientific Symposium, where Nature/Culture and Culture/Nature Journeys will happen, and they hope their results can be shared if they participate and hold sessions there.

After her presentation, Dr. Ishizawa invited Professor Nobuko Inaba, from the World Heritage Studies Program. Professor Inaba was in charge of chairing the panel discussion with partner institutions titled 'Key issues on Nature-Culture Linkages in Heritage Conservation: Progress and Challenges.' Professor Inaba first introduced herself and commented that the 4-year program of Capacity Building Workshops on Nature-Culture Linkages in Heritage Conservation was a plan approved by the UNESCO Chair system. She continued explaining that what follows is a year of reflection on the outcomes and balances, intending to make these experiences on nature-culture linkages into a contribution to the works of the international arena. She reflected on the questions: What is the role of universities in the future? Moreover, how can we work with other international organizations and institutes? These aspects were going to be discussed together with representatives of partner institutions that are also Advisory Bodies to the World Heritage Committee: Tim Badman from IUCN, Kristal Buckley from ICOMOS, and Gamini Wijesuriya from ICCROM. In an attempt to locate the activities of the UNESCO Chair at the University of Tsukuba within their system, Professor Inaba requested the representatives to comment on the ways the Capacity Building Workshops on Nature-Culture Linkages in Heritage Conservation contributes to their work, as well as to provide their observations. She further asked them to share their current activities as well as the personal and institutional projects framed in the international nature-culture linkage initiatives.



Professor Nobuko Inaba, University of Tsukuba, chairing the session on Key Issues on Nature-Culture Linkages in Heritage Conservation: Progress and Challenges

Mr. Tim Badman, Director of IUCN Nature-Culture Initiative, first thanked the University of Tsukuba and the organizers of the workshop on behalf of IUCN. He commended the efforts for the four-year cycle of workshops, for engaging international organizations represented by IUCN, ICOMOS, and ICCROM, with heritage practitioners from diverse backgrounds and experiences on the field, and students from the University. In response to Professor Inaba's question, Mr. Badman mentioned that the way to help is to continue making these connections. According to him, the workshops were able to transmit and discuss the global concepts on nature and culture among practitioners from Asia and other regions. He remarked the importance of tackling the problem of the lack of connection between the global and the local system, by including the diverse understanding by countries, societies and communities from the ground. He reflected on the importance of working on the interconnectedness, following the example of Pimachiowin Aki that became a significant catalyst for a better connection between nature and culture, and between Indigenous perspectives and the World Heritage system in recent years. Mr. Badman referred to all of these efforts as momentum. He called attention to continue the role of the University of Tsukuba in contributing to these initiatives, as universities are capable of achievements that Advisory Bodies and UN organizations are not.

Ms. Kristal Buckley, Lecturer at Deakin University and ICOMOS World Heritage Advisor, also first thanked the organizers and sent greetings from the President of ICOMOS International, Professor Toshiyuki Kono, and the International Secretariat in Paris. She commented that it was a privilege to be involved in the programme and asked the organizers not to stop their initiatives there. She mentioned that it is essential to mark how far the shared agenda has come over four years and how these workshops have contributed and built from that progress. She commended the efforts for integrating different places, ways, people, and programmes. From her point of view and ICOMOS, some of the strong elements of the programme are the focus on emerging professionals and scholars, and the platforms for learning and echoing voices from colleagues, site managers and local communities in the field. She recognizes a catalyst on what they have done together by learning in place and from a place, as they have not only been in a classroom but meeting people, listening, experiencing, using their bodies and senses entirely to appreciate what was needed to learn. She highlighted the learning experiences through networking, bonding, and encountering each other in different opportunities, but also the lessons learned from Japan. Moreover, she stressed that Japan's unusual, remarkable, and inspiring system and experiences are sources for learning. Ms. Buckley also mentioned the work that ICOMOS is involved with, such as the Connecting Practice Project, which has some resonance with these workshops.

Dr. Gamini Wijesuriya, a Special advisor for the Director-General of ICCROM, thanked the organizers for their work and for inviting him to participate and help on the design of the four workshops. He commented that he met Professor Inaba for the first time at a meeting where the topic of nature and culture was addressed. He mentioned that in his keynote speech at the meeting of sacred mountains in Wakayama, he had a long-term expectation of overcoming the division of nature and culture in future generations of heritage practitioners. He also aimed for new generations to bridge the gap created by the misconception that nature and culture were divided because of the implementation of the World Heritage system. Dr. Wijesuriya further added that these concerns about the division of nature and culture were already present in 2001 and 2002 when he made a joint contribution with Dr. Rössler on a chapter about culture for the Millenium Ecosystems Assessment, a publication mainly oriented for the nature sector. He said that when he entered ICCROM in 2005, another element that was ignored in the main international heritage discourse was the communities or people. In his first years in ICCROM, he worked with Dr. Ndoro in a programme focused on communities in Africa, and with Professor Inaba and Dr. Shimotsu in the living heritage sites programme.

Dr. Wijesuriya pointed out that since 2011, as part of the World Heritage Capacity Building Strategy, they worked collectively with people from nature and culture sectors and fostered the exchange of ideas between them. He added that in 2013, they started developing this curriculum on the theme of linking nature and culture, being the first time for ICCROM to organize this, and the University of Tsukuba then took the initiative to implement it. He remarked that programmes like this one are needed. This is because it is important to bring heritage practitioners from both nature and culture sectors to address issues of cultural landscapes, communities, people-centered approaches, the use of traditional knowledge systems, and to reflect on case studies from Japan and Asia. He also said that from the current themes on Agricultural Landscapes, Sacred Landscapes, Disasters and Resilience, and Mixed Cultural and Natural Heritage, perhaps the latter stressed more the promotion of nature-culture linkages. In conclusion, he highlighted that

the issue of interlinkages is not about World Heritage, but about people, understanding their creations and holistic management. He reflected that what can be done is to understand these aspects and try to incorporate them in the perspective of management.

Professor Inaba thanked the panelists for their comments and asked them to talk about their current and future projects.



Dr. Gamini Wijesuriya (ICCRUM/WHITRAP), Ms. Kristal Buckley (ICOMOS/Deakin University), and Mr. Tim Badman (IUCN) taking part of the session on Key Issues on Nature-Culture Linkages in Heritage Conservation: Progress and Challenges.

Mr. Tim Badman expressed that the collaborative programs among IUCN, ICOMOS, and ICCROM are recent, and two of them are the Connecting Practice developed by ICOMOS and IUCN, and the World Heritage Leadership Programme by ICCROM and IUCN in partnership with Norway, Switzerland, and Korea. He commented they are working on a Knowledge Framework that they would like many partners to use and join, as well as the IUCN Nature-Culture Initiative, where they are seeking to overcome the limitation and fragmentation in the understanding of culture in the nature conservation sector. He mentioned that the World Heritage Leadership Programme aims to be a place where people can build links and empower others to act, just in the same way as the initiative of the University of Tsukuba. He said that the University of Tsukuba in the future could be actively a part of the World Heritage Leadership Programme, concretely networking participants, both practitioners and across the university sector. Mr. Badman further added that it is important to translate out the work and lessons learned in these spaces to the administration of the national and subnational levels. While they have been learning from the leadership and inspiration that comes from Japan, there are also challenges and issues at the international level that need to be addressed. Mr. Badman pointed out there are two other spaces to mention: the forthcoming Nature-Culture Journey and Culture-Nature Journey to be held during the IUCN World Conservation Congress in June 2020 and the ICOMOS General Assembly in October 2020.

Mr. Badman further indicated that two other events not necessarily related to World Heritage and nature conservation provide a broader picture of how nature and culture linkages started to become the primary concern. First, the Intergovernmental Platform on Biodiversity and Ecosystem Services (IPBES) produced a global scientific assessment responding to major challenges and threats for natural places, the Aichi targets, and the Sustainable Development Goals. According to Mr. Badman, the report by IPBES speaks about

the transformative change to place-based approaches that are integrative, informed and inclusive, giving importance to the diversity of what a 'good life' involves: values, people's values in taking action, justice, inclusion, education, and knowledge. He stated that culture is central to any diagnosis of the challenges and solutions in nature conservation. Second, the Convention on Biological Diversity (CBD) is promoting natural and cultural places in the Post-2020 Global Biodiversity Framework towards the 2020 UN Biodiversity Conference in Kunming, China. Mr. Badman mentioned that they expect a culture-nature summit at that event. Moreover, they are working towards the integration of UNESCO, the Convention of Biological Diversity Secretariat, the IUCN, and other international organizations into more extensive international plans of nature conservation. These plans will support the connections of nature and culture, and the solutions needed to scale up with some urgency (International Alliance for Nature and Culture). Mr. Badman stressed this might be an opportunity of much bigger partnerships where ICOMOS, ICCROM, and representatives of the Ministry of the Environment could directly participate.

Ms. Kristal Buckley stressed that ICOMOS as an organization has more to do than just World Heritage, as it has a comprehensive programme. She expressed that the World Heritage system gives a platform to develop inspiring initiatives, but change can be slow. She said that change certainly does not emerge from inaction and complain, but from self-change; otherwise, we would still be part of the problem. Regarding this, she commented that the Connecting Practice Project originated following such idea, as an initiative from representatives of advisory bodies to provide a space to think, experiment, make mistakes, and learn from the place and colleagues, and much similar to the work of the UNESCO Chair at the University of Tsukuba. She said that the Connecting Practice Project is now on a third phase, where they started to work with a greater diversity of partner organizations, such as FAO's GIAHS, and to focus on terminology such as resilience. She further remarked that ICOMOS is looking at growing a family, not just numerically to get more people in, but also on the diversity and collaborative dimensions, ensuring many other voices inform the directions of the organization. Ms. Buckley added they are working much more with Intangible Cultural Heritage and rights-based approaches, which just thrived from the nature-culture issues to find new ways to achieve multiple outcomes. In conclusion, she stated that even though we live in an imperfect and rapidly changing world, individuals and organizations can be prepared on approaches, mindsets, and practices. She pointed out that a perfect World Heritage system would have to acknowledge that the collection of cultural landscapes and mixed heritage is far too small. In the face of this, more creative and courageous reflection is required.

Dr. Gamini Wijesuriya commented that World Heritage-related activities are just a small portion of ICCROM's programs. He pointed out that while working in the field in the global picture, heritage and people need to be looked differently as this is the first time that there are people representing other worlds and lands, as well as informing the vision of the new Director-General. A focus on Sustainable Development is placed entirely in the strategic directions of the organization which have been established in such a way to work for people. Dr. Wijesuriya said that Dr. Ndoro, the Director-General of ICCROM, would explain more details.

Professor Inaba thanked the panelists and reflected on current collaborative initiatives. She expressed that institutional synergies are necessary and that she is learning from them. She invited the attendees to join the general discussions of the session after the coffee break.

ROUNDTABLE DISCUSSION

Professor Inaba invited the roundtable guests to join the general discussion. She first introduced three questions that would address important discussion points. The first one was about the fragmentation or separation between nature and culture, its origins, consequences, and expressions, as this is evidenced in areas of expertise, heritage conservation, and institutions at the national and international levels, but not necessarily in local settings. The second one was how these issues can be tackled, and who might be the target groups and what would be the methodology if the contribution comes from capacity building programmes such as the one of the University of Tsukuba. The third question would be if the number of mixed heritage sites should be included in cultural landscape projects, considering that before 1992 the natural heritage also had cultural values in the World Heritage criteria. Professor Inaba invited Ms. Sophia Rabliauskas to comment on her experience in working with local communities and adapting to the World

Heritage system in the nomination of Pimachiowin Aki.

Ms. Sophia Rabliauskas, a representative of Pimachiowin Aki Corporation, thanked the invitation to speak about her experience in working with their communities in the nomination of Pimachiowin Aki. She first commented that they opted for the designation as a mixed heritage site based on their intention to have the area recognized for both its cultural and natural values, and their culture that believes these two aspects are inseparable. This project was decided on for the generations to come, in agreement with the community's beliefs about taking care of the land as a sacred responsibility, and their intentions to continue their millenary traditions adapted to modern ways. Many community members had not heard of World Heritage when the works for the nomination started and, therefore, it was necessary to assume that the time and process until the fulfillment could be lengthy because of their understandings of the world and the mechanisms involved in this initiative. The communities joined and committed to protect the traditional territories in the vast area of boreal forests where they live in isolation and to preserve them from any development. One of their main goals was to seek support and recognition of their network of protected areas in the form of UNESCO World Heritage site listing. She said this would give them a unique international opportunity to demonstrate the value of the traditional knowledge of First Nations in protecting and caring for the land, and open venues to work with other First Nations and countries. She mentioned the starting point was the IUCN's call for proposals for potential World Heritage sites within the boreal forest. They invited other First Nations who live around the area, speak the same language and have the same values and beliefs, and developed a proposal. However, considering that, at the same time, the provincial governments of Manitoba and Ontario were preparing their proposal for the provincial parks, and these were partially in the communities' traditional territory, they managed to reach an agreement to submit a joint single preliminary proposal for a natural and cultural site. In 2004, with the release of the Report of the 2003 IUCN workshop in Saint Petersburg, Russia, and the Saint Petersburg Declaration, they supported the Manitoba declaration on the First Nation's nomination for the World Heritage. In April of the same year, the Canada Ministry of Environment endorsed the First Nations' nomination for the World Heritage by including it on Canada's Tentative List.

Ms. Rabliauskas said this partnership between the government and First Nations was a crucial point in their work, and they were fortunate to receive funding from the Province of Manitoba to complete the project. She explained the nominated area was conceived as a cultural and natural site, integrating traditional territories from five First Nations and two provincial parks. She further mentioned that they have a board in their Pimachiowin Aki Corporation representing each of their communities, and the structure allows all partners to have a say. She explained that Parks Canada advised their nomination bid. Consequently, they considered that Pimachiowin Aki qualified as a World Heritage living cultural landscape, as it encompasses fully the tangible and intangible elements of the living Anishinaabe cultural landscape that is resilient but vulnerable to irreversible changes.

Ms. Rabliauskas also talked about the difficulties in understanding some concepts of the documents of the World Heritage nomination due to language issues and conceptual barriers. She explained that they translated these documents for the communities and that the elders had a pivotal role in giving guidance and direction to the project. She remarked that one of the terms that demanded more time to understand was 'Outstanding Universal Value' and to explain the 'special' about the area they were trying to nominate. She commented that defining what was 'exceptional' for them in comparison to other Indigenous groups was problematic as they do not conceive themselves as being better than other people. They had to change the wordings to define Pimachiowin Aki as exceptional because of what it has to offer and has been done and recognized, that is, the pristine boreal forest and the healthy ecosystem cared for thousands of years by the people that lived there. These evidenced the challenges of translations of the wording, but also reminded how different their worldview was from the World Heritage system. Ms. Rabliauskas said that they look at the world holistically: everything is interconnected, everything has a purpose in life, and the sacred place they call home is a gift from the Creator. Moreover, she mentioned that Pimachiowin Aki translates as 'the land that gives life,' therefore the land is the origin, it covers from animals to trees, and everything is a living thing according to their cosmovision. For them, the land is also sacred, essential to their lives, and they would not survive as a community without it. Because of these conceptions, the communities kept in mind that while doing the nomination work, they would not separate nature and culture.



Ms. Sophia Rabliauskas, Pimachiowin Aki Corporation, commenting in the Roundtable.

Ms. Rabliauskas continued commenting about the discordances they experienced with the national and international levels in their efforts for the protection and recognition of their land. The government had conflicting views towards the space, as the traditional territory of the communities is seen as prime land and, therefore, as a ground for extractive or infrastructure projects. She stressed that they had to conduct scientific studies in order to prove their occupation there long before any treaties and the continuity of their cultural tradition of Ji-ganawendamang Gidakiiminaan. According to her, Ji-ganawendamang Gidakiiminaan, or 'way of life,' represents for them what in other languages can be referred to as culture; it has more meaning and makes more sense in their language. She then focused on their nomination package that was completed and delivered to the World Heritage Committee in 2012. They hosted a three-day visit to their territory by IUCN and ICOMOS evaluators. To foster a mutual understanding of the community's history and values, the nomination project, and its consequences, the elders took part in the process. They expressed their hopes and dreams for the World Heritage designation. During the visit, there were misunderstandings between the communities and the evaluators. This derived in the deferral of their first nomination. She expressed they understood that more information was needed as the report they received evidenced a considerable degree of misunderstanding and misinterpretation of their cultural identity. However, the ICOMOS report did consider that First Nations do not want to see their property as exceptional or make judgments about this relationship. The nomination was presented again, but this time it was supported by more work and research. However, the result was a referral. The communities did not understand the reasons behind this decision. Determining the continuity of their project was challenging. This was because some partners proposed to just proceed with a nomination as a natural site, even though they thought there was a mutual understanding already about Pimachiowin Aki as a mixed site based on their beliefs and values of nature and culture being inseparable.

Professor Inaba thanked Ms. Sophia Rabliauskas for her intervention. She pointed out that 'outstanding' and 'exceptional' are also tricky words for them in Japan, and she said that particularly for her, it does not mean better nor worse from others.

Dr. Mechtild Rössler also thanked Ms. Rabliauskas for sharing her perspective. She observed that several points are crucial. One of them, as confirmed by Ms. Rabliauskas, is the recurrence of the complexity of the translation of some terms. She commented from her experience how the word 'cultural landscape' does not exist in many cultures. When she was working in Iran, during a debate about cultural landscapes, the interpretation from Farsi was 'Panorama,' which, to her, is not the meaning of cultural landscapes, as it is understood in the World Heritage context. The other point was, as mentioned by Professor Inaba, the complexity of understanding Outstanding Universal Value as a linkage between the local and the universal. She stressed that in the case of Pimachiowin Aki, there is an exceptional linkage of over thousands of years

between people and their land. However, the local understanding does not see this exceptionality in the global comparison.

Professor Inaba thanked their efforts and patience. She mentioned the World Heritage system is a catalyst and stressed that without the inscription of Pimachiowin Aki, we would not further hear or learn from their experience. She then gave the floor to the Japanese experts: Dr. Shimotsuma and Mr. Okano, representatives of agencies working as an interface between the international and local levels.

Dr. Kumiko Shimotsuma first observed that there is a complexity in understanding terms like ‘outstanding’ and ‘exceptional.’ She said that in the Japanese conservation system, the concepts of ‘designation’ and ‘selection’ are used. The first contemplates heritage elements considered of high significance and in need of preservation, without necessarily having the agreement of the owner. The second refers to heritage elements valued and managed locally, which can also be considered significant at the national level, involving villages, protected districts, and cultural landscapes.

Dr. Shimotsuma asserted that if we think about the origins of the protected townscapes and landscapes in Japan, it all began in a context where state-led development projects and rapid urban development emerged. The Japanese conservation system, therefore, originated when local people felt compelled to raise their voices to protect the heritage places that were important to them but had no chances to survive amid the fast-paced development. She commented that, at some point, the conservation of these heritage elements as a whole was not a possibility if it was based solely on the efforts from the state: it had to start with valuing and planning at the local level, to then be elevated to the state level.

Dr. Shimotsuma also remarked about the difference between the World Heritage and the Japanese cultural landscape concepts. She said that the first relates to an assessment based on the standards of culture, and from there, the classification as a cultural landscape and the outstanding or exceptional features are discussed. In regards to the second, she commented that the Japanese system evaluation considers from the beginning if these landscapes are important to understand the cultural diversity of Japan. Their designation is not solely based on comparisons. She stressed that these designations happen because of the importance given to these landscapes by local communities. She pointed out that the number of cultural landscapes designated will increase as long as they show the diversity of Japan, and this is a fundamental difference despite the usage of the same term of ‘cultural landscape.’ She further said that because of this gap, it is important to increase the designation of cultural landscapes not only in the World Heritage system but also in each country or each region, recognizing and valuing them.

Professor Inaba thanked the intervention and highlighted that the decision-making power given to local communities in Japan, shows the need for working with different layers in the system.

Mr. Takahiro Okano first acknowledged the differences in the selection of natural heritage or World Natural Heritage by the Ministry of the Environment or the Ministry of Forestry. National Parks and were conceived to protect critical natural landscapes and for the use of national citizens. The decision-making was entirely in the hands of the state, and the experts pointed out what was important to conserve. He said this system had strong regulations, and the designation historically did not depend on the ownership of the land. He mentioned that the government developed policies in that context to promote international tourism, and thus accelerated the designations. Due to changes in time, the current legal system allows designations without the agreement of the landowner. However, designations happen after discussions and exchange of ideas among representatives of the Ministry of the Environment and the local community, and sometimes villages or municipalities. He noted that the participation of the community is considered in the process of designation of National Parks. Their opinions are included in the elaboration of management plans. He used as an example the nomination of Amami Island in Okinawa, where he took part in the process of creation of the National Park five years ago. Ten years ago, the locals expressed their rejection for the National Park proposed by the Ministry of the Environment. However, now they are supportive of the nomination to the World Heritage List. They understood that through a designation as a National Park, they could protect a place highly important to them.

Mr. Okano then observed that if we go back to the talk of World Heritage and think about Outstanding

Universal Value, the assessment is based on the criteria of UNESCO. At the national level, Japanese sites are evaluated in a comparative analysis with other protected areas from around the world by a panel of experts from the Ministry of the Environment or the Ministry of Forestry. Then it is defined if they meet the conditions of the OUV. This is how sites are selected. They cannot become candidates based on the report of values by local communities. Mr. Okano said that in the case of Amami Island in Okinawa, the panel selected it first, and then, considering the support and acceptance of the local community, the viability of designating a National Park was assessed. From his point of view, the site does meet the criteria of Outstanding Universal Value for World Heritage from the natural heritage point of view. However, he considers that cultural values could also be taken into account. For Mr. Okano, if natural criteria for Outstanding Universal Value are absent, but instead there are notorious potential to fulfill cultural criteria, there is still consideration of the sites in the Japanese system. However, the definition of the Outstanding Universal Value may need to be critically assessed together with the Agency for Cultural Affairs.

Professor Inaba thanked the interventions and noted that the World Heritage system could not accommodate all the wishes from local peoples. However, as she has been working on the implementation of the World Heritage Convention in Japan, she finds that it is a critical catalyst for learning processes. She then presented follow-up questions on this issue, to continue the reflection, such as, how to find a balance between the World Heritage Convention and local systems, and what becomes the best model among local sites. She observed that each government and every governance process is crucial to create a bridge between the World Heritage Convention and local systems. She then called attention to the next point: capacity building. She asked about the role of international and local institutions, and she asked to clarify which are the target groups and what would be considered as an effective methodology. She requested Dr. Gamini Wijesuriya to start with his reflection as an expert on capacity building.

Dr. Wijesuriya referred first to the importance of continuing capacity building and talked about the perspectives of World Heritage and ICCROM. He recalled that back in 2011, two important themes emerged: a unified vision for nature and culture and the inclusion of capacity building for different stakeholders that support heritage conservation. He mentioned that for the design of a strategy, they highlighted the need to address these different audiences and layers. However, while the practitioners themselves are currently receiving more attention, the ways the concerns of other actors can be addressed by the capacity building strategy and the World Heritage Leadership Programme is still being defined. He pointed out that there are emerging issues, like the Disasters Risk Management (DRM), that are being included in the curriculum. Then, he said that these capacity-building programs relate to the activities of the University of Tsukuba since the UNESCO Chair on Nature-Culture Linkages in Heritage Conservation picked up important themes and brought together practitioners and academics to address heritage issues from the perspective of the curriculum developed. He remarked that the publications of the participants' case studies contributed enormously to building the capacities of people as they learned from the rich traditions of Japan. He considered that such workshops need to be continued.

Dr. Webber Ndoro first commended the organizers for their efforts on the capacity building workshops and commented on the capacity building issues and the role of ICCROM from his experience. He said he has worked with universities and capacity building in Africa since 2009. He mentioned a ten-year capacity-building program in Africa, carried out by Sweden that connected both academics and practitioners, which worked on the topic of aboriginal archaeology. Trained alumni, included him, are now working in different important positions related to the archaeology of Africa. He stressed that this is the reason why he thinks the capacity building programme of the University of Tsukuba is essential and is in the right direction even though it is not sure if four years is enough as this is a long term process. He further remarked that one of the significant issues of capacity building is the intergenerational approach, as the same trainers cannot last for ten years. He thinks that the people trained need to graduate to become trainers as well, in order to continue the capacity building process. He asserted that for capacity building is also important to take into consideration the place of academic research in addressing issues, such as management; it is not only about passing on information into others but also working on publications. Dr. Ndoro also elaborated on what Ms. Rabliauskas said in her presentation. He also experienced how local people are not listened to when evaluations for nominations take place: He thinks evaluators must gain capacities for their work in the field, especially to understand the dynamics of heritage in those places. He referred that in many evaluations in the African context, the first recommendation is to grow trees in order to cover the erosion of the land, but

growing a tree in Africa takes 50 years. Because of issues like that need to be understood in that context, he again highlighted the significance of capacity building at multiple levels.

Dr. Rössler also had a brief comment on capacity building. She asserted that for her, it is about listening to the other and mutually learn. She mentioned that when she started working in World Heritage in 1991, they could only count on two schools focused on natural heritage: Mecca and Garua in Africa, and ICCROM. She commented that today there are a variety of workshops on the ground, different practices, Connecting practice, the Leadership programme, UNESCO Category 2 Centres, different Chairs that were created after the first one inaugurated in 1998. She called attention to the fact that even though they have come along a long way, it may not be enough for today's needs. She highlighted that their discussion needs to be taken into account when evaluating the global capacity-building strategy, as new skills are needed, especially on nature-culture. She also recommended that in this continuously evolving system, site managers need to have new skills to work with communities and Indigenous peoples.



Dr. Webber Ndoro, ICCROM, commenting during the Roundtable.

Professor Inaba thanked Dr. Ndoro for his comments. He agreed that capacity building is 'training the trainers.' She asked the participants of this year for their opinions on capacity building and the needs of local communities, considering their positions as site managers and experts and their prospects of leadership in their home countries.

Mr. Anuranjan Roy, World Heritage Assistant of the Wildlife Institute of India, India, introduced his case study in the workshop: the Kailash Sacred Landscape, a cultural landscape, which extends across India, China, and Nepal. He commented that not only the heritage professionals or site managers should be the focus of capacity building programs but also local people, as in the case of Lake Ohrid in Albania. He remarked the importance of opening the doors of what is taught, learned, and shared with local people so that World Heritage would be helpful for them.

Professor Inaba thanked the intervention and mentioned that the UNESCO Bangkok Office once worked on awareness among monks, considering that monks and priests have an important role in the societies in many Asian countries. She said this was conducted in the local language, not in English, and this is what should be done in the local institutions.

Dr. Kimberley Wilson, Historic Heritage Coordinator of Parks Victoria, Australia, mentioned that she presented the Alpine National Park and the sacred mountains in Australia. Following the previous

intervention, she asserted that it is necessary to listen to colleagues in different disciplines as their interest is on transdisciplinary sharing. From her perspective as a heritage professional working on interpretation and site management, she said that while there are many responsibilities, it is also necessary not to forget to share the expertise in cultural and natural heritage management with colleagues from those fields who can help and work as one team.

Dr. Wijesuriya clarified the programme in Lake Ohrid in Albania referred to previously, as it was organized by ICCROM and supported by the UNESCO World Heritage Centre. He thanked the comments and agreed on the need to bring all other stakeholders and not only practitioners.

Mr. Badman added a comment about the language and target audiences. He pointed out that two different things need to be done in terms of language in the capacity-building strategy. First, for World Heritage, it is to find a way to make contacts and have discussions at the site level in the local language. He stressed that the World Heritage Convention has only two working languages, which is very limited compared to UNESCO that has six, and about 85% of the local realities of World Heritage sites speak neither English nor French. For him, even if people have a good understanding of English or French, words do not convey what people feel about their places. He then highlighted that if the gap between the Convention and global places is big, it shows the current strategy is not sufficient and makes evident the need to not only translate but to interpret practice. Second, Mr. Badman called attention to the fact that the words used in the international languages of the World Heritage system do not necessarily correspond to how particular countries or cultures work. He commented that he discussed with Ms. Kristal Buckley about the four categories of cultural landscapes in the World Heritage system. While reflecting on the effectiveness of the term, they concluded that in some cases, they mean cultural landscapes, but in others, they mean something else. He asserted that it is necessary to discuss the next steps on cultural landscapes, in how it is understood as a term to describe a particular heritage site or as approaches for work. He reflected that a better international understanding of the words used in English is needed in order to give more options to interpret in different languages and to understand why some concepts make sense in particular countries and cultures, as it is demonstrated by the applicability of landscape approaches in English or place-based approaches in other languages.

Moreover, regarding the target audiences, Mr. Badman mentioned that the World Heritage Leadership Programme focused on two target audiences and in different ways of mediating the World Heritage system and the action on the ground. One of them is the nature-culture focal points at national levels, who sometimes do not know each other, and the other is the people at the site level, i.e., site managers, coordinators, or communities. He further remarked that in doing capacity building programs for years, it had been acknowledged that in working with site managers, it is not about teaching or training, but mutual learning and enhancement of the system. Mr. Badman stressed that the World Heritage has to serve the sites rather than vice versa, and to see the outcome in the real world, it is important to discuss this with site managers and national focal points. He reminded us that the capacity building strategy made a change for nearly ten years. However, one of the next practical challenges is to develop capacities not only of practitioners and institutions but also of networks.

Dr. Wijesuriya also made a point on the language issue mentioned by Mr. Badman. He said it is important to emphasize that it is just translation and that other languages can enrich World Heritage concepts. He then stressed that it is not just one-way traffic, but an issue of dialogue and enriching experiences with World Heritage. He further pointed out that also fragmentation and separation militates in the end against proper effective management or local communities. According to him, in the case of the latter, sometimes they take advantage of the separation and fragmentation for political means. He particularly reminded the audience that it is important to understand that people are not static, unaware, or uncritical about international organizations like IUCN or ICCROM.

Professor Inaba commented that it is necessary for people to understand all those issues, what is behind communities, the power balance in communities, the power balance in the politicians and international organizations, and how to connect them and communicate. She added that what is in front of us are all things, either natural or cultural, but it is the people who have voices. She further asked about the World Heritage system and the number of mixed sites. She reminded the audience that from Dr. Rössler's presentation, it was noticed that until 1992 some natural sites had cultural values, but after 1992, cultural

landscapes have been very influential in the world; however it is located in cultural heritage. She asked what shall be done from now and requested Ms. Kristal Buckley to start the discussion on cultural landscapes.

Ms. Kristal Buckley first noted that World Heritage and heritage designations at the national level, in general, would always present a tension. She said this tension is located between a standardized universal set of ideas that may or may not resonate at the local level, but recognizing it is very important for finding a way to accommodate a localized expression on culture and nature. She called attention to the awareness of the division of nature and culture as part of the Western culture, which may not apply to other cultures. She commented that the introduction of the cultural landscapes category in 1992 was a courageous and serious attempt to build a bridge. At that moment, there was already an acknowledgment that the World Heritage system was not as inclusive as it was meant to be, and it was not representing the diversity of the world. However, cultural landscapes showed that there was a desire to repair the problem. She stressed that the development of different types of cultural landscapes, embedded today in the Operational Guidelines, was meant to be an enabling, stimulating and inviting way to recall the different meanings of cultural landscapes for people: It attempted to be an opening for the cultural diversity and the many ways in which people experience special places to be recognized in the World Heritage List. She asserted that reviews on the situation are important but have not been done since 2004. She pointed out that the criteria are still stuck on one side of a very tall fence, which has not helped to make the bridge as expected. In her opinion, now is an excellent time to look again at how the cultural landscapes category is servicing our needs in order to make the bridges. Ms. Buckley further made a point on the landscape approach, which should apply to all heritage, not just the ones in the landscape category. She remarked the applicability of the landscape approach to urban areas, to urban sites and pieces of cities that count half of the World Heritage List today, and the massive challenges they are presenting to all the people interested in those places. She observed that the landscape approach might not mean the entirety of the World Heritage List and everything classed as heritage, but somehow it makes it clear that the language needs to be renovated. She concluded that conservation management plans and cultural landscapes are needed.

Professor Inaba thanked Ms. Buckley for her intervention and recalled that at the introduction of cultural landscapes, they called it rural landscapes. She said 'rural landscapes' is a typology while cultural landscapes are everything and means place. She then asked Dr. Rössler to share her perspective as a geographer and as an expert involved in the history of the inclusion of cultural landscapes in the World Heritage system and the revision of the Operational Guidelines.

Dr. Rössler said that this type of heritage aimed to solve one of the biggest problems in the mid-1990s: the overload of nominations from Europe and the underrepresentation of different areas of the world. She commented that the first nominations for cultural landscapes were from Australia, New Zealand, the Pacific, and the Philippines, and they thought it would go in the right direction. Still, then the Europeans proposed one vineyard landscape after another, however increasing the diversity of landscapes that are more than 100 at the moment. She stressed that the category of cultural landscapes made a greater awareness about the integrated management of natural and cultural values: While in cultural landscapes the Outstanding Universal Value lies in the interaction between people and their environment, other site managers became aware that there are natural values in cultural sites and vice versa. Then, she reminded the audience that for the 30th anniversary of the Convention, there was a review and evaluation in a workshop in Ferrara. She asserted that one of the biggest questions revolves around the need for categories in urban areas. Currently, Annex 3 of the Operational Guidelines has a traditional definition of cities, or urban ensemble, which is not adapted at all to what is needed today, and does not integrate the Historic Urban Landscape Approach (HUL) adopted in 2011 by the UNESCO General Conference.

Based on the questions made by Ms. Buckley, Dr. Rössler reported on two other issues. One was about the results of a meeting in Oman about the management of large-scale archaeological sites and landscapes, where she participated with Dr. Ndoro. She commented that a document is under elaboration to help site managers, especially under the current climate crisis, as cases have been reported on coastal archaeological areas washed away in the Arctic. The second issue was concerning the comments made by Mr. Badman on the biodiversity crisis and the search for different approaches in terms of connectivity and area-based conservation. She stressed this is the big debate happening outside the World Heritage and other heritage discussions, which congregates results of the meeting of 8 biodiversity-related conventions leading to

COP 15. She observed that there is a whole world out to be considered and to be linked-up with, while the cultural landscape debate has a critical role to play, as there are areas with traditional practices for biodiversity protection.

Professor Inaba thanked Dr. Rössler and commented that cultural landscapes are combined in different discussions, not only in those of World Heritage issues.

Professor Masahito Yoshida commented on two points: First, the distance between the protected areas of international level from those at national and local levels; and second, the landscape issue. He said that regarding the first, the separation between nature and culture at the site and institutional levels had been discussed. However, there are big gaps between the international and national designations to be considered. As mentioned by Ms. Rabliauskas, the local communities do not separate nature and culture. However, according to the rules and the categories of the Convention, it is necessary to identify what meets the criteria of Outstanding Universal Value. He stressed that this evaluation is essential because otherwise, the numbers of World Heritage would be increasing eternally. However, it is also important to notice that all the natural and cultural elements to be conserved at the national level are interrelated. He suggested that before starting a nomination for the World Heritage, States Parties should analyze the candidate as a national level property, considering the many special values for the country or the community in the recommendation, instead of the Outstanding Universal Value. He said that even if the State Party does not recognize these as Outstanding Universal Value, they have value for them. He remarked that this kind of upstream process is critical because it calls to not forgetting the special values to the local communities or people. As for the second point, he pointed out that he agrees with Ms. Buckley regarding the different ways of using cultural landscapes. The first way is the 'cultural landscape' defined in the World Heritage Convention, which has Outstanding Universal Value. The other way is the landscape used by Mr. Okano, where the management of the surrounding area was set up, even out of the buffer zone. He observed that if this idea of landscape is used for a wider area, life and culture can be integrated into the World Heritage properties. For him, thinking about a broader landscape approach is essential to link nature and culture.

Professor Inaba thanked the comments and stressed that Outstanding Universal Value is not a hierarchy. She mentioned they have been discussing what is Outstanding Universal Value since the 1998 Amsterdam meeting and in the 2005 Kazan meeting. She stressed this is an essential point because the meaning of 'outstanding' or 'exceptional' should not exclude other things from the World Heritage system. She pointed out that, as said by Professor Yoshida, it is necessary to think about facilitating the national system to enter the World Heritage system. However, she was asking herself why to limit the number of World Heritage sites.

Ms. Rabliauskas raised her opinion about 'exceptional,' as it was necessary to change the wording to develop a local interpretation. She said that Pimachiowin Aki represents the exceptional case of how people still use the land. She asserted that sometimes it is the wording that needs to change a bit and not to stay stuck in questions that do not make sense to local communities. She added that this was the work done with the upstream process, and they received excellent advice from the Advisory Bodies.

Dr. Wijesuriya mentioned that cultural landscapes were a lost opportunity to look at the nature-culture linkages, but at the same time it has done a great service; some sites as the Hani rice terraces would never have come to be recognized as cultural heritage. He said that, as highlighted by Dr. Ndoro, many people look at all the values, not only the tangible attributes but the people, the traditional knowledge systems, and the livelihood. He suggested thinking about conservation by considering it as continuity. He also suggested revisiting the concept of conservation and how it is considered in, for instance, the Venice Charter.

Professor Inaba called for the closing remarks. She asked for comments or questions from the audience or participants.

Dr. Shimotsuma commented on the definition of cultural landscapes as heritage. She asserted that the fact that UNESCO considers cultural landscapes not necessarily as heritage but as an approach is very wise. She pointed out that Japan considers cultural landscapes as cultural heritage, and this can bring some complexities. The reason is that cultural landscapes relate to a land-use system established in a space, and

how it has continued or changed constitutes a landscape with particular features. She observed that the first thing to be done should be to think about how the system can be restored. In that sense, 'heritage conservation' is an approach that is more suitable and easier, but more than often, it is necessary to discuss if a landscape can subsist as heritage or if another arrangement is necessary. She stressed that, based on the restoration of that system, both the landscape and the community could find ways to continue in modern society. For instance, the global cases of agricultural landscapes can be systems of verification. She suggested that instead of strict heritage assessments, the increase of landscape subsistence systems that bring fulfillment to people could provide more wellbeing. She said that if the global society looked again at cultural landscapes, she would be grateful if they consider these aspects.

Professor Inaba added that they introduced cultural landscapes into the Japanese system and did not change the name, but it refers to people's lives and livelihoods. She also mentioned that the World Heritage system is about Outstanding and Cultural Landscapes categories.

Mr. Badman agreed with the need to revisit the concept of landscape in the World Heritage Convention. He remarked, as exposed by Professor Yoshida, that there are several different intersecting questions. One is what sort of places are recognized as having Outstanding Universal Value in terms of the interaction between nature and people. The second is the question of taking either a landscape approach or maybe a place-based approach in order to integrate different concerns around management systems, governance, and the need to situate a World Heritage area within the valuation and use of communities. The third, for him, would be that there are other different types of landscapes spaces that are important, to mention some: the place Indigenous Peoples have in the World Heritage Convention due to innovations such as the International Indigenous Peoples Forum, the place of culture-nature in urban landscapes, the coastal marine situation and the forest landscape.

Mr. Badman also called attention to what the International Satoyama Initiative refers to as socio-ecological productive landscapes or rural production landscapes. These places produce food, and this production is based on a long association between people and nature. He expressed concern about the threats many rural landscapes are receiving from multiple sources, including environmental plans, the degree to which subsidies distort production systems, the pressures on the ways of working from powerful actors in the market, and the sustainability of growing with chemicals use. He reflected that the answer to the question might be the needs of a broader concern for the future of rural landscapes. Depending on the country, sometimes recognition of places as heritage might be part of the solution but not in all to a considerable degree. He suggested that much more recognition is needed towards the crisis that is affecting biodiversity, the loss of traditional knowledge and cultural diversity. He stressed that rural landscapes are the places where these aspects are seen in many situations, and the support by national policies needs to be adapted. He commented there are very significant nature conservation and biodiversity values, but traditionally managed productive landscapes are threatened by change, as it happens with the region he comes from. The policy of the European Union towards the subsidies for farmers is seen as extremely damaging to nature conservation because of the way it is being employed and the significant threat it represents to not intensively managed farming systems. He noted that the European Union is continually trying to reform that, but the market issues are significant. Mr. Badman pointed out that this is a place where nature and culture need to get together: Mainstream food security and how food production is supported, which is very challenging and a big issue. He observed that World Heritage cultural landscapes that are food-producing could be assessed and inform about the challenges and the alliances with other conventions that are trying to act on the impacts of the better management of food systems. He added World Heritage is very engaged in food systems through UNESCO, CBD, and FAO, trying to make a more focused collaboration. He mentioned the International Satoyama Initiative in Japan as one very interesting and important partner they should work more closely with.

Professor Inaba reflected how the cultural landscape approach or the cultural landscape issues in the World Heritage Convention largely influenced the field. If the landscape approach should be implemented at the local level, then it needs to focus on management. She made the question of how to strengthen the management process and how to give local communities the capacity to be able to manage. Then, she wondered how to develop the national system to support these systems, considering that this differs from country to country. She added their work is to ask each participant to think about how it is in each country,

in Kailash, Tibet, and many other places, and she expressed her hope that this was a good chance for all to think about these relevant aspects. She closed the discussion session and thanked the panelists, participants, and the public.

Professor Yoshida thanked everyone and closed the symposium and the four-year programme of Capacity Building Workshops in Nature-Culture Linkages in Heritage Conservation. He said the year 2020 would be a year for reflection, where the team will use the precious opportunity given by the discussion of this symposium and the four years of experience to think about the future directions and the possibilities of the University and themselves. He remarked this is an excellent step for the future and thanked all the speakers, the participants of the workshop, the audience of the room, and the organizing staff of the symposium.



Group photo of the Fourth International Symposium on Nature-Culture Linkages in Heritage Conservation during the Tsukuba Conference 2019.



Annexes

Annex 1: CBWNCL 2019

Participants Abstracts

The Apatani Valley of Arunachal Pradesh, India by Bina Gandhi Deori

The Apatani Valley is a well-known cultural landscape noted for its unique topography and Indigenous traditional cultural practices. Over centuries, the tribes of the region, the Apatanis, have developed Indigenous methods in response to adapt to their environment in a better way. This can be seen in different spheres of their cultural life and this has also defined their relationship with nature. Therefore, this paper attempts to feature this unique interface of nature-culture linkages that can be seen in the Apatani Valley.

Ancient Heritages in Kham Minyag by Laze Deqing

Many precious cultural heritages in Tibet have been left behind in remote areas. Some of the powerful tribes in history have fallen down. The Minyag tribe is one of these tribes that has disappeared after a long history. In today's Minyag region, in addition to the well-known Gongga Mountain, fortunately a few fortified towers and private chapels that are over hundred years old remain and are the pride of the Indigenous people. In this vast and sparsely populated area, the key of nature-culture heritage conservation is the Indigenous people and their participation. For instance, in Kegyp lhakang, the safeguarding of traditional construction skills together with cultural heritage awareness-raising and education of the younger generation will ensure the sustainability of this site and its surrounding natural reserve area. Therefore, in search for the sustainable protection of cultural and natural heritage in this rural area, the most effective way is the involvement of Indigenous people and the transmission of their talents.

Nature-Culture Interaction at the Rice Terraces of Ifugao Province, Philippines by Eulalie Dulnuan

The Ifugao Rice Terraces (IRT) in the Philippine Cordilleras is the epitome of nature and culture interaction in a heritage site. It showcases the Ifugao peoples' harmonious co-existence with nature. As a World Heritage Site and a Globally Important Agricultural Heritage System (GIAHS), the IRT is a living cultural landscape and a biodiversity haven. Management of these cultural and nature treasures should be done in tandem to optimize efforts and resources. The changes being experienced at the IRT and the corresponding responses should all be documented in an Ifugao Rice Terraces Assessment, which will help in scenario planning for the conservation of the Ifugao Rice Terraces.

Natural and Cultural Heritage of the Ohrid Region, Albanian Extension by Sonila Kora

Albania and North Macedonia share a mixed World Heritage Property. The "Natural and Cultural Heritage of the Ohrid region" was first inscribed into the WH List for its natural values in 1979 and for its cultural heritage ones a year later for the part of the lake located in North Macedonia. The property was extended to include the Albanian part of the Lake Ohrid region in July 2019. The paper will give an overview of the site in the Albanian part of the region, its values and their significance and linkage focusing mainly on the cultural component of the extended property. The overview will also cover issues related to legislation, national management system in place, conservation, institutions and other stakeholders involved in the site as well as aspects of intangible heritage and community belonging too. The paper builds upon the work done so far by

the national experts and institutions involved with the assistance of the advisory bodies ICOMOS, IUCN and ICCROM. The purpose of this paper is to reflect upon the four years of the project, reporting an assessment on the progress achieved today, challenges and opportunities for the site.

Trang An Landscape Complex Mixed Heritage Site: Unfolding Natural-Cultural Linkage by Hoang Lien Le

Trang An Landscape Complex is the only mixed property of Vietnam inscribed in the World Heritage List under the criteria (v), (vii) and (viii). The inscription of Trang An Landscape Complex is an important factor which has led to the increase of tourism in the province. After five years of inscription, impacts of rapid tourism growth bring a number of challenges which require timely remedial solutions as well as revisited tourism development targets in a long term strategy for preservation of heritage and sustainable development. The purpose of this paper is to present a systematic overview of the available evidence-based literature concerning the site and to answer the question on how the nature-culture linkages reflect in the heritage and what are the challenges and opportunities for the joint management, for sharing the knowledge and tools from both nature and culture sector. The research methodology involves a combination of desk reviews, field-visits, consultations with provincial authorities and the management board.

Galunggung's Bamboo and Eternal Sound Healing by Mixed Cultural and Natural Heritage in Cipari Village Tasikmalaya and Djuanda Forest Park, West Java, Indonesia by Wanda Listiani

Djuanda Forest Park in Bandung and Galunggung Mountain in Tasikmalaya are the sites having potential as mixed cultural heritage and natural heritage in West Java Indonesia. The beauty of the forest, the singing bird, and the spattering sound of water harmonize the body, mind, and spirit. The vibration of the sound is the future healing. The research method is qualitative with descriptive analysis approach. The article aims to reveal the mixed cultural heritage and natural heritage in West Java Indonesia.

Ngorongoro Conservation Area, The Land of Natural Fortunes by Joshua Mwankunda

This paper examines potentials of the Ngorongoro Conservation Area nationally and worldwide in terms of ecology, understanding human evolution and its identity and economic contribution to local communities living around the property and the nation at large. Ngorongoro Conservation Area has global significance naturally, culturally and globally. It has multiple UNESCO recognitions as Mixed World Heritage and global Geopark. Ngorongoro Conservation Area has been established through state ordinance NO.413 of 1959 and is managed by a public institution known as Ngorongoro Conservation Area Authority (NCAA). The objectives of establishing the institution are to promote the conservation of natural, cultural and geological resources, safeguard the interests of NCA Indigenous residents and promote tourism.

Sacred Mountain Landscape and Heritage Routes: Nature, Culture and Borderless Beliefs by Anuranjan Roy

The Indian portion of the Kailash Sacred Landscape (KSL) represents a timeless example of nature-culture linkage where the exquisite terrain is an integral part of the cultural practices of the region. With the inclusion of scores of generations of pilgrims passing through the same scenery, adding continuous layers of interpretation and memories, it is a living heritage which builds upon its own legend. The paper endeavours to look at how the geological, biological and cultural facts make the Indian KSL unique while also acknowledging the role it plays in the larger whole of what is one of the most definitive mixed sites of cultural and natural importance.

Nature and Culture Linkages in Kangchenjunga Conservation Area: a Potential World Heritage Site in Nepal by Yadav Uprety

Kangchenjunga Conservation Area in Nepal is a potential World Heritage Site because of its unique characteristics and strategic location. The exceptional range of 7km from 1,200m to 8,586m at Mt. Kangchenjunga (world's third highest peak) within an area of only 2,035km² has created pristine habitats for flora and fauna. The local people practice a variety of livelihood options, including agriculture, pastoralism,

forestry, and trade, resulting in a vibrant cultural tapestry. The human settlements within the area are probably the highest altitude settlements adapting traditional systems for coping with harsh environment. The area holds both challenges and opportunities from conservation and development perspectives. In order to translate challenges into opportunity there is a need for an integrated and coordinated approach with multiple-stakeholder participation. The recognition of the area as a World Heritage Site will provide a platform to bring stakeholders together to better manage the natural and cultural entities of this “Gift to the Earth”.

Managing cultural landscapes: challenges and opportunities in Alpine National Park by Kimberley Wilson

There are many natural and cultural layers that make Alpine National Park significant, and there are strong linkages between these values. It is important to recognize such mixed heritage places as socio-ecological systems, whereby changes in the natural environment have cultural ramifications – and vice versa. Alpine National Park is recognized for both its natural (including rare alpine and subalpine flora and fauna) and cultural values (including tangible and intangible Aboriginal heritage, and over 60 Alpine Huts constructed after European settlement) and is therefore afforded heritage protection through state and federal legislation. Balancing these natural and cultural imperatives is often complex and challenging, particularly in relation to sustainably managing the dynamic ecosystems, and directing rehabilitation efforts following bushfires. However, there are also opportunities to embrace the synergies and multifaceted narratives, particularly in relation to celebrating shared heritage, and acknowledging lessons learned from past land management practices.

Doi Suthep Mountain, The Living Sanctuary by Warong Wonglangka

Doi Suthep is one of Thailand’s significant mountains due to its natural qualities as it is a centre for biodiversity, and to its long history related to Chiang Mai old City. Doi Suthep Mountain is a sacred place and the centre of Chiang Mai’s soul. Also, Doi Suthep is regarded as an essential component of Chiang Mai World Heritage nomination. The inseparable linkage between Doi Suthep Mountain, Chiang Mai Old City, and Chiang Mai people can support their sustainability. This article tries to describe the importance of Doi Suthep Mountain in terms of nature and culture and give some example of some cultural practices that could enhance the sense of belonging and be connected to the conservation process.

The Study of Nature-Culture Linkages of World Heritage Mount Wuyi by Ziyang Yang

Mount Wuyi (Fujian) was inscribed on the World Heritage List in 1999 under criteria (iii), (vi), (vii), (x). The original nomination included only the southern, albeit larger, side of the Wuyi mountain ecosystem. The World Heritage Outlook undertaken by IUCN in 2014 concluded that there was a “great need for better coordination across the province divide and Mount Wuyi would be greatly strengthened if Jiangxi sections could be added”. As a result, the State Party sent the Minor Modification report which was evaluated, amended and approved during the 41st session of the World Heritage Committee, where ICOMOS suggested to further study and address the concerns in relation to cultural values. This paper details cultural and natural heritage values and linkages as well the management of the property. In addition, it provides an analysis and research on the potential cultural values mentioned in the latest evaluation and decision.

Annex 2: List of participants*

International Participants

- Deori, Bina Gandhi (Culture), Assistant Professor, Visva Bharati University, India
- Deqing, Laze, Researcher (Culture), Southwest Jiaotong University World Heritage International Research Center (JUWHIRC), China
- Dulnuan, Eulalie (Culture), Director GIAHS Center, Ifugao State University, Philippines
- Lien, Le Hoang (Culture), Programme Assistant for Culture, UNESCO Ha Noi Office, Vietnam
- Listiani, Wanda (Culture), Lecturer, Bandung Institute of Art-Cultural, Indonesia
- Mwankunda, Joshua (Culture), Heritage Manager, Ngorongoro Conservation Area Authority, Tanzania
- Roy, Anuranjan (Nature), World Heritage Assistant, Wildlife Institute of India, India
- Uprety, Yadav (Nature), Programme Coordinator, Research Center for Applied Science and Technology (RECAST), Tribhuvan University, Kathmandu, Nepal
- Wilson, Kimberley (Culture), Historic Heritage Coordinator, Parks Victoria, Australia
- Wonglangka, Warong (Culture), Lecturer, Chiang Mai University, Thailand
- Yang, Ziyang (Nature), Deputy Director, China Association of National Parks and Scenic Sites (CNPA), China
- Kora, Sonila (Culture), Head of Unit, Directorate for Culture Development Programs, Ministry of Culture, Albania

Nature Sector: 3 (25 %) – Culture Sector: 9 (75 %) - Total: 12 (100 %)

Graduate students of the University of Tsukuba

- Cao, Yue (Culture), Master Student, World Heritage Studies
- Deng, Wenchao (Culture), Master student, World Heritage Studies
- Liu, Congcong (Culture), Master student, World Heritage Studies
- Masuichi, Ami (Culture), Master student, World Heritage Studies
- Natnitcha, Jermphiphat (Culture), Master student, World Heritage Studies
- Oliveira, Lorena (Nature), Doctoral student, Life and Environmental Sciences
- Sato, Daisuke (Nature), Master student, Life and Environmental Sciences
- Semaha, Philip (Nature), Master student, Life and Environmental Sciences

Nature Sector: 3 (37.5 %) – Culture Sector: 5 (62.5 %) - Total: 8 (100%)

* By alphabetical order

Guest speakers and resource persons

- **Badman, Tim**, Director, IUCN Nature-Culture Initiative
- **Brown, Jessica**, Executive Director, New England Biolabs Foundation and Chair, IUCN WCPA Specialist Group on Protected Landscapes
- **Buckley, Kristal**, Lecturer, Deakin University and World Heritage Advisor, ICOMOS
- **Horiuchi, Makoto**, Yamanashi Prefectural Fujisan World Heritage Center
- **Horiuchi, Toru**, Yamanashi Prefectural Government
- **Nakano, Takashi**, Director of Education Division, Mount Fuji Research Institute
- **Ndoro, Webber**, Director General, ICCROM
- **Ochiai, Toru**, Vice Director, Mount Fuji World Heritage Centre, Shizuoka Prefectural Government
- **Okano, Takahiro**, Deputy Director, Biodiversity Policy Division, Nature Conservation Bureau, Ministry of the Environment, Japan
- **Rabliauskas, Sophia**, Pimachiowin Aki Corporation
- **Rössler, Mechtild**, Director, UNESCO World Heritage Centre
- **Shimotsuna, Kumiko**, Chief Cultural Landscape Unit, Agency for Cultural Affairs, Japan
- **Somiya, Kazuo**, Director, Mount Fuji Biodiversity Center, Ministry of the Environment, Japan
- **Takayama, Naoki**, Assistant Director, Fujisan World Heritage Division, Resident Affairs Department, Yamanashi Prefecture
- **Warashina, Kouichi**, Assistant Director General, Resident Affairs Department, Yamanashi Prefecture
- **Wijesuriya, Gamini**, Former Project Manager, ICCROM – Sites Unit
- **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**, Visiting Lecturer, World Heritage Studies and Certificate Programme on Nature Conservation, CBWNCL Programme Coordinator
- **Yoshida, Masahito**, Professor and Chair World Heritage Studies and Certificate Programme on Nature Conservation, CBWNCL Programme co-Director

Faculty of World Heritage Studies

- **Ikeda, Mariko**, Assistant Professor, World Heritage Studies
- **Shimoda, Ichita**, Assistant Professor, World Heritage Studies
- **Uekita, Yasufumi**, Professor, World Heritage Studies

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

- **Suda, Maiko**, Research Coordinator, Certificate Programme on Nature Conservation
- **Uribe Chinen, Claudia**, Research Assistant, World Heritage Studies
- **Yasojima, Chitose**, Administrative Assistant, Certificate Programme on Nature Conservation

Annex 3:

Program of the CBWNCL 2019

MODULE 1: Understanding Nature-Culture Linkages in the Context of Mixed Cultural and Natural Heritage

Venue: Humanities and Social Sciences Building Seminar Room B218

Tuesday, 24 September

THEME: ROUNDTABLE

- 10:00 - 11:00 **Welcome of the UNESCO Chair holder Professor Masahito Yoshida, University of Tsukuba**
Introduction to the CBWNCL 2019: Mixed Cultural and Natural Heritage by Dr. Maya Ishizawa, CBWCNL Programme Coordinator
- 11:00 - 13:00 **Roundtable Discussion**
 Chair: Dr. Maya Ishizawa, University of Tsukuba
 Interventions:
 - The case of Japan, Professor Nobuko Inaba, CBWNCL Co-Director, University of Tsukuba
 - The case of Australia, Ms. Kristal Buckley, ICOMOS World Heritage Advisor, Deakin University
 - The case of Sri Lanka, Dr. Gamini Wijesuriya, former ICCROM, WHITRAP
 - The case of the United States of America, Ms. Jessica Brown, IUCN, New England Biolabs Foundation
- 13:00 - 14:00 Interventions of the Participants of the CBWNCL 2019
- 13:00 - 14:00 Lunch Break
- 14:00 - 15:30 **LECTURE 1: World Heritage Concepts, Processes and Issues**
 Lecturer: Ms. Kristal Buckley, ICOMOS/Deakin University
Q&A + Discussion
- 15:30 - 16:30 **Presentations by participants**
- 15:30 - 16:00 **The Apatani Valley of Arunachal Pradesh, India** by Bina Gandhi Deori, India
- 16:00 - 16:30 **Nature-Culture Interaction at the Rice Terraces of Ifugao Province, Philippines** by Eulalie Dulnuan, Philippines
- 16:30 - 17:00 Wrap-up

Wednesday, 25 September

THEME: THE WORLD HERITAGE SYSTEM ON NATURE AND CULTURE

- 10:00 - 11:45 **LECTURE 2: Nature-Culture Linkages in the context of World Heritage**
 Lecturer: Dr. Gamini Wijesuriya, ICCROM/WHITRAP
Q&A + Discussion
- 11:45 - 13:30 **Management in the context of World Heritage**
 Lecturer: Dr. Gamini Wijesuriya, ICCROM/WHITRAP
Q&A + Discussion
- 13:30 - 14:30 Lunch Break
- 14:30 - 16:45 **Presentations by participants**
- 14:30 - 15:00 **Doi Suthep Mountain, The Living Sanctuary** by Warong Wonglangka, Thailand
- 15:00 - 15:30 **Managing cultural landscapes: challenges and opportunities in Alpine National Park** by Kimberley Wilson, Australia
- 15:30 - 15:45 Coffee Break
- 15:45 - 16:15 **Ancient Heritages in Kham Minyag** by Laze Deqing, China
- 16:15 - 16:45 **Galunggung's Bamboo and Eternal Sound Healing by Mixed Cultural and Natural Heritage in Cipari Village Tasikmalaya and Djuanda Forest Park, West Java, Indonesia** by Wanda Listiani, Indonesia

16:45 - 17:10 Participants' report
 17:10 - 17:30 Wrap-up

Thursday, 26 September
 THEME: MANAGEMENT AND GOVERNANCE

10:00 - 11:30 **LECTURE 3: Management and Governance of Protected Areas**
 Lecturer: Ms. Jessica Brown, IUCN/New England Biolabs Foundation
Q&A + Discussion

11:30 - 13:00 **LECTURE 4: An Indigenous perspective: the case of Pimachiowin Aki, World Mixed Cultural and Natural Heritage, Canada**
 Lecturer: Ms. Sophia Rabliauskas, Pimachiowin Aki Corporation
Q&A + Discussion

13:00 - 14:00 Lunch Break

14:00 - 16:45 **Presentations by participants**

14:00 - 14:30 **Natural and Cultural Heritage of the Ohrid Region, Albanian Extension** by Sonila Kora, Albania

14:30 - 15:00 **Ngorongoro Conservation Area, The Land of Natural Fortunes** by Joshua Mwankunda, Tanzania

15:00 - 15:15 Break

15:15 - 15:45 **Trang An Landscape Complex Mixed Heritage Site: Unfolding Natural-Cultural Linkage** by Le Hoang Lien, Vietnam

15:45 - 16:15 **The Study of Nature-Culture Linkages of World Heritage Mount Wuyi** by Ziyan Yang, China

16:15 - 16:40 Participants' report
 16:40 - 17:00 Wrap-up

Friday, 27 September
 THEME: JAPANESE EXPERIENCE

10:00 - 11:30 **LECTURE 5: Japanese system on the conservation of nature – From beauty to biodiversity**
 Lecturer: Professor Masahito Yoshida, University of Tsukuba
Q&A + Discussion

11:30 - 13:00 **LECTURE 6: Japanese system on the conservation of culture – Places of scenic beauty, natural monuments and cultural landscapes**
 Lecturer: Professor Nobuko Inaba, University of Tsukuba
Q&A + Discussion

13:00 - 14:00 Lunch Break

14:00 - 15:00 **LECTURE 7: Introduction to the Field visit and Participants Working Groups' Task**
 Lecturers: Dr. Maya Ishizawa, Dr. Mariko Ikeda, University of Tsukuba

15:00 - 16:45 **Presentations by Participants**

15:00 - 15:30 **Sacred Mountain Landscape and Heritage Routes: Nature, Culture and Borderless Beliefs** by Anuranjan Roy, India

15:30 - 16:00 **Nature and Culture Linkages in Kangchenjunga Conservation Area: a potential World Heritage Site in Nepal** by Yadav Uprety, Nepal

16:00 - 16:25 Participant's report
 16:25 – 16:45 Wrap-up

MODULE 2: Management, Implementation and Governance in Mixed Cultural and Natural Heritage
 Venue: Mount Fuji, Yamanashi Prefecture

Saturday, 28 September
 THEME: FUJISAN, SACRED PLACE AND SOURCE OF ARTISTIC INSPIRATION

07:20 Departure from Tsukuba by bus

11:00 Expected arrival to Mount Fuji Research Institute
Morning activity:
 Visit to Mount Fuji Research Institute, Yamanashi Prefecture
Afternoon activity:
 -Visit Biodiversity Center, Ministry of the Environment, Japan
 -Visit to Fujisan World Heritage Centre, Yamanashi Prefecture
 Stay at FujiCalm

Sunday, 29 September

THEME: FUJISAN SACRED PLACE AND SOURCE OF ARTISTIC INSPIRATION

Morning activity:
 -Visit Umagaeshi (Starting of Pilgrims Route to Mount Fuji)
 -Visit Kitaguchi-Hongu-Fuji-Sengen-Taisha (Shrine)
 Lunch
Afternoon activity:
 Visit Oshi House (Pilgrims House)
 Mount Fuji Museum
 Stay at FujiCalm

Monday, 30 September

THEME: FUJISAN, SACRED PLACE AND SOURCE OF ARTISTIC INSPIRATION

Morning activity:
 -Visit to Mount Fuji 5th Station (Start of the ascending by tourists)
 -Walk to Ochudo pilgrimage route (Optional)
 Lunch
Afternoon activity:
 -Visit the Tourist Center of Mount Fuji
 Stay at FujiCalm

Tuesday, 1 October

THEME: FUJISAN, SACRED PLACE AND SOURCE OF ARTISTIC INSPIRATION

Morning activity:
 Mount Fuji World Heritage Centre, Shizuoka Prefecture
 Lunch
Afternoon:
 Return to Tsukuba
 Stay at Okura Frontier Hotel Tsukuba Epochal

MODULE 3: Reflection on Theory and Practice

Venue: Humanities and Social Sciences Building Seminar Room B218

Wednesday, 2 October

Free morning
 14:00 - 17:00 Working groups

Thursday, 3 October

10:00 - 13:00 Working groups
 13:00 - 14:00 Lunch
 14:00 - 17:00 Working groups' presentations
 Q&A + Discussion

Feedback from Resource Persons
17:00 - 18:00 Delivery of Certificates

MODULE 4: International Symposium	
Venue: Tsukuba International Congress Center	
Friday, 4 October	
THEME: IV INTERNATIONAL SYMPOSIUM ON NATURE-CULTURE LINKAGES IN HERITAGE CONSERVATION IN ASIA AND THE PACIFIC. MIXED CULTURAL AND NATURAL HERITAGE	

09:30 - 10:00	Open doors
10:00 - 10:10	Opening Address by Professor Masahito Yoshida, UNESCO Chairholder on Nature-Culture Linkages in Heritage Conservation, University of Tsukuba
	Opening Address by Professor Kyosuke Nagata, President of the University of Tsukuba
10:10 - 10:30	The challenges of nominating Mixed Cultural and Natural Heritage sites to the World Heritage List by Mechtild Rössler - Director UNESCO World Heritage Centre
10:30 - 10:50	Nature-Culture Linkages in World Mixed Cultural and Natural Heritage in Africa by Webber Ndoro - Director General ICCROM
10:50 - 11:10	Toward the integrated management of nature and culture in Natural World Heritage sites by Takahiro Okano - Ministry of the Environment, Japan
11:10 - 11:30	Cultural Landscapes as an approach to local development by Kumiko Shimotsuma - Agency for Cultural Affairs, Japan
11:30 - 12:00	Panel Discussion chaired by Masahito Yoshida, UNESCO Chair holder on Nature-Culture Linkages in Heritage Conservation, University of Tsukuba
12:00 - 13:00	Lunch Break
13:00 - 13:45	Exploring Nature-Culture Linkages in Asia and the Pacific through Capacity Building: the CBWNCL Project 2016-2019 by Maya Ishizawa - UNESCO Chair on Nature-Culture Linkages in Heritage Conservation, University of Tsukuba
	Key Issues on Nature-Culture Linkages in Heritage Conservation: Progress and Challenges by Tim Badman - IUCN, Kristal Buckley - ICOMOS, and Gamini Wijesuriya - former ICCROM/WHITRAP Chaired by Nobuko Inaba, UNESCO Chair on Nature-Culture Linkages in Heritage Conservation, University of Tsukuba
13:40 - 14:00	Coffee Break
14:00 - 15:30	Roundtable Discussion with Tim Badman, IUCN Kristal Buckley, Deakin University/ICOMOS Webber Ndoro, ICCROM Takahiro Okano, Ministry of the Environment, Japan Sophia Rabliauskas, Pimachiowin Aki Corporation Mechtild Rössler, UNESCO Kumiko Shimotsuma, Agency for Cultural Affairs, Japan Gamini Wijesuriya, former ICCROM/WHITRAP Masahito Yoshida, University of Tsukuba Maya Ishizawa, University of Tsukuba Chaired by Professor Nobuko Inaba, UNESCO Chair on Nature-Culture Linkages in Heritage Conservation, University of Tsukuba
15:30 - 16:00	Q&A/Conclusions and Closing Remarks

