

Building Capacities in Asia and the Pacific: The Experience of the UNESCO Chair on Nature– Culture Linkages at the University of Tsukuba, Japan

Maya Ishizawa, Nobuko Inaba, and Masahito Yoshida

Introduction

THE ROLE OF CULTURAL AND NATURAL HERITAGE in supporting sustainable development is increasingly being recognized, as is clearly demonstrated by the emergence of World Heritage as a leading program of UNESCO (United Nations Educational, Scientific, and Cultural Organization) globally. Efforts to designate and conserve World Heritage properties have grown dramatically in the course of the forty-plus years of implementation of the Convention Concerning the Protection of the World's Cultural and Natural Heritage, also known as the 1972 World Heritage Convention (UNESCO 1972). The convention brings together the protection of cultural and natural heritage; however, it also defines the concepts separately (in Articles 1 and 2), and names two advisory bodies for the evaluation of nominations to the World Heritage List. Contemporary conservation approaches also tend to separate cultural heritage protection from natural heritage protection, treating them as two different fields of practice. Globalization processes have amplified this tendency, which is further reinforced at national and international levels through legislation, charters and agreements. The resulting challenges in managing World Heritage properties (as well as other kinds of sites) have made evident the need for exchange between heritage practitioners from the two fields of practice, as well as the need to go beyond sectoral and disciplinary divisions. Increasingly, professionals and researchers find that the linkages between nature and culture are fundamental for the general understanding of heritage as well as its long-term conservation and management (Beresford and Phillips 2000; Fowler 2003; Brown et al. 2005; Bridgewater et al. 2007; Mitchell et al. 2009; Taylor and Lennon 2011; Aprile et al. 2015; Larsen and Wijesuriya 2015).

Faculty of the World Heritage Studies at the Graduate School of Comprehensive Human Sciences at the University of Tsukuba, Japan, composed of cultural and natural heritage researchers and practitioners, are addressing these challenges by creating an international and interdisciplinary space for further research and reflection on integrated approaches to heritage conservation. Based on this idea, the UNESCO Chair on Nature–Culture Linkages in

The George Wright Forum, vol. 34, no. 2, pp. 154–167 (2017).

© 2017 George Wright Society. All rights reserved.

(No copyright is claimed for previously published material reprinted herein.)

ISSN 0732-4715. Please direct all permissions requests to info@georgewright.org.

Heritage Conservation was established as a joint endeavor within the Certificate Programme on Nature Conservation (CPNC). In collaboration with the advisory bodies to the World Heritage Committee (ICCROM, the International Centre for the Study of the Preservation and Restoration of Cultural Property; IUCN, the International Union for Conservation of Nature; and ICOMOS, the International Council on Monuments and Sites), and with the support of the UNESCO World Heritage Centre, in 2016¹ the UNESCO chair launched the first in a series of Capacity-Building Workshops on Nature–Culture Linkages in Asia and the Pacific (CBWNCL). Their purpose is to contribute to the World Heritage Capacity Building Programme by developing new approaches toward integrated conservation of cultural and natural heritage (IUCN et al. 2012: 3–4). These capacity-building workshops explore nature-culture linkages, focusing on theory and practice in Asia and the Pacific Region. The development of this program benefits from engaging with global initiatives such as “Connecting Practice,” which works towards a more integrative process for the evaluation of the nominations to the World Heritage List (IUCN and ICOMOS 2015), and the World Heritage Leadership Programme² (led by IUCN and ICCROM and supported by the government of Norway), which trains practitioners from both sectors to exchange methods for assessing and managing the conservation of both natural and cultural heritage. The curriculum combines theoretical elements with real-world experience through presentations by the participants of case studies from their own work and field visits to cultural landscapes in Japan. The week of field visits is a core component, during which the course participants conduct practical work and collaborate in interdisciplinary teams on case-study assignments. Thus, participants are able to understand issues and approaches being adopted in the field from both the natural and cultural heritage perspectives, and to explore the interlinkages between them.

The UNESCO Chair on Nature–Culture Linkages aims to serve as a research unit for this new interdisciplinary challenge and as a platform for international exchange among heritage practitioners from both sectors, with a special focus on Asia and the Pacific region. In this article, we introduce the program and briefly describe a series of capacity-building workshops envisioned over four years, beginning with the inaugural workshop on agricultural landscapes that was conducted in 2016. Following an introduction to the workshops’ background, objectives, and themes, we report on the 2016 capacity-building workshop and its findings. Looking ahead, we discuss the program’s future themes and expected results.

The workshops

The need to protect heritage holistically is crucial for the sustainability of conservation. Consequently, it is important to take into account not only monuments and specific heritage features but also their larger context, including the surrounding landscape/seascape. The landscape approach has emerged as a way to study and understand both cultural and natural heritage and their interrelationships in wider contexts and taking into account larger territories. Even though the concept of “landscape” can be understood differently from the perspective of different disciplines (Antrop 2006; Besse 2009), it is clear that, compared with other categories of cultural heritage such as monuments or historical city centers, it is concerned with extensive areas of land and/or sea. These landscapes and seascapes can carry

both cultural and natural values reflecting a human relationship over time with the natural environment. Therefore, the concept of landscape plays a key role in understanding the need to reinforce the linkages between nature and culture sectors in the field of conservation.

The capacity-building workshops focus on the exploration of landscapes and, more specifically, cultural landscapes, as they make evident the need to consider natural and cultural values as well as local communities and their relationship with their environments. The conceptual framework of the CBWNCL relies on the complementary perspectives offered by the IUCN protected landscape approach (Brown et al. 2005), and the World Heritage cultural landscapes approach (Mitchell et al. 2009). This framework emphasizes community-based, or people-centered, approaches to conservation, whereby local communities play the central role in heritage conservation (Kothari et al. 2013; Court and Wijesuriya 2015). It adopts a biocultural lens in order to better understand the complexities of landscapes. The practical part of the workshop is based on the Japanese experience. Japan has developed a conservation system in which the interlinkages between nature and culture are foundational. Both natural and cultural sectors of heritage conservation practice implement legislation that promotes the safeguarding of natural heritage based on its cultural values, and cultural heritage embedded in natural protected areas. In particular, the Law for the Protection of Cultural Properties, enacted in 1950 under the Agency for Cultural Affairs, and the National Park Law of 1957, under the Ministry of Environment, show that cultural values of nature are important for the conservation of both cultural and natural heritage. Moreover, the interdependence between human societies and their environments is embedded in the Japanese concept of *satoyama/satoumi* (village and mountain/village and sea), illustrating the importance of recognizing society's positive impacts in fostering biodiversity and healthy socio-ecological systems (Takeuchi 2003; Nature Conservation Bureau 2009; Duraiappah et al. 2012; Watanabe et al. 2012). The concept of *satoyama/satoumi* represents the human strategy of inhabiting Japanese nature, where small societies are built by combining the elements of rice agriculture and nature worshipping fostered by Shinto beliefs and creating a landscape characterized by paddy fields, mountain forests, or rice terraces that end in the sea (in the case of *satoumi*).

The workshops are open to young professionals and mid-career practitioners from Asia and the Pacific region³ who have a minimum of five years of experience in the natural and/or cultural heritage sectors and who are involved in the management of cultural or natural heritage sites—specifically, sites that are relevant to the theme of the workshop. Fifteen participants are selected for each workshop based on an application process; in addition, five graduate students from the University of Tsukuba are invited to join the group of participants each year.

The objectives of the CBWNCL are to:

- Strengthen theoretical knowledge regarding landscapes and their relevance in connecting conservation practices between natural and cultural heritage professionals;
- Visit and exchange experience with local site managers and residents in areas where landscapes are protected and conserved through a variety of approaches, initiatives, and governance systems;

- Reflect on nature–culture linkages, considering the natural and cultural values of landscapes in general, and of the participants’ case-study sites in particular;
- Identify key issues for the conservation of landscapes in Asia and the Pacific that can be addressed by following an integrated nature–culture approach; and
- Establish interdisciplinary networks among heritage practitioners in the region and beyond.

Over the course of four years, the CBWNCL workshops will address four key themes, selected based on their relevance to the interlinkages of natural and cultural values, as well as of human communities and nature. These are: *agricultural landscapes* (2016), *sacred landscapes* (2017), *disasters and resilience* (2018), and *mixed cultural and natural sites* (2019).

In September 2016, the series of capacity-building workshops was inaugurated with an international symposium and a field visit to the Noto Peninsula, a region of Japan rich in traditional agricultural landscapes, and the Historical Villages of Shirakawa-go and Gokayama, a site inscribed on the World Heritage List in 1995.⁴ Participants from 11 countries in Asia and the Pacific and beyond, representing both natural and cultural heritage sectors, gathered with international and Japanese experts⁵ to explore nature–culture linkages in heritage conservation under the theme of *agricultural landscapes*.

Agricultural landscapes

Agricultural landscapes have been defined in the context of the World Heritage Convention as testimonies to humanity’s interaction with the land, and as unique examples of coexistence and interaction between people and nature (Aprile et al. 2013). These heritage landscapes are places where cultural and natural values are present and interrelated, providing evidence of human communities’ struggle for survival in extreme climatic and environmental conditions and, in some cases, serving as models of sustainable land use systems. However, it was not until the category of cultural landscape was introduced into the *Operational Guidelines of the World Heritage Convention* in 1992 (with the sub-category of organically evolved landscape) that the inherent Outstanding Universal Value (OUV) of some agricultural landscapes began to be recognized.

Currently, a number of national and international initiatives aim to protect or promote the sustainable development of agricultural landscapes and traditional farming systems in the face of challenges, including the industrialization of agriculture and climate change. Examples of these were presented and discussed during the 2016 CBWNCL. In addition to the World Heritage Convention, the Convention on Biological Diversity has encouraged and supported a number of initiatives related to the conservation of biodiversity, including agrobiodiversity, in agricultural landscapes. For instance, the Satoyama Initiative, launched by the Ministry of Environment of Japan and the United Nations University in 2009 (Nature Conservation Bureau, 2009),⁶ focuses on these as socio-ecological systems whose importance for the sustainable development of communities is in close relation to sound natural resources management. The Globally Important Agricultural Heritage Systems (GIAHS) program, an initiative launched by the Food and Agriculture Organization of the United Nations (FAO)

in 2002, is concerned with the dynamic conservation of biodiversity through the preservation of traditional rural systems around the world.⁷ The European Landscape Convention, adopted by the Council of Europe in 2000, promotes landscape management and planning at all scales, giving value to everyday landscapes due to their importance for local communities (Council of Europe 2000). Each of these global initiatives approaches the stewardship of agricultural landscapes from diverse perspectives and value systems. In parallel, there are diverse value systems of the human communities that inhabit these places, sustaining and caring for their agricultural landscapes.

These themes were explored more deeply at the workshop through a discussion of case studies presented by the course participants, and through the field visits to the Noto Peninsula, and to Shirakawa-go (Figure 1) and Gokayama. The fieldwork gave participants an opportunity to learn about agricultural landscapes in Japan from a practical perspective. As an introduction to the GIAHS designation of the Noto Peninsula in Ishikawa prefecture,⁸ participants visited one site and two projects, where they observed traditional practices and discussed issues with local managers. Below we discuss these site visits and some observations.

Shiroyone Senmaida is located in Oku-Noto, and the history of the “thousand terraces” of this rice-growing landscape pre-dates the Edo period (AD 1603–1868). The economy of this area was diversified between forest timbering, salt-producing, and rice production. As a village located between the mountain and the sea, communal values were very strong and society flourished. While the community maintained its prosperity over many generations, currently this area is suffering from depopulation. Nevertheless, tourism to the area has increased, especially since 2011, when Shiroyone Senmaida was designated as a place of

Figure 1. Ogimachi village in Shirakawa-go. (Jessica Brown)



scenic beauty under the Law for the Protection of Cultural Properties of Japan.⁹ At the same time, with fewer people in the area and farming the land, the lack of an agricultural workforce threatens the continuity of these historic agricultural terraces. Shiroyone Senmaida is an example of a *satoumi* landscape currently confronting the consequences of industrialization, urbanization, and the high economic growth of Japan. As young people migrate to the cities, the aging population living in rural areas is unable to maintain the paddy fields by themselves.

In Shiroyone Senmaida the CBWNCL participants worked as volunteers in the harvesting of the rice terraces in the GIAHS site, joining in an event organized by the Terrace Conservation Executive Committee of Wajima City (Figure 2). Working alongside volunteers from communities throughout the area, the participants had a chance to experience the tough work of rice cultivation, and to understand, first-hand, the difficulties of maintaining this landscape in the context of the depopulation of the surrounding rural areas. They learned about the work of the volunteer group Aikoukai, which works with the Shiroyone Senmaida Landscape Conservation Council and helps support the maintenance of the terraces by funding the rice production through a sponsorship system based on membership dues.

During a visit with the Hagino family, the group learned about the Maruyama-Gumi (Maruyama Team) project also located in Oku Noto. The rural town of Mii where the Maruyama-Gumi project is based (Figure 3) is also facing the challenge of maintaining rice cultivation despite a diminishing workforce. They learned that the challenge for rural Japanese communities such as Mii lies not only in maintaining the agricultural fields, but also in sustaining many other elements composing these landscapes, such as their traditional wooden architecture and forests. The interactions between the life in the village, the climate, the

Figure 2. Workshop participants harvesting rice in Shiroyone Senmaida. (Jessica Brown)





Figure 3. Workshop participants visiting the *satoyama* landscape in Mii town, Noto Peninsula.
(Jessica Brown)

paddy fields, the water irrigation systems, and the forest generate a diversity of habitats for fauna and flora, as well as a diversity of crops that have been traditionally celebrated with special dishes, festivals, and rituals. Moreover, this region is well known for being the habitat of the crested ibis, an endangered species that used to live in Mii. The abandonment of these rural areas due to outmigration is therefore impacting biodiversity, since the *satoyama* landscape and its associated biocultural processes are not continuing their established cycles but rather are being degraded and eroded.

Yuki Hagino, one of the leaders of the Maruyama-Gumi project, followed the Noto Satoyama Meister Training Program at the University of Kanazawa. She told the participants about how she began a community-based biodiversity monitoring project, involving the inhabitants of the town of Mii and other communities, alongside Japanese and foreign researchers. They invited people of different ages and backgrounds to participate in order to understand the changes in the landscape, based on villagers' local knowledge, and to relate this to scientific knowledge. Members of the team learn from villagers about the variety of species that are also related to cultural expressions, such as the Aenokoto festival, or to food preparation in general. During their visit with the Maruyama-Gumi project, the CBWNCL participants learned about how the Maruyama Team integrates the conservation of biodiversity with the safeguarding of local knowledge and intangible cultural heritage.

The experience of visiting these rural areas in Japan, some under legal protection and others not, illustrated to the course participants a challenge that can also often be found in

their home countries. At the same time, they were able to witness how these challenges are being addressed in Japan, and learn methods that may be replicable in their own countries. Moreover, they shared with local residents and site managers their own experience, nurturing a mutual exchange of knowledge.

Among the conclusions of the workshop were several key points related to the development of a heritage conservation approach based on nature–culture linkages. First, conceptually, cultural landscapes are key to understanding the nature–culture linkages and the evolution of the World Heritage Convention. This category has shown that while the convention cannot be modified, there are opportunities to adapt it and make it more inclusive and contemporary through the *Operational Guidelines* and the implementation of programs (Ishizawa et al. 2017). Agricultural landscapes offer good examples to explore the challenges raised by the recognition of cultural landscapes. Secondly, disciplinary and cultural/language differences need to be acknowledged in order to effectively approach the nature and culture sectors, local communities, and heritage practitioners. Thirdly, synergies between and among institutions need to be fostered by the practitioners of different sectors. Institutional structures tend to be rigid and difficult to modify; therefore heritage practitioners must also act at the local level. Fourthly, progress towards a more inclusive and contemporary World Heritage system is being accomplished gradually, and it is in the hands of young professionals—such as those participating in the CBWNCL program—to continue these endeavors. Capacity-building and leadership development is therefore fundamental.

Further discussion during the conclusion of the workshop focused on problems in agricultural landscapes. Participants observed that infrastructure development is eroding the surroundings of heritage sites and threatening the sites themselves. Also, depopulation is a common problem facing agricultural landscapes throughout Asia and the Pacific, where rural areas are being deserted and traditional agricultural practices abandoned. This hinders intergenerational transmission and continuity of traditional and local practices related to agriculture, leading to the loss of traditional knowledge and also of biodiversity.

The workshop participants and resource persons explored strategies for solving these problems, reflecting on examples that are already being implemented in Japan and elsewhere. In particular, they noted the value of programs that involve younger generations in the maintenance of agricultural landscapes, the inclusion of traditional knowledge in school curricula, and the development of ecotourism initiatives. One proposal that emerged from the discussions was to expand the concept of community more widely—for example, considering visitors, neighboring villages, and related urban areas as potential parts of the conservation community concerned with a particular landscape. The group stressed the need to clearly define conceptual frameworks in order to promote fluid communication between officials and locals, and between cultural and natural heritage practitioners. Furthermore, the group recognized that conservation strategies should focus more attention on governance, to allow stakeholders to be involved in the relevant processes and to help build consensus.

Thus, the group confirmed that conservation and management of agricultural landscapes requires a people-centered approach, since an agricultural landscape cannot continue without the people that work it and shape it by living within it. Any other idea of conser-

vation will not be effective. Further, the group noted the value of taking a complementary biocultural approach that identifies and embraces the linkages between cultural and natural cycles in the agricultural practices (such as festivities, beliefs, rituals, and communal organizations). Sustaining biodiversity is instrumental for the resilience of communities and their landscapes, and these processes must be regenerated, especially in the face of climate change. Moreover, community-based governance empowers identity and community cohesion, allowing practices that foster biodiversity to continue. Consequently, the sustainability of agricultural landscapes will depend on the continuity of the practices that shaped them. At the same time, it is essential to recognize that landscapes are dynamic, and the focus should be on understanding change, adaptation, and resilience.

Sacred landscapes

The 2017 theme of the CBWNCL is *sacred landscapes*, and that will be the focus of the next capacity-building workshop, slated for September 2017. While there are many types of sacred sites that are of significance to people, the workshop will focus on the theme of sacred landscapes in order to explore the nature–culture linkages inherent in these places. The IUCN publication *Sacred Natural Sites: Guidelines for Protected Area Managers* (Wild and McLeod 2008) defines the term “sacred site” as embracing areas of special spiritual significance to peoples and communities, and the term “sacred natural site” as corresponding to those areas of land or water having special spiritual significance to peoples and communities (see Bernbaum in this issue). In the workshop context, the term “sacred landscapes” will be used to describe those areas where nature–culture linkages are represented by the spiritual values that communities assign to these environments. Many of these landscapes are of high biodiversity value because, for example, they contain pristine forests, or have traditional management systems that sustain a complex of species, or are inhabited by rare species, or are defined by unique geological features. In essence, these landscapes hold cultural as well as natural values, and these values must be taken into account by any conservation effort. There are many such sites on the World Heritage list.

Many challenges arise in the conservation of this type of heritage. They represent a rich diversity, but they can also be subject to conflict between different groups holding different beliefs regarding the same or similar place. Moreover, pilgrimages and tourism often converge on sacred sites, and this convergence can cause conflict or, in some cases, types of uses that result in environmental, economic, or cultural impacts. There are many efforts being made to address these challenges within both the natural and cultural heritage sectors at national and international levels. For instance, in 2012 the UNESCO Initiative on Heritage Sites of Religious Interest was launched. Several activities led to the development of this program. One of them was the Thematic Expert Meeting on Asia–Pacific Sacred Mountains held in Wakayama, Japan in 2001. It gathered experts from the region and from ICCROM, ICOMOS, IUCN, and the UNESCO World Heritage Centre. This meeting resulted in a series of recommendations addressing the possibilities for nominating sacred mountains in the Asia and Pacific region, as well as proposing important management actions, such as creating guidelines for visitors to sacred sites and promoting “culture-based environmental conserva-

tion” (UNESCO 2001). Moreover, the UNESCO Man and the Biosphere Program considers sacred sites as the oldest protected areas on the planet, vitally important for the safeguarding of cultural and biological diversity (Schaaf and Lee 2006). In 2003, ICCROM organized a Forum on Living Religious Heritage, and in 2005, the ICOMOS General Assembly called for the establishment of an International Thematic Programme for Religious Heritage. In 2011, the ICOMOS General Assembly passed a resolution on the protection and enhancement of sacred heritage sites, buildings, and landscapes, while in 2008 UNESCO and IUCN published the guidelines for protected area managers of sacred natural sites (Wild and McLeod 2008). As these programs and initiatives demonstrate, both the cultural and natural heritage sectors have been continuously engaged in the discussion.

Participants in the upcoming capacity-building workshop will visit the Sacred Sites and Pilgrimage Routes of the Kii Mountain Range in Mie, Nara, and Wakayama prefectures, a World Heritage cultural landscape since 2004.¹⁰ This area holds great significance for the spiritual history of the Japanese nation. It hosts three major mountains that each have been serving as centers for important spiritual traditions: Buddhism, Shinto, and Shugendo. Koya-san in Wakayama prefecture is the core of esoteric Buddhism or *Shingon*. Kumano in Mie prefecture is a region of great importance for the Shinto tradition. Yoshino, located in Nara prefecture (Figure 4), is the spiritual center of the ascetic practices of Shugendo, which combine Buddhist and Shinto beliefs. Moreover, in these mountains pilgrimage routes have originated and evolved, initially as paths for travels by emperors and nobility, and by worshippers and ascetic practitioners, and, currently, as trekking routes for tourists. Reflecting

Figure 4. Yoshino village, center of Shugendo practices in the Kii mountain range. (Maya Ishizawa)



on these case-study sites and the conservation challenges they face, workshop participants will observe and analyze how these different religions relate to the environment. They will explore the interlinkages between spiritual values and natural values, and will consider how the sacred values of these landscapes can help (or not help) support the conservation of nature.

The goal of the 2017 capacity-building workshop will be to identify key issues challenging the conservation of sacred landscapes, and to explore how adopting approaches based on nature-culture linkages could contribute to the sustainability of their conservation. We expect to clarify, through case studies brought by participants, the commonalities and differences in conservation systems in countries of Asia and the Pacific. In this connection, we will be interested in exploring whether a regional approach to sacred landscapes might be adopted. Finally, we intend to explore ways in which traditional practices of sacredness might be usefully applied in the conservation of landscapes.

Further exploration

In 2018, the CBWNCL will focus on the theme of *disasters and resilience*, and will address the challenges of climate change and natural disasters affecting heritage landscapes. In exploring this theme we expect to elucidate how the understanding of the relationship between natural and cultural values in vulnerable areas can contribute to the conservation of biological and cultural diversity in developing resilience. Finally, in 2019, the workshop will focus on *mixed cultural and natural heritage sites* in order to explore the questions emerging from the nominations and evaluations of sites that hold both natural and cultural criteria. How can the interrelation of cultural and natural values be recognized and assessed?

Currently, we are developing a series of proceedings for each of the capacity-building workshops in order to document the case studies, deliberations, and conclusions coming out of these international, interdisciplinary sessions. The first proceedings have been compiled as a special issue of the *Journal of World Heritage Studies of the University of Tsukuba* (Ishizawa et al. 2017). The 13 case studies presented by participants of the 2016 CBWNCL, along with an overview report of the workshop, compose this issue, soon to be available.¹¹ Based on the results of these pilot capacity-building workshops, we envision the development of a *Manual for Nature-Culture Linkages in Heritage Conservation for Asia and the Pacific*.

As mentioned previously, legislation and institutional frameworks promoting the division of cultural and natural heritage are difficult to change but might be progressively adapted over time. However, in the meantime practitioners from both sectors can learn to work together and exchange ideas and strategies right now. The research unit of the UNESCO Chair on Nature-Culture Linkages at the University of Tsukuba intends to provide a space for this exchange. Based on the exploration and dialogue fostered by the workshops, we aim to build capacities and develop a network of heritage practitioners who are aware of nature-culture linkages and willing to cooperate with colleagues from other sectors. Furthermore, we aim to identify gaps and areas where further research is needed, especially since Asia and the Pacific is a very diverse but underrepresented region in the World Heritage List. We believe that sharing the Japanese experience, while exchanging with practitioners of the region and beyond, will contribute to the development of capacities in Asia and the Pacific countries and

will also enrich the experience of Japanese practitioners, students, and the local communities visited during these workshops. In this way, we expect to promote cooperation among the heritage sectors of nature and culture, bringing together culturally diverse groups of practitioners with different disciplinary backgrounds, and among researchers, practitioners, students, and locals living in heritage sites, thereby enlarging and nurturing an extended conservation community.

Endnotes

1. The UNESCO Chair was officially established in 2017, but activities related to the project started in 2016.
2. For additional information see <https://www.iucn.org/theme/world-heritage/our-work/world-heritage-projects/world-heritage-leadership>.
3. The workshops are also open to a limited number of participants from other regions.
4. See <http://whc.unesco.org/en/list/734>.
5. Experts invited by the University of Tsukuba as resource persons for the workshop, various different sectors of practice and partner institutions, were: Gamini Wijesuriya, project manager of the Sites Unit at ICCROM; Jessica Brown, executive director of the New England Biolabs Foundation and chair of the IUCN-WCPA [World Commission on Protected Areas] Protected Landscapes Specialist Group; and Kristal Buckley, lecturer at Deakin University in Australia and World Heritage advisor to ICOMOS.
6. See <http://satoyama-initiative.org>.
7. See <http://www.fao.org/giahs/en/>.
8. See http://www.pref.ishikawa.jp/satoyama/noto-giahs/f-lang/english/giahs_noto.html.
9. See <http://senmaida.wajima-kankou.jp/en/>.
10. See <http://whc.unesco.org/en/list/1142>.
11. See <http://nc.heritage.tsukuba.ac.jp/UNESCO-Chair/>.

References

- Antrop, Marc. 2006. From holistic landscape synthesis to transdisciplinary landscape management. In *From Landscape Research to Landscape Planning: Aspects of Integration, Education and Application*, Bärbel Tress, Gunther Tress, Gary Fry, and Paul Opdam, eds. Dordrecht, the Netherlands: Springer.
- Aprile, Helen, Gina Doubleday, and Michael Gibson, eds. 2013. World Heritage Agricultural Landscapes. *World Heritage* 69. Paris: UNESCO.
- , eds. 2015. Culture–Nature Links. *World Heritage* 75. Paris: UNESCO.
- Beresford, Michael, and Adrian Phillips. 2000. Protected Landscapes: A Conservation Model for the 21st Century. *The George Wright Forum* 17(1): 15–26.
- Besse, Jean-Marc. 2009. *Le goût du monde. Exercices de paysage*. Paris: Actes Sud/ENSP.
- Bridgewater, Peter, Salvatore Arico, and John Scott. 2007. Biological diversity and cultural diversity: The heritage of nature and culture through the looking glass of multilateral agreements. *International Journal of Heritage Studies* 13(4–5): 405–419. doi:10.1080/13527250701351130.

- Brown, Jessica, Nora J. Mitchell, and Michael Beresford. 2005. *The Protected Landscape Approach: Linking Nature, Culture and Community*. Gland, Switzerland: IUCN.
- Council of Europe. 2000. *European Landscape Convention*. European Treaties Series no. 176. Strasbourg: Council of Europe.
- Court, Sarah, and Gamini Wijesuriya. 2015. *People-Centred Approaches to the Conservation of Cultural Heritage: Living Heritage*. Rome: ICCROM.
- Duraiappah, Anantha Kumar, Koji Nakamura, Kazuhiko Takeuchi, Masataka Watanabe, and Maiko Nishi. 2012. *Satoyama–Satoumi Ecosystems and Human Well-Being: Socio-Ecological Production Landscapes of Japan*. Tokyo: United Nations University Press.
- Fowler, Peter J. 2003. *World Heritage Cultural Landscapes 1992–2002*. World Heritage Papers no. 6. Paris: UNESCO World Heritage Centre.
- Ishizawa, Maya, Nobuko Inaba, and Masahito Yoshida, eds. 2017. Proceedings of the Capacity Building Workshop on Nature-Culture Linkages in Heritage Conservation, Asia and the Pacific. Agricultural Landscapes. *Journal of World Heritage Studies*, special issue 2017. Tsukuba, Japan: University of Tsukuba.
- IUCN [International Union for Conservation of Nature] and ICOMOS [International Council on Monuments and Sites]. 2015. *Connecting Practice: Final Report*. Gland, Switzerland: IUCN and ICOMOS.
- IUCN, ICOMOS, and ICCROM [International Centre for the Study of the Preservation and Restoration of Cultural Property]. 2012. *World Heritage Capacity Building Newsletter* 2.
- Kothari, Ashish, Philip Camill, and Jessica Brown. 2013. Conservation as if people also mattered: Policy and practice of community-based conservation. *Conservation and Society* 11(1): 1.
- Larsen, Peter Bille, and Gamini Wijesuriya. 2015. Nature–culture interlinkages in World Heritage: Bridging the gap. *World Heritage* 75: 4–15. [Reprinted in this issue.]
- Mitchell, Nora, Mechthild Rössler, and Pierre-Marie Tricaud. 2009. *World Heritage Cultural Landscapes. A Handbook for Conservation and Management*. World Heritage Papers no. 26. Paris: UNESCO.
- Nature Conservation Bureau (Ministry of the Environment, Government of Japan). 2009. *The Satoyama Initiative: A Vision for Sustainable Rural Societies in Harmony with Nature*. Tokyo: Ministry of the Environment, Government of Japan.
- Schaaf, Thomas, and Cathy Lee, eds. 2006. *Conserving Cultural and Biological Diversity: The Role of Sacred Natural Sites and Cultural Landscapes. Proceedings of the International Symposium, Tokyo, 30 May to 2 June 2005*. Paris: UNESCO.
- Takeuchi, Kazuhiko. 2003. *Satoyama: The Traditional Rural Landscape of Japan*. Tokyo: Springer.
- Taylor, Ken, and Jane Lennon. 2011. Cultural landscapes: A bridge between culture and nature? *International Journal of Heritage Studies* 17(6): 537–554. doi:10.1080/13527258.2011.618246.
- UNESCO [United Nations Educational, Scientific, and Cultural Organization]. 1972. *Convention Concerning the Protection of the World Natural and Cultural Heritage*. Paris: UNESCO.

- . 2001. *Report of the Thematic Expert Meeting on Asia-Pacific Sacred Mountains (Wakayama, Japan, 5 to 10 September 2001)*. Paris: UNESCO.
- Watanabe, Tsunao, Masaki Okuyama, and Katsue Fukumachi. 2012. A review of Japan's environmental policies for Satoyama and Satoumi landscape restoration. *Global Environmental Research* 16: 125–135.
- Wild, Robert, and Christopher McLeod, eds. 2008. *Sacred Natural Sites: Guidelines for Protected Area Managers*. Best Practice Protected Area Guidelines Series no. 16. Gland, Switzerland: IUCN.

Maya Ishizawa, University of Tsukuba, Human and Social Sciences Building B215, 1-1-1 Tennodai, Tsukuba, Ibaraki, 305-8571 Japan; maya@heritage.tsukuba.ac.jp

Nobuko Inaba, University of Tsukuba Cooperative Research Building A205, 1-1-1 Tennodai, Tsukuba, Ibaraki, 305-8571 Japan; inaba@heritage.tsukuba.ac.jp

Masahito Yoshida, University of Tsukuba, Human and Social Sciences Building B213, 1-1-1 Tennodai, Tsukuba, Ibaraki, 305-8571 Japan; yoshida_masahito@heritage.tsukuba.ac.jp