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SACRED LANDSCAPES
神聖な景観

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Foreword

In 2011, the World Heritage Committee in its 35th session at UNESCO approved the World Heritage Capacity Building Strategy with one of the main strategic objectives being to bring together cultural and natural heritage practitioners to favour exchange and raise awareness of the work developed by these two sectors of the conservation practice.

Since then, the World Heritage Capacity Building Programme was developed by ICCROM and IUCN in consultation with the UNESCO World Heritage Centre and ICOMOS. As a result, several new training courses have been established around the world, with partners in every region, among them, Universities, Category 2 Centres and UNITWIN/UNESCO Chairs.

In this process, the UNESCO Chair on Nature-Culture Linkages in Heritage Conservation was created at the University of Tsukuba, with the objective to become a platform for exchange between heritage practitioners dedicated to the conservation of natural and cultural heritage, through the development of capacity building workshops and initiatives for the Asia and the Pacific Region.

In its second year, the 2017 workshop focused on Sacred Landscapes, a complex type of heritage that represents well the inextricability of the relationship between culture and nature, tangible and intangible heritages. Japan, a country characterized by the importance of its sacred landscapes and especially mountains, has a lot to offer for participants of the region and the world, to explore these interlinkages.

Already in 2001, a UNESCO Thematic Experts Meeting on Asia-Pacific Sacred Mountains was held in Wakayama City, Japan, with a field work at the Kii Mountains, a few years before the inscription of the Sacred Sites and Pilgrimage Routes of the Kii Mountain Range as World Heritage cultural landscape (2004). Sixteen years later, the international symposium and workshop held in Tsukuba recalled the discussions and debates at that time, with a renewed vision and more sacred mountains of Asia and the Pacific Region inscribed in the World Heritage List. It has been with great pleasure that colleagues that attended the meeting in 2001, met again in Japan, at Tsukuba, especially with more comprehensive work done towards the recognition of the values of cultural landscapes, and especially, the cultural and spiritual values in nature as tools for the conservation of our cultural and natural heritage. Now, we share the task of passing on the work to a new generation of heritage experts that can work on a solid basis that will support and address the urgent challenges of climate change and the implementation of the Agenda 2030 for Sustainable Development.

In this Special Issue of the Journal of World Heritage Studies presenting the proceedings of this second workshop, we find a variety of sacred places of Asia and the Pacific and also case studies from other regions, which provide an overview of the situation and review the needs for their conservation.

We commend the continuous efforts of the UNESCO Chair on Nature-Culture Linkages hoping that their contribution to the World Heritage Capacity Building Programme, and in cooperation to the new World Heritage Leadership Programme lead by ICCROM and IUCN will be sustained.

Mechtild Rössler
Director of the UNESCO World Heritage Centre and the Division of Heritage

Introduction

The Second Capacity Building Workshop on Nature-Culture Linkages in Heritage Conservation in Asia and the Pacific, focusing on the theme of "Sacred Landscapes," 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 second of a series of four workshops, running from 2016 to 2019. It gathered sixteen heritage practitioners from Asia and the Pacific, from both the culture and nature sectors, from Australia, Cambodia, China, India, Indonesia, Kyrgyzstan, Myanmar, New Zealand, Papua New Guinea, Philippines, Sri Lanka, Solomon Islands, Vietnam, Ghana, and France, as well as five students from the Certificate Programme on Nature Conservation at the University of Tsukuba from Australia, Japan, Liberia, Peru, and Uganda, who took part in the process as observing participants.

In the following special issue of the Journal of World Heritage Studies, we have, on the first part, the proceedings of the workshop. We have collected eleven articles from the sixteen case studies presented during the workshop (see Annex 1). Four World Heritage sites, from which two are Mixed Cultural and Natural Heritage (Sweden and Australia), and two Natural Heritage (Sri Lanka and Kyrgyzstan), one site in the Tentative List (Vietnam), four nationally protected (India, New Zealand, two in China), and two community-based conserved sacred landscapes (Indonesia and Ghana) are presented, providing an overview of the issues and challenges faced in the region and beyond. Common problems are, the mass tourism arising in pilgrimage routes, especially of World Heritage sites, the conflicting perspectives over nature conservation and cultural heritage safeguarding, especially in the practice of spirituality, and the low consideration to, or even lack of recognition of, sacred values in natural protected areas, especially in sites where indigenous territories and traditions have encountered conflicts with nature conservation approaches. In their contributions, authors agree that nature-culture linkages need to be promoted for the effective management of heritage places, and that more synergies between nature and culture sectors need to be developed in order to conserve sacred landscapes comprehensively.

In the second part, we report the activities developed during the workshop, structured by modules. First, we briefly introduced the purpose, objectives, and content of the CBWNCL and present the theme of the CBWNCL 2017.

In Module 1, Understanding Nature-Culture Linkages in the Context of the Sacred Landscape Conservation, lecturers and participants were invited to the University's campus for three days. The lectures given by the international experts, in the field of heritage, in both the nature and culture sectors, have been reported. The participants' case study presentations were outlined and the discussions, focusing on the main issues regarding sacred values in landscapes, are described.

For Module 2, Management, Implementation, and Governance in Sacred Landscapes, there is a recount of the five-day field trip to the Sacred Sites and Pilgrimage Routes in the Kii Mountain Range.

In Module 3, Reflection on Theory and Practice, participants were placed into groups. The outcomes from each group, on the analysis of and proposals for the places visited, are described.

For Module 4, the International Symposium, the keynotes and debates are reported. Ten international experts participated: representatives of the partner organizations – UNESCO World Heritage Centre, IUCN, ICCROM, and ICOMOS –, two academic specialists on sacred landscapes, one from Keio University, Japan, and the other from the University of Technology, Malaysia, representatives of the University of Montreal and the Bezalel Academy of Arts and Design, as well as international consultants representing Terra-sana Environmental Consulting and The Mountain Institute. Finally, the conclusions of the workshop, based on the outcomes of the participants' reflections and the symposium debates, regarding the challenges faced by sacred landscapes, within the region and globally, are reported.

In the annexes, the abstracts of the presentations of all workshop participants (Annex 1), the list of

participants (Annex 2) and the programme of the workshop (Annex 3) can be found. In Annex 4, a special contribution that emerged from participants' initiative can be found. They reflect on the learning experience, specially pointing out the importance of indigenous and local knowledge for the integration of culture and nature in the conservation of heritage sites.

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 acknowledge and 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. Moreover, we would like to especially thank Tim Badman, Edwin Bernbaum, Jessica Brown, Kristal Buckley, Carolina Castellanos, Erlend Gjelsvik, Amran Hamzah, Thomas Schaaf and Gamini Wijesuriya for accepting collaborating as reviewers of this second special issue of the Journal of World Heritage Studies. Special thanks go to Dr. Mechtild Rössler, Director of the UNESCO World Heritage Centre for her kind support and collaboration. We would like to acknowledge as well, the continuous cooperation of the authors who have patiently work on their articles, contributing to a diverse and rich illustration of the sacred landscapes in Asia and the Pacific region.

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 students involved in these programs is also appreciated, their support during the symposium and workshop has been indispensable. Special thanks go to Imme Arce Hüttmann, Anna Bogdanova, and Helga Janse.

Maya Ishizawa, Nobuko Inaba and Masahito Yoshida
Tsukuba, 2018

Part One:

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

SACRED LANDSCAPES

Conservation of Natural and Cultural Heritage in the Huong Son Complex of Natural Beauty and Historical Monuments, Northern Vietnam

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Abstract

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

KEY WORDS: Sacred Sites, Cultural and Natural Heritage, Conservation, Conflict, Vietnam, Huong Son, Bat.

1. Introduction

Vietnam is a multi-ethnic country with 54 ethnic groups coexisting peacefully. The country is also a nation with diverse beliefs and religions, which also contribute to the diverse cultures of Vietnam. According to official statistics, more than 70% of over 90 million Vietnamese people have no religion but rather practice the Vietnamese folk religion, which is a fusion of Confucianism, Taoism, and Buddhism (called the three teachings). The rest are followers of one of the recognized religions: Buddhists (11 million, 12.2%), Catholics (6.2 million, 6.8%), Caodaists (4.4 million, 4.8%), Protestants (1.4 million, 1.6%), Hoahaoists (1.3 million, 1.4%), and others (Muslims, Bahais, Hindus and other smaller groups, <1%). Associated with these religions, many kinds of sacred places can be found throughout Vietnam. Buddhist pagodas and temples – monuments to worship a deity or an ancient celebrity – are the two most popular (Government Committee for Religious Affairs 2013, Bielefeldt 2014, Chung and Linh 2016).

Considered one of Vietnam's most important sacred sites, the Huong Son Complex of Natural Beauty and Historical Monuments (alternative names: Perfume Pagoda or Chùa Hương in Vietnamese) is located in the Huong Son commune,

My Duc district, ca. 60 kilometers southwest of Hanoi [Fig. 1A]. It comprises a vast complex of Buddhist pagodas and temples that were built into the limestone Huong Tich mountain. The complex center is the Perfume Pagoda, located inside the Huong Tich cave [Fig. 1B]. According to legend, this place is where the Bodhisattva stayed in order to help save human souls. Other monuments have also been associated with many tales of Buddhism, Vietnamese folk religions, and/or historical events (Bang 2007).

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

Since the early 15th century, Huong Son was known as "one of the Buddhist centres of Vietnam" or "north Vietnam's most famous pilgrimage site". Pilgrimages to Huong Son can take place throughout the year, but the main season is during the Perfume Pagoda Festival with a traditional Vietnamese Buddhist celebration, and other cultural activities, held annually from 6 January to the end of March, according to the lunar calendar [Fig. 1B]. Every year, the area attracts not only hundreds of thousands of pilgrims, who come to pray for prosperity and happiness, but also large numbers of tourists. The tourists, both Vietnamese and foreigners, just want to enjoy the atmosphere of the festival, visit the important archaeological sites of ancient Viets belonging to the Hoa Binh Culture, or explore the beautiful scenery of the area (Bang 2007; Tordoff et al. 2004).

Apart from the above spiritual and cultural values, during the period outside of the religious festival, Huong Son is also known as a tranquil sightseeing spot in Vietnam. The area is dominated by the limestone Huong Tich mountain, which reaches a height of 381 m and retains evergreen forests [Fig. 1C]. To the north and east, this limestone mountain is bordered by the low coastal plain of the Red River Delta. The natural beauty of the Huong Sun landscape is even more impressive because of the network of streams of the Day River watershed. The variety of natural habitats, particularly the evergreen

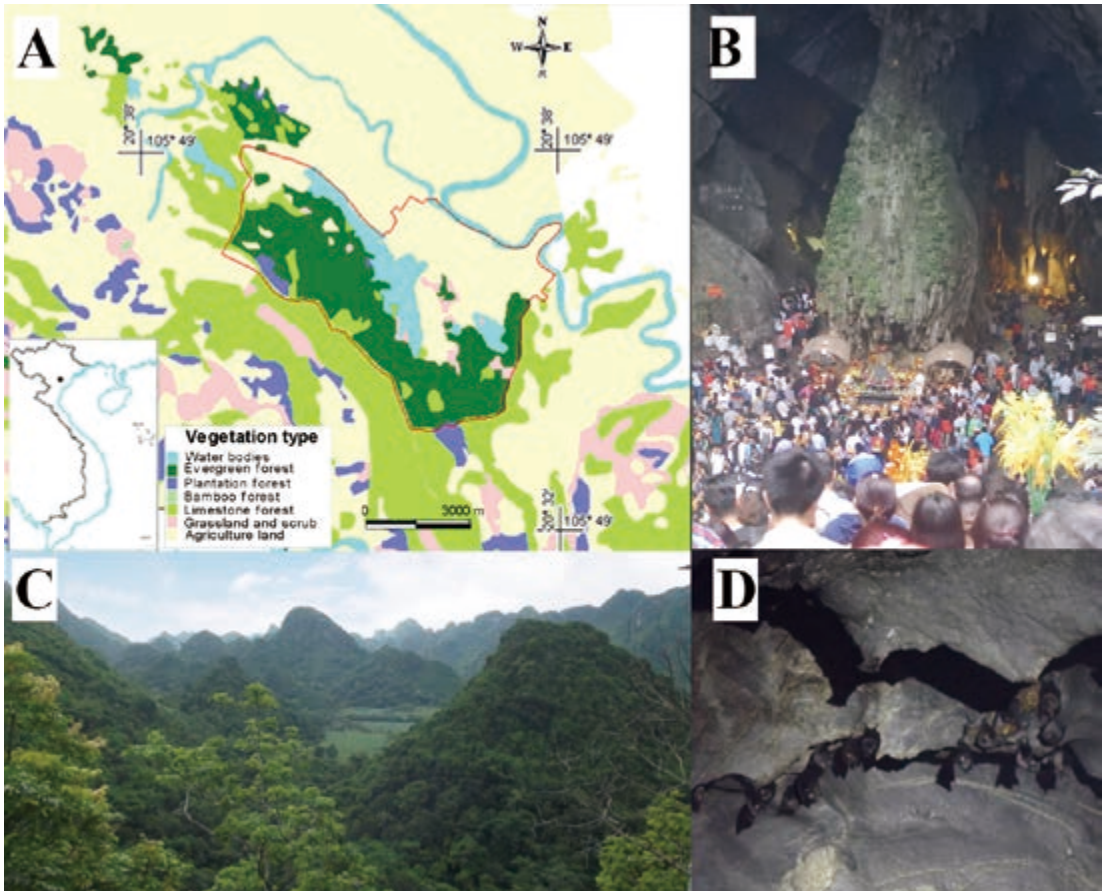

Figure 1: A – location and vegetation type of the Huong Son complex (modified from Tordoff et al., 2004); B – Crowds of pilgrims and visitors in the Huong Tich cave during Perfume Pagoda Festival; C - Tower karst landscape with tropical evergreen forest covers the steep slopes within Huong Son; and D – day roost of a bat colony inside Huong Tich cave. B.C.D©V.T.Tu

forests on limestone and caves, have also supported high levels of biodiversity and endemism [Fig. 1C-D] (Tordoff et al. 2004). Previous studies have indicated that the natural habitats within Huong Son are home to 917 vascular plant species (belonging to 597 genera and 192 families) and 290 animal species (85 families and 26 orders). Many of the recorded plants and animals are recognized as precious and rare species or have been recently described as new species to science (Tordoff et al. 2004, Chan et al. 2008, Luu et al. 2011, Do and Vu 2013).

3. Current management arrangements

The area and its existing values are protected by various laws and regulations. With its cultural and natural importance, Huong Son was discussed for a possible nomination as a Mixed Cultural and Natural site to the World Heritage List by the Vietnamese Government in 1991. However, during that period of time, they lacked an effective conservation management program with which to mitigate the adverse effects of human activities on its cultural and natural heritages. Hence, the preparation of its nomination dossier was suspended. Regardless of the situation, the area is still included on the country's Tentative List and, with recent conservation actions, a new program for its nomination is being considered by the local authorities (Huong Son Cultural and Historical Site Management Board in litt. 2017).

The Perfume Pagoda Festival has been listed as one of the most important national festivals of the country. The Perfume Pagoda was classified as a national historical and cultural monument in 1962. At that time an area of 500 ha around the monument was designated as a cultural and historical site under Decision No. 194/CT date 09/08/1986 by the Chairman of the Council of Ministers. In 1993, the area of Huong Son was expanded to 4,354 ha and additionally functions as a special-use forest – a type of protected forest listed in the national nature conservation strategy by the Vietnamese Government. Currently, the area of Huong Son is 4,705 ha and coordinated by two independent management boards, one responsible for the spiritual and tourism activities (the Huong Son Cultural and Historical Site Management Board) and the other for the natural resources (Management Board of Huong Son special-use forest). As presented above, Huong Son is an example of a site containing mixed natural and cultural properties in Vietnam. Thus, under the existing legal framework of Vietnam, the management of its natural and cultural heritage has been performed in accordance with numerous laws and regulations. For instance, as a special-use forest, forest protection and development in Huong Son are based on the Law on Forest Protection and Development (amended in 2016); whereas the Law on Cultural Heritage (amended in 2009) determines the protection of historical-cultural values of the area. Indeed, some considerable discrepancies among different laws or legal frameworks of Vietnam occur in defining the mutually symbiotic relationships between natural and cultural values in most natural sacred sites of the country; Huong Son is not an exception. Therefore, the current management arrangements of the area are seen as obstacles, creating overlapping and sometimes conflicting responsibilities and interests among different stakeholders, consequently reducing the effectiveness of conservation efforts therein.

4. Current State of Conservation and Challenges for Continuity

The enforcement of existing legislation on nature and culture conservation in Huong Son is not really effective. In recent years, coupled with fast economic development (at an average annual growth rate of 8-10%), the area has experienced a population boom and rapid urbanization (i.e., the population of Huong Son commune has increased from 17,598 in 1999 to 20,059 in 2009 and to 22,681 by the end of 2017). Such social-economic growth is strongly correlated with the development of spiritual tourism and associated services.

4.1 Spiritual tourism and its impacts

The number of pilgrims and visitors coming to the Perfume Pagoda has rapidly increased from 352,802 in 2007 to nearly one million in 2010, and up to ca. 1.5 million in 2017. Accordingly, the number of local people providing services for spiritual tourism (i.e. lodgings, restaurants, boat drivers, porters) has also increased from 4,667 in 2007 to 5,334 in 2010 and more than 6,000 in 2017. However, since most tourists only visit Huong Son during the Perfume Pagoda Festival, the imbalance between

the increased requirements of spiritual tourism and the insufficient capacity of services has long been considered to be a specific concern to this site (People's Committee of Huong Son Commune, in litt. 2017). These tourist activities, particularly during the Perfume Pagoda Festival, have collectively led to increasing rates of illegally or intentionally destructive effects on the cultural and natural heritage of the site. These anthropogenic impacts include: (1) destruction or disturbance of cultural sites (Buddhism pagodas, temples); (2) deforestation in favour of cultivated lands and/or infrastructures and suppliers mainly for spiritual tourism; (3) over-harvesting of plants and animals; (4) limestone mining; and (5) environmental pollution caused by waste (air, solid, liquid). Although local authorities have implemented many urgent solutions (i.e. strengthening the protection and renovation of Buddhist pagodas, temples, and statues as well as infrastructures such as access roads and marinas, replacing motorboats with rowboats, and improving facilities for garbage collection and disposal) to mitigate such negative effects, most recent efforts have prioritized the protection of the existing cultural heritage of Huong Son. The basis for these actions is mostly short-term – to attract more tourists and consequently to obtain more benefits from spiritual tourism and other inherent activities. This approach sometimes conflicts with nature conservation due to the lack of scientific guidance. These conservation issues have been encountered throughout our on-going bat conservation research in Huong Son.

4.2 Case study on bats

Bats were chosen as the focus for research as they are one of the native mammalian groups in the limestone forests and caves in Huong Son. Bats play many important roles in local ecosystems through the ecological and economic services they provide in plant pollination, seed dispersal, and insect consumption. In addition, many bat species roosting in caves can produce large quantities of guano, which is regarded as a primary nutrient source for entire cave ecosystems and as a fertilizer source (Altringham 2011). Despite their importance, little is known about the current status and ecological requirements of the local bat community. However, like many other creatures in Huong Son, local bats, particularly cave and forest dwellers, have been exposed to the destructive impact of humans. It also should be noted that, based on studies in other areas of the world, several bat species are considered as natural reservoir hosts for zoonotic pathogens, including human pathogenic coronaviruses (SARS Coronavirus), henipaviruses (Hendra, Nipah), and lyssa viruses. The intensive human encroachment into the natural habitats of bats (caves and surrounding areas) in Huong Son, may increase the risk of the emergence of zoonotic diseases (Schneeberger and Voigt 2016). Yet, scientific knowledge and social awareness of the public health risks from bat pathogens in Huong Son and other areas of Vietnam remain neglected. Thus, this project aimed to address these issues by providing much needed information in the development of conservation actions that will ensure environmental sustainability while maintaining human well-being. The experience gained from this project will then be used as a model for follow-up conservation initiatives in the country's other sacred natural sites.

So far, two field surveys using mist-nets and harp-traps during March-April and in July 2017 have been carried out in Huong Son. Our preliminary results have revealed that the study sites support at least 13 species of five bat families, accounting for nearly 10% of Vietnamese bat diversity [Table 1; Fig. 2]. All of the recorded bat species were found to be widespread elsewhere in Vietnam and nearby territories (Kruskop 2013). However, our understanding regarding the bat diversity in Huong Son is underestimated because our recent surveys were conducted only in small areas associated with Buddhism pagodas and temples.

As presented in Table 1, with the exception of the Tylonycteris fulvida that roosts in bamboo internodes, all other bat taxa were known to roost in large colonies in caves. These cave-dwelling bats have often been exposed to destructive human impacts (i.e. air and light pollution, noise) through crowds of visitors and/or religious practices, particularly during the Perfume Pagoda Festival [Figs. 1B, 3A]. This inference corroborated the results of our recent monitoring surveys in the Huong Tich cave in March-April and July, 2017. During both trips, we found considerable numbers of bat carcasses on the cave's floor under their roosts [Fig. 3B]. All of these fatalities are attributable to the exposure to the toxic smoke of candles and incenses at high concentration in the

cave. In addition, the relative abundance of cave-dwelling bats observed in March-April (during the Perfume Pagoda Festival) was significantly lower than that in July (out of festival period). Specifically, consistent with previous studies in northern Vietnam (e.g. Furey et al., 2011), our reproductive assessment of captured bats has also indicated that March–July is the timing of major reproductive events (i.e. pregnancy, lactation, and weaning – the period when offspring become independent) for local bat species, thus protection of maternity roosts during these periods is critical. Unfortunately, most pilgrims and tourists only visit Huong Son during the three-month festival. As a consequence, the high number of visitors and their associated destructive activities (noise, toxic smoke, and light pollutions) during

No	Scientific name	Roosting preference (Frequent / occasional)	Dietary
I	Pteropodidae		
1	*Cynopterus sphinx*	Foliage / Cave	Frugivore
II	Rhinolophidae		
2	*Rhinolophus pearsonii*	Cave / Tree hollow	Insectivore
3	*R.* cf. *stheno*	Cave / Tree hollow	Insectivore
4	*R.* cf. *lepidus*	Cave / Tree hollow	Insectivore
III	Hipposideridae		
5	*Hipposideros armiger*	Cave / Tree hollow	Insectivore
6	*H. larvatus*	Cave / Tree hollow	Insectivore
7	*H. pomona*	Cave / Tree hollow	Insectivore
8	*H. cineraceus*	Cave / Tree hollow	Insectivore
IV	Vespertilionidae		
9	*Myotis muricola*	Cave/ Crevices in buildings	Insectivore
10	*Scotomanes ornatus*	Cave/ Crevices in buildings	Insectivore
11	*Pipistrellus tenuis*	Cave/ Crevices in buildings	Insectivore
12	*Tylonycteris fulvida*	Bamboo internodes /Tree hollow	Insectivore
IV	Emblallonuridae		
13	*Taphozous melanopogon*	Cave	Insectivore

Table 1: Checklist of bat species recorded in Huong Son

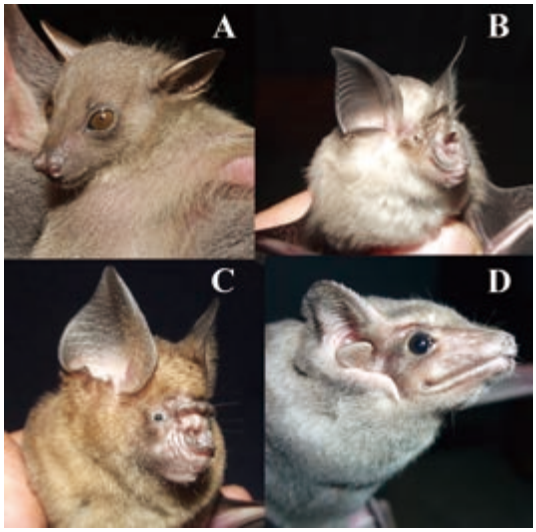

Figure 2: Portraits of selected bat species recorded in Huong Son A – Cynopterus sphinx; B – Rhinolophus stheno; C – Hipposideros larvatus; D – Taphozous melanopogon©V.T.Tu

Figure 3: Conflicts between religious practices and bat conservation in Huong Son A – Light and air pollution caused by ritual activities in Perfume Pagoda inside the Huong Tich cave; B – carcass of Taphozous melanopogon found in Huong Tich cave; C – bat excreta damage on the statues of worship in Tien Son cave; D – fishing nets used for banishing bats in Tien Son cave.©V.T.Tu

the festival are particularly detrimental to local bat assemblages.

In many caves where Buddhist pagodas and temples exist, the accumulated guano and urine of cave-dwelling bats causes severe damage to the buildings or disturbs visitors with its bad odour [Fig. 3C]. These issues have also been encountered in many other World Heritage sites around the world (e.g. Angkor monuments in Cambodia) (Voigt et al. 2016 and references therein). Although bat-related damage to monuments can easily be prevented by removing the accumulated guano, covering exposed structures with plastic sheets, and/or creating isolated safe corridors inside caves for bats, local authorities (monks, guardians) in Huong Son usually banish bats in an unpleasant manner, e.g. using fishing nets [Fig. 3D]. This displacement may lead to the collapse of the bat populations and consequently spread potential bat related zoonotic diseases (Schneeberger and Voigt 2016).

5. Recommendations

The preliminary results of our case study in Huong Son provides snapshots of existing conservation issues, particularly the conflicts in current conservation planning and management, in natural sacred sites in Vietnam where coexisting cultural and natural values have been threatened by increased adverse anthropogenic impacts. In order to resolve such issues, based on practical experience gained during our on-going research and the available guidelines of international organizations (UNESCO World Heritage Centre and its advisory bodies, IUCN, ICCROM, and ICOMOS) for the conservation and management of sacred natural sites, i.e. Wild and McLeod (2008), a decision-making flowchart for safeguarding natural and cultural heritage in Huong Son and in other natural sacred sites of Vietnam has been proposed in Fig. 4, which we hope could be used by local authorities and relevant stakeholders.

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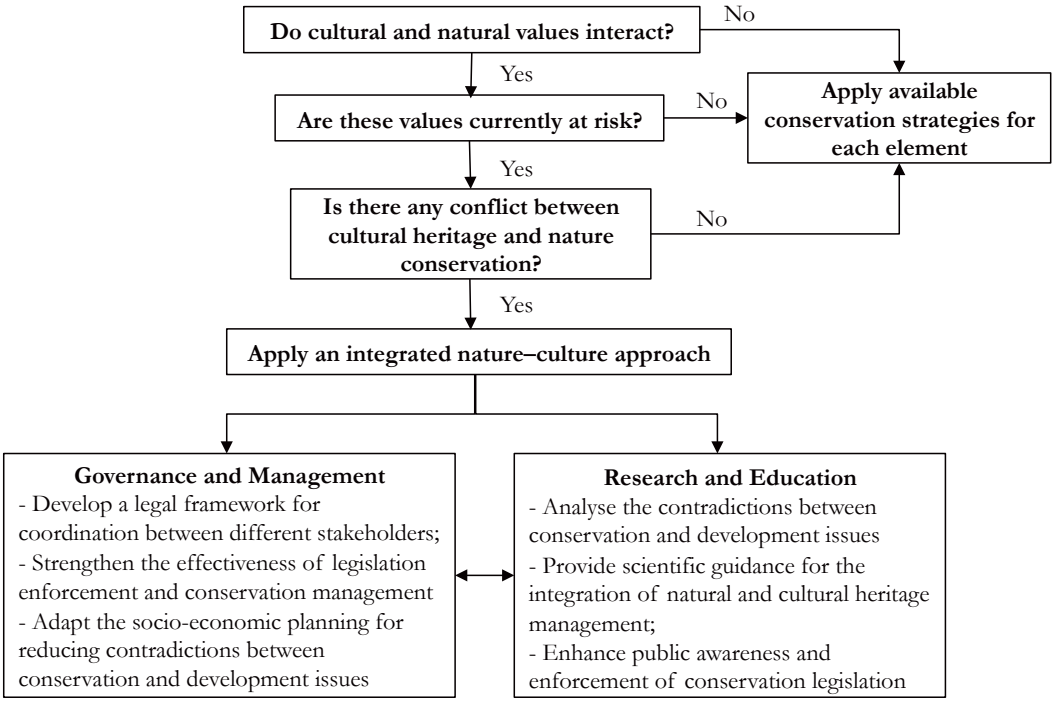

Figure 4: Decision-making flowchart for safeguarding natural and cultural heritages in Huong Son

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Reinforcing Conservation with Faith and Beliefs: The Potential of the Peak Wilderness Sanctuary in the Central Highlands of Sri Lanka World Heritage Site

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Abstract

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

KEY WORDS: Peak Wilderness, Biodiversity, Conservation, Religious faiths

1. Introduction

1.1 Overview of the World Heritage Site

Located in the south-central part of the island, the Central Highlands of Sri Lanka's landscape was inscribed as a World Heritage site in 2010, under criteria x and xi. The World Heritage Site, which is a serial property, includes the Peak Wilderness

Protected Area, the Horton Plains National Park, and the Knuckles Conservation Forest, among other protected forest patches (UNESCO World Heritage Centre 2017). Out of all three components, the Peak Wilderness Sanctuary and the famous "Sri Pada" mountain (the peak of sacred footprint), which is the fourth highest mountain in Sri Lanka, attracts the highest worldwide attention due to its religious significance, as well as its unique biodiversity [Fig. 1]. According to Mahawanshaya, in the epic documentation of the historical record of Sri Lanka, which almost dates as far back as the Lord Buddha's

period, the first person to discover the sacred footprint on this peak was King Valagambahu (104-76 BC). At the time, he was in exile in the mountain wilderness, now known as Sri Pada Adaviya (Domain of Sacred Footprint), to escape the marauding Cholians. The legend depicts that he was led to the summit of the mountain by a deity in the guise of a stag. Since then, the peak has been worshiped for at least 1,000 years. The first historical mention of Sri Pada was during the reign of Vijayabahu (1065-1119 AD). It is through historical evidence that the peak was in the limelight long before the recorded history of the island.

Figure 1: Map of the Central Highlands World Heritage site (Source: Lockwood 2015)

1.2 Brief description of the sacred landscape

The Peak Wilderness Protected Area was designated as a sanctuary on the 25th of October 1940. The sanctuary lies in the center of the western ridge of the Central Highlands, occupying the escarpment that rises steeply from the lowlands to the south and west, straddling the border of the Central and Sabaragamuwa provinces (6°48′47″N 80°29′04″E). Its eastern boundary is contiguous with the Horton Plains National Park. According to the most recent wildlife management plan (2005), the geographical area of the sanctuary is about 24,000 ha, of which the majority (21,175 ha) comprises of montane forests or semi-natural vegetation; the rest is a human-dominated landscape and includes a tea estate and village settlements (De Alwis et al. 2007). Most of the terrain is rugged, with altitudes ranging from 50 m near Ratnapura to 2,238 m at Sri Pada.

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

2.1 Natural values of the site

The Outstanding Universal Value (OUV) of the site is based on the presence of almost undisturbed patches of montane and sub-montane forests and the large number of threatened and endemic species it harbors within (UNESCO World Heritage Centre 2017). The Peak Wilderness Sanctuary includes some of the least disturbed sub-montane and montane rain forests in Sri Lanka and is considered as a "super biodiversity hotspot" within the Western Ghats and Sri Lanka biodiversity hotspot. Studies have shown that the floristic composition of the Peak Wilderness montane forests differs from that of the adjacent Horton Plains National Park (Greller et al. 1987). The Peak Wilderness is dominated by several species of the endemic genus Stemonoporus in the canopy, which is unique as no other dipterocarps have been recorded at such high elevations elsewhere in the world. The area contains a large proportion of the country's endemic species. A small herd of elephants is reported to still reside in the sanctuary (DWC 1998). Out of the recorded 408 species of vertebrates, 83% of the indigenous fresh water fish, and 81% of the amphibians in the Peak Wilderness Protected Area are endemic (UNESCO World Heritage Centre 2017). Eight new species of Pseudophilautus (Amphibia: Anura: Rhacophoridae) were recorded recently within the Peak Wilderness, making it a local amphibian hotspot in Sri Lanka. Therefore, the area is of prime importance for the in-situ conservation of the island's fauna and flora.

2.2 Cultural values of the site

The cultural, spiritual, and the historical beliefs revolving around the Peak Wilderness attracts 3.5 to 5 million pilgrims annually, most arriving during its peak/pilgrimage season (from the December

full moon to the May full moon) to revere the footprint that lies on the top of the hill. Sri Pada is valued as a symbol of interfaith harmony among many religions existing in Sri Lanka and is known as the only mountain in the world considered sacred by the followers of four major faiths in the world (Jayathilake 2017). The symbolic footprint on the peak is worshiped as the footprint of: Lord Buddha by the Buddhists, Adam by the Muslims (hence the name “Adam’s peak”), St. Thomas by the Christians, and Lord Siva by the Hindus (Wickramasinghe 2002). The Sri Pada pilgrimage is punctuated with tradition as the pilgrims practice a series of rituals during their journey to the peak. This religious significance has led to relatively minimum active destruction of the Sri Pada Mountain and its forest, but it is not adequate. Restraints to prevent environmental damage in the Peak Wilderness often springs from fear of gods and spirits believed to be inhabiting the mountain or fear of sinning. At the Peak Wilderness Sanctuary, it is observed that the older generations often are more responsible as custodians of their sacred places in comparison to many of the younger generations, who veer from such beliefs (Dudley et al. 2005). History marks that many distinguished persons, like Ibn Batuta, the Arab traveler, and Marco Polo, have climbed Sri Pada. It is described by Sinbad the Sailor in “One Thousand and One Arabian Nights" that "the island of Serendib lie under the equinoctial line bounded by a lofty mountain and a deep valley. The mountain is conspicuous from a distance of three days and it contains many rubies and other minerals, and spice trees of all sorts. I ascended that mountain and solaced myself with a view of its marvels which are indescribable" (Living Heritage Network 2017).

Sri Pada is also called Samanala Kanda (Butterfly Mountain) due to the mass movement / migrations of butterflies towards the mountain during the pilgrimage season, as it is in the pathway of the annual butterfly migration route. Further, the Peak Wilderness Sanctuary and the Horton Plains National Park are of great hydrological importance, as several major rivers of the island - The Kalu, Kelani, and Walawe rivers - are formed within these catchments. The upper catchment of these rivers spreads across the southern slopes of the mountains, inculcating a dissect landscape through dense drainage. Therefore, over a thousand years this acts as the central water catchment of the country which feeds the major paddy agricultural zones in the north and north central part of Sri Lanka.

3. Current management arrangements

In the early 1900s, all of the forest reserves of the country belonged to the Forest Department under the Forest ordinance (No.16 of 1907). On October 25, 1940 the Peak Wilderness was designated as a sanctuary (Gazette Notification No. 8,675) under the jurisdiction of Department of Wildlife Conservation. From 2001 to 2008, a comprehensive management plan, including a complete resource inventory, was developed for the sanctuary under the Sri Lanka Protected Area Management and Wildlife Conservation Project. Recognizing the sensitivity and the biodiversity value of the ecosystem, a part of the Peak Wilderness Sanctuary was re-designated as a nature reserve in 2007 (De Alwis et al. 2007).

In addition, the responsibility for stewardship is shared among several government agencies, including the Central Environmental Authority and several distinguished individuals. These include the Chief Monk of the Sri Pada temple, as well as residents whose livelihoods depend on the tea plantations (small holders or working under the plantation companies). Altogether, approximately fifteen sub-communities live around the area.

4. Current State of Conservation and Challenges for Continuity

At present, the Department of Wildlife is upgrading the existing management plan for the sanctuary, with establishment of an information center at the entrance point as one of the priority activities. Awareness-raising and publicity is also conducted as a better management tool. Additionally, the religious beliefs related to the Peak Wilderness hold a great potential to understand, develop, and implement people centered conservation approaches (Taylor 2013). Religious faiths protect land through multiple reasons which are often different from the ordinary reasons for protected area management. Awareness development, therefore, is useful to convince the people who visit this heritage site for spiritual reasons of the meaningfulness of this place and the benefits it could bring, thus securing their active participation in the protection process.

The peak is worshiped by many, attracting 2 to 3.5 million people annually, following the three recognized trails towards the peak. Most of these pilgrims consist of locals; however, China, India, Western Europe, Germany, and Australia remain as the top five regions/countries that send tourists to the site (Annual Regional Statistical Reports 2016). The place is often subjected to over-visitation and its side effects. The accumulation of polythene and plastic waste [Fig. 2] is a major dilemma which has

Figure 2: Volunteers cleaning up the Adams peak trail (Photograph by Harindra Fonseka, Gudppl 2017)

Figure 3: Yellow eared bulbuls (a highland endemic bird of Sri Lanka) picking on a pile of garbage captured during the Hatton trail of Adams peak May 2016 (Photograph by Sajith Madushan Abeygunawardana).

been recognized as one of the unforeseen impacts and hinders the effective conservation of the place. Noise pollution, generated by the congested human force along the peak trail, has disturbed this tender ecosystem, which is unique and rich in its endemism. Plucking trees and flowers of sometimes endemic or rare flora species is also another issue faced due to visitors who lack awareness of the place.

The management engages in numerous activities during the peak pilgrimage period to facilitate the pilgrims. These include: building temporary infrastructures to accommodate people, managing transportation, managing temporary commercial structures, and maintaining visitor facilities (resting, first aid, sanitary). Since over the years it has been proven that participatory approaches are the best way to manage the accumulated waste, in 2012 a collaborative project was launched between the Central Environmental Authority and various volunteering parties [Fig. 3], such as private sector organizations, people from environmental NGOS, local community groups, youth parties, and university students, to clean the trails. Annually, these teams of volunteers successfully remove one to two tons of polythene and other waste items from the World Heritage Site (Daily Mirror 2014). Partly, the polythene and the plastic collected are handed over to recyclers while the rest is sent to the Puttalam Cement Corporation to use as fuel for the incineration process.

5. Recommendations

5.1 Identifying the potential of using the sacredness of the land as a tool of conservation.

Sacred natural sites are almost certainly the world's oldest form of habitat protection (Dudley et al. 2009). The sacredness has given the Peak Wilderness Sanctuary an additional degree of protection through restrictions springing from beliefs. According to Dudley et al. (2009) religious faiths can influence biodiversity conservation in protected areas, sometimes beyond what regulations can achieve. First, biodiversity conservation is influenced through the direct, and often effective, protection afforded to wild species in sacred natural sites and in semi-natural habitats around religious buildings. Second, religious faiths have a profound impact on attitudes regarding the protection of the natural world through their philosophy, teachings, investment choices, approaches to land they control, and religious-based management systems. The Peak Wilderness fulfils both requirements by being a historical place of belief and a declared sanctuary under the fauna and flora protection ordinance of Sri Lanka, which is one of the strongest fauna and flora protection legislations existing to date within Asia. However, considering the rich biodiversity of the location and the immense pressure from pilgrims, it is necessary to intensify the conservation measures by systematically combining the advantages of faith and regulations. Biodiversity conservation has been part of Sri Lankan culture since ancient times, but the uniqueness of Sri Pada as a symbol of inter-faith harmony can be developed into a perfect conservation model with more effort. One major difficulty encountered by conservation practitioners is convincing people to conserve habitats based on scientific arguments regarding their biodiversity value. Linking cultural values with land use and conservation values (Ontario Ministry of Tourism, Culture and Sport 2017) as well as incorporating these links into policy frameworks is one method that can be proposed. However, presenting conservation goals in the context of religious beliefs offers the potential to be clearly understood by a wide range of people and could be used as the ideal soil on which seeds of protection could be cultivated. The influence and the potential held by Sri Pada is demonstrated in the establishment of similar types of shrines with a historic foot-print symbol in south-east Asian region (Thailand, Myanmar, Cambodia) after the thirteen century. This place is the only one of its kind, which unites different traditions and belongs to four main religions for reverence purposes. This is a set example that exhibits the potential of faith to facilitate religious tolerance and the exceptional synergy of different cultural groups (UNESCO World Heritage Centre 2018).

5.2 Incorporating lessons learnt from managing the Peak Wilderness in to the big picture

According to Verschuuren et al. (2007), the 1994 IUCN protected area categories should be reviewed to ensure the existing protected area systems, accurate designation, and their objective setting. The conservation needs and resource allocations

for management planning, zoning, and training of managers must be prioritized, with attention paid to the full spectrum of material, cultural, and spiritual values of the existing protected areas, especially at the local level. Clear specification of the identity values and existence value of the site, which define the people's willingness to pay and their bond to the place through myth, legend, or history, is crucial when defining a management plan for a site with such values (Harmon and Putney 2003). This coincides with the suggestions for better management and conservation proposed by the Department Wildlife Conservation officers of the Peak Wilderness Sanctuary during discussion sessions. Further, they highlight the need to restrict off-season visitations. In a nutshell, lessons learnt from the conservation management of the Peak Wilderness site could be incorporated into the management of other protected areas, through the recognition of their cultural and spiritual values. Visitor management to reduce their impact on biodiversity, management of trails and walking paths, public engagement in pollution control, creating avenues of income generation for local communities are some of the examples of steps to be taken. Conservation has always been a "people's function." Combining the regulations of a country with the beliefs of the people, that reach out to the core of them, can create a successful model to safeguard nature for the generations to come (Berkes 2007).

5.3 Converting the practitioners and the academics from knowledge accumulators to knowledge disseminators.

Effective management of any resource requires addressing the knowledge gaps and research needs. Limited community awareness about heritage often leads to misinterpretation and destruction. A well-informed community develops motivation for active engagement in the conservation process. Also, defining the nature of the relationship between individual stakeholders and Sri Pada enables the development of more effective strategies, through which each party can benefit from the Peak Wilderness Sanctuary. Often there is a knowledge and application gap between academics, practitioners, and communities at the grassroots level. Discussed below are a few recommendations to engage academic and practitioners to act as

Figure 4: Top view: Peak Wilderness Sanctuary and Adams Peak (Source: http://all.lk/wp-content/uploads/2017/08/adams-peak; Copyright © 2017 all.lk)

mediators between the different interested parties and to enhance the effectiveness of the management process. The Peak Wilderness provides an ideal setup for bridging this gap as it draws people from different social strata, varied interest, and different levels of understanding from all over the country. If well planned, people would depart from the Peak Wilderness, not just with renewed faith, but with refreshed knowledge as well.

A great technique for extracting accurate information on a system or a process is to conduct questionnaires and discussions with the ground level people who interact with the property in their everyday life (MoMD&E 2016). This group of people includes, for example, the surrounding community, local governmental bodies, local conservation bodies, NGOs and youth groups, and religious personnel, if any. This will reveal the timely issues or unforeseen pressures and threats on the heritage while also revealing the practical solutions that were not accounted for in strategic documents or management plans.

Another approach is to add the essence of the practitioner's knowledge and calibrate the information extracted from the field. This could be done with existing literature and available information or by consulting experts. This can be considered the brainstorming session, which would eventually lead to the development of the sustainable means of effective management of a heritage place while securing the religious rights of the people. The participatory waste management project at the Peak Wilderness site is a result of this approach.

The use of modern technology can also enhance the conservation and sustainable utilization of these sacred grounds. The use of automated cameras for monitoring, such as the Spatial Monitoring and Reporting Tool (SMART) to patrol this sacred place to minimize the negative impacts on the biodiversity is just one example. Identifying collaborators, administrators, and resource persons with potential to provide financial and technical support can be another crucial step. This can be achieved through developing a strong stakeholder network. According to the Aichi targets Section E, of the Convention on Biological Diversity (2010), once access and benefit-sharing are identified, the acquired resources can be directed to address knowledge gaps and preservation of traditional knowledge (Secretariat of the Convention on Biological Diversity 2011).

5.4 Conclusion

The Peak Wilderness Sanctuary is a unique component of the Central Highlands of Sri Lanka World Heritage Site. It combines historical, cultural, environmental, and interfaith values in a single location, attracting thousands of people every year. Although faith plays a considerable role in conserving this location and its values, there are still some threats at large. While recognizing the beneficial actions and positive impacts of people's religious faith on the site, it is necessary to make the best use of the nature culture linkages through recognition, engagement, awareness development, and systematic planning. With more effort, the Peak Wilderness Sanctuary could be an ideal model to share with the global community, showing how faith and nature conservation could go hand in hand.

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

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Abstract

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

KEY WORDS: Conservation challenges, local communities, Mandakini River basin, protected area, Western Himalaya

1. Introduction

1.1 Overview of the heritage site

The Kedarnath Wildlife Sanctuary (hereafter KWS) is situated in the catchment of the Mandakini and Alaknanda Rivers, and form a large sub-catchment of the River Ganga. It is located between 78°54'E and 79°27'E Longitudes and 30°25'N and 30°45' N Latitudes and has a wide elevational range from 1100 to 7068 m asl. With an area of 975 km^2, KWS is among the largest protected areas in the Western Himalayas and the state of Uttarakhand [Fig. 1]. The KWS landscape includes an area declared as Sanctuary and areas falling within 5 km of its boundaries (Singh and Gangte 2009). The landscape includes around 172 villages, with local communities holding traditional rights of livestock grazing, lopping, and grass cutting from within the Sanctuary area. The inhabitants of these villages depend largely on the Sanctuary forests for their day-to-day sustenance. Forests in the region have had a long history of commercial logging, since its pre-independence era when it was part of the British Garhwal.

1.2 Brief description of the sacred landscape

The KWS landscape is home to the Kedarnath temple, one of the most revered and holiest Hindu shrines of lord Shiva and part of the Char Dham pilgrimage (which consists of four major Hindu temples) in Uttarakhand. Shiva is among the principal deities in Hinduism and is considered the 'destroyer and transformer'. There are many symbols of the Pandavas, princes and king from the Sanskrit epic, the Mahabharata, scattered in and around the KWS. It is believed that the Pandavas came to the Himalaya in search of lord Shiva, to seek forgiveness for killing their kin in the Kurukshetra war. Shiva did not want to forgive them and, disguising himself

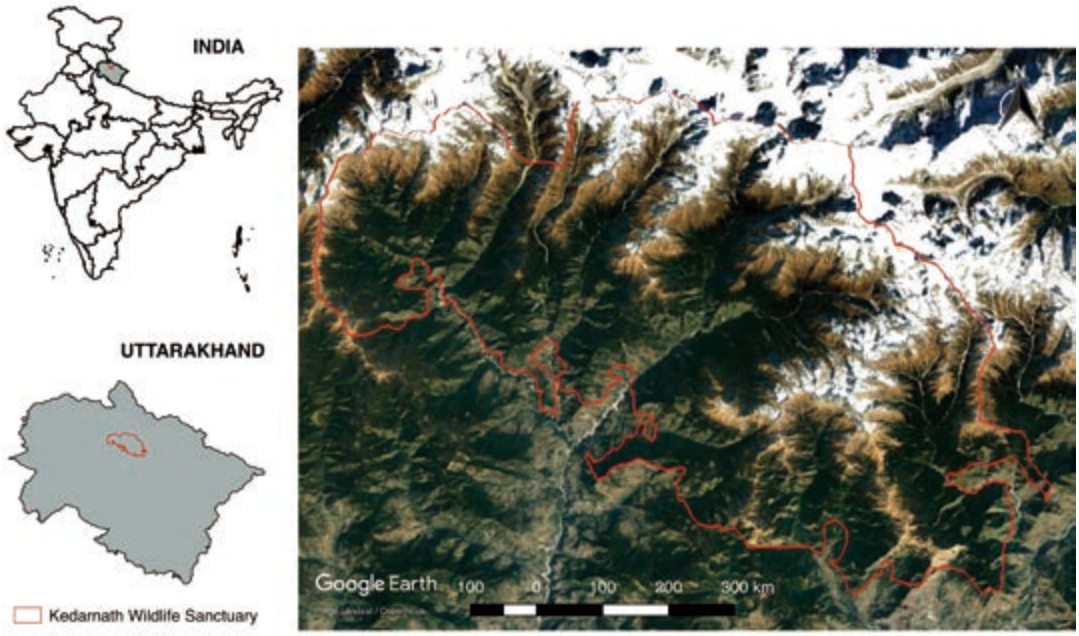

Figure 1: Location of Kedarnath Wildlife Sanctuary in Uttarakhand, India.

as a bull, hid among the cattle and then sank into the ground. However, some of the bull's body parts were still visible above the ground; this is where the Shiva temples, Kedarnath, Madhmaheshwer, Tungnath, Rudranath and Kalpeshwer, were built [Figs 2 & 3]. All the temples, except Kalpeshwer, are situated above 3500 m elevation and are open only between April and November (from Akshaya Tritriya to Kartik Purnima, Hindu auspicious days) due to extreme weather conditions. The deities are brought to various Shiva temples at lower elevation during winters.

Other temples include Mandani, Kalimath,

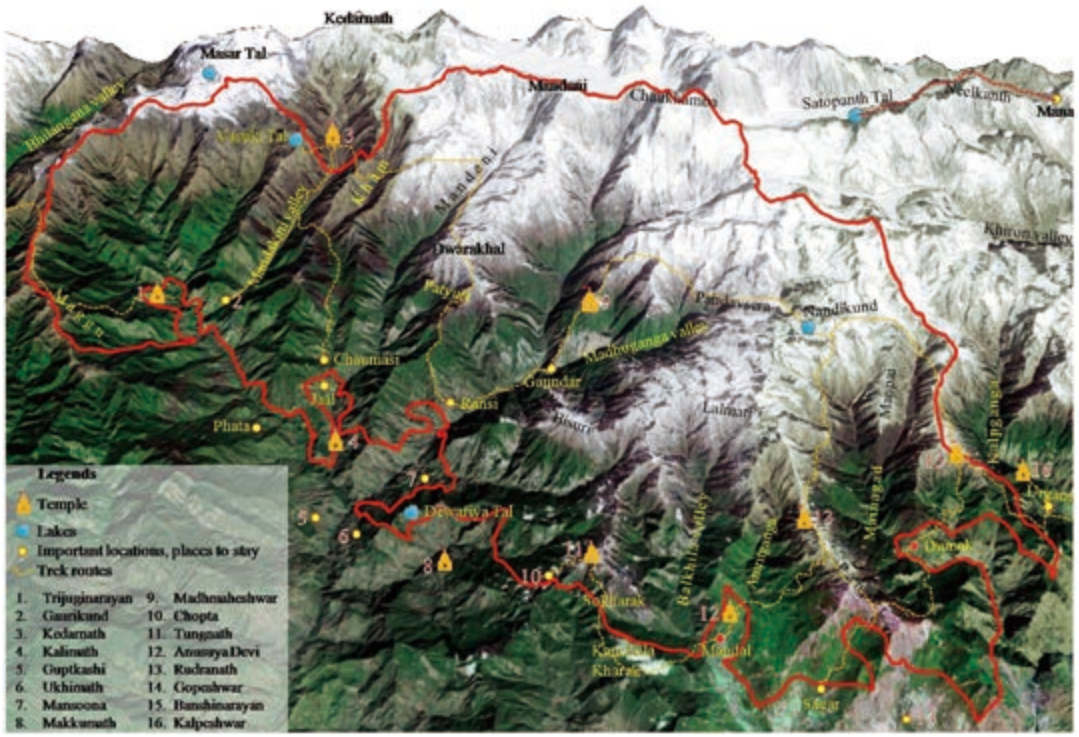

Figure 2: Location of prominent Hindu shrines, high elevation lakes and trekking routes within the Kedarnath Wildlife Sanctuary Landscape (Source: Rai et al. 2017).

Triyuginarayan, Anasuya Devi, and many smaller shrines, which all draw thousands of pilgrims from across India. These temples support the local economy greatly, as men from the neighbouring valleys and Nepal work as guides, porters, or run shops and lodges around these temples. Nature and wildlife tourism are also gradually gaining momentum among tourists in the landscape. Famous treks include the Deoriya-Tungnath-Chopta, Madhmaheshwer, Nandi Kund, and Mandani, to name a few.

2. Significance of the heritage place

2.1 Natural values

KWS is neither a World Heritage site nor on the Tentative List; however; it is recognised as a 'Habitat/Species Management Area' by the IUCN (International Union for Conservation of Nature) and is reputed among the world's richest bio-reserves. The Sanctuary falls under the Himalayan Bio-geographical zone (2) and West Himalayan Biotic province (B) with alpine, temperate coniferous, broadleaf, and subtropical forests as biomes (Rodgers and Panwar 1988). The permanent ice and snow line has been demarcated at or above 5000 m within the Sanctuary. The diverse climate, geology, and topography of the region has resulted in a varied floral assemblage within the Sanctuary. It is estimated that about 44.4–48.8% of the area is forested, 7.7% is alpine meadows and scrub, 42.1% is rocky or under permanent snow, and 1.5% was formerly forested but has since degraded (Prabhakar et al. 2001).

A total of 886 dicotyledons and 253 monocotyledons have been recorded from within the area (Rai et al. 2017). A number of endangered plant species, including *Acer caesium, A. oblongum, Aconitum ferox, Allium stracheyi, Coelogyne cristata, Dendrobium normale, Kobresia duthiei, Saussurea roylei,* and *Schizandra grandiflora,* are recorded from the Sanctuary (Singh and Rai 2008). Twenty-eight mammal species have been confirmed; the Himalayan musk deer (*Moschus leucogaster*), an 'endangered' species on the IUCN Red list, is the flagship species of the KWS (Sathyakumar 1994). Other mammals include the common leopard (*Panthera pardus*), Himalayan weasel (*Mustela sibirica*), Himalayan yellow-throated marten (*Martes flavigula*), Asiatic black bear (*Ursus thibetanus*), and Himalayan Pika (*Ochotona roylei*). With a wide elevational gradient and rich habitat-diversity, the KWS also offers a potential for rich avian diversity. According to a partial checklist, the Sanctuary has 244 species of birds, including three 'threatened' species (Lepage 2017).

2.2 Cultural values

The forests, alpine meadows, rivers, rocks, and high elevation lakes within the landscape have deep cultural significance [Figs 3 & 4]. A few of the examples include the Mandani valley and alpine meadow, Deoria Lake, Vaitarani River, and Kalishila rock. According to Hindu mythology, the goddess Durga killed the demon Mahishasura, buried him in the earth, and sat on him as a rock in the Mandani meadow. There are a small temple and rock at the same place and the goddess is worshipped as Mandani or Manani Mai. Another legend is that the Pandavas crossed the valley during their ascent to heaven from the Swargarohini peak. In the Rudranath temple complex, there are several sacred water-tanks, or Kund, originating from natural streams and the holy river 'Vaitarani,' the 'river of salvation'. While devotees take a dip in the holy Kund, they perform rituals for their dead kin so that their spirit can cross to the other world in the river. Kalishila, or black-rock, is a holy rock where the goddess Kali was incarnated in order to kill the demon Raktbeej and to rid deities of other demons [Fig. 3d]. Deoria taal is a lake where Hindu deities are believed to have bathed and where the Pandavas were asked questions by a Yakshas. or a nature-spirit, before they could quench their thirst [Fig. 3e].

Plant species, like *Saussurea* spp., *Primula* spp., *Brassica* spp., *Ficus* spp., and *Zanthoxylum armatum* etc., are highly valued and used in various religious ceremonies. Saussurea obvallata or Brahma Kamal is one such plant that is highly revered and finds its place in many mythological stories associated with the Hindu Gods. It grows in the high alpine areas in the KWS and the flowers are offered to the Hindu deities, particularly lord Shiva. It is collected by pastoralists, brought to villages at lower elevation and is distributed among devotees as the deities' blessings [Fig. 4]. *Juniper* spp. and *Nardostachys jatamansi* are burnt as incense sticks to offer prayers to deities and

Zanthoxylum branches are kept in the house to ward off evil spirits. In villages, one or two trees (*Ficus* spp., *Prunus cerasoides*, *Quercus* spp., etc.), which grow closer to a shrine, are dedicated to Isht devta or local deities, worshipped, and are not lopped [Fig. 3f]. Sometimes families build a small shrine and plant a tree at the edge of their agricultural field as a natural symbol of the harmonious relationship between humans and supernatural entities.

3. Current management arrangements

The Sanctuary is currently managed and protected by the Kedarnath Wildlife Forest Division of Forest department, the Government of Uttarakhand, and administered under the Wildlife (Protection) Act, 1972. The inhabitants of the villages situated within KWS, and in the immediate proximity, have traditional grazing and resource extraction rights within the

Figure 3: Sacred elements of the landscape: a) Kedarnath, b) Madhmaheshwer, c) Tungnath d) Kalishilla (a rock worshipped as a Hindu goddess), e) Deoriya lake (a lake where deities are believed to have taken bath) and f) A temple and associated sacred tree within a village .

Figure 4: Snow clad peaks, alpine meadows and a holy shrine: Nature and culture as encountered together in KWS landscape (at Budha Madhmaheshwer).

Sanctuary. Shepherds from these villages take livestock to the alpine meadows every year during summer and monsoon months. Village councils, or panchayat, look after the local rights in these areas as well as manage the community forests within the landscape. The temple committee and village councils maintain the temples, sacred meadows, and tree-stands within the landscape. Many civil society organizations, working towards capacity development, ecological restoration, and women empowerment, work with local communities towards achieving biodiversity conservation and livelihood improvement. Block development offices (an administrative division for planning and development at district sub-division level), departments related to agriculture, horticulture, and animal husbandry are other stakeholders working towards development in the landscape.

3.1 Management History

Forests in the region have formed part of the Alaknanda catchment in the British Garhwal since 1815, after the British defeated the Gorkhas. During the first two decades, they classified these forests as class-I and class-II forests. After independence, a 10-year ban (beginning in 1953) on green felling (cutting down green trees) was imposed in the hill region at or above 1000 m elevation which also resulted in the ending of green felling in the landscape as well. Various timber extraction practices, including fuelwood and bamboo harvest, were continued as mentioned in the working plan of the Kedarnath Forest Division; however, the amendment in the Wildlife (Protection) Act, 1972, in 1991, brought all commercial activities in the area to a halt. KWS was created in 1972 under the General Hunting Rules UP for 10 years. With the enactment of the Wildlife (Protection) Act 1972, the Sanctuary came under the responsibility and dual control of the wildlife wing (ensuring protection of wildlife) and territorial staff (silviculture and other forestry activities) (Singh and Gangte 2009).

4. Current State of Conservation and Challenges for Continuity

The KWS landscape faces a number of natural and anthropogenic challenges, which includes landslides and flash floods in narrow valleys, forest fires, increased human population growth, development activities within the Sanctuary and its fringes, increased religious and nature tourist inflow, and the consequent forest resource extraction and infrastructure development in fragile ecosystems, and pressure from unsustainable harvesting of resources, and wildlife conflict and poaching. Studies have shown that these challenges result in forest degradation and changes in the regeneration patterns of native flora, and the impact of disturbances on wildlife and its habitat in the Sanctuary (Manral et al. 2017; Misra et al. 2009; Singh et al. 2010; Thakur et al. 2011). There are also reports of the dispersal of anthropogenic disturbances deeper into the relatively undisturbed forests within the Sanctuary (Singh et al. 2010).

There are 12 villages inside the Sanctuary and about 160 villages within 5 km from the boundary of the Sanctuary, which vary from subtropical to temperate regions. Local communities have very few livelihood options and are highly dependent on the natural resources and marginalized traditional agricultural practices [Fig. 5]. Basic amenities, such as primary education and health services, are not uniformly available in the remote villages. The area has seen frequent natural calamities in recent decades, resulting in the loss of forests, human assets, and lives. Heavy rainfall in June 2013, due to an early onset of monsoon rains, in the Mandakini River catchment resulted in a glacial lake outburst, landslides and flash floods that have claimed the lives of thousands of locals and tourists and resulted in an economic loss in the millions of rupees. All of these challenges have resulted in negative trends in the economic and ecological well-being of the mountain people. Consequently, the region sees a high migration of locals in search of reliable income sources and better prospect for their children.

This out migration of people, particularly youth from villages, impacts local culture hugely. Many traditional art forms (preparing woolen items and containers from hill bamboos, playing traditional music instruments, and folk songs about local deities and kings) are being lost. The ethno-medicinal knowledge, in their traditional health care system, is also being lost gradually. Driven by the socio-cultural change from subsistence to market economy, local communities prefer cash crops over traditional crops,

resulting in the loss of many traditional varieties. This gradual alienation of people from their land and culture may result in the loss of religious customs and cultural norms along with the indigenous knowledge over time.

Like the rest of the Himalaya, KWS is also prone to the projected climate change and consequent changes in vegetation structures and composition. Adhikari et al. (2012) found variations in major plant phonological processes, such as leaf bud break, leaf fall, and flowering in timberline species, in response to inter-annual climate variations. With a host of drivers such as infrastructure development, changing land-use and weak political will towards conservation, the projected climatic variation may bring complex changes in the social-ecological systems of the landscape, threatening its role as a rich repository of both natural and cultural values.

5. Conclusion and recommendations

The KWS landscape is dotted with Hindu shrines, a vast network of pilgrimage routes, sacred alpine meadow and forests and trees, and is an area of rich biodiversity, which make it a region of high cultural, aesthetics, and heritage values. These values symbolize the essence and identity of the local culture and traditions. Local festivals, religious beliefs, and rituals are associated with various natural elements of the landscape and often have embedded conservation ethics which underpin this relationship. It is important for policymakers and scholars to understand the significance of the landscape, from both cultural and ecological perspectives; the religious values, of both natural and human-built components, within the landscape can act as catalysts for environmental conservation through site-specific strategies. These cultural linkages to the natural systems of the landscape can greatly enhance the positive attitude of local communities and visitors towards conservation.

Despite being both a wildlife protected area and a sacred landscape, KWS faces numerous threats from both exploitative tourism and unregulated resource extraction by the local communities. The natural disasters during the current decade have both exposed and enhanced the environmental, social-economic, and cultural vulnerabilities of the natural and anthropogenic systems of the area. Strict regulations from the managing authorities have only enhanced the conflict between the managing bodies, the religio-cultural groups, and the local communities. Lessons can be learnt from the neighboring Nanda Devi Biosphere Reserve, where science and religion were brought together to restore the sacred forests of Badrinath shrine, and Eco-development committees

Figure 5: Natural resources from forests of Sanctuary form the foundation of local rural economy: d shows pastoralists bringing Saussurea obvallata or Brahma Kamal to be distributed among devotees and (f) shows a woman crossing a landslide while carrying grass on her back.

(EDCs), comprised of villagers, were established with active support from the forest department in the Bhyundar valley regarding cleaning, upkeep, and garbage management along the treks to the Valley of Flower and Hemkund Sahib. Similarly, the Kedarnath temple committee, and other religious groups active in the region, could be involved in the conservation efforts by enhancing their role as medium to promote sustainable tourism practices which could involve respecting the natural values, proper waste disposal, and discouraging unessential resource consumption. Local institutions could also be involved in the restoration of the degraded lands through scientifically informed plantation drives.

There is a need to find alternatives to handle the natural resources that support the local communities and the increased tourist inflow. One such approach is to formulate long-term energy strategies by promoting the implementation of renewable-energy technologies. This may include encouraging the use of solar photovoltaic lights, solar cookers, water heaters, and improved cook stoves as well as the continuous need-based upgradation of these products. It is also imperative to increase phyto-biomass production within the human landscape, by planting fast-growing native grasses and multipurpose tree species, which might reduce extraction pressure within forests.

In the pursuit of overall sustainable development and the conservation of nature-cultural linkages in the sacred and biologically rich KWS landscape, appropriate policies and action programs are needed to enhance the ecological sustainability within the region. Suitable spatial planning policies should be made to support the infrastructural development, particularly to support heavy pilgrimage to the Shiva temples in natural calamity prone areas. In the current scenario of continuous environmental degradation, the inclusion of local institutions in environmental governance has the tendency to influence the management and conservation of natural systems. The wide gap in managing the natural and religio-cultural values of the KWS sacred landscape should be minimized by abolishing or minimizing the exclusionist policies while encouraging buy-in of key stakeholders by involving them in the governance and conservation of the landscape and its resources. Further studies are needed to develop methodologies for incorporating the sacred values of the human-built and natural elements of a landscape, as well as the cultural beliefs of local communities, into conservation approaches which can be tested through establishing demonstration models at a few locations in the landscape.

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Sacredness in the Laponian Area Mixed World Heritage Site

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Abstract

In the Laponian Area, a Mixed World Heritage (WH) Site in Northern Europe, sacred sites are notable as outstanding components of the landscape. These places are important in the traditional Saami culture and are called sieidi in the Saami language. They relate to rock formations and reliefs that the Saami indigenous people -who traditionally live on reindeer herding and from the land- encounter when they move or migrate within their lands for reindeer transhumance. Sacred values associated with these sites are inherited from the time when the traditional shamanist religion was practiced by the Saami. Sieidi are still of great importance in understanding the Saami's cultural perception of landscapes. Some of these spectacular places are also valued for their aesthetic and ecological values since the beginning of the 20th century, when the area started to become a tourist destination, and were included in the first national parks created in Europe (1909). Today, they are part of the mosaic of protected areas listed as the Laponian Area WH Site in 1996, and crystallise part of the cultural and natural values of Laponia's landscapes.

KEY WORDS: Laponian Area Mixed World Heritage, Sieidi, Saami Sacred Places, Landscapes, Rock-formation.

1. Introduction

1.1 Laponian Area: a mixed site in Saami Lands, Northern Europe

The Laponian Area (shortened to Laponia[1]) covers a territory of 9,400 km2 in Northern Sweden [Fig. 1]. Listed as a Mixed Cultural and Natural Heritage Site on the UNESCO World Heritage List (WH) in 1996, Laponia brings together several protected areas, comprising four national parks and two nature reserves, which offer a great variety of natural and cultural landscapes.

Two of the national parks within the WH Site, Sarek and Stora Sjöfallet, count among the first such protected areas established in Sweden and Europe, in 1909, and its other national parks and nature reserves were established in the early second half of the 20th century[2]. The area contains two dominant landscape types: an eastern lowland comprising marshlands, hundreds of lakes, and mixed woodlands; and a western mountainous landscape, with steep valleys and powerful rivers, which contains about 100 glaciers.

This mosaic of protected areas is situated in the vast region historically settled by the Saami indigenous people, a territory covering Northern Fennoscandia[3] [Fig. 2], which they call Sápmi. The

[1] "Laponia" is the common name used in Sweden to refer to the WH site. This is a shortened version of the official name found on the WH List: "The Laponian Area." Laponia is an area situated in the broader region of Lappland (covering Northern Fennoscandia), also called Sápmi.

[2] From 1942 to 1988.

[3] Fennoscandia stretches across four countries: Norway, Sweden, Finland, and the Kola Peninsula in Russia.

Saami consider this region their ancestral land and defend their close ties to it. Their traditional livelihoods are based on a subsistence economy, consisting of hunting, fishing, handicrafts, and transhumant herding of semi-domesticated reindeer. Although the Saami's activities are more diversified today in the context of a western livelihood, those traditional activities, especially reindeer herding, remain essential to their culture and identity. The Saami herders living in Laponia have an intimate knowledge of their land and of its diverse resources, which they utilize in many ways. The site is still fully used for reindeer husbandry today (Dahlström Nilsson 2003) and it covers nine samebyar[4] , i.e.

Figure 1: Location of Laponia among World Heritage Sites in Europe and Asia. Source http://whc.unesco.orgeninteractive-map, July 2017.

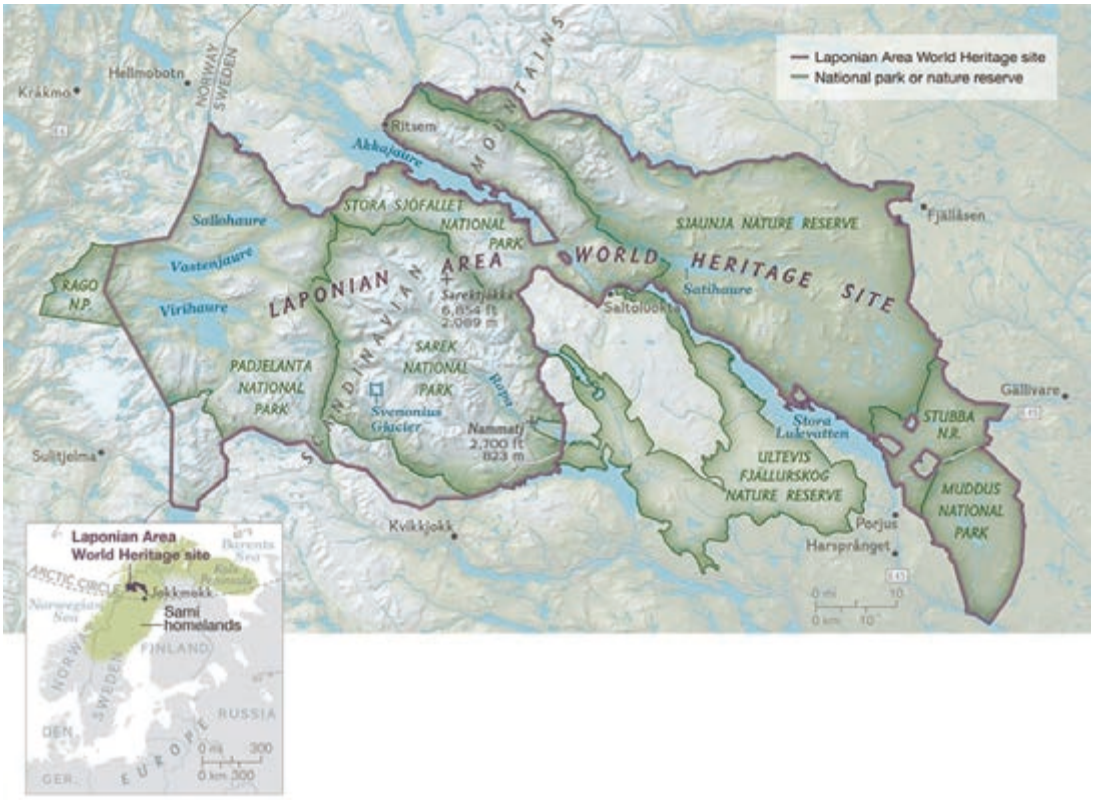

Figure 2: Location of Laponia, Northern Sweden. Source : National Geographic, 2016.

[4]A Sameby (or samebyar in plural form) is a community of reindeer herders working together on a geographic entity delimiting the grazing area.

Figure 3: Reindeer herds during a winter-spring transhumance (east of Laponia). Source: Florence Revelin.

reindeer herding communities and their territories, which comprise different seasonal grazing areas [Fig. 3].

1.2 Sieidi: sacred places inherited from the ancient shamanist religion

In Laponia, sacredness mainly refers to sacred sites, which are places noticeable for their outstanding natural formations. These places are important in the traditional Saami culture and are called *sieidi*[5] in Saami language or *seite* in Swedish. They relate to rock formations and reliefs that herders encounter when they move or migrate within their territories for purposes of reindeer transhumance (Roué 2015). Sieidi are often remarkable for their shape: it can be a singular stone or an unusual land form that is noticeable in the landscape. The archaeologist Inga-Maria Mulk describes these places, which were sacrificial places, as important components of the Saami society and of their intimate relation to the land and to spirituality:

"They were part of the pre-Christian conception of the world, with a strong belief in the presence of ancestors and other spiritual beings at certain locations. These holy places, sometimes consisting of entire mountains, were objects of different kinds of ceremonies. They are to be found everywhere in the Saami landscape – along the migratory routes, at the dwelling sites, in the hunting – grounds and by fishing-waters." (Mulk 1994, p.123)

Sacred values associated with sieidis are inherited from the period when the traditional shamanist religion was still practiced by the Saami. At this time, sacred sites were used as places of worship and sacrifice, where the shamans (noaide) officiated. The Christianization of Northern Scandinavia, which started in the 16th century, eroded the traditional religion, which was based on an animist ontology, and practices associated with sacred sites have virtually disappeared today. However, shamanism and many sacred places are still named and known by the Saami, who still recognize that some sites and landscapes hold a sacred value. Mulk (1994) shows that this heritage has been transmitted not only

[5]We will use the saami term of "sieidi" in the article to refer to sacred places.

through the persistence of oral tradition, but also through other means such as historical records and scientific investigation (Op.cit., p122).

Sieidis are still of great importance to understanding the Saami's cultural conception and perception of landscapes, as well as the Saami's language and traditional singing (juoigos), all of which are important components of the Saami's identity today despite being largely hybridized with the Swedish and Western culture. In Laponia, as in all lands inhabited and used by the Saami for reindeer husbandry, many sacred places are still known today and identified as such, although they are not formally used for religious matters. A complete inventory of such places has not been made, but their existence is described in the management plan for the WH site, putting the emphasis on the relation between sacredness and the toponymy of the landscapes:

"Sacrificial sites and other sacred grounds are found in many places in the Sámi landscape. They are often located near unusual natural formations, like a mountain, a strangely shaped rock, a cave or a cliff. Several Sámi names tell of sacred places, for example Sájvva[6] . Sacrificial sites began to be used in the 900s and may have been used into the 19th century. They are still revered within the Sámi community, and as a visitor you should show respect for these sites. Leaffásáiva in northern Laponia is an example of an area with Sámi sacrificial sites located by a lake and a mountain."(Laponia Management Plan 2011, p.42)

Figure 4: Nammásj (center of the picture) and Skierffe (right) in the valley of Rappadalen, Laponia. Source:www.panoramio.com, July 2017

Two sacred places are especially known for their spectacular landscapes: Skierffe and Nammásj [Fig.4]. These rock formations have specific shapes that form steep and scenic landscapes which contrast with a large valley (Rappadalen). They include several sites where people and the gods met, according to local history. Holding a sacred value from the Saami's perspective, those places are also representative images of the local spectacular landscapes from outsiders' perspectives. They are symbolic images

[6]Sájvva is a suffix meaning "sacred lake" or "sacred mountain" in Lule Saami, one of the two Saami dialects (with North Saami) spoken in this part of Sápmi.

of the area, staged in a century's worth of tourist brochures and iconography, to represent its "wild" nature and the scenic landscapes of the local national parks. We will see that these aesthetic and natural values have played a significant role in the conservation of the area, both as a symbol of an "untouched" nature and as a testimony to the site's integrity.

2. Significance of natural and cultural heritage and conservation status

2.1 World Heritage values of the site

Aesthetic and natural values of Laponia compose the forefront of the heritage conservation system, made of multiple layers on the national and international scales. Several attributes of the area have indeed contributed to defining the Outstanding Universal Value (OUV) of Laponia through the criteria vii (aesthetic), and partly led to its nomination to the WH List[7] Two other natural criteria describe Laponia's values: viii (geology) and ix (ecological processes). They refer to the great variety of natural phenomena that relates to the variety of the sites' landscapes, including their rich flora, mountains, lake areas with active deltas, wetlands, and primeval boreal forest (IUCN/WCMC, 1996).

The mixed WH nomination includes the recognition of cultural values. These relate to centuries of occupation of the area by the Saami people, which represents an outstanding living example of a traditional human interaction with the environment (criteria iii and v). Ancient monuments and cult sites connected with the Saami are protected under the provisions of the 1988 Ancient Monuments Act.

Archaeological remains attest to the arrival of early inhabitants to Laponia 6,000-7,000 years ago:

The settlers were nomadic hunter-gatherers, subsisting principally on wild reindeer, and traces of their occupation are found in the form of hearths and house-foundations. The domestication of reindeer began about two thousand years ago. It evolved gradually, and in the 16th and 17th century the Saami migration with reindeer herds in an annual cycle was fully established. (UNESCO WHC, Decision: CONF 201 VIII.B, 1996)

The justification of OUV also refers to contemporary Saami culture and the persistence of a semi-nomadic livelihood based on reindeer transhumance:

[...] these ancestral ways of life, based on the seasonal movement of livestock, have been rendered obsolete or been abandoned in many parts of the world, making the property one of the last and among the largest and best preserved of those few that survive. (Ibid.)

Although these cultural features are recognised today and included in the management and conservation system of the area, it is important to underline that the WH application process was primarily only based on the natural values of the smaller territory of the Sjaunja nature reserve. The initiative emerged from a century-long history of conservation efforts for the diverse ecosystems and outstanding natural heritage in the region (especially wetlands and avifauna). These first stages of the process, in the late 1980's-early 1990's, were seen by Saami representatives involved in the defence of indigenous rights as a denial of their close ties to the region (Dahlström 2003, Green 2009; Roué 2013, Revelin 2013). It is only since 1996 that the cultural values of the area have been officially recognized through the international status of the WH and thanks to the intervention of Saami representatives, who demonstrated the cultural values of the site (Mulk I-M. 1997; Teilus M., Lindahl K. 2000).

2.2 Sacredness and Conservation as shown by Laponia

Analysis of the official documentation (IUCN 1996 and ICOMOS 1996) and research focusing on the WH application process (Dahlström 2003, Green 2009, Roué 2013) show that sacredness was not a core dimension in the demonstration of the OUV during the application process. However, it is an implicit and inherent dimension when talking about the Saami's cultural landscapes: it relates to the Saami's toponymy and intimate knowledge and experience

[7]See the description of the criteria for the assessment of Outstanding Universal Value in the Operational Guidelines for the Implementation of the World Heritage Convention (WHC, 2017, pp. 25-26).

of landscapes, both of which are essential to the migrations of herders during transhumance.

The management plan of the area makes a small reference to this dimension, in line with the Convention on Biological Diversity, as an "international instrument which implies commitments for Sweden for the management of Laponia" (Laponia Management Plan, Appendix 4 2011). This refers to the Akwé: Kon Guidelines (2004): "Voluntary guidelines for the conduct of cultural, environmental and social impact assessments regarding developments proposed to take place on, or which are likely to impact on, sacred sites and on lands and waters traditionally occupied or used by indigenous and local communities."

Sacredness does not play a major role in Laponia's official management system for the conservation of landscapes: sacred places are not referred to as a core aspect of management, although mentioned as places for which "visitors should show respect" as they are "still revered within the Saami community" (Laponia Management Plan 2011). However, the places are significant as intangible cultural heritage related to the local landscapes and are thus respected in the ordinary use that the reindeer herders make of this area.

3. Which management system and what are the stakes for sacredness in Laponia?

3.1 Laponia Tjuottjuddus: a Participatory Management System including the Saami's perspective on conservation

Since 2012, the WH site has had its own management board, in charge of implementing the management plan (adopted in 2011). This participatory management system, officially called Laponia Tjuottjudus (in saami), is composed in majority of Saami representatives and integrates representatives from all levels of society:

- 5 seats for Saami representatives,
- 2 seats for the representatives of both municipalities encompassed within the site's borders,
- 1 seat for the Swedish Environmental Protection Agency (SEPA),
- 1 seat for the County Administrative Board.

This committee functions by consensus decision-making, drawing on a traditional system used in herding communities. Its establishment represents an important step forward for the Saami: it symbolizes a significant change in the governance of their traditional lands. The management of the national parks and nature reserves, previously piloted by the SEPA, has been transferred to this organ and is regulated by a common management plan. The UNESCO World Heritage Centre now presents this overall management system as an example of good practice based on its collaborative dimension and the significance of local people's participation (World Heritage Review 2012).

3.2 Current state of conservation and challenges for a better integration of sacredness

According to the recent IUCN Outlook Assessment of the WH natural and mixed sites, "the overall state of conservation of the site is good and stable." The four national parks and two nature reserves within the property demonstrate "highly effective management"[8] (World Heritage Outlook, consulted in August 2017).

A key challenge for maintaining the sacred value of landscapes would be to achieve better knowledge and integration of this implicit dimension. This challenge is reinforced by the fact that the spiritual and sacred values of a given natural landscape do not easily fit within the official management categories of national and international systems.

Collecting detailed knowledge of sieidi from a Saami's perspective would allow for better understanding and the integration of this dimension into the conservation of the area. This issue is, today, partly addressed through the "Naturum" project, a visitor centre dedicated to presenting the "Reindeer Landscapes" through a Saami lens (Revelin 2015). This project also encompasses a website dedicated to presenting Laponia's heritage, in all its diversity: laponia.nu. It puts the emphasis on the description of

[8]Conclusions made in the IUCN Outlook only concern natural criteria.

the Saami's cultural landscapes. Some research is still currently being undertaken on the Saami's intangible cultural heritage in order to enrich this project.

4. Conclusion: linkages of nature and culture in sieidi

Laponia is an interesting example where close linkages between nature and culture are observable through the sacred value of landscapes. Specific natural formations in the landscape were considered as sacred places (sieidi) by the Saami. They were used as worship places and held an important role in the shamanist religion. There is no evidence of the persistence of such shamanist practices. However, siedi still imply particular knowledge, relationships, and perceptions of local natural landscapes which are important today to Saami culture, identity, and empowerment.

If this cultural dimension constitutes a significant heritage from a Saami perspective, it is not a core dimension of the multi-scale conservation system, partly because the sacred values of the landscapes are not easily graspable. This stems both from the erosion of practices linked to this spiritual dimension and from the places themselves, whose identification is not complete due to this erosion of practices. Sacred places are moreover part of a greater landscape and comprise a variety of identifiers of diverse scales, which are still used as visual landmarks by Saami herders. That makes the sacred value of this Saami landscape difficult to encapsulate in the current national and international conservation systems, which are mainly based on natural and aesthetic values.

Indeed, the conservation of the region, operated under the guidelines of national parks since the early 20th century, is still largely associated with the image of wilderness prevailing in outsider's perspectives. This dominant perception partly results from the history of the colonization of Northern Fennoscandia but also from the fact that the Saami's traditional livelihood and transhumant herding leave very few traces in the landscapes (sacred places included) – or traces that are not easily perceptible from a non-Saami's gaze.

Recent developments in the management of the area (2010s)- including both the setting up of a participatory management board where Saami representatives are involved and the adoption of a management plan where the Saami's perspective is considered- strengthen the linkages between nature and culture in the stewardship of the area. This more integrated approach is based on a greater recognition of the local perspective on heritage conservation and contributes to overcoming the historical opposition between nature conservation and local development. Transhumant reindeer herding is thus addressed as an evolving and living practice, including modernization dynamics, and which is inherently linked to the local landscape and its conservation.

The sacred value of Laponia is also part of this nexus between nature and culture, as it relates to livelihoods, knowledge, transhumance, and the heritage of ancient worship practices that constitute this cultural landscape, both historically and today. Thus, even if sacredness has not been addressed as a major stake in local conservation history, the physical substrate of this spirituality has been preserved for its natural values. Though difficult to implement, recent revalorization of the Saamis' role and perspective on heritage identification and management appears as a major asset to better address and consider sacredness as a component of the complex heritage in Laponia.

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Sacredness in the Tasmanian Wilderness World Heritage Area

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Abstract

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

KEY WORDS: Tasmanian Wilderness, Aboriginal, Sacred, Joint management

1. Introduction

1.1 An overview and brief description of the significance of the Tasmanian Wilderness World Heritage Area, including natural and cultural values.

I am a senior trawlwulwuy woman of tebrakunna country, and our peoples, otherwise known as Aboriginal Tasmanians, hold great connection to the Tasmanian Wilderness World Heritage Area (TWWHA), or TWWHA country. Palaeolithic ochre hand-stencils and engraved sacred markings found

within limestone caves of the Southwest National Park of Tasmania, Australia, and of my peoples, became central to Australian Government constitutional reform and formal listing of TWWHA country in 1983 (High Court of Australia 1983). The High Court of Australia heard a case that year, commonly known as the Franklin Dam Case, where the December 1982 United Nations Educational, Scientific and Cultural Organization (UNESCO) proclamation of TWWHA country, and the Australian government obligations under the World Heritage Convention, clashed with the Tasmanian state government's desire to build a hydro-electric dam in the middle of it (Murchison 1995). In winning the case and legitimising the TWWHA country nomination, the Australian government also resolved an issue of constitutional powers, namely their right to make environmental legislation that may supersede the state's rights or desires (Godden & Peel 2005). In the High Court judgement, one of four reasons that stopped the dam construction, and influenced clarity over constitutional powers, gave regard to the unlawful act of destroying cultural heritage, namely our ancestral sacred markings upon cave walls of TWWHA country (High Court of Australia 1983).

TWWHA country is listed as of Outstanding Universal Value (OUV) under three "cultural" criteria

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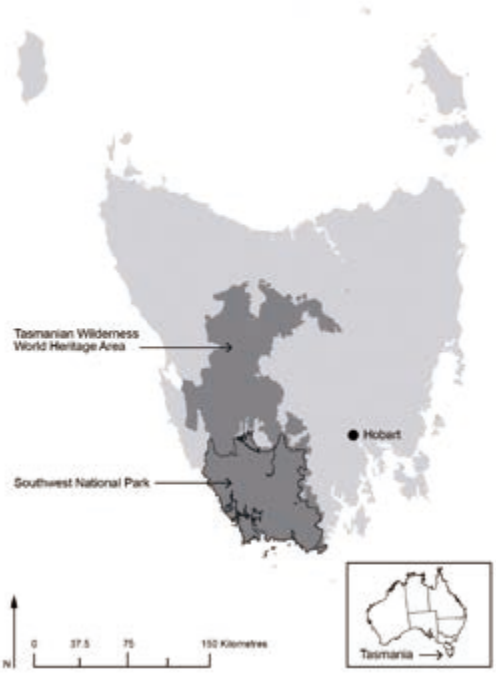
(related only to Aboriginal peoples) and four "natural" criteria and in 2017 the listed area comprises approximately 1.58 million hectares, or one-fifth of Tasmania's land mass, including the Southwest National Park [Map 1]. Until late 2016, the vast majority of TWWHA country was solely Tasmanian government managed. Public interests, such as tourism, conservation, local government, science and Aboriginal interests, were represented through the Tasmanian Government's National Parks and Wildlife Advisory Council (NPWAC) as the lead body through which concerns could be raised in a formal environment.

As a past member of NPWAC, I have cared for sacred TWWHA country. For me, the sacred cave markings speak of pathways and cradles for knowledge and connection to this special country – sacredness is of all the things that comprise



Map 1: A map of TWWHA country © Jen Evans.

TWWHA country, yet the cave markings are a potent and tangible signifier of our belonging. They have affected me deeply; walking across the side of a deep river gully, crouching low at their altar base of a cave floor to look up and across a deep rock divide as the torchlight frames my view and awe in their presence. They remind me of the Old People who walk with me and their lessons: The markings deserve continuance through conservation not only for my own peoples, but for others to share and respect in TWWHA country.

Yet the lack of framing of what constitutes the sacred in TWWHA country was incidental in its role as a lever for positive social mood shifts in Australia towards the environment and conservation, particularly at the highest judicial and parliamentary level in the early 1980s (Cove 1995). Our sacred places had the most august beginnings in modern Australian conservation measures, however the first plan of management (PoM) for TWWHA country, does not mention the word 'sacred' or frame cultural criteria as meaningful to us as peoples. In 1999, the Tasmanian Parks and Wildlife Service produced the Tasmanian Wilderness World Heritage Area Management Plan 1999, as the first statutory document guiding management actions and objectives. Within it our interests are represented within the things we produced, such as 'rock art', and possessing meaning only in cultural, not sacred, values. The focus was not that of us, as contemporary peoples with connections to sacred country, but rather that of a managing authority assuming the right to speak on behalf of a distant and past version of us: the archaeological value of past objects (Langford 1983).

2. Current management arrangements (Legislations, institutions, resources)

With the first PoM long outdated, in 2013 the Tasmanian Government committed to producing a new PoM for TWWHA country (Department of Primary Industries, Parks, Water and Environment 2016a). This presented a chance to rectify the ongoing structural displacement of Aboriginal Tasmanians and sacred values of TWWHA country to the margins in the management of the site, such as management authorities devoting only half of one per cent of 2012's total $AUD7 million TWWHA country budget to conservation of the cultural criteria (Australian Government 2012). The management of TWWHA country, from the first PoM, is characterised as a 'culture of nature', where country becomes void of our peoples in favour of the disinterested bureaucrat and defender ecologist (Willems-Braun 1997), and a 'fences and fines' mindset determined conservation themes. This is one

reason why sacredness has been unacknowledged and uncharacterised, as my peoples have not been properly resourced or visible within the process of caring for TWWHA country.

To overcome the planning disadvantage to our peoples through the imbalanced focus on natural criteria, the Tasmanian government employed the services of an Aboriginal Liaison Officer (Ms Fiona Hamilton) to co-ordinate our input and engagement activities (Department of Primary Industries, Parks, Water and Environment 2016a) [see Plate 1]. Our Aboriginal Tasmanian engagement process began in late 2013 and ended in December 2016 with the approvals from the Tasmanian and Australian governments, and oversight from the World Heritage Committee, for the final draft report, Tasmanian Wilderness World Heritage Area (TWWHA) Plan 2016, to become the new statutory document guiding future management and objectives.

Free, prior and informed consent (FPIC) conditions for our engagement was a critical factor in leading the work of the Aboriginal Liaison Officer. A Reactive Monitoring Mission from UNESCO to TWWHA country in November 2015, to review the PoM drafting process, stated that "the quality and level of participation in the process appear high by global standards" (United Nations Educational, Scientific and Cultural Organization 2016, p. 10) and includes our engagement. The conditions of Aboriginal FPIC included commercial in confidence processes and, within the PoM, referral to ethical guidelines (Department of Primary Industries, Parks, Water and Environment 2016b) to provide a cultural safety around participants. This meant that each person who contributed could be guaranteed their knowledges would not, for example, be used inappropriately or details shared with others without permission.

The reinforcing FPIC circle of cultural safety allowed our peoples to introduce notions of sacred back into the planning process for TWWHA country. In the new PoM, Aunty Patsy Cameron's Welcome to Country message opens the dialogue about sacredness and connection, when she states that:

Aboriginal people shaped the landscape using ancient firing practices, passed on since the first ancestors walked across the Milky Way. Thus the TWWHA is of global significance for all humanity. It holds the secrets of dynamic, culturally diverse and spiritually rich peoples… (Department of Primary Industries, Parks, Water and Environment 2016b, pg. v).

In Section 2.1 Cultural Values of the new PoM (Department of Primary Industries, Parks, Water and Environment 2016b, p. 38) the word 'sacred' is mentioned five times, largely in the context of our peoples today holding knowledge or having connection to the sacred of TWWHA country. Another context in which the sacred is important is in the act of healing, or reconnecting with country that has previously been managed in exclusion of us. One participant states in the new PoM that by "getting to know our land once more, we are able to re-vision that land – that is, we are able to reconnect to the sacred" (Department of Primary Industries, Parks, Water and Environment 2016b, p. 39). For our peoples, we were able to use sacredness as a theme that bridges the listing of our cultural values - as previously understood to be archaeological and of the past - with the vitality of a contemporary peoples that still holds knowledges and aspirations to participate in management planning of TWWHA country.

The freedoms to participate in caring for TWWHA country with respectful attention paid to sacred places, knowledges and processes created a space to further the aims and intent of the new PoM. By this, in rethinking the dispossessing management practices of the 1999 TWWHA country PoM and reviewing outcomes of the Aboriginal engagement FPIC strategy, the managing authorities and our peoples came to agreement that TWWHA country could be jointly managed.

3. Current State of Conservation and Challenges for Continuity

The Tasmanian Wilderness World Heritage Area (TWWHA) Plan 2016 represents the first time a Tasmanian government has approved a plan for a protected area to be jointly managed between current stakeholders and Aboriginal Tasmanian peoples. Within the PoM is Key Desired Outcome 4.1, where "management of Aboriginal cultural

values in the TWWHA is undertaken through a joint management governance arrangement that

Plate 1: Flying across TWWHA country on a reconnection and engagement day © Author supplied.

is supported by a dedicated unit…" (Department of Primary Industries, Parks, Water and Environment 2016b, p. 97). Other Key Desired Outcomes of the PoM (Department of Primary Industries, Parks, Water and Environment 2016) include that interpretation and presentation of the cultural values are determined by our peoples, access to resources and rights to actively participate in management are devolved to us, and that TWWHA country be reassessed as a Cultural Landscape under WHA criteria to reflect our longstanding connections, activities and knowledges. There is a space for us and our connections to the sacred and other values of TWWHA country to be expressed now that our role is elevated to governance partner and joint manager.

One of the tangible outputs of my peoples' expression of sacredness – the ochre stencils and engravings – has returned in prominence to help guide the future decision-making of TWWHA country. Some of these sacred messages have been revealed on the front cover of the new PoM [Fig. 1], denoting an importance and reinvigoration of cultural criteria in support of the call to jointly manage TWWHA country. In leading national change in the 1980s and then fading into obscurity, our sacred cave wall messages have remained patient. It is in the Tasmanian Wilderness World Heritage Area (TWWHA) Plan 2016 that concepts of the sacred and an understanding of how people hold, connect to and transmit sacred knowledges have helped shift exclusionary management practices into positive terrain for Aboriginal Tasmanians.

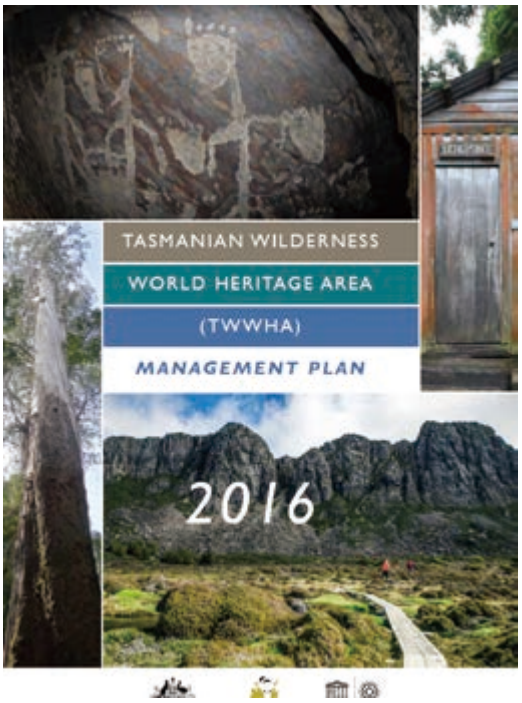


Figure 1: Front cover of the Tasmanian Wilderness World Heritage Area (TWWHA) Plan 2016 © Department of Primary Industries, Parks, Water and Environment.

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The Sacred Places of The Talang Mamak Indigenous People, Indonesia

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Abstract

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

KEY WORDS: Sacred places, Indigenous People, Talang Mamak, Cultural heritage protection

1. Introduction

1.1 Overview of the heritage site

Indonesia is the largest archipelagic country in the world, consisting of 17,504 islands (Indonesian National Defense Council 2017), with a vast territory and a rich diversity of natural resources. Indonesia also has diverse ethnicities, beliefs, customs, and cultural heritage. Each region has its own culture and, in locations with limited access, some regions are also home to indigenous peoples who have maintained traditional cultural practices.

As defined, sacred natural sites are natural places that have a particular spiritual importance to people and society, including natural places deemed as sacred by indigenous people, as well as natural places recognized by institutionalized religions or faiths as places for worship and remembrance (Oviedo, Jeanrenaud & Gland 2005; 4). The main characteristics of indigenous peoples' sacred natural places may have their origins in Paleolithic times, when the sacred places were often associated with a belief in the attached sacredness of nature. These sites are respected and guarded by the indigenous people, through traditional beliefs and practices (Oviedo, Jeanrenaud & Gland 2005; 5).

One of Indonesia's indigenous groups are the Talang Mamak people, who still maintain their cultural heritage and sacred places. They continue to practice ancestral traditions such as having long hair, wearing turbans, and having gnarled and black teeth due to eating areca nut. As part of their customs, they perform ceremonies, for example during birth they perform ceremonies with the help of baby witches, such as circumcisions and the batambak ceremony (which pays respect to the deceased spirit and repairs the grave of the dead in order to improve social status). This paper examines the protection of sacred places as part of the Talang Mamak's cultural heritage in the Indragiri Hulu Regency, Riau Province Indonesia. This research was conducted in the Talang Kedabu Village, Indragiri Hulu, Riau between June 2016 and February 2017.

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

2.1 Heritage Place of Talang Mamak People

The cultural heritage and sacred places of the Talang Mamak people are located along the Indragiri River, in Rakit Kulim, which is part of the Indragiri Hulu Regency, in Riau, Indonesia. Their cultural heritage and sacred sites have existed for decades and are preserved by the indigenous Talang Mamak people themselves, independently from the government, because of their sense of belonging to their culture and sacred places.

2.2 Nature-Culture Linkages

For the Talang Mamak people, the land and forest are a part of life that cannot be separated. For hundreds of years they have lived peacefully and became one with nature. They live by collecting forest products and shifting cultivation. The Talang Mamak people preserve and protect their sacred places because they respect the beliefs of their ancestors. The traditions of protection are inherited and sometimes involve worshiping objects. Their local wisdom dictates that they are the stewards and care-takers of nature and natural resources; therefore, they take only what they deem to be necessary and do not greedily exploit nature.

The old relics of stone statues and the graves of their ancestral kings are scattered throughout their sacred forest, river, and the 15 plus hectares of ancestral land. The sacred forest is believed to be the shelter for and dwelling place of spirits. According to the Talang Mamak people, if the forest is not maintained then these spirits will commit evil and unwanted actions. Therefore, every year a ritual is held to contain these spirits within the forest.

There are three main sacred places for the Talang Mamak people. The first are three blocks of timbat stone, or sacred stone, that are hundreds of years old and located in the Jarinjing area. This is the place where traditional and meditation ceremonies are performed. The second is the sacred land, or the origin of the soil in the local language, which are areas of lush forests where they believe their ancestors, the first people in the Riau region, reside [Fig. 1]. Their sacred forests must also be guarded and some trees are prohibited from cutting or collecting because of their sense of belonging. The third sacred place is the eternal waters, called Parigi Asal (lake of origin) [Fig. 2]. This lake is considered an ancestral place for the Talang Mamak people. Parigi Asal is a lake that never dries, even when the river and springs around the region have dried up during the summer or due to a long drought. The people believe that the source of Parigi Asal is something eternal. If the Talang Mamak people perform a ritual at the lake of origin, that involves burning incense along with saying a prayer asking for fish, it is believed that the fish will appear in this lake. However, the demand for the fish should be accompanied by good intentions. Therefore, the Talang Mamak people often hold traditional ceremonies at the lake, during which they give offerings. Parigi Asal is also where the Kuala Sungai Limau (the river of limes) is found.

According to the Talang Mamak people's story, Kuala Sungai Limau is where the remnants of their ancestors are. It is considered to be the place of the foundation of their nation's history and the origin of their great rituals. This location is still well preserved and a ritual is held there every year [Fig. 3]. Also, Kuala river tunu, located in the same area, is a sacred land and is believed to be a magical place. The Talang Mamak people hold a ritual there every month and hold custom rituals every two years.

These practices and their sense of protection show how the Talang Mamak people continuously respect their sacred sites and maintain their cultural practices.

3. Current management arrangements

3.1 Legislations, Institutions and Resources

The law stipulates that "[c]ultural heritage is a heritage in the form of buildings, structure, sites, and areas on land or water that need to be preserved because it has important value for history, science, education, religion, or culture through the process of determination" (Article 1 Law No 11 of 2010 on Cultural Heritage). Therefore, cultural heritage can be either natural or human-made, movable or inmovable, a unity or a group or parts of it, or even the remains of possessions that have a close

relationship with culture and the history of human development (Article 1 Law No 11 of 2010 on Cultural Heritage).

Furthermore, in order for an area to be designated as a cultural heritage site, it must meet a specific criterion: at least two heritage sites must be located adjacent. When designating the site as a cultural landscape, the land use pattern should show its past function and the historical influence of humans on the land use system for at least fifty years. It should contain evidence of the cultural landscape formation, and the soil layers should contain the evidence of human activity or fossil deposits (Article 10 Law No 11 of 2010 on Cultural Heritage).

The Cultural Heritage Law only regulates tangible cultural heritage and does not cover the protection of nature, landscapes, and the environment of cultural heritage. The Cultural Heritage and Museum Preservation Directorate only focuses on cultural heritage while the Environment and Forestry Ministry plays a role in regulating and protecting the nature, landscape, and environment, separately. As stipulated in article 1, Law No. 32 of 2009 on Environmental Management and Protection, "environment" is understood as a unity of space and all non-living and living things contained, including human beings. This also considers humans' behavior, which affects nature, and the survival of humans other living beings. Since 2003, Indonesia has ratified the Convention for the Safeguarding of Intangible Cultural Heritage and passed the Presidential Regulation No. 78 of 2007. As a follow up of the ratification, since September 2016, approximately 150 intangible cultural heritage elements were identified and their designation was endorsed by the Ministry of Education and Culture based on the recommendations of the Indonesian Cultural Heritage Expert Team.

Based on the 2003 UNESCO Convention for the Safeguarding of Intangible Cultural Heritage (UNESCO 2003), a community or group is entitled to register a form of traditional cultural expression which they have passed down from generation to generation and continue to preserve it in such a way that it is part of their identity. The emphasis is put on safeguarding efforts. As stated in Article 2, "safeguarding" is defined as "measures aimed at ensuring the viability of the intangible cultural heritage, including the identification, documentation, research, preservation, protection, promotion, enhancement, and transmission, particularly through formal and informal education, as well as the revitalization of the various aspects of such heritage" (2003 Intangible Cultural Heritage Convention).

Intangible cultural heritage in Indonesia is regulated at the Ministerial level through the Ministry of Education and Culture with the Regulation No. 106 of 2013 on Intangible Cultural Heritage of Indonesia, the Joint Regulations of the Ministry of Home Affairs and Ministry of Culture and Tourism No. 42 of 2009 and No. 40 of 2009 concerning Guidelines for Cultural Preservation. Moreover, the Ministry of Home Affairs passed the Regulation No. 52 of 2007 on Guidelines for the Preservation and Development of Customs and Social Values of Cultural Society. However, in the Law No. 11 of 2010 on Cultural Heritage, there is no article that refers to intangible cultural heritage. Arrangements are mentioned in the General Elucidation of the same Law.

Currently, intangible cultural heritage receives little attention from the Government. Although Indonesia is a signatory to the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) and the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage, government officials argue that the concept of indigenous peoples is not applicable. As a consequence, the government has rejected all calls regarding the specific needs of groups that identify themselves as indigenous (IWGIA 2018).

Local governments have greater authority in the safeguarding of the intangible cultural heritage being practiced by the indigenous people in the rural areas where they reside. Based on Article 96 of Law No. 11 of 2010 on Cultural Heritage, the duties of local governments include establishing the ethics of preservation of cultural heritage, coordinating the preservation of cultural heritage, collecting cultural heritage data, establishing cultural heritage management rules, organizing cultural conservation preservation, establishing sites and areas, and saving cultural heritage for security and other interests. However, there is lack of coordination with the Technical Implementation Unit, which are institutions

Figure 1: A woman of talang mamak people prepares the offerings for ancestors in sacred places. Photo credit: Nukila & Gilung.

Figure 2: Parigi origin or lake of origin, a sacred lake, is hundreds of years old, has a miracle because it never dry in a long dry season. Talang Mamak people perform worship and seek blessings. Photo credit: Nukila & Gilung.

established by the Central Government, such as the Archaeological Heritage Removal Center (BP3), the Agency of Conservation History and Traditional Values, or Archeology Agency.

Therefore, an effective coordination between the previously mentioned institutions needs to be developed, including the safeguarding of Intangible Cultural Heritage of indigenous groups, and synergies should be established with the Law that refers to tangible heritage, in order to protect sacred places from destruction.

4. Current State of Conservation and Challenges for Continuity

External threats endanger the cultural heritage and sacred places of the Talang Mamak people. These include changes to the natural environment and the land belonging to the Talang Mamak people due to erosion caused by development projects run by the State or by the private sector, as well as land use change and urbanization, among others. In addition, there is an internal threat: the change of values in the community. Indigenous peoples such as Talang

Figure 3: Talang Mamak people preparing rituals for sacred places. Photo credit: Nukila & Gilung.

Mamak people are traditional groups that still depend closely from nature. Yet, modern society assumes that Talang Mamak rituals and sacred places are not important, they do not respect them because they represent values of animism, mysticism and ritual. Moreover, the local government has not provided significant assistance to archaeological research, such as sending expert teams for the registration of the cultural heritage belonging to the Talang Mamak people. Therefore, it would be necessary to develop programs that raise awareness on the importance to protect cultural heritage as well as sacred places.

5. Recommendations

It is important to involve all areas of the government and researchers, including interdisciplinary teams of historians, archaeologists, anthropologists, as well as young generations, to support the protection of sacred places and cultural and natural heritage in Indonesia.

In the case of the Talang Mamak people's heritage, the local government needs to implement protection programs, involving the central government, such as the Ministry of Education and Culture and the Ministry of Environment, to protect nature, cultural heritage, and their sacred landscape. International institutions, such as the International Union for Conservation of Nature (IUCN), the International Council on Monuments and Sites (ICOMOS), and the United Nations Educational, Scientific and Cultural Organization (UNESCO), as well as academia, can play a role by advising the government in the preservation of the nature and cultural heritage as well as sacred places of indigenous peoples.

The cultural heritage and natural heritage owned by the Talang Mamak People are unique, mystical, rare, limited, and full of history. It is necessary to change the perception of the government so that the natural heritage and the cultural heritage are not only seen for their economic value, which is beneficial, but also for their historical and sacred values so that they can be enjoyed by future generations.

Finally, the protection of sacred places must respect the spiritual values that are indigenous people's heritage from their ancestors.

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Kāpiti Island: A Sacred Landscape

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Abstract

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

KEY WORDS: Kāpiti, Indigenous, Ancestral, Sacred, Reserve, Heritage.

1. Introduction

1.1 The history and cultural landscape of Kāpiti

Te Waewae Kāpiti o Tara rāua ko Rangitāne, generally known as Kāpiti Island, is an island around 10km in length and 2km in width situated just off the western coast of Te Ika a Māui, the northern half of Aotearoa New Zealand [Fig. 1]. It rises out of Te Moana o Raukawa, the strait separating the northern and southern islands, reaching 521m at its highest point.

Aotearoa is one of the last places on earth to be reached by human settlement. Some time around the 13th century A.D., our Polynesian ocean voyaging ancestors explored the last remaining frontiers of the Pacific (known to us as Te Moana nui a Kiwa). They travelled thousands of kilometres, going as far north as Hawaii, as far east as Rapanui, and as far south as Aotearoa. Perhaps the earliest record of Kāpiti appears in an ancient oriori or lament recounting the exploits of the famed explorer and ancestor Kupe, who is said to have separated Kāpiti from the mainland with the blow of his weapon:

'Ka tito au, ka tito au, ka tito au,	I sing, I sing, I sing,
Kia Kupe te tangata	Of Kupe the man
Nana i topetope te whenua,	Who cut off the land
Tu ke a Kāpiti...	Kāpiti stands apart...'
	(Mitchell H. & J. 2005)

In the later 13th and 14th centuries, large scale migration took place by ocean voyaging canoes (waka hourua) from the Society and Cook Islands, and Aotearoa was settled in its entirety. The migrants brought with them their language, culture, genealogies, and tribal identities from Eastern Polynesia, and adapted these to their new environment in different locations around the comparatively larger islands of Aotearoa. They became the people now known as "Māori". Many generations of tribes lived on or around Kāpiti over centuries. Their legacy lives on the name of the island Te Waewae Kāpiti o Tara raua ko Rangitāne, the boundary between Tara and Rangitāne, and in some of the ancestral burials and associated placenames such as Tuteremoana, the name of an ancestor given to the highest peak of the island after his burial there. These places all have some element of tapu,

or sacred nature, and are important to the many descendants of the Māori tribes that have at one time inhabited Kāpiti Island. Many other pā (hillforts) sites and archaeological sites provide evidence of the ancestral occupation of the island and have the character of wāhi tūpuna, ancestral sites (Maclean 1999).

Kāpiti Island was last conquered by the tribe of Ngāti Toa Rangatira and its allies in 1824. Other tribes further north had obtained guns from the European traders and whalers arriving in the two decades prior, and had threatened the survival of Ngāti Toa in their homeland. Rather than face slavery and conquest, the tribe migrated over 500km south on foot, and fought their way to supremacy over Kāpiti Island and surrounds. One of their leaders, Te Rauparaha, had earmarked Kāpiti as a strategic base for access to trade with the European ships passing through the strait, and a defensible position within reach of both of the large landmasses of Aotearoa. Kāpiti was taken in 1824 during the battle known as Te Umupakaroa, after which many of the vanquished were ritually cooked and eaten, adding another layer of tapu or sacredness to this area. Ngāti Toa and its allies quickly developed a small empire by conquering swathes of both northern and southern islands [Fig. 2]. They invited Europeans to set up whaling and trading stations and grew wealthy from the resulting commerce.

After the Treaty of Waitangi formalised Aotearoa as a British colony in 1840, small tracts of land on Kāpiti Island began to be sold to immigrant farmers. Relative peace had alleviated the need for a defensible position, the whaling stations closed down, and most Ngāti Toa moved to the coast of the mainland facing Kāpiti. Although many deceased Ngāti Toa had been placed in the burial caves at the southern end of the island, the last Ngāti Toa chieftain on the island, Te Rangihiroa, was buried on the battlefield he had fought on to secure the island, as a statement of mana whenua (authority over the land). Some of Te Rangihiroa's descendants still maintain his grave, own the land around it, and live in its vicinity (Forde X., 2017).

In 1846, the colonial government kidnapped Te Rauparaha and held him as ransom for 18 months without trial until Ngāti Toa had sold much of their land to the government. From that point on, Ngāti Toa began to lose its land and economic resources, leaving it virtually landless only a century later.

By 1850, there were only a few European farmers left who lived on the island full time, on large properties leased from Māori owners. The isolation would prove too much for these farms, and by the late 1870s, the island was void of permanent inhabitants, although local Māori continued to fish and hunt there. The government effectively confiscated some 90% of the island between 1897 and 1907 in order to create a bird sanctuary. Volunteers and government rangers contributed over decades to the revegetation and pest eradication efforts. The island was declared pest free in the 1990s and is home to many endangered species of birds native to Aotearoa New Zealand that are either very rare or absent from the mainland. Visiting the nature reserve is restricted to no more than 100 visitors per day, and visitors are subject to biosecurity inspection to prevent unwanted arrivals of pests, weeds, or disease (Maclean C., 1999).

The remaining 10% of the island at its northern end is still owned by Māori who descend from the original owners and is restricted to 60 visitors per day. They own a boat and nature tours company as well as a private lodge where visitors can stay overnight. In Māori cultural terms, they are the ahi kaa (people who keep the home fires burning, maintain occupation of the land) and kaitiaki (guardians over the land and the sustainability of its resources).

There is also a marine reserve around part of the island, established in 1992, in which no fishing is permitted.

Some vestiges of the whaling stations are still in existence but for the most part no visitor facilities have been installed around these (Forde X., 2017; Maclean C., 1999; Collins H., 2010).

2. Current management arrangements (Legislations, institutions, resources)

2.1 Heritage Status

Only one site is listed for its cultural significance to

Māori on Kāpiti island (in August 2017): The grave of Te Rangihiroa at Waiorua Bay has been recognised as a Wāhi Tapu, a place sacred to Māori, under the national legislation for cultural heritage (the Heritage New Zealand Pouhere Taonga Act 2014) [Fig. 3]. Some whaling stations that were formed by local Māori and European whalers have been recognised as Historic Places under this legislation (Forde X. 2017).

A new category, National Historic Landmark, has recently been introduced under this legislation, and Kāpiti island has been suggested as a potential candidate for this based on both its cultural / historical values and its natural heritage value as the first major bird sanctuary in this country.

It has not been put forward for inscription on the World Heritage List.

It figures as a site of national importance for its natural heritage as the Kāpiti Island Nature Reserve, a status governed by the Reserves Act 1977.

As a result of the settlement under the Treaty of Waitangi to compensate the tribe of Ngāti Toa Rangatira for the past misdeeds of the Crown, the role of Ngāti Toa as kaitiaki (guardian) has been recognised by statutory acknowledgement. A Strategic Advisory Committee made up of representatives of both Ngāti Toa and the Department of Conservation (the government department for natural heritage) has been created in 2015 to inform the management of the Kāpiti Island Nature Reserve. This statutory acknowledgement also makes Ngāti Toa an affected party at Kāpiti Island under the Resource Management Act (which governs the use of the land).

An Overlay Classification also acknowledges the traditional, cultural, spiritual and historical association of Ngāti Toa with the Kāpiti Island Nature Reserve administered by the Department of Conservation. This Overlay Classification status requires Ngāti Toa to develop and publicise a set of principles that will assist the Minister of Conservation to avoid harming or diminishing values of the tribe with regard to that land (Ngāti Toa Rangatira and the Crown 2012). It involves Indigenous systems only insofar as Ngāti Toa are able to express their attachment to their land in the terms of their own culture, albeit directed in such a manner as to satisfy the terms and processes of a western legal framework.

3. Current State of Conservation and Challenges for Continuity

As a nature reserve established for over a century, a pest-free island with mature regenerating forest, with controlled access and sustainable tourism, Kāpiti Island is in a great state in terms of its natural heritage. There is always a danger of biological contamination from the mainland but the risk would seem relatively low.

In terms of its cultural heritage, 150 years of colonial neglect of Indigenous values for sacred and cultural sites and landscapes are only just beginning to be reversed. Some of the archaeological sites on the island have been recorded and are thus known as well as protected by law. Fortunately the longstanding natural reserve status and controlled access to the island has kept much of the damage of humankind at bay, although revegetation may well have damaged evidence of former habitation sites. Many of the archaeological sites are not recorded, and hardly any of them have any recognition for their intrinsic value as forming part of the cultural heritage. The greatest challenge to the conservation of these values is fostering the capacity of the traditional

Figure 1: Location of Kāpiti Island (Forde X., 2017)

Figure 2: Kāpiti Island at dusk (Theresa McMillan, 2009, cropped, CC0)

Figure 3: The grave of Te Rangihiroa on the battlefield of Waiorua Bay, Kāpiti Island (Forde X. 2017)

conservator and custodian of the island, the local tribe, Ngāti Toa, and its associated kinfolk, to access, record, manage and care for their many sites that contribute to forming this cultural landscape.

3.1 Interdependency of nature and culture

From a Māori perspective, the key link is in the concept of kaitiakitanga, or guardianship, of these sites as taonga, treasures or resources, for Ngāti Toa and associates, most particularly for those families who still maintain their association with the island by deriving a livelihood from it. As long as Kāpiti remains both a dwelling place and an economic resource for Ngāti Toa, it remains a valued cultural landscape in which the maintenance of the many natural resources (particularly the wildlife, as a bird sanctuary) is a source of modern livelihood (tourist revenue) as well as traditional subsistence (food source).

The existence of many wāhi tapu (sacred

places) and other taonga, linked to ancestors and their occupation, is a powerful driver for continued kaitiakitanga over the natural and cultural features of this island, regardless of government ownership. Altogether, the past imprinted on the land by ancestors meshed with the future potential for subsistence and self-determination provide a meaningful environment in which to live as Māori. In this cultural landscape, the Indigenous people can continue to occupy the land and "keep the home fires burning" (the concept of ahi kaa), to live a way of life defined by traditional gathering of food on their own land, and be present to remember the whakapapa (layers of genealogy of their ancestors) imprinted on the land in cultural and sacred sites, by practicing traditional rituals and adding their own layers of history to Kāpiti. In this respect, it is crucial that Ngāti Toa maintains its own private land at the northern end of the island without restrictions on its way of life, and discovers ways to raise the profile of its cultural heritage on all of the island to a point that continuing traditional cultural practices are not hindered by factored into the rules of the Nature Reserve. Raising the profile of its cultural heritage on the whole island through on-site physical interpretation, tour guiding, official recognition and explanation in media associated with the Nature Reserve will raise a wider public consciousness of the cultural and historic importance of the island to Ngāti Toa. This should in turn foster goodwill towards their continuation or revival of cultural practices such as gathering food (and notably birds and sea food) in reserves in which these activities are otherwise now prohibited. As stated by kaumatua (elders) such as Ngarongo Iwikatea Nicholson in the past, they already reserve the right to do so. This will require further adjustment by government agencies overseeing these reserves with the input of the new Strategic Advisory Committee and Overlay Classification principles, so that their management is in closer alignment with international principles around natural heritage in indigenous territories such as those in IUCN's "Indigenous and Traditional Peoples and Protected Areas" (Beltran 2000).

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Feasibility Study on the Nomination of "Cave Heavens and Blessed Lands: Cultural Landscape of Taoist Worldview"

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Abstract

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

KEY WORDS: Cave Heavens and Blessed Lands, Taoism, Sacred Mountain, Cultural Landscape, Serial Heritage

1. Introduction

"Cave Heavens and Blessed Lands," 洞天福地 , are a unique Taoist conceptual system of sacred places in China. For Taoist disciples, these spectacular and abundant places are the dwellings of immortals, the transition between Heaven and Earth, and the entrance from the human world to the celestial world. Taoist priests deemed the "Cave Heavens" (洞 天 Dongtian), literally meaning Heavens in the Cave, but also called Grotto-heavens or Speluncean Heavens, to be senior portals to reach deities in Heaven. The "Blessed Lands" (福 地 Fudi), also translated as "Places of Bliss", are regarded as junior portals to reach Earthly deities, which humans can access these once they cultivate themselves.

1.1 Location

This system consists of the 10 "Major Cave Heavens" (十 大 洞 天 Shi Da Dongtian) (Mt.Wangwu 王 屋 山 [Fig. 1], Mt.Weiyu 委 羽 山 , Mt.Xicheng 西 城 山 , Mt.Xixuan 西 玄 山 , Mt.Qingcheng 青 城 山 , Mt.Chicheng 赤城山 , Mt.Luofu 罗浮山 , Mt.Juqu 句曲山 , Mt.Linwu 林屋山 , Mt.Kuocang 括苍山), 36 "Minor Cave Heavens" (三十六小洞天 Sanshiliu Xiao Dongtian) and 72 "Blessed Lands" (七十二福地 Qishier Fudi). The majority of these components are located in the Southeast and Southwest provinces of China [Fig. 2] such as Sichuan, Zhejiang, Jiangsu, Anhui, Fujian, Jiangxi, Shandong, Henan, Shanxi, Shaanxi, Hunan, Hubei, Guangdong, Guangxi, and the Gansu Province, which was the main territory of the Tang Dynasty (619-907).

1.2 History

The belief that the "Cave Heavens and Blessed Lands"

Figure 1: Drawing of Mt. Wangwu 王屋山图 , the 1st Major Cave Heaven. Source : Drawings of Famous Mountains in the World 天下名山图 , Qing dynasty (1644-1912).

were a link to the world of immortals derived from the ancient Chinese belief that immortals resided in Mount Kunlunshan 昆 仑 山 (the ideal centre of Heaven and Earth in Ancient Chinese cosmology) and the "Three Immortal Mountains on the sea in the Warring States Period" (475 B.C.-221 B.C.). These immortal mountains could not be reached in reality.

During the 2nd Century, 24 mountain sites in Shu 蜀 (Sichuan Province) were chosen as Zhi 治 (parishes) by Taoist masters, which could be considered the origins of nature reserves because of the strict prohibition of hunting, felling, mining, or any source of pollution. The Taoist adepts inhabited Zhi during peacetime, observing detailed rules for protecting all living beings around Zhi, while the general public were also allowed to live there during wartime or famine(Sheng 2010).

Many Taoist sanctuaries were established with the spreading and expanding of Taoism through other provinces in the following centuries, with numbers reaching more than 150. These tangible places, with landscape beauty, vegetation, and wildlife, started to be revered as "Cave Heaven" or "Blessed Lands" and provided an alternative path to the immortal mountains. As late as during the Southern Dynasties (420-589), 36 "Cave Heavens" appeared as a concept in the record of Zhen Gao (Hongjing 456-536).

During the Tang Dynasty, two famous Taoist masters, Sima Chengzhen 司 马 承 祯 (639-727) and Du Guangting 杜 光 庭 (850-933), researched, assessed, and made a detailed list of 118 sites under three levels: 10 "Major Cave Heavens", 36 "Minor Cave Heavens", and 72 "Blessed Lands" (Chengzhen 639-727, Guangting 850-933). This conceptual system was widely accepted and gradually propagated, with a profound influence on rituals, literature, painting, and gardening art in China, as well as in other Eastern countries.

2. Sacredness of "Cave Heavens and Blessed Lands"

Generally speaking, a "Blessed Land" represents the wonderland that human beings can reach in life. Its

Figure 2: Locations of Cave Heavens and Blessed Lands. Source : Illustrated by CHCC in May , 2017.

rich soil and graceful landscape allow people who inhabit them to attain immortality, or at least good health and longevity. Therefore, a "Blessed Land" is a concept that can be applied to other places besides just the 72 "Blessed Lands". In fact, there are 88 recorded "Blessed Lands" in different ancient documents.

Compared with the "Blessed Land", the concept of a "Cave Heaven" is rather complex and more abstract. In the ideal model of a "Cave Heaven" there are four entrances in four directions. Some entrances exist in reality and can be recognized while some are only conceptual and cannot be found. Every "Cave Heaven" is a small world, just like the outside world, surrounding the centre, Mount Kunlunshan, and connecting with each other. The sacred space of a "Cave Heaven" generally has the following conceptual characteristics [Fig. 3]: inaccessible entrance, another world, birth of a new life, and a window to the sky. People who hope to enter the "Cave Heaven" have to fast, pray, and undertake a long journey to find the entrance and get inside the cave. In this process, they will experience separation, limen and aggregation.

To some extent, similar inaccessible entrances and symbols of rebirth in caves can be found in other cultural contexts, like Tie Yangzom of Tibetan Buddhism in China and Mount Omine of the Shugendo tradition in Japan. The difference is that caves in other religions are independent and can be accessed, while caves in the "Cave Heaven" in Taoism are believed as external portals, mouths, or "gas openings" linked to the other world and to the other "Cave Heavens", which could hardly be confirmed

as physically accurately given the deep and narrow inner structures.

Since the portals of a "Cave Heaven" were important to people, the early Taoists used to live beside the entrance where they set altars to worship Taoist immortals living in this area. Gradually, these altars became building complexes that, over time, became sacred historical sites [Fig. 4, Fig. 5]. Similarly, the existing "Blessed Lands" became Taoists' sacred sites for the cultivation of vital energy, surrounded by abundant resources and gifted with scenic beauty.

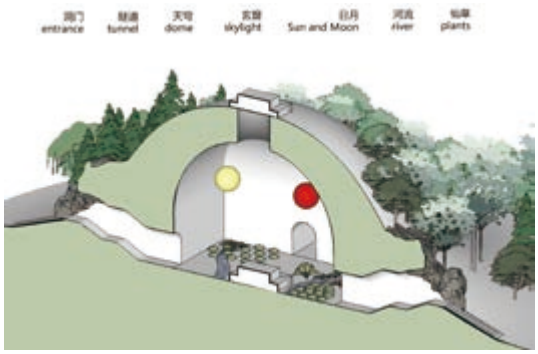

Figure 3: Ideal Model of the Cave Heaven. Source : Illustrated by Tao Jin 陶金 of CHCC in May , 2017.

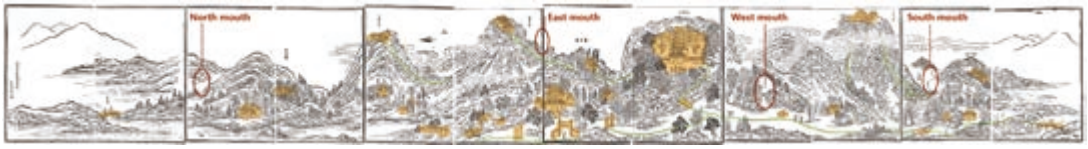

Figure 4: Drawing of Mt. Juqu (Huayang Cave Heaven), the 8th Major Cave Heaven. Source : Base map: Maoshan Chronicle 茅山全志 , Qing dynasty (1623-1692). Illustrated by the author in May , 2018.

Figure 5: Sacred Compositions of Mt. Juqu (Huayang Cave Heaven), the 8th Major Cave Heaven. Source : Photograph: CHCC in July, 2016.

3. Significance

"Cave Heavens and Blessed Lands" are an important part of the traditional Chinese worldviews about the balance of nature, society, and their belief in immortality. These places represent the embodiment of the concept "Harmony between Man and Nature" (天 人 合 一 Tian Ren Heyi), which stands for the unity of man's body with the mountains, rivers, and earth. The distribution of "Cave Heavens and Blessed Lands" records the development of Taoism. This conceptual system has influenced traditional landscape design in China, as well as literature, landscape painting, and garden arts in other East Asian countries. The landscape, architecture, rituals, and literature related to "Cave Heavens and Blessed Lands" have been safeguarded and have survived to this day.

Compared to other World Heritage properties, where religious beliefs are part of the Outstanding Universal Value [Fig. 6], very few properties include Taoism in their statement of significance. However, with Buddhism listed as one of the main religions, there are 7 World Heritage properties in China (Mogao Caves, Dazu Rock Carvings, Longmen Grottoes, etc.) and 43 World Heritage properties in other Asian countries. Even though 4 famous Taoist mountains have already been inscribed (Mt.Wudangshan 武 当 山 , Mt.Qingchengshan 青 城 山 , Mt.Longhushan 龙 虎 山 , and Mt.Sanqingshan 三清山), their association to Taoist beliefs was not considered as part of their Outstanding Universal Value. In the case of Mt. Wudangshan, the architectural value of the group of buildings (WHC 1994) has been stressed in its statement of Outstanding Universal Value, while in the case of Mt. Dujiangyan-Qingchengshan (WHC 2000) the scientific value of its ancient irrigation system has been praised. Moreover, Mt. Longhushan (WHC 2010) and Mt. Sanqingshan (WHC 2008) have been inscribed as Natural Heritages, with no acknowledgement of their religious value.

4. Current situation

Each site is separately managed by 3 different types of departments: religion departments (Religious Activities Site in State Administration for Religious Affairs of P.R.C, China Intangible Cultural Heritage in Ministry of Culture of P.R.C), cultural heritage departments (World Cultural Heritage and Cultural Relics Protection Units in State Administration of Cultural Heritage) and natural heritage departments (World Natural Heritage and National Park of China in Ministry of Housing and Urban-Rural Development of P.R.C, Nature Reserve of China in Ministry of Environmental Protection of P.R.C, National Forest Park of China in State Forestry Bureau, National Geopark of China in Ministry of Land and Resources of P.R.C). In most sites, management systems are focused on single ancient buildings or limited scenic spots and do not provide protection for the integral area or recognize the sites as a system.

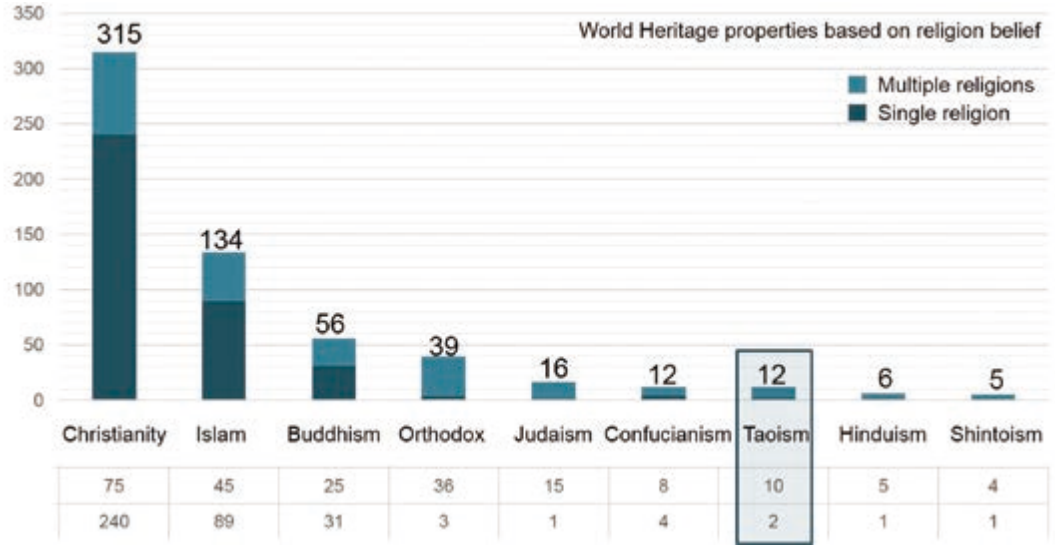

Figure 6: World Heritage properties based on religion belief. Source : Illustrated by the author in May , 2017.

Nevertheless, an alternative comprehensive approach to heritage conservation could support the protection of the "Cave Heavens and Blessed Lands" system. For instance, the concept of Cultural Landscape in the World Heritage context is broad, flexible, and applicable to heritage sites that represent a harmonious relationship between humans and nature, which is sometimes expressed through intangible cultural values. As a cultural landscape representing the Taoist religious system, "Cave Heavens and Blessed Lands" need to be conserved and managed by overarching policies that provide a consistent approach to the whole system.

Following comprehensive research on the subject (Aishan Foundation 2013) and seeking the support of the local administration, the request for the nomination of the cultural landscape of "Cave Heavens and Blessed Lands" was officially proposed by the Chinese Taoist Association in 2018.

"Cave Heavens and Blessed Lands" could be nominated as a Cultural Landscape, which represents the "combined works of nature and of man". Under the sub-category of "associative cultural landscape," this property could be listed on its virtue of its powerful religious associations to its natural environment, like other sacred landscapes, such as Sacred Sites and Pilgrimage Routes in the Kii Mountain Range in Japan (WHC 2004), Tongariro National Park in New Zealand (WHC 1993), the Sulaiman-Too Sacred Mountain in Kyrgyzstan (WHC 2009), Osun-Osogbo Sacred Grove in Nigeria (WHC 2005), rather than based on material cultural evidence. In addition, a nomination as a serial property could have international relevance and provide a more powerful and comprehensive interpretation of all values.

5. Recommendations

As a result of this feasibility study, "Cave Heavens and Blessed Lands" could meet the criteria for OUV as a Cultural Landscape World Heritage site.

The monuments and sites that form the cultural landscapes of "Cave Heavens and Blessed Lands" originated from the period of Han Dynasty (202 BC to 220 AD) and illustrate the interchange and development of Taoist religious cultures. The caves, Taoist temples and their associated rituals in "Cave Heavens and Blessed Lands" bear a unique and complete testimony of the development of local Chinese beliefs over the past 2,000 years. The sites and the sacred cave landscapes of "Cave Heavens and Blessed Lands" provides endless legends about immortality, great ancestors and initiation, and are directly and tangibly associated with living Taoist rituals, traditional folk religion, as well as artistic and literary works of outstanding universal significance in China and other East Asian countries. "Cave Heavens and Blessed Lands" are exceptional landscapes in terms of natural beauty, with caves, mountains, vegetation, and wildlife, where no hunting, land clearing, mining, or pollution was allowed in ancient China making them important protected areas for almost 2,000 years.

"Cave Heavens and Blessed Lands" embody the sustainable and environment-friendly Taoist worldview of oriental naturalism. The continuous conservation of "Cave Heavens and Blessed Lands" reflects the Chinese ideal for an Earthly paradise in both spiritual and natural sanctuaries. Therefore, its nomination and possible inscription would fill existing gaps in the World Heritage List as well as positively contribute to dealing with the world's environmental problems by showing a comprehensive picture of ancient China.

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Forikrom Bio-Cultural Heritage, Brong-Ahafo Region, Ghana

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Abstract

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

KEY WORDS: Belief Systems, Bio-cultural Resources, Cultural landscapes, Interdependency, Sacredness

1. Introduction

1.1 Overview of the heritage site

Forikrom is located in the Techiman (Capital) municipality of the Brong Ahafo Region of Ghana. It is located between Latitutude 7.6540^{o} N and Longtitude 1.9490^{o} W [see Fig 1 (a)(b)]. The small, multi-ethnic, community is found at the Eastern periphery of the Municipal Capital. It is bordered by other towns such as Fiaso, Boankro, Anomatua, and Ampemkrom. The community is about 8 km from the Municipal capital, Techiman, and about a 5 minutes drive to the community. The population of the town is about 8,000 people, with a majority being women, 52%, and male with 48%, comprised of adults, youth, and children. The community is located in a tropical climate region, with high temperatures averaging 23.89oC (75oF) and a double maxima rainfall pattern. The area contains the richest soils within the country and is where the majority of farming takes place and most staple foods are grown. Forikrom is surrounded by a myriad of rocky hills, mountains, small patchhes of forests, and farmlands. A traditional system of governance, composed of a chief and queen mother (community heads) and their sub-chiefs, govern the community. The leaders have a strong connection to the land, and as such, their history, cosmovision, survival, and spirituality are all linked to the rocks (popularly referred to as Boten) that surround the place.

Over the years, Forikrom has remained a very traditional area with strong traditional ties to their cultural heritage, including their bond with the natural landscapes, such as the rocky hills

and mountains that surround the community. Other cultural elements, such as the Kwamene festivals, traditional practices, and the traditional governance system, form part of their daily life. They celebrate two major festivals, the Apour (a steward accountability and evaluation festival) and the Kwamene (a bumper yam harvest festival).

Figure 1 (a): Map of Ghana showing location of Techiman Municipality: (b) Map of Brong-Ahafo Region, (source: https://upload.wikimedia.org/wikipedia/commons/5/5a/Brong_Ahafo_districts.png

1.2 Brief description of the sacred landscape

Located at the central point of all the rocks are the Holy Mountains (high cavement). The area is surrounded by a number of twin binding rocks and a number of indigenous trees creating several segments of unique havens. These rocks are segmented in sections at various angles and arenas. Over the years, the place has served as a religious camp grounds for Christian worshipers and pilgrims. Mythical legend has it that the place is famous for granting answers to people's prayers. Christian pilgrims come to pray and worship, asking their God for a miracle and answers to their prayers. Over the years, the leaders of the community have come to respect this belief and the super natural power associated with the place, naming it the Holy mountains [see Fig 2 (a)(b)(c)].

On the outskirts of the main town, overlooking the major road, is the Ancestral Cave which had served as an ancestral cemetery for burying the royals. It is the second biggest cave in the area at about 50 square meters in size. It is located in the forested area of the rocky zones, about 1,000 km from the main town. The Boten shrine is embodied in the ancestral royal cave and is considered a holy place in the community that is meant for the spiritual protection of the people of Forikrom, Techiman, and its surrounding areas. The royal chiefs of the past were buried there and it was refered to as Nananompom (resting place of chiefs). This place is deemed very sacred because it is inhabited by the spirits of the departed chiefs. Due to its sacredness, the Nananom (chiefs) visit the place to offer libation for the community, asking for guidance as well as protection. The place also serves as grounds for performing the Bragoro, the traditional puberty rites of teenage girls and boys. Before entering into the Boten shrine, the traditional leader needs to shout three times, in order to alert the spirits of one's presence. It is believed that not all places are visible without the assistance and permission of spirits .

Another important feature of this site is the Anpan buom (bat sanctuary). Inside the ancestral cave are hudreds of scores of fruit bats. The bats not only pollinate the crops but they also help fertilize some of the community farms through the collection of guano (bat drooping). These bats have also become objects of scientific research for young university researchers on wildlife. [see Fig 3 (a) (b)]

The biggest cave in the area, which is referred to as the Magic cave, is located at the periphery of

the Forikrom township, a kilometer walk from the main road into a forest patchment. The Magic cave has a circular rock opening, which legend and myth say that it was regulated to open and close by some secret magic words spoken by the community priest. However, those magic words are not known by anyone alive today. The cave is sacred to the people because of its past protective power. It is believed that during the olden days, when wars were eminent, the place was used as a hiden haven for the women, children, and elderly. Inside the cave is an ever grean forest patchment with a variety of indigenous tree species and a running stream which is almost dried up. Legend has it that once the chief priest leads everyone inside the cave, recites the magic words, the cave will shut close. Inside the cave there are large foot stone slabs that one would have to climb and other rocks you must manuvre around in order to reach the other sites that have the flat toped rocks [See Fig 4 (a) (b) (c) (d) (e)].

Another significant feature is the river Asuketia (River Ketia), which serves as a water source for the community. This same river is used to cleanse abominations in the community, therefore there are many taboos surrounding it that the people still adhered to.

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

2.1 Cultural Values

Significantly, the attachment of the Forikrom people to their land and its resources is seen in the value they gain from it. These natural resources are interlinked with the culture of the people, in the sense that, when it comes to the celebration of festivals, the chiefs and priests in the community visit the Boten shrine to perform rituals and to ask for ancestral support before the festival commences. Again, the cultural history of the people is incomplete without these rocks, as there is a belief that their very existence and survival are due to the rocks and caves and so one cannot talk about the history of the people of Forikrom and leave out these visible geological features. Furthermore, many Africans believe in ancestral worship and veneration, hence it is not strange that many of the ancient chiefs and royals have been buried in the caves. The caves have come to be known as the "Ancestral sleeping ground" (Nananom pom), serving as a consultative place for many cultural and spiritual exercises. It is worth noting that two of the important rituals performed in the community are the rain harvesting ritual and the puberty ritual. Because of the sacred belief attached to these caves, most spiritual activities, such as these two rituals, take place in the caves. Surrounding these caves are small holder farms which add additional emphasis to the fact that the people are not separated from the landscape. Their very existence (occupation as farmers) and practices (rituals and rites) are linked directly to the resources which are utilized to their benefit. The dualism of spirituality has become a very normal practice in the community, in the sense that there is the culture of 'yenfa nananom diɛ nmanwon ne yenfa Caesar diɛ so nmano' literally meaning, 'giving that of the gods to them and that of Caesar to him.' The Christians worship grounds were thus named by the chiefs. This dualism has created a culture of peace within the community.

2.2 Natural values

Undoubtedly, sacred natural sites are becoming increasingly known for their high levels of biodiversity and their preserved environs, especially in India and Africa (Dudley et al. 2010). The myriad of complex rocks, hills, and forest patches surrounding the community provides rich vegetation cover and also harbours a number of tree species and animals that are significant for biodiversity conservation. About 90% of the tree species are primary vegetation. These include the Kyenkyen (bark tree), which is famously used for weaving an uncommon cloth which is worn during festivals, African mahogany, Abisaa (African Plum), Mankube (African royal pal), Dawadawa (Lucus bean), Onyina (Ceiba), Atweabire (Monkey guava), Akyee (akee apple), and a variety of palm trees.

In the forest areas, local medicinal plants that local healers harvest for home remedies can be found. These plants serve a great purpose as the majority of people still ascribe to local treatments and medicines. Also, around the forest areas, different species of monkeys, such as the campbells mona monkey, stray around but are densely concentrated in a nearby monkey sanctuary (Boabeng Fiemaa).

Figure 2 (a): Entrance Picture of the Holy Mountain sites; (b) Holy mountain worship yard (Source: CIKOD, 2016/2017).

Figure 2 (c) A section of the holy mountain camp ground; (d) Encroachment of site (Source: CIKOD, 2016/2017).

[10]Pictures of this sacred shrine cannot be provided.

Figure 3. Picture of a bat sanctuary.

people as well as protect the community resources. By tradition, no one is allowed to cut down trees or hunt for game in the forest patchment reserves. Also, people are prohibited to burn trees from the forest areas for charcoal. Currently, the traditional leaders are a group made up of a 7-member committee, comprising of 3 young people, a female woman leader, a chief, a community elder, and an agriculturist who oversees the local managment of the sites and reports to the traditional council. Periodically, the youth were mobilized by the Unit commitee (local government representative in the community) to engage in clearing and weeding

Figure 4 (a): Picture of the entrance to the magic caves; (b) A view inside the magic caves; (c) A visible rock shaped African Map.

3. Current management arrangements

3.1 Forikrom Management system

Forikrom, since its permanent settlement around the caves, has remained as a community which is governed by a traditional council, made up of the Chief (cultural head) with his sub divisional chiefs and queen mothers (female counterparts). The bio-cultural resources are currently managed by the traditional council of the community. Until recently, with the commodification of the heritage site and opening them up to tourists, the elders of the community have instituted a system for revenue collection. The service fees collected from tourists are deposited into the community local fund account and managed by the traditional council. These fees are not regulated by the district governing body and are used to offset costs such as paying tour guides and repairing the community water pump. Many forms of traditional resource management, often supported by customary law, have been recognized in the cultural and natural landscapes and have been found to be relevant. The local government of Ghana has allowed for the existance of locally-enacted by-laws. The elders of the community have therefore set these by-laws to govern the lives of the thesurrounding bushes of the sites. The preservation and management of these heritage sites are the sole responsibility of the community so far, though, they receive support from external non-governmental organizations. These NGOs have been working on the revitalization and documentation of the site and are also working with local authorities for the establishment of a proper management system. Many young people are attending capacity building activities provided by these organizations, focused on natural resources conservation.

4. Current State of Conservation and Challenges for Continuity

Ghana has developed many conservation mechanisms over the years. Recently, a Community Resources Management Area (CREMA) mechanism was developed as an innovative natural resource governance and landscape-level planning tool that authorizes communities to manage their natural resources for economic and livelihood benefits. The aim of CREMA is to encourage local people to integrate wildlife management into their farming and land management systems as a legitimate land-use option. However, the system is operational for farmer-management use, though it can be adopted

for natural resource conservation and heritage promotion if other measures, such as consideration for culture, sacredness, and indigenous wisdom and practices, are included and implemented.

Despite the community's effort to maintain the heritage sites, Forikrom's bio-cultural heritage is faced with a myriad of challenges. The indigenous ways that the community tries to use in order to conserve their heritage, which includes enhancing their spirituality through the practice of their rituals at the sacred sites and promoting their socio-cultural and economic well-being, has been met with challenging factors. These include the encroachment and abuse of the site by non-citizens who come to build new structures [see Fig 2 (d)], the unsanitary conditions created as a result of the presence of visitors and pilgrims who leave litter everywhere, and the frequent forest destruction as a result of agricultural pressure on the landscape despite the local laws, coupled with seasonal bushfires that destroy a lot of indigenous trees. Another challenge with the Forikrom site is the fact that the heritage site is not yet under the supervision of the Ghana Museums and Monuments Board (GMMB), the body in charge of supervising heritage sites, this has created a burden for the community to solely manage it. With the era of globalization setting in, the cultural relevance of the place is facing threats. A recent research report by a non-governmental organization, CIKOD (Centre for Indigenous Knowledge and Organizational Development), reports of young people showing more interest in new technologies and the expertise to inculcate the essence of protecting such a heritage through traditional means is gradually diminishing (Cikod, ED publication 2017). The rate of technology growth in Ghana has created such a massive urge among young people to explore rather than to take interest in the tradition of folk music, heritage tales, and conservation issues. At the end of it all there seem to be a large number of young people moving from the community to the city areas in search of white collar jobs which not only creates an ageing population but also the loss of transfer of indigenous wisdom, customs, and traditions of the community.

It is very alarming to see that the landscape area have been encroached upon by people who take portions of the land as a private place to promote their own ambitions at the expense of the community's conservation plans and violating the laws that guide the heritage sites. Over time, it has become very difficult for the community to monitor and collect levies as the people dodge the small local office and also payment is done to the so called "new leaders" camping at the sites. These encroachers are seen putting up personal places of abodes and altering the nature of the place. The effect of the unsanitary conditions at the sites have affected the scenery and reduced the credibility of the place as a sacred natural site. The Ghana Museums and Monuments Board, which is responsible for the management and supervision of the heritage places, plays no role in supporting the community, although traditional roles in conservation is recognised. However, much reliance is sought from external sources, such as non-governmental organizations. This puts a heavy burden and strain on the community and organizations that are helping. The neglect of the place creates a huge challenge, especially if the desire of the community is to have it recognized nationally as a protected area.

Additionally, the technical expertise to put into place a standardized system for safety measures and disaster management is lacking. This is a very alarming situation as this may cause a problem in the future if such measures are not put into place as contingencies to manage disasters, such as people slipping on the rocks or finding it difficult to get a foot hole while climbing, resulting in a fall. Lastly, in developing countries such as Ghana, cultural tourism is a major contributor to its GDP. However, much of Ghana's land is covered with sacred groves which includes significant tracts of land that are not officially part of the protected area system or the State forests (Ormsby, 2012).

5. Conclusion and Recommendations

Sacred natural sites are of critical importance to the conservation of biodiversity and, therefore, much effort needs to be concentrated to develop these sites sustainably since they have such potential to serve diverse purposes for the nation.

The process required to do so must address the controversies, tensions, and contradictions in heritage conservation and socio-economic

development and the involvement of the local community. The CREMA system is a good step to begin with and this can be fused with a community bio-cultural protocol. This protocol identifies the local systems, traditions, culture, and practices that exist in the community and formulates laws (protocols) to safeguard as well as spell out how communities will deal with external bodies in the management and conservation of their resources. The protocol gives rights and responsibilities to the local people, in terms of resource management and benefit-sharing, and respects their tradition, culture, and practices which are lacking in the CREMA system.

As much as it is important to preserve the heritage place, ensuring that it does not lose its authenticity, it is also important that heritage is presented to the public for many reasons, such as financial and most importantly, educational and social reasons (Aplin 2007). There is a need for more work to document the logical and legendary stories that surround our heritage for the benefit of teaching others what they must know about our natural and cultural heritage. It is not enough for the citizens alone to know but also the outsiders who will take interest in the place and may not have an idea about the culture and traditions of the place.

Again, in order to have a well-developed system of heritage management in the Municipality, it is important that the district level government participate in the management of the heritage site. Necessary steps must be put in place to build the capacities of heritage officers, individuals chosen from the local communities to manage such historic places. In this way, a well-structured system can be put in place to monitor the sustainable use and development of the sites. Government should also consider the role of the private sector in the promotion of sustainable cultural heritage tourism. Budget must be allocated to the management of such places if they (Municipal Assembly) desire to receive some percentage of the revenue from tourist fees.

More so, although cultural conservation policies may vary among countries, it will be good to find ways geared towards fostering cultural exchanges as a determining factor to bringing added value to cultural management and social cohesion. Ghana, for that matter, Forikrom can learn from other areas who have advanced in natural and cultural heritage conservation and have turned it into sustainable tourism, as seen with well-structured management systems at Japanese heritage sites.

Last but not the least, it is very important that policy-makers are educated on the importance of the intrinsic linkages between nature and culture. Therefore, issues in dealing with heritage conservation and promotion must take into account the relationship that nature has with the human environment. Policies to safeguard such places must recognize local perspectives and the values they have and include them.

Finally, it should be noted that it is not enough that Ghana has an established multidimensional framework for the protection, safeguarding, and promotion of heritage sustainability. The degree of commitment and action taken by Ghanaian authorities is mixed and varies according to the component of the framework. While many public efforts have been dedicated to raising-awareness and creating a national registry for tangible heritage, there have been persistent calls for additional actions to improve the framework regarding the updating of the registries to include elements of intangible heritage, mechanisms for community involvement, and stimulating support amongst the private sector. Many of these issues have yet to be addressed and there is need for heritage actors in the country to intensify their advocacy for resolution.

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The Sacred Landscape of the Yading Nature Reserve

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Abstract

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

KEY WORDS: Yading Nature Reserve, Sacred Landscape, Sacred Mountains

1. Introduction

1.1 Overview of The Yading Nature Reserve

In the gnas yig, the guidebook to the sacred land of Yading, the great Yogi Padmasambhava prophesied that "anyone who encounters the blessing of the sacred land (of Yading) will escape the three lower rebirths of Samsara, receive all four tantric empowerments, and attain all ordinary and extraordinary accomplishments (to Buddhahood)" (Lha Rams Pa, Unknown). Yading, or gnas chen gangs dkar rigs gsum mgon po in Tibetan, is a pure land (Tibetan: zhing khams, Sanskrit: Kṣetra), which is an abode of a Buddha or Bodhisattva. Additionally, a gnas mchog, which could be translated as sacred place, means a physical embodiment of Buddha, Dharma, and Sangha, or a place with great historical significance in Tibetan culture (Zhang, 1993). To the laymen's eyes, it is a place with an awe-inspiring landscape, as well as great natural and cultural attractions.

Yading is located in Daocheng County of the Ganzi Tibetan Autonomous Prefecture of Sichuan Province, China. It shares a border with the Diqing Tibetan Autonomous Prefecture of Yunnan Province in the northwest and the Liangshan Yi Autonomous Prefecture of Sichuan in the east. The total area of the Nature Reserve is 1,457 square kilometers (Qin, 2014). It has been declared a National Nature Reserve since 2001 and a UNESCO Biosphere Reserve since 2003. [Fig. 1]

1.2 Landscape and Biodiversity

Yading is an area of mountains and valleys surrounding three awe-inspiring glacier-covered peaks: the north peak Avalokitesvara (6,032m), the south peak Manjusri (5,958m), and the east peak, Vajrapani (5,958m). Cut by three U-shaped glacier valleys, the straight-line distances between the three peaks is less than 7km. Geographically, it is located in the Hengduan Mountains and has the distinctive features of high mountains and deep valleys. The altitude ranges from 2,800m to 6,032m, with 32 peaks above 4,500m, 10 peaks above 5,000m, and 1 above 6,000m (Qin, 2014). The glaciated landform

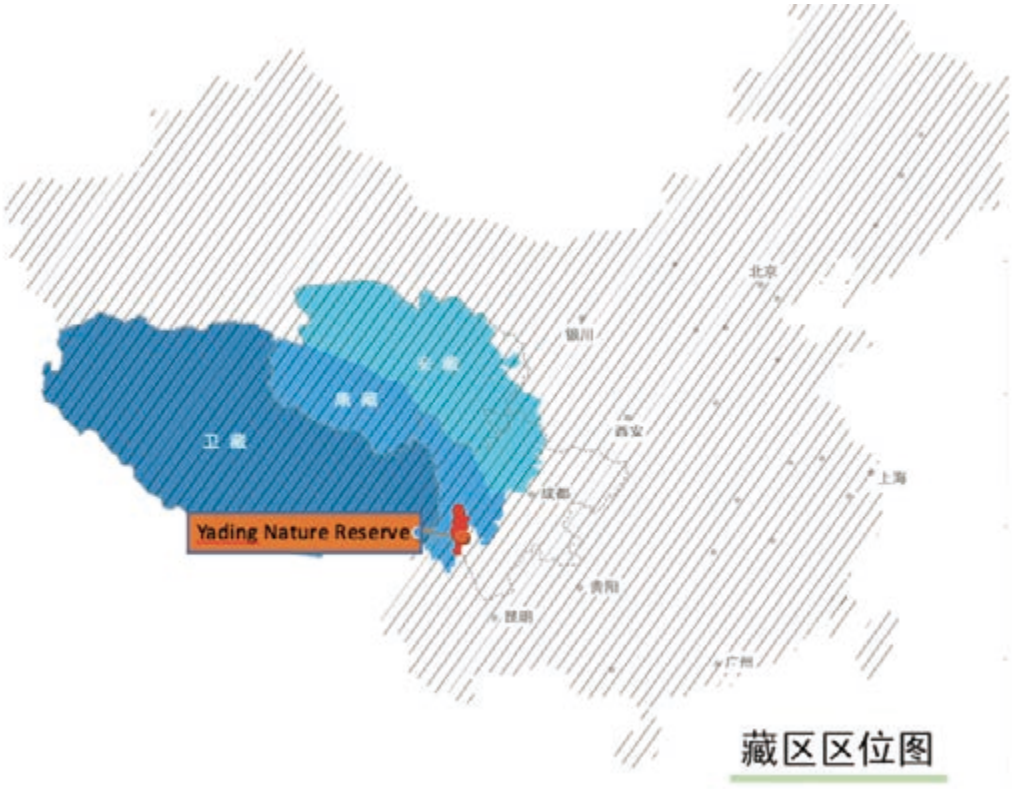

Figure 1: Location of Yading National Nature Reserve, a map from Overall Planning of Yading National Nature Reserve (2013~2025).

Figure 2: One of the three Peaks, Avalokitesvara, taken by Wang Lei from Yading National Nature Reserve Administration.

of Yading is covered with a range of classic glacial features, such as U-shaped valleys, cirques peaks, horn peaks, and moraines. [Fig. 2]

Yading is rich in wildlife species. In flora, 120 families, 431 genera, and 1,200 species of vascular plants have been discovered; among them there are 20 families, 34 genera, and 103 species of ferns and 100 families, 397 genera, and 1,023 species of seed plants. In fauna, there are 23 orders, 73 classes, and 291 species of vertebrates; 12 of them are listed as Protection Class I in China, such as snow leopards (Panthera uncia) and black necked cranes (Grus nigricollis), and an additional 42 are listed as Protection Class II. (Qin, 2014)

1.3 Cultural Diversity

In Tibetan traditions, Yading and most parts of the Ganzi Prefecture belong to the Kham region, "the land of people," one of the three major regions of Tibetan cultural areas, which also includes the Ü-Tsang "the land of belief" and the Amdo "the land of horses" regions. The Kham region is famous for its residents with great talents, such as the Tibetan Buddhism School founders, brilliant scholars, and great merchants. Although most of Ganzi's population are identified as being of Tibetan nationality, there are actually many ethnic groups with significant differences in languages, traditions, and beliefs. The area also belongs to "the Ethnic Corridor of Southwest China" as called by some Chinese linguists and anthropologists. Thanks to the valleys and grasslands forming pass ways, trade, ethnic migration, and cultural exchanges never stop in this ethnic corridor.

1.4 Local Communities and Stateless Societies

Samuel Geoffrey has argued that Traditional Tibet can best be regarded as a collection of stateless societies. (Geoffrey, 1982) This argument is very accurate when looking at the traditional Kham region, which was mostly ruled by different secular leaders politically recognized by the central government of Beijing, had religious ties with Lhasa, and experienced little centralized control, historically. Kham, as the land of people, has always been about cultural diversity and diverse communities.

The population within the nature reserve is about 1,200 and 9,000 in the surrounding areas, 97% of whom are Tibetan. The area surrounding the three snow mountains is called gangs dkar gling,

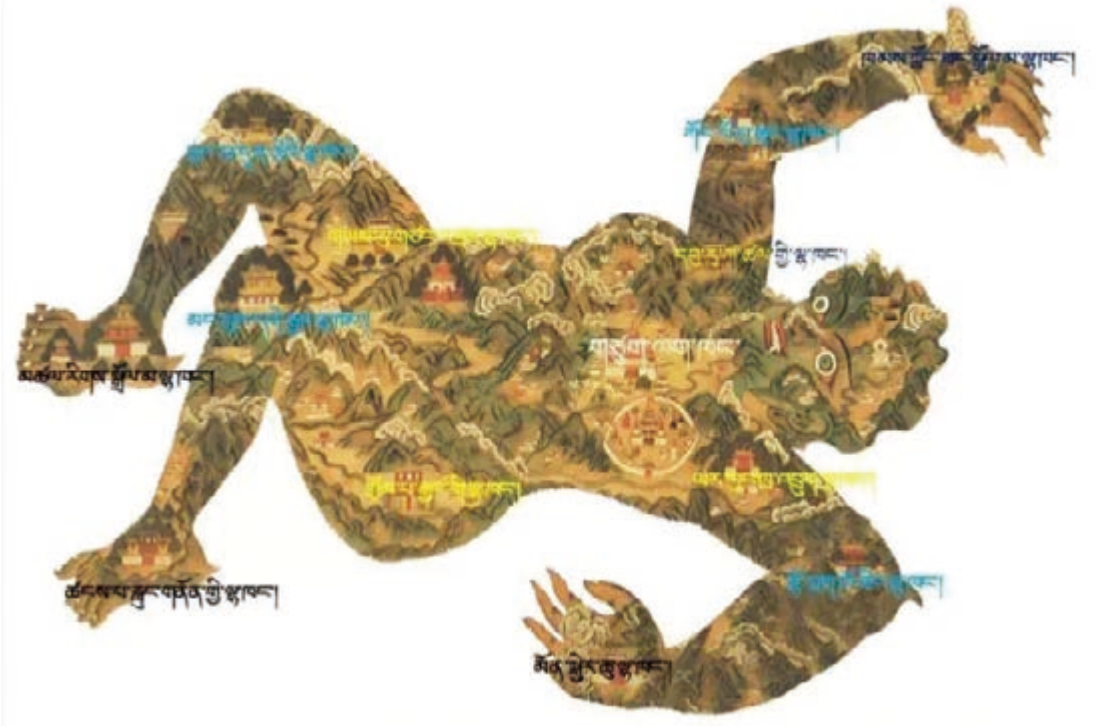

Figure 3: The srin mo Demoness Map, from https://mp.weixin.qq.com/s/qvWKr77n7Q8y3RcgAI60

which literally means the land of snow mountains. Although it is a relatively small place, there are four tribes of people around the Nature Reserve: mtsho thog, gzir ba, 'bong dze, and stong nyen (Lha Rams Pa, Unknown). Each of them has distinct dialects and customs. Most of them believe in the Gelug school of Tibetan Buddhism while some believe in the Kagyu School. The most important monastic community is the Gangs Gling Monastery, its branch temple, mTsho 'Go Temple, is located within the nature reserve.

2. The Sacredness of Yading

We can get a glimpse of the Tibetan sense of landscape on the map of srin mo, or the supine demoness, which we can find in most Tibetan monasteries. Srin is one kind of pre-Buddhist animistic being which is associated with earth and later with an autochthonic aspect of Tibetan culture[1]. [Fig. 3] The story of the demoness map starts in the 7th century, the time of the legendary king Songtsen Gampo and supernatural events which happened frequently to stop Buddhism from propagating. The king's wives from China and Nepal saw that the whole landscape of Tibet was in the shape of a srin mo demoness, so they built 13 Buddhist Temples at focal points to nail down the demoness in a supine position. After the construction of the temples, Buddhism was able to spread across the land without hindrance. The whole natural landscape in this myth was seen as an autochthonic aspect of Tibetan culture[1]. This story can help us see some interesting and dynamic aspects of the sacred landscape of Yading.

Figure 4: Padmasambhava, collection of Rubin Museum of Art.

2.1 The Great Snow Mountains of the Three Bodhisattvas

I. The Consecration and Opening of Yading as a Pure Land (zhing khams)

The first aspect of Yading is the Buddhist one. Yading is like a pantheon of over 40 sacred mountains with high and low status. Nearly every one of them is believed to be a Buddhist deity. In the two available traditional guidebooks (gnas yig) of Yading, (Karma, 2005) and (Lha Rams Pa, Unknown), it is claimed that both the consecration (byin rlabs) and the door opening (sgo phye) for spiritual practices are the action of the 8th century Yogi Padmasambhava, who is believed to have tamed a lot of Tibetan deities to serve the purpose of Buddhism. The consecration and door opening are similar to the action of the two princesses building the 13 temples; in this mythological way, the autochthonic culture and the natural wonder of Yading were brought into the Tibetan cultural world. [Fig. 4]

II. Tibetan Buddhists' List of Sacred Places

There are inventories, similar to the World Heritage List, that are put together by monks and scholars, in which different sacred places (gnas chen or gnas mchog), such as Bodh Gaya of India or Wutai Mountain of North China, are ranked as the best mountains to do a pilgrimage (gnas skor) in a certain year. In one pilgrim guidebook, Yading is listed as the 11th sacred place of Buddhism and it recommended the year of the Rooster as the most auspicious time to do a pilgrimage, while the Bodh Gaya is listed as the second sacred place and auspicious in the year of the Dog (Karma, 2005). In this way, Yading was evaluated and put within the spiritual order of Tibetan Buddhism.

III. The Three Bodhisattvas

[1]In one myth, the Tibetan people are said to be the offspring of a male monkey who is the incarnation of Bodhisattva Avalokitesvara and a srin mo demoness.

In Tibetan, the full name of Yading is gnas chen gangs dkar rigs gsum mgon po, which means the Great Snow Mountains of the Three Bodhisattva. Three awe-inspiring glacier-covered peaks are believed to be the manifestation of Avalokitesvara, Manjusri, and Vajrapani - the three most important Bodhisattvas in Tibetan Buddhism who represent Lord Buddha's compassion, wisdom, and empowerment.

The combination of the three Bodhisattvas (Tibetan: rigs gsum mgon po, Sanskrit: trikulanatha) is a very important recurrent theme and idea in Tibetan culture, history, and religion. Some scholars find that this combination came from the Kriya Tantra in the esoteric tradition of Buddhism[2] . The cultural and spiritual significance of the three peaks and their surrounding areas brings reverence to the hearts of local people and pilgrims from other parts of Tibet. Because of this, all animals in the Yading Nature Reserve are guarded by Bodhisattvas, therefore hunting and killing them has serious spiritual consequences.

These examples show how sacredness has been expressed in the written words of monks and in the mythology of Tibetan Buddhism, when it was introduced as a religion and established as a culture. This is the monastic, or literary, aspect of the sacredness of Yading.

2.2 Sacred Mountains of Communities

The above textual narrative of the monasteries and Buddhist scholars shows the relationship with Tibetan Buddhism, or broader Tibetan culture, in the sacred landscape of Yading. However, the contribution of the sacredness to the conservation of the Yading Nature Reserve can also be found in the spiritual relationship between local communities, pilgrims, and sacred mountains. This relationship cannot only be interpreted in the canon and ideas of Buddhism. The worship of sacred mountains and pilgrimages predated the propagation of Buddhism on the Tibetan Plateau. A lot of sacred mountains in Tibet are regarded as abodes of guardian spirits for certain communities. Although these spirits or deities are said to be have been tamed by great yogis and put in lower levels of the Tibetan Buddhist Pantheon, they are of the utmost importance to the prosperity and spiritual security of local communities. Within the Yading Nature Reserve, every village has its own sacred mountains, which are usually smaller mountains. On the first day of the Tibetan New Year, families and communities conduct offering rituals to these mountains. An example of how the communities care for their sacred mountains occurred in May of 2016, when a small forest fire broke out in a mountain near the nature reserve; villagers of the dga dbyang village rushed to put out the fire as if their own houses were on fire. According to a colleague from this village, the villagers believe that their village and family have a spiritual bond with this specific mountain. This is an underlying, unscripted, and indigenous aspect of the sacredness of Yading which needs further study.

3. Continuity and Challenges

"China has long survived its ancient cotemporary, the Land of Egypt; yet, even after all the centuries, it cannot be seen itself as a whole. True, its vast lands are known collectively as China; but with the barriers of confused tongues and difficult transportation, some of its areas differ from others, even as Formosa differs from Alaska," wrote Austrian-American explorer, linguist, and botanist Joseph Rock in his 1931 article "Konka Risumgongba, Holy Land of Outlaws" about his visit to Yading in June and August of 1928. Other than language barriers and inaccessibility as the reasons for China's cultural diversity, he also spoke about the chiefs in the Kham region at that time and thought that before long they would become things of the past. Now, in the time of globalization and modernization, they are really things of the past. However, different from language barriers, inaccessibility, and local chiefs or traditional political powers, the belief in the sacred mountains continues to live on with remarkable resilience, acquiring new meanings, and contributing to the conservation of Yading's natural and cultural diversity.

3.1 Sacred Mountains of Shangri-La

Since the 1990s, many places within the Sichuan, Yunnan, and the Tibetan Autonomous Region in

[2]"Three Lords of the World". Himalayan Art Resources Inc. July 2013. Web. 2 Aug. 2004., www.himalayanart.org/search/set.cfm?setID=1146

China have been claiming to be Shangri-La, and Yading is no exception. Shangri-La was first described in James Hilton's 1933 novel Lost Horizon. Because of the similar landscapes described in the novel and the brand awareness of Shangri-La, Yading and other sites are competing to be the "real Shangri-La". In 2004, a neighboring county of Yading, named Zhongdian in the Yunnan Province, officially changed its name to Shangri-La County (now Shangri-La City). Reacting to this, the slogan "Daocheng Yading, the Soul of Shangri-La" was born. Now with modern and international connotations, the concept of Shangri-La participated in the new myth-making or re-enchantment of Yading for preservation and tourism.

3.2 Current Management Arrangements

The Nature Reserve is now managed by the Yading Nature Reserve Administration Bureau, a resident agency of the Government of Ganzi Prefecture, and protected by the "Regulations of the People's Republic of China on Nature Reserves: Decree of the State Council of the People's Republic of China (No. 167)". Stakeholder groups in Yading include: the villages of Shangri-La town, three other townships, and the monastic community of Gongga Ling Monastery. 62% of the staff of the bureau and over 95% of the rangers are from local communities.

As "the soul of Shangri-La" and because of her natural beauty and cultural distinction, the Yading Nature Reserve has become a popular tourist attraction in China. Tourism development generates the most revenue for nature conservation and the payment for the ecosystem services of local communities. Local communities' livelihoods have benefited greatly from this new tourism.

3.3 Risks and Challenges

In 2013, the world's highest in altitude civilian airport, Daocheng Yading Airport, was opened a 2-hour drive from the Nature Reserve. Cars can access from the Provinces of Sichuan, Yunnan, and the Tibetan Autonomous Region. Highways and railways are being built in nearby counties. In 2017, over 750,000 people, including pilgrims, visited the Yading Nature Reserve, 55% more than in 2016. With all these changes, there are two main challenges for the conservation of the sacred landscape.

Firstly, with the improvement of the infrastructure inside and outside the nature reserve and the influx of tourists, language barriers and transportation inaccessibility have really become a thing of the past. However, because of these changes, the cultural diversity and sacredness of the area are at risk. For example, local communities are getting more involved in the outside world and are subject to outside evaluation and the yearly pilgrim systems of different sacred places are now competing to be the one and only Shangri-La.

Secondly, the misinterpretation of local cultures, its value, and sacredness in tourism promotion results in ignorant tourists. Because most tourists are only taking short visits to the area, they do not know much about the sacred nature of Yading. This is evident in their insensitivity to customs such as playing in the water and even occasionally taking nude photos near sacred lakes. Moreover, not many people know nor appreciate the history, cultural diversity, and spiritual value of nature in Yading.

4. Summary

The primal natural beauty of Yading inspires the spiritual world of pilgrims and local residents, as a result, its sacredness and traditions have conserved this place for hundreds of years. The sacredness of Yading is not one dimensional and static, there are at least two aspects of broader Tibetan culture and local culture. In addition to this, historical changes are shown in the Buddhist mythology of the Srin mo Demoness and Padmasambhava. From pre-Buddhism mountain worship to the modern notions of Shangri-La, the continuity and resilience of the sacredness of Yading should not be underestimated.

However, Yading still faces the greatest challenge: how to conserve the spiritual relationship between man and nature under the pressures of economic development. This article is only a preliminary reflection and examination of this challenge. A lot of hard works is waiting to be done.

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Western Tien-Shan World Heritage Site (Kyrgyz Part): From Traditional to Modern Management Challenges

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Abstract

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

KEYWORDS: Western Tien-Shan World Heritage, Natural Ecosystems, Biotic Regulation

1. Introduction

1.1 Overview of the heritage site

The Western Tien-Shan World Heritage Site (WTS WHS) is a transboundary site that includes 13 protected areas (PAs), covering the combined area of 528,177 ha in Kazakhstan, Kyrgyzstan, and Uzbekistan. The Kyrgyz part of the WTS WHS includes the Sary-Chelek Nature Reserve (SNR, also designated as UNESCO Biosphere Reserve), the Besh-Aral State Nature Reserve (SNR), and the Padysha-Ata State Nature Reserve (SNR). These PAs are part of the Central Asian mountain system of Tien-Shan, which is one of the seven largest mountain chains in the world. The altitude of various parts of the WTS WHS ranges from 700 to 4,503 meters above sea level. This site is replete with a variety of landscapes, which are characterized by exceptionally rich biodiversity. This site is on the World Heritage List for its Outstanding Universal Value (OUV) and was nominated under criterion (x). However, there are many cultural values that the WTS WHS is known for (Nomination Dossier Western Tien-Shan 2012). For example, there are historical and cultural monuments (e.g. Mazar St. Padyshaty from the VI to VII centuries and Koktekshe Burial), petroglyphs (e.g. Tassharbak, Tanbalytas, Tokturmas, Karazau gorge, and Chinars petroglyphs), paleontological sites, and natural monuments (e.g. Tashkesken tract, Pulatkhan plateau, natural walnut fruit forest). The Western Tien-Shan region is of global importance since it is the place of origin for a number of fruit tree species and is distinguished for a great variety of forest types and a unique flora and fauna (Shukurov, Domashov 2011; Third National Report on the Conservation of Biodiversity of the Kyrgyz Republic 2005).

The WTS WHS covers the areas of the Tolebi, Tulkubas, and Kazygurt districts in the South

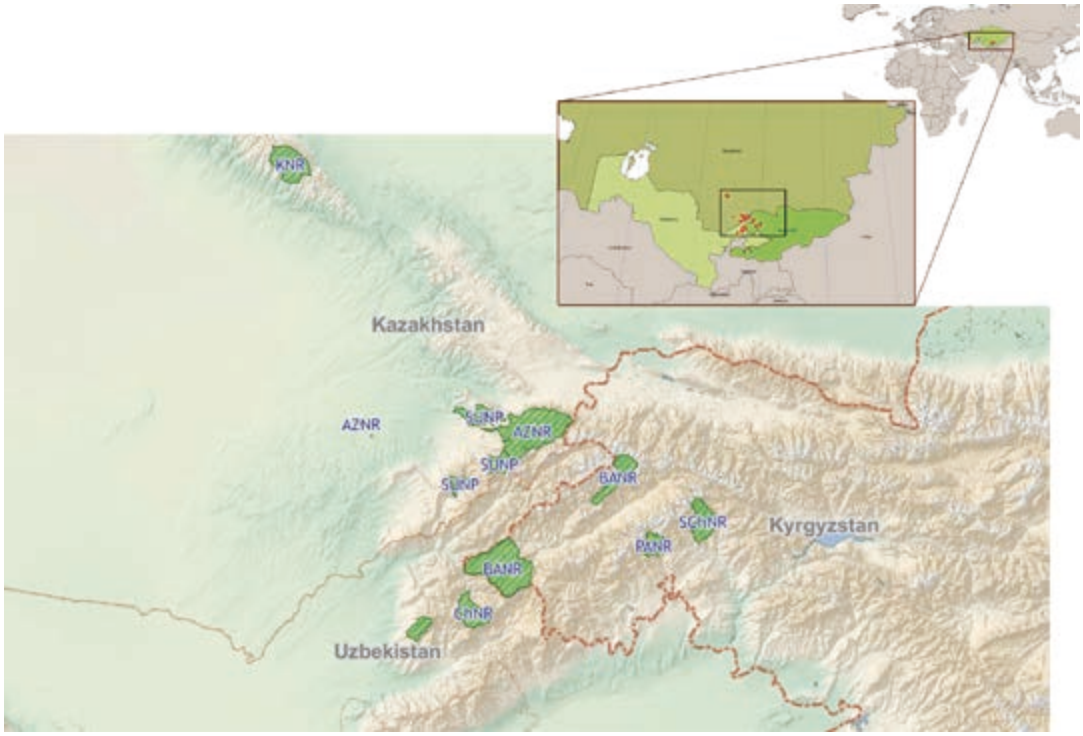

Figure 1. Overview map of WTS WHS. On the map: AZNR - Aksu-Zhabagly Nature Reserve; BANR - Besh-Aral Nature Reserve; ChNR - Chatkal Nature Reserve; KNR - Karatau Nature Reserve; PANR - Padysh-Ata Nature Reserve; SChNR - Sary-Chelek Biosphere Nature Reserve; SUNP - Sairam-Ugam National Park

Kazakhstan region, and the Zhualyn district of the Zhambyl region in the Republic of Kazakhstan, the Aksiy and Chatkal districts of the Jalal-Abad region in the Kyrgyz Republic, and the Bostalyk and Parkent districts of the Tashkent region in Uzbekistan [Fig. 1].

The three specially protected natural areas included in the Kyrgyz part of the WTS WHS encompasses unique mountain landscapes and ecosystems of the Chatkal range, which represents the biological and landscape diversity of the Western Tien-Shan with its rich flora and fauna (Nomination Dossier Western Tien-Shan 2012).

2. The socio-cultural heritage and sacredness of the territory

This territory has a rich history and holds important cultural values. Humans have inhabited the territory of the Western Tien-Shan since the Neolithic period. In the area of the river Kyzyl-Suu, there are structural remains of places where ancient people lived. Additionally, during different time periods, the worldviews and ideologies of Zoroastrianism, Buddhism, and Islam dominated this area. For instance, in Sary-Chelek SNR there were hermit areas for Buddhist monks. At the end of the 8th and beginning of the 9th centuries, Islam arrived in the Western Tien-Shan, marking the appearance of holy places for Muslims. The Western Tien-Shan was on the main trade routes and was the center of cultural ties of the nomadic pastoralists and sedentary agricultural tribes of Central Asia. One of the main branches of the Great Silk Road passed through these mountains. From this area, they exported walnuts, furs, Chatkal silver, ammonia, mercury, cattle, and other trade items.

In the Southwestern part of the Kyrgyz Republic the world's largest mass of walnut-fruit forests are located, which currently provides sustainable income for the local population, particularly those living in the Sary-Chelek SNR and its buffer zone. The sale of nuts, apples, herbs, and honey provides the local people with a livelihood (Orolbaeva 2003). This is possible thanks to the favorable water regime and the rich natural resources of the territory.

The Padysha-Ata SNR is famous for its

historical sacred places of pilgrimage, in particular the shrines of Padysha-Ata and Baba-Ata [Fig. 2].

3. Management, public access, and protection

3.1 Historical mechanisms for landscape management in WTS

Figure 2. Padysha-Ata one of sacral Muslim place of WTS WHS (Anna Lodygina https://fotki.yandex.ru/users/anka-lodygina/ (5.07.2017))

For a long time, in the Western Tien-Shan, there existed a historically established system of interactions between humans and nature. This system was closely connected with the social structures formed in this region.

This social structure is based upon clan group organization. Clans not only lived in a certain territory but also identified with it. In most cases, there were rituals that ensured the unity of human beings, nature, and the land. For instance, there is a legend about the Sary-Cherelek lake concerning underwater horses that descended from a legendary horse named Tulpar, which belonged to the hero Manas. These mythical horses not only symbolize the sacred forces of nature, but also, according to the local people, they influence and maintain the high quality of their horses' pedigree today (Shukurov 2008).

Clans defended their territories in Kyrgyzstan, particularly in the Western Tien-Shan. Conflicts over the land arose quite often among the clans. Depending on the level of social organization, land was distributed among the local population. For example, a family relied on only a small piece of land whereas the clan-based management had a larger territory. In each clan there were traditional authorities who directed the use of land and its management, taking into account previous pressures on the grass (i.e. grazing), weather conditions, and other factors (Shukurov 2008, Domashov 2011, Traditional Forest-Related Knowledge 2012).

These clan-based management mechanisms were the basis for the interactions between human beings and nature before Kyrgyzstan joined the USSR. The local governance structures partially survived during the Soviet period in Kyrgyzstan. Now, in the post-Soviet era, these historical management mechanisms of clan ownership have been

completely eliminated in the process of economic neoliberalization, resulting in the exploitation of natural resources and the desacralization of nature.

3.2 Modern protection system of this territory as natural and cultural heritage

According to the Regulations on PAs in Kyrgyzstan, each area is managed as a whole and indivisible as a nature conservation area. In addition, there are national laws on PAs, which also regulates the activities within the PAs, including those areas that are part of the WTS WHS.

In these PAs, economic activities are not permitted. Only activities that are related to the performance of environmental services are allowed. In specially selected areas some workers and groups that live within the boundaries of the PAs are allowed to develop certain activities related to nature, such as haymaking, harvesting of nuts and berries, beekeeping, or limited grazing. The scale of any economic activity in the adjacent territories is limited by national law. Some concerns include the violation of these protective laws by poachers, who illegally hunt wild animals or harvest valuable plants, and mining in adjacent territories, which is considered a future risk.

All PAs in Kyrgyzstan are financed by the State Agency for Environmental Protection and Forestry under the Government of the Kyrgyz Republic. Due to the economic problems of the country, PAs have a deficiency in financial resources.

Extrabudgetary funding comes from international donor organizations and is supported by a portion of visitor's entrance fees, which is used for the management of the natural parks. In addition, ecotourism and visits to holy places contribute to the development and financing of the PAs. It is a characteristic, for example, of the Sary-Chelek SNR and Padysha-Ata SNR that funding is derived from tourism. Research organizations and visitors are also allowed to enter the PAs for environmental education. The number of visitors is gradually increasing every year (Nomination Dossier Western Tien-Shan 2012).

In the contemporary management of the WTS WHS there is a problem in that the PAs' ideology is still based upon the Soviet's nature management approach which holds that nature is primarily for the expansion of extractive economies. An example of this is how science is used to justify incursions, such as mining. Within the new management systems, the approach is that natural ecosystems are important and in need of conservation for all of the ecosystem services that they provide in the local and global arena. In Kyrgyzstan, as in other countries, there remains an open discussion about defining the idea of natural ecosystems and the limits of their transformation. According to some researchers, the widespread definition of the ecosystem, that it "means a dynamic complex of plant, animal and micro-organism communities and their non-living environment interacting as a functional unit"(CBD, Article 2), needs to be reviewed. Authors Shukurov and Gorshkov note that the concept of an ecosystem should be based primarily on the biotic regulation activities that it provides (Makarieva, Gorshkov 2007, Shukurov 2008). The concept of biotic regulation offers quantitative proof supporting the statement that an environment remains suitable for life owing to the impact on life itself. The stabilizing environmental impact of natural ecosystems is proportional to the area they occupy. It then follows that natural ecosystems, protected from human exploitation, should be allowed to operate in sufficiently large global areas, such that their cumulative impact is sufficient to keep the global environment and climate in a stable state. When the stability threshold of natural ecosystems is overcome by human interference, the environment will degrade to an unsuitable habitable level, irrespective of whether we humans continue to directly pollute it or not (Makarieva, Gorshkov, Startsev 2017). This new understanding of ecosystems will help strengthen the conservation base of the WTS WHS.

4. Recommendations for strengthening natural and cultural relations in Western Tien-Shan management

Based on the experiences and knowledge gained during the Capacity Building Workshop on Nature-Culture Linkages in Heritage Conservation in Asia and the Pacific 2017, a number of recommendations could be proposed in order to improve the protection of the natural and cultural heritage in the

WTS WHS. These recommendations are addressed to the national government, local authorities, communities, NGOs, and other stakeholders. Such recommendations suggest that:

-The national government promotes the identification of natural and cultural heritage in the country and evaluates their state of conservation.

-The national government takes appropriate measures so that the assessment of ecosystems' conditions is conducted in the WTS WHS, in order to define priority areas and determine the necessary measures for environmental protection, including the involvement of local people.

-Local authorities, communities, and PA specialists speed up the process of identification and certification of the local cultural values of the territories of the WTS WHS (including sacred values, recreation, tourism, health and others).

-The government and international organizations take appropriate measures to harmonize national and international management systems (e.g. to integrate the IUCN vision for PA management). Currently, the national law is not sensitive to local communities' needs and the national environmental law should comply with international standards.

-PA administrations, in conjuncture with NGOs and independent specialists, ensure the development of pilgrimage routes to some of the sites in the WTS WHS (such as Lake Sary-Chelek or Mazar Padysh-Ata). Future projects should focus on the development of a visitors' management strategy that are supported with the latest technologies, such as GPS.

All of the previously proposed efforts are aimed at improving management efficiency within WTS WHS which will create favorable conditions for the development of environmentally friendly nature usage and ensure the protection of its natural and cultural heritage for future generations.

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Part Two:

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

SACRED LANDSCAPES

EXECUTIVE SUMMARY

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

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

The workshop was divided in four modules:

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

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

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

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

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

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

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

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

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

MODULE ONE:

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

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

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

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

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

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

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

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

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

3) Nara Chan, deputy head office of community ecotourism development from the Department of Ecotourism, at the Ministry of Environment in Cambodia, presented "Preah Chey Voroman Norudom 'Phnom Kulen'

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

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

4) Shamodi Nanayakkara, a Ph.D. student at the Sabaragamuwa University of Sri Lanka presented "Reinforcing conservation with faith and beliefs: the potential of Peak Wilderness Sanctuary in the Central Highlands World Heritage site, Sri Lanka". She explained that this area is worshipped not only by Buddhists, but also by Muslims and Hindus. She said that the main cultural value of this place is that in the peak of the mountain there is a footprint that Buddhists believe is the Buddha's footprint, while, for the Hindus, it is Lord Shiva's, and for the Muslims, it is Adam's and also why it is world-known as "Adam's Peak." She asserted that the stories surrounding these legends have maintained regulations about hunting, collecting, and fishing, and that these stories need to be remembered because they are useful as conservation strategies. She said that the Nature Reserve and Sanctuary in charge of the Forest Department became a World Heritage location in 2010. Currently, she explained, the threats to the site are over-visitation during the pilgrimage season, a lack of boundary demarcation, land encroachment, and furthermore, there is a hydroelectric plant and small-scale mining. Of these threats, the main challenge to this site is the seasonal pilgrimages and over-visitation.

5) Upma Manral, a Ph.D. candidate at the Wildlife Institute of India, presented "Kedarnath Wildlife Sanctuary: a Himalayan Jewel". She explained that this protected area has villages inside and surrounding it, that are typical Himalayan villages, where inhabitants depend on natural resources. She said that, according to Hindus, the Himalayan landscape is a work of God and that Shiva is one of the principal deities. She explained that lakes are associated with stories and that there are sacred alpine meadows and forests. She does not think that people can be removed from these areas and community-based conservation is working better than governmental conservation efforts.

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

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

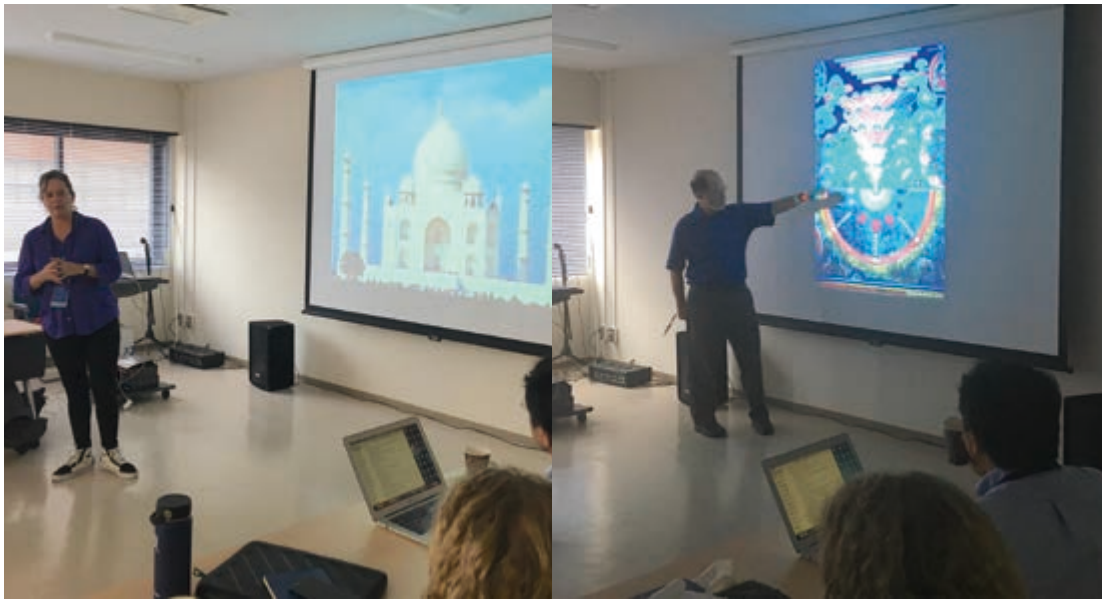
- Why are nature-culture linkages important to heritage conservation?
- How does this relate to sacredness?
- How does the existing international frameworks either enable or constrain holistic approaches that link nature, culture and people?

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

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

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

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



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

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

1) Stephen Manebosa, a senior field officer at the Solomon Islands National Museum, presented "Ngaguenga (Pagan Temple Site) at Magama Ubea". He explained that the East Rennell island has been inscribed on the World Heritage List since 2013. He said that Christians arrived to this area in the 1900s and called the native deity "Pagan God" which is why the name of the site is Pagan Temple. He mentioned that Christian influence damaged the site and that the main challenges for conserving the location are subsistence farming, logging, and mining.

2) Florence Revelin, a pedagogic coordinator at the French National Museum of Natural History, France, presented "Sacredness in Laponia mixed World Heritage site". She explained that this site had been inscribed on the List in 1996 by Sweden, even though the Laponia area, home of the Saami people, used to include territories in Norway, the Russian Federation, and Finland. She said that the Saami are the only indigenous people living in continental Europe. The area includes 4 national parks and 2 natural reserves, as well as a diversity of landscapes, and notably, it is home to the Saami reindeer. She mentioned that, while the whole area is sacred to the Saami, the concept of sacredness was not a core issue in the nomination process. She explained that this area was also occupied by Christians who prohibited the traditional shamanistic religion and banned the use of its places of worship. She asserted that, even though this area has been seen as natural heritage by the Swedish government, for the Saami, this is a cultural area. She mentioned that these issues were discussed in the management plan conceived in 2011.

3) Emma Lee, a research fellow at the University of Tasmania, Australia, presented "Sacredness in the Tasmanian Wilderness World Heritage Area". She explained how relationships and family are very important within her community, explaining the history of this area, where she comes from, and how it has been colonized and the local people mistreated. She presented how the community has been involved in the management process for the area, how the cultural values have been included in the statement of OUV

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

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

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

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

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

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

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

Participants discussed the following questions in groups:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

MODULE TWO:

MANAGEMENT, IMPLEMENTATION AND GOVERNANCE IN SACRED LANDSCAPES

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

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

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

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

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

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

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

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

On the third day, participants moved to the area of Kumano Nachi, in the southeast portion of the Kii Peninsula. On the way to the south, they visited the small shrine of Kamikura, located halfway to Mount Gongen. This shrine features the Gotoniki Rock, believed to be the sacred place where the gods of Kumano first descended. The main ground is located on a platform, surrounded by forests, with a panoramic view of the Shingu area. In order to arrive at the top, it is necessary to climb nearly 500 stone steps. To ensure the shrine's state of conservation, the structures are periodically maintained.
Next, the participants arrived to the Nachi area, located in the deep mountains of Kumano, to start the journey to Kumano Nachi Taisha Shrine and the Nachi Waterfall. A group of local guides joined them at the Nachi Daimon Saka Entrance to hike up the sacred trail, featuring stone pavements and evergreen trees surrounding. Once on the main ground of the Nachi Taisha Shrine, the participants could appreciate an example of the harmonious coexistence of the Shinto and the Buddhist traditions, where a Shinto Shrine is located next to the temple of Seiganto.

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

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

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

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

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

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

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

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

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

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

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

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

MODULE THREE:
REFLECTION ON THEORY AND PRACTICE

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

The presentations were structured according to three core issues:

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

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

Group 1

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

Reflections

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

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

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

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

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

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

Conclusions

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

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

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

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

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

Group 2

Members:

Nukila Evanty- Indonesia
Xavier Forde- New Zealand
Stephen Manebosa- Solomon Islands
Upma Manral- India
Claudia Uribe- Peru
Tokpah Yeanga – Liberia

Reflections

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

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

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

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

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

Conclusions

The group concluded that:

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

Group 3

Members:

Ilia Domashov- Kyrgyzstan
Emma Lee- Australia
Tu Vuong- Vietnam
Mingxia Zhu- China
Paul Ayella- Uganda

Reflections

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

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

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

Conclusion

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

Group 4

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

Reflections

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

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

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

Conclusions

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

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

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

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

MODULE FOUR:
INTERNATIONAL SYMPOSIUM

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

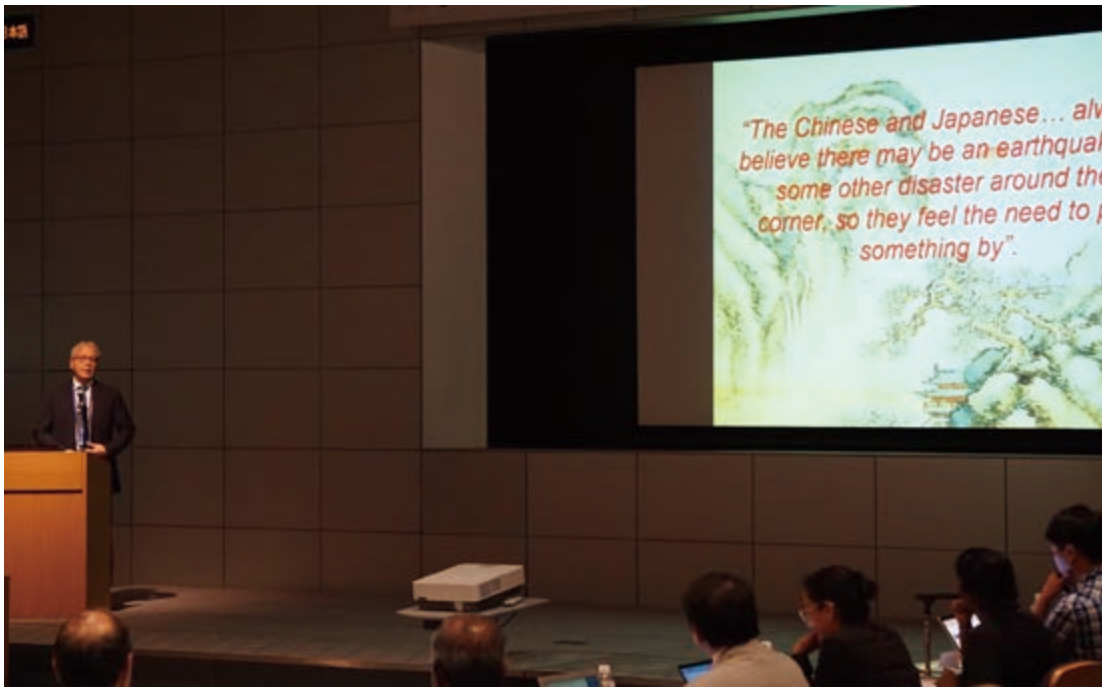
Professor Masataka Suzuki, Emeritus Keio University, presenting about the Japanese tradition of sacred mountains. (Photo: Fauziatul Fitriyah)

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

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

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

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



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

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

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

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

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

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

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

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

■ PANEL DISCUSSION

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

■ ROUNDTABLE DISCUSSION

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Professor Inaba invited the audience to ask questions.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Annexes

Annex 1: CBWNCL 2017 Participants Abstracts

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Sacredness in the Tasmanian Wilderness World Heritage Area by Emma Lee

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

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

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

Kāpiti Island: A Sacred Landscape by Xavier Forde

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

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

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

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

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

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

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

The Sacred Landscape of the Yading Nature Reserve by Zhengli Liu

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

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

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

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

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

Annex 2: List of participants

International Participants

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

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

Students from the University of Tsukuba

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

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

Guest speakers and resource persons

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

Organizing Team

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

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

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

Annex 3: Program of the CBWNCL 2017

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

Friday, 15 September
THEME: GENERAL CONCEPTS

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

Saturday, 16 September
THEME: CULTURAL LANDSCAPES / SACRED LANDSCAPES

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

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

MODULE 2: Management, Implementation and Governance in Sacred Landscapes Venue: The Kii Mountain Range	
Monday, 18 September THEME: KOYA-SAN	
08:00	Departure from Tsukuba by bus
09:00	Expected arrival at Tokyo Station
10:00 - 12:33	Bullet train from Tokyo Station to Shin-Osaka Station
14:30	Visit to Kongobu-ji, Danjo-garan, Konpon-Daito Lecture on Esoteric Buddhism by Mr. Kurt Genso
17:00	Arrival at accommodation Overnight at Fukuchi-in, Koya-san

Tuesday, 19 September THEME: KOYA-SAN – KUMANO	
07:30	Leave accommodation
08:00	Walk along Okuno-in Trail to Okunoin
10:00 - 12:30	Bus from Koya-San to Kumano-Hongu
12:30	Lunch at Kumano-Hongu Visit to Kumano-Hongu, and the World Heritage Kumano Hongu Center Lecture by Mr. Hiroshi Tsujibayashi
16:00 - 16:30	Bus from Kumano-Hongu to Yunomine-Onsen Overnight in Yunominesou, Yunomine-Onsen

ANNEX 3 : Program of the CBWNCL 2017

Wednesday, 20 September THEME: KUMANO	
09:30	Departure from Yunomine-Onsen to Kamikura-Jinja
11:15	Departure from Kamikura-Jinja
11:45	Lunch at Nachi
13:00	Nachi Daimon Saka Entrance- Walk Daimon Saka Trail to Nachi Waterfall
14:00	Kumano Nachi Taisha Shrine
	Conversation with Mr. Naka, Wakayama Prefecture Officer
15:30	Nachi Waterfall
16:00 - 17:30	Bus from Nachi to Yunomine-Onsen
	Overnight in Yunominesou, Yunomine-Onsen

Thursday, 21 September THEME: YOSHINO	
08:30 - 11:00	Bus from Yunomine-Onsen to Yoshino
12:00	Lunch
13:00	Kimpu Shrine ("Kimpu-Senji")
	Lecture about Shugendo by Mr. Riiten Tanaka
15:00 - 16:30	Walk Shugendo Trail from Kimpu Shrine to Aonegamine
17:00	Arrival at accommodation
	Overnight at Yoshino

Friday, 22 September THEME: YOSHINO	
06:00	Leave accommodation for the morning service at Kimpu-Senji
08:00	Breakfast at accommodation
09:00	Second visit to Kimpu-Senji
	Lecture of Mr. Gojo about Zao-do
12:00	Lunch
13:00 - 14:00	Bus from Yoshino to Shin-Osaka Station
15:03 - 17:33	Bullet train from Shin-Osaka Station to Tokyo Station
18:00 - 19:10	Bus from Tokyo Station to Tsukuba Center

Saturday, 23 September
Free Day

MODULE 3: Reflection on Theory and Practice Venue: Humanities and Social Sciences Building Seminar Room B218	
Sunday, 24 September THEME: KEY ISSUES FOR THE CONSERVATION OF SACRED LANDSCAPES	
10:00 - 13:00	Working groups
13:00 - 14:00	Lunch
14:00 - 17:00	Working groups

Monday, 25 September	
10:00 - 11:00	Presentations of Participants
11:00 - 13:00	Q&A + Discussion Feedback from Resource Persons and Guest Speakers
13:00 - 14:00	Lunch
14:00 - 17:00	Working groups
17:00 - 18:00	Delivery of Certificates

MODULE 4: International Symposium
Venue: Tsukuba International Congress Center

Tuesday, 26 September
THEME: II INTERNATIONAL SYMPOSIUM ON NATURE-CULTURE LINKAGES IN HERITAGE CONSERVATION IN ASIA AND THE PACIFIC. SACRED LANDSCAPES

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

	Masataka Suzuki, Keio University
	Michael Turner, Bezalel Academy of Arts and Design
	Gamini Wijesuriya, ICCROM
	Chaired by Professor Nobuko Inaba, University of Tsukuba
16:00 - 16:20	Coffee Break
16:20 - 17:00	Conclusions and Closing Remarks

Annex 4: The Role of Indigenous and Customary Knowledges in Nature-Culture Linkage

Emma Lee [(1)], Ilia Domashov [(2)], Upma Manral [(3)]*

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Abstract

This paper reports some reflections on our participation in the Capacity Building Workshop on Nature-Culture Linkages in Heritage Conservation in Asia and the Pacific, Sacred Landscapes, in September 2017, at the University of Tsukuba. The workshop explored the nature-culture linkages for integrated conservation as part of the World Heritage Capacity Building Programme. The learning framework revolved around, among other activities, a fieldtrip to the Sacred Sites and Pilgrimage Routes in the Kii Mountain Range, World Heritage Cultural Landscape since 2004. In contemplating the capacity building process, we present our reflection regarding three areas relevant to Indigenous and customary practices - governance, language and stewardship - in order to contribute to strengthening nature-culture linkages in the Asia-Pacific region. We also present some challenges for the integration of the sacred into the management of World Heritage sites. We conclude that a greater understanding of Indigenous and customary knowledges and their historical development within World Heritage processes will enable more effective management of heritage sites in the Asia-Pacific region.

KEY WORDS: Nature-culture linkages, ecosystem, Indigenous, traditional knowledges, Kii Mountains

1. Introduction

1.1 Overview of traditional and customary knowledges in World Heritage Sites

For this paper, while we recognise that nature-culture linkages are found across many tenure and governance types, from protected areas declared as national parks to local community-based conserved areas declared as Indigenous[1] territories, we focus on World Heritage to reflect the content of the learning experience undertaken in the Kii Mountains Range World Heritage Cultural Landscape, Japan. In November 2015, the World Heritage Committee adopted a Policy on the integration of a sustainable development perspective into the processes of the World Heritage Convention (hereafter the 'Policy') to provide guidance and future vision on integrating

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[1]We capitalise 'Indigenous' to reflect self-determining rights, such that in Australia and Canada it is offensive to refer to Indigenous peoples without it (see for an Australian example the NSW Department of Education and Training 2005 and Canadian example from International Journal of Indigenous Health 2018).

World Heritage into the Agenda 2030 for Sustainable Development (UNESCO 2015). An approach integrating sustainable development can enhance the Outstanding Universal Value of World Heritage Sites, nevertheless it is imperative to involve people and local communities in the policy implementation, such that paragraphs 21 and 22 of the Policy are dedicated to "respecting, consulting and involving indigenous peoples and local communities" (UNESCO 2015, p. 6-7).

The Policy also states, under Paragraph 11, that the "linkages between the conservation of cultural and natural heritage and the various dimensions of sustainable development will enable all those concerned tobetter engage with World Heritage" (UNESCO 2015 p. 3). The University of Tsukuba have helped to underscore the importance of Indigenous and customary knowledges- the living bodies of generational knowledge gained through connections to natural, bio-physical, spiritual and cultural resources (Raymond-Yakoubian, Raymond-Yakoubian & Moncrieff 2017- and their contribution to World Heritage Sites. By this, the UNESCO Chair on Nature-Culture Linkages in Heritage Conservation at the University hosted the Capacity Building Workshop on Nature-Culture Linkages in Heritage Conservation in Asia and the Pacific (CBWNCL) on the theme Sacred Landscapes, in September 2017. The CBWNCL contributes to the World Heritage Capacity Building Programme by training heritage practitioners from the natural and cultural heritage sectors in Asia and the Pacific on integrated approaches to conservation.

Despite the focus on inclusive methodologies to incorporate Indigenous and customary knowledges, there is still a global trend towards narrowing or inhibiting understanding of what those knowledges are (Wilk 1995). For instance, under Aichi Target 18 of the Convention on Biological Diversity (CBD) traditional knowledges and knowledge-holders are to be respected and integrated into the participatory functions of implementation of the Convention outcomes[2]. However, while highlighting the importance of, for example, linguistic diversity in conservation knowledge production, indicators are yet to be finalised to gauge progress (Secretariat of the CBD 2014).

Furthermore, the 2015 joint IUCN-ICOMOS publication, Connecting Practice, (IUCN and ICOMOS 2015) highlights the gap between nature-culture sectors and recommends greater awareness of Indigenous and customary practices that contribute to World Heritage management and governance. Therefore, the role of the CBWNCL is even more vital to strengthen the capacity of Indigenous and customary peoples, where traditional knowledges have been "empirically-tested, applied, and validated…by peoples and local communities…and are being revitalized through contemporary problem-solving" (UNESCO 2016, n.p.) to engage in World Heritage management. The CBWNCL can also deeply engage with those parallel processes that contribute to the conservation of landscapes on a vast scale (Borrini-Feyerabend et al. 2012).

1.2 Brief description of the CBWNCL

The CBWNCL 2017 was dedicated to Sacred Landscapes from the Asia-Pacific region in particular, with a visit to the Kii Mountains Range World Heritage Cultural Landscape in south-east Japan as a core component. The CBWNCL is a four-year programme that promotes the training of multidisciplinary aspects of World Heritage management, tied through nature-culture linkages and aimed at strengthening research capacity in the Asia-Pacific region (University of Tsukuba 2016). The CBWNCL also acts as a lever to develop the skills of heritage practitioners on "community-based, or people-centred, approaches to conservation, whereby local communities play the central role in heritage conservation" (Ishizawa, Inaba & Yoshida 2017, p. 156). The themes of the workshops are diverse and encompass sacred landscapes, agricultural landscapes and mixed natural and cultural World Heritage, among others. The course places high value and emphasis on attracting Indigenous and customary peoples and knowledges to participate in sharing multiple worldviews.

2. Significance of Indigenous methodologies to natural and cultural values

Indigenous and customary knowledges over conserved territories and areas are some of the world's oldest knowledge systems (Borrini-Feyerabend et al. 2012). Therefore, we use Indigenous methodologies to reflect on the learning process of participating in the CBWNCL.

[2]https://www.cbd.int/sp/targets/rationale/target-18/

Indigenous methodologies are grounded in an emic perspective of storytelling and make central Indigenous and customary worldviews. Principles of Indigenous methodologies include the need for Indigenous voices to be central, to retain an integrity to Indigenous political struggles and work towards emancipation of knowledges (Rigney 1999).

Indigenous methodologies are either strategic, which are aimed at decolonising Western structures of oppression, or convergent, which work towards knowledge co-productions and valuing Indigenous and customary experiences as equal to other knowledge forms (Ray 2012). Underpinning Indigenous methodologies are traditional knowledges, which the CBD interpret as the "knowledge, innovations and practices of indigenous and local communities embodying traditional lifestyles relevant for the conservation and sustainable use of biological diversity" (CBD 2018).

Traditional knowledges are core to convergent Indigenous methodologies and allow us to highlight Indigenous and customary peoples' strengths and basis of claims and rights to conservation management and governance participation. Governance is particularly important for peoples as it is the participatory mechanism for decision-making, the means to understand how power is exercised and the rights to fairness, equity and transparency within accountable structures and institutions (Graham, Amos & Plumptre 2003). Majid (1996) reflects that conservation theory and practice, such as governance, is still premised upon secular, Western foundations usually in the hands of non-Indigenous academics. Thus, Indigenous and customary peoples are still the "known" and never the "knowers" (Moreton-Robinson 2004, p. 75). Indigenous methodologies, informed by traditional knowledges, instead allow Indigenous and customary peoples to be core to research and foreground new conservation foundations through valuing and reclaiming Indigenous epistemologies (Swadener & Mutua 2008).

Through engaging more Indigenous and customary practitioners in governance and capacity building, the World Heritage system would be able to address past failures in recognising and valuing Indigenous and customary peoples and traditional knowledges in nominations and management regimes (Logan 2013). Natural and cultural values, then, can take on additional and deeper significance when Indigenous methodologies are applied to World Heritage nominations, governance and management to produce convergent approaches for inclusion. Finally, Indigenous methodologies of incorporating traditional knowledges reflect the lived experience of a people-centred approach to conservation, where endemic processes are "internal, place-bound and culturally-specific" (Mustonen 2017, p. 6) and translate into conservation practice.

3. Inclusion of Indigenous and customary governance, language and stewardship knowledges

In light of the broad-based definition of traditional knowledges, we chose to focus on three areas of Indigenous and customary practices – governance, language and stewardship - that may contribute further to strengthening nature-culture linkages in World Heritage Sites of the Asia-Pacific region. The fieldtrip component of the CBWNCL to the Kii Mountains Range revealed that these practices are shared globally between Indigenous and customary peoples, although have diverse expressions, such as the difference between sacredness within formal religions of Japan and sacredness within localised Indigenous connections to territories through ancestral creators and beings.

Indigenous and customary governance is not of the boardroom with random members and interests (tebrakunna country, Lee & Tran 2016), but rather a family-based collective of Elders and knowledge-holders who share connections to territories through kinship, identity and politics (Natcher et al 2005; Sutton 2003). The Kii Mountains reflected customary governance where authority resides with spiritual Elders who look to local processes of inclusion to manage local territories and sacred sites. Furthermore, the Kii Mountains Range World Heritage property's connections between sacred sites are articulated through the people-centred and localised management of shrines, such as Shugendo temples, and natural elements, such as the Nachi waterfall, which represent examples of integration of natural and cultural values that are the basis of its Outstanding Universal Value.

Language is a vital component of traditional knowledges (Wilder et al. 2016) and loss of local languages has often been correlated with loss of biodiversity (Loh & Harmon 2014). Therefore,

continuous use of traditional languages can support the safeguarding of the natural and cultural values for World Heritage Sites where Indigenous and customary interests are significant. Co-production of knowledges that incorporate local languages are a potent symbol of the inclusion and legitimacy of Indigenous and customary knowledges (Gapps & Smith 2015; Smith 2000). For Japan, the sacred is expressed as 'kami', where stories of creator beings have influenced the development of the Japanese language (Ohnuki-Tierney 1991). In the Kii Mountains, various chants and rituals performed by the spiritual Elders imparted local knowledges through local languages.

During presentations within the CBWNCL, participants often drew on their own local languages to reflect on learning experiences and present case studies of their own home territories. Localised traditional knowledges have many concepts that cannot often be translated and must retain local language use, such that for the Anishinaabe of Ontario, Canada, where baamaadziwin is a life practice of connecting nature and culture to an ethic of "living in good and respectful ways" (Holtgren, Ogren & Whyte, 2015, p. 55). Therefore, language assists in promoting and interpreting the specific values of the Outstanding Universal Value.

Traditional knowledges incorporate, among other things, non-human agency and spiritual governance into stewardship and conservation of territories (Verschuuren 2017). The holistic nature of traditional and customary conservation practices give rise to a multitude of nature-culture linkages that are not well understood within management practices (Johnson & Murton 2007). Traditional knowledges translate into stewardship practices as they embody a "web of relationships within a specific ecological context" (Battiste 2007, p. 117). For example, forests have been conserved surrounding the Koyasan Buddhist Temple, Kii Mountains Range, due to strict religious taboos on entry and use of the resources (Monotaka 2006). Further afield, taboos are used to conserve sacred groves across Asia, Europe, South America and Africa, while species-specific taboos have aided in the protection of threatened plants and animals (Colding & Folke 1997). Berke, Colding and Folke (2000, p. 1260) suggest that resilience to change and adaptation to variable environments comprise much of the traditional knowledges that govern stewardship practices and is a "consequence of historical experience with disturbance and ecological surprise". Therefore, Indigenous and customary stewardship is based upon the generational connections and knowledges of experiencing, living and connecting with people-centred knowledges.

4. Reflections of practicing and understanding nature-culture linkages

One of the key contributions of the CBWNCL for participants' understanding was demonstrating the tensions in recognising what constitutes nature or culture depending on the viewpoint. The presence of Indigenous peoples as participants revealed that while Western knowledges have progressed nature conservation there has been occasions where cultural traditions and values, which contribute to the maintenance of natural values of a World Heritage Site, have been ignored. One example is the World Heritage Committee's 2011 acceptance of a natural value nomination over Lake Borgoria, Kenya, without consent or consultation from the Endorois peoples (Disko, Tugendhat & Garcia-Alix 2014). While there are synergies between nature and culture sectors of heritage conservation, it is also important to understand that there is also antagonism between these conservation trends.

As was observed in the Kii Mountains, the shared values of language, governance and stewardship for the conservation of nature and culture were widely represented within the framework of various spiritual practices. This is highly appropriate for a World Heritage Site listed for cultural Outstanding Universal Value. At the same time, if the pendulum swings too far, so that the Outstanding Universal Value is viewed only through a natural lens, then the cultural contributions towards conservation can be obscured or devalued, such as the case for Mikisew Cree First Nation peoples and Wood Buffalo National Park World Heritage Site, Canada, and the lack of cultural recognition towards its values (Mikisew Cree First Nation 2017). The focus on 'ecosystems' as the dominant mode for conservation of natural Outstanding Universal Value can become fractured and reduced to its components of 'functional units' (Gorshkov, 1995; Gorshkov, Gorshkov & Makarieva, 2000), rather than community-based relationships of people, place and environment that, for Mikisew Cree and Endorois peoples, removes a cultural complexity and localised meaning.

Another area of tension is found within the concept of sacred. When a sacred landscape is reduced to its parts as a matter of accounting, labelling or sorting, sacredness is often then applied only to individual animals or plants or discrete geographic locations. Such an approach can lead to transformation of landscapes that favour one sacred species or place over another, where these efforts can distort the original aim of community-based conservation, such as the problems inherent in monoculture forests that predetermined the development of European forestry science practices (Domashov 2010; Lowood 1991). For example, Guichard-Anguis (2011) notes the far-reaching effects and changes to biodiversity and customary forestry management practices of the Kii Mountains with the introduction of modern technologies, such as the chainsaw. However, the World Heritage designation has gone some way to reform Kii Mountain practices (Guichard-Anguis 2011) and curtail the processes of degradation of natural values in favour of recognising the cultural contributions inherent within a cultural landscape. The problem of massively transformed landscapes, such as European forestry monocultures, is not simply to exclude them from conservation where they are devalued for not being pristine or aesthetic or sacred, but in shifting perceptions so that we recognise their contributions as part of a changing nature that has revolved around human interactions, whether favourable or not (Gorshkov, Gorshkov & Makarieva 2000). Therein lies the key to inclusion of traditional knowledges – the linkages between nature and culture depend on whose points of view and perceptions as to what is significant, sacred and worth conserving.

5. Recommendations

Indigenous methodologies underpin the articulation of Indigenous and customary peoples' examination of the CBWNCL's efforts to understand sacredness and natural and cultural values of the Kii Mountains World Heritage Cultural Landscape. However, while traditional knowledges have contributed towards maintenance of Outstanding Universal Value of World Heritage Sites, these knowledges are poorly integrated into the governance, management and promotion of those sites. The 41st session of the World Heritage Convention in 2017 noted that for integrated approaches "their systematic examination…is only beginning to emerge", although universities can be "valuable partners in both research and capacity building efforts" and highlighted University of Tsukuba's programme of workshops (UNESCO 2017, pp. 22-23). The creation of Cultural Landscape categories, mixed natural and cultural property listing and trends towards recognising nature and culture linkages, together with the Policy for sustainable development (UNESCO 2015), are incrementally improving the conditions for engagement and participation by Indigenous and customary peoples. Therefore, we conclude that the CBWNCL is a vital conduit for peoples to generate research towards World Heritage Convention aims of understanding Indigenous and customary governance, stewardship and retention of languages for better management of sites. We also recommend that the CBWNCL programme gain support from the World Heritage Convention to expand the programme beyond its four-year remit and continue to strengthen the outputs and contributions to Asia-Pacific conservation.

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