

Cultural Heritage and the SDGs III:

Role of Cultural Heritage in Local Communities



Japan Consortium for International Cooperation in Cultural Heritage



JCIC-Heritage's 28th Seminar

Cultural Heritage and the SDGs III:

**Role of Cultural Heritage in Local
Communities**

Japan Consortium for International Cooperation in Cultural Heritage

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Explanatory note

This report includes presentations and discussions made at the JCIC-Heritage's 28th Seminar (Webinar) "Cultural Heritage and the SDGs III: Roles of Cultural Heritage in Local Communities" held on January 31, 2021 under the sponsorship of the Japan Consortium for International Cooperation in Cultural Heritage. This report consists of transcripts of voice recordings, which have been edited for readability. All photographs without source references, used in presentations are provided by the presenters.

Purpose of the Seminar

Since FY2018, the Japan Consortium for International Cooperation in Cultural Heritage has been hosting seminars with “Cultural Heritage and the SDGs” as the main theme. These seminars, which examine SDGs from the standpoint of international cooperation in cultural heritage, have provided opportunities to gain a deeper understanding of the subject while sharing information on examples of community development through the sustainable use of cultural heritage, contributions through cooperation in tourism development, initiatives of international organizations, and so forth.

With “existing and living together” as its keyword, this seminar, the last of the series, discussed the interactive relationships between sustainable local community development and cultural heritage from the viewpoint of livelihood support, education, and protection of historical and cultural environments.

While looking back on the “Cultural Heritage and the SDGs” series in the past, this seminar also offered a forum to discuss how international cooperation in cultural heritage should be and what its potential is.



Program

- 13:00 Opening Remarks and Briefing on the Purpose of the Seminar
AOKI Shigeo, Vice President of the JCIC-Heritage/ Researcher Emeritus of Tokyo National Research Institute for Cultural Properties
- 13:05 Passing Down and Spreading Traditional Craft Skills for the Development of Women's Skills in Laos
Chanthasone Inthavong, Head of the Houey Hong Vocational Training Center
- 13:25 Community Support Activities and Site Conservation Activities for Sustainable Development of the Areas Surrounding Angkor Monuments
Chea Nol, Head of the Joint Support Team for Angkor Community Development (JST)
- 13:45 Development of Human Resources for Sustainable Development:
Globally Important Agricultural Heritage Systems (GIAHS) Collaborative Project between World Agricultural Heritage Sites, 'Ifugao Rice Terraces of the Philippines' and 'Noto's Satoyama and Satoumi of Japan'
NAKAMURA Koji, Professor Emeritus at Kanazawa University/ Director of the Ishikawa Prefectural Museum of Natural History
- 14:05 Panel Discussion
Panelists: Chanthasone Inthavong, Chea Nol, NAKAMURA Koji,
SATO Hiroshi, Senior Research Fellow at the Institute of Developing Economies, Japan External Trade Organization
Moderator: IIDA Taku, Professor of the National Museum of Ethnology
- 15:10 Closing Remarks
TOMODA Masahiko, Secretary General of the JCIC-Heritage
- 15:15 Closing

* This Seminar was held in Webinar format.

▶ Opening Remarks

AOKI Shigeo

Vice Chairperson of the JCIC-Heritage/ Researcher Emeritus of Tokyo National Research Institute for Cultural Properties



Thank you for taking time to participate in JCIC-Heritage's 28th Seminar today. My name is AOKI Shigeo, Vice Chairperson of the JCIC-Heritage. I would like to say a few words. The United Nations adopted the 2030 Agenda for Sustainable Development, or the so-called SDGs, in 2015. This includes the keyword "environment," and so far, the Japanese government has formulated its policy for implementing the SDGs as part of Japan's national strategy. As you have already known, various projects are now under way. However, the role of culture is not clearly stated within the framework of the SDGs. The role to be played by culture to realize a sustainable society as stated in the SDGs is not so clearly defined, and this is a point that has come up in the discussions during the past two seminars in the "Cultural Heritage and the SDGs" seminar series.

When we think of international cooperation in cultural heritage, we may understand the fact that economic growth and poverty reduction are closely related to culture, but unfortunately, there is no clear image of this relationship. This seminar is the third in its series, and its objective is to think about such ambiguity. In order to deepen the basic understanding of the SDGs, the first Cultural Heritage and the SDGs seminar, held in 2019, presented the guiding principles for SDG initiatives and examples of collaboration for international cooperation in cultural heritage. At the second seminar "Cultural Heritage and the SDGs II: What have been discussed in the world?" held in the following year, some experts reported on approaches and case studies at international organizations related to culture, including UNESCO and ICOMOS, and shared information with other participants. The full text of these reports is available in PDF format on the JCIC-Heritage website, and I encourage you to read them.

Today, in the third seminar, we will move away from tangible cultural properties and hear from three experts who are working on various problems in local communities caused by changes in social, economic, and other activities such as traditional crafts, protection of archaeological sites, biodiversity, and environmental conservation: Ms. Chanthasone Inthavong of the Houey Hong Vocational Training Center in Laos, Mr. Chea Nol, Head of the Joint Support Team for Angkor Community Development (JST), and Mr. NAKAMURA Koji, Professor Emeritus of Kanazawa University. We will close the seminar with a panel discussion facilitated by Mr. IIDA Taku of the National Museum of Ethnology, followed by a wrap-up by Mr. SATO Hiroshi of the Institute of Developing Economies. We are living in an age in which we must have some kind of relationship with or take into account the SDGs when implementing international cooperation. In this context, I hope we can have discussions about the place of the SDGs within culture. So, I would like to pass over to the next speaker.

Presentation 1

Passing Down and Spreading Traditional Craft Skills for the Development of Women's Skills in Laos

Chanthasone Inthavong

Head of the Houey Hong Vocational Training Center

Hello. My name is Chanthasone Inthavong, and I am joining you from Laos. There are many different ethnic groups in Laos, and each has its own unique culture. As shown on this map, there are various ethnic minorities in the north and south (Figure 1). The Lao people like me are generally those who live along the Mekong River. There are three World Heritage sites in Laos. One of them is the entire town of Luang Prabang inscribed as a World Heritage site in 1995. Secondly, Vat Phou and Associated Ancient Settlements within the Champasak Cultural Landscape, which are related to Angkor, were also inscribed as World Heritage sites in 2001 (Figure 2). In 2019, the Megalithic Jars Sites in Xiengkhuang - Plain of Jars were added as Laos's third World Heritage site. There are many theories as to what the purpose of these



Figure 1

Chanthasone Inthavong

Chanthasone came to Japan in 1974 as a government-sponsored scholar, and completed the master's research course in humanities, Ochanomizu University in 1981 and the doctoral program at the Graduate School of Tokyo Metropolitan University in 1986. She founded and headed a non-governmental organization Action with Lao Children in 1982, the Group to Create Jobs with Lao Women in 1992, and the Houey Hong Vocational Training Center in 1998. She was also the founder of Houang Khao School (nursery, kindergarten, and elementary school) and became its principal in 2015. Between 1978 and 2003, she worked as a Laotian language instructor at the Ministry of Foreign Affairs and the Tokyo University of Foreign Studies; an interpreter/translator at the MOFA, the Japan International Cooperation Agency (JICA), etc.; and an instructor for the education project for international understanding of the Tokyo Metropolitan Board of Education, among others. She has delivered a number of lectures related to Laotian education, culture, lifestyle, textiles, empowerment of Lao women, etc. Since 1990, she has organized Laotian textile exhibitions in several countries/regions including Japan, South Korea, France, and Hong Kong. She received the Mainichi International Exchange Award in 1999, the International Board on Books for Young People (IBBY)-Asahi Reading Promotion Award in 2008, the JICA President Award in 2018, and the Order of the Rising Sun, Gold and Silver Rays in 2020 for activities aimed at improving children's education, supporting the independence of women, and preserving traditional textiles in Laos. Her publications include "The Legend of Lao Textiles" (coauthored; published in Laos) and "Enjoying Lao Textiles" (published by Art Digest in 2006).

giant stone jars was. Some say that they were tombs. In Lao folklore, they are said to be places where alcohol was brewed for victory in battle. In 2017, the Khaen music of the Lao people was registered as a UNESCO Intangible Cultural Heritage. Khaen is a traditional Lao musical instrument, and this is commonly used not only in Laos but in the northeastern region of Thailand as well (Figure 3).



Figure 2



Figure 3

As you saw on the map I showed you at the beginning, there are many different ethnic groups in Laos. The photo in Figure 4 shows the Khmu people who live in the northern part of Laos. The costumes of the Tai Lue people are made of a combination of embroidery and weaving.



Figure 4

The Lanten people in Figure 5 use sturdy looms that are rather similar to those used in Japan, and white cloth is woven and indigo-dyed. Men's pants are colored in pale blue. Lanten women shave off their eyebrows completely. Such is the culture of the people.



Figure 5

Figure 6 shows the most populous ethnic group in Laos: the Hmong. In China, they are called the "Miao people," but many of them also live in Laos, Thailand, and Vietnam. What makes them unique is that they wear skirts made of woven linen, appliquéd and embroidered, then waxed and indigo-dyed. However, with the recent emergence of cheap clothes from China such as polyester pleated skirts, traditional costumes that take a year to weave, embroider, and appliquéd are gradually decreasing, which is quite unfortunate. The man in the lower right photo is wearing one of these skirts. In the New Year, everyone dresses up and looks beautiful (Figure 6).



Figure 6

Figure 7 shows the Khmu and Tai Lue peoples. Laos has a variety of traditional textiles. The lower photos indicate clothes woven on a backstrap loom. In the past, men used to wear these traditional costumes, but nowadays, they rarely wear them. During festivals, they also wear a kind of loincloth over their clothes. The women's costumes are interwoven with beads. The costume shown in the lower central photo, like costumes worn in Indonesia, is long and goes all the way to the chest, and is so functional that you can carry your baby on your back and then move him or her around in front of you to

breastfeed without having to take the costume off.



Figure 7

In traditional Lao weaving, each pattern is made by hand. The patterns are stored in a vertical pattern warehouse with each thread acting like a scale. It is like card weaving in Japan. Complex designs have some 2,000 threads. In some cases, they are made separately because they are too big and cannot fit in the loom. Plant dyeing is a traditional technique that uses a variety of dried plants to dye cloth in natural pink or red. The brown color is extracted from the bark of a tree that Lao women have traditionally chewed when they felt like eating something. The black color may be unique to Southeast Asia, but we use the fruit of the ebony tree, maybe similar to persimmon tannin. The colorful threads in Figure 8 are all dyed with plant dyes. For example, yellow can be made from the Amur cork tree, but the color tends to fade, so in Laos, the jackfruit trunk is shaved to extract the dye.

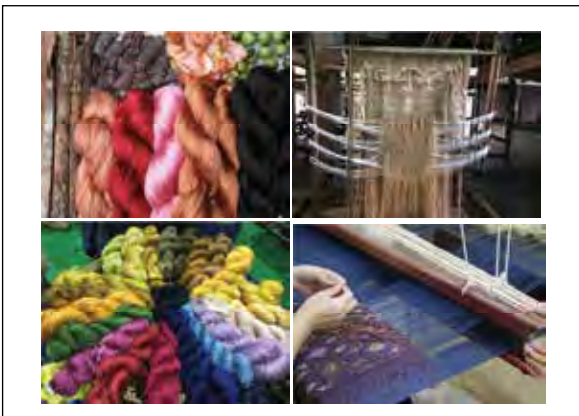


Figure 8

The loom is simple with four pillars connected to each other as shown in the upper left photo of Figure 9. If you go to the countryside, you will find that every family has a loom made of bamboo or wood under their stilt house, where they make intricate textiles as shown in the previous photo. In Laos, there are many different types of ikat patterns depending on the ethnic group, but the difference compared to Japan is that there are no

vertical patterns, only horizontal. In many cases, only the weft gets tie-dyed, and the warp is one color. However, if you look at the yellow cloth in the lower right part of Figure 9, you will see that this weave has three layers of warp threads, while ordinary weaves only have a top and bottom. The whitish warp is called “ta muk,” which is for a somewhat special kind of textile. This is the textile in which the Tai Daeng people specializes. This is an ikat pattern and a relief weave. With relief weaving too, once the pattern is set on the loom, the fabric is woven in a plain weave.

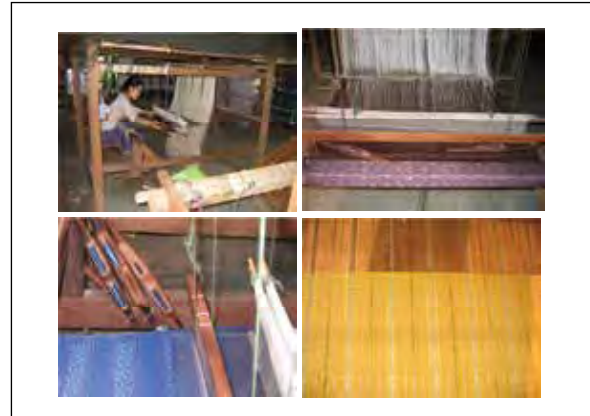


Figure 9

Earlier, I showed you the vibrant pleated skirts worn by Hmong women, and the one in the upper left photo of Figure 10 is a basic pattern. These are resist-dyed textiles that use wax. After they are indigo-dyed, the wax is removed, and then a red appliqué is applied to this jagged area. This is an intricate embroidery technique in which cloth is added where there is no pattern. The lower left photo shows a specialty ikat pattern of the Phu Thai people in central Laos. This is the horizontal ikat patterns I showed you earlier. At the Houey Hong Vocational Training Center, which I lead, we have indigo dye pots embedded in the soil as shown here. I learned this from Japan. This time of the year in Laos is cold for the microorganisms in indigo, so in Laos, we usually cover them with blankets. Instead of building a fire as in Japan, we cover the pots with blankets, but since that would be impossible with so many pots, we bury them in the ground instead. I actually wanted these pots to be buried about halfway, but I did not communicate well and they were buried up to the neck. Still, this allows the indigo to be used in a stable manner throughout the year.

Figure 11 shows photos of various textiles from Laos. This is discontinuous weaving. Earlier, we looked at it from the back, but this is from the front. In Bhutan, the weaving is done on the front, but in Laos, it is done on the back. This is discontinuous weaving, a kind of embroidery. This is a relief weave, where the pattern is set on the loom, and the fabric is woven in a plain weave.

This is also embroidery. This is a tapestry. The weavers make them on looms like the one in the previous photo.



Figure 10



Figure 11

Figure 12 shows the costumes worn by the Lao people. During wedding ceremonies, men wear a harhan, a six-meter-long piece of cloth that is wrapped around them and worn like pants, and women wear clothes with gold and silver threads. This outfit is worn during the wedding in the daytime, but at the evening party, the bride may greet her guests with bare shoulders. The lower left photo shows a skirt worn by members of the royal family of Luang Prabang. If you look closely, you can see that they are all made with embroidery. It was customary for princesses to embroider their own garments using metal threads. There is also a custom of embroidering cushions to be offered to temples and something like large fans to be used by monks in front of their face when chanting a sutra. Nowadays, daughters of wealthy families wear this costume at their weddings, and it is still being made today. The one in the photo is a costume from over 100 years ago that was given to my mother when she got married. Only the hem was newly made with embroidery.

In 1974, I left Laos and went to Japan to study. Because of the revolution that established the Lao People's Democratic Republic in 1975, it was difficult for me to go back, so I studied hard and enjoyed many things in Japan. At that time, there were a lot of refugees from Laos,



Figure 12

and I always wondered what we could do to prevent this problem. In order to reduce the number of refugees, I felt it was necessary to improve the lives of the Lao people in the country and provide better education, so when I first returned to Laos in 1979, I visited various schools. There, I remember seeing a situation where the teacher was teaching in a dark classroom with no books. I was wondering if there was anything I could do, and after discussing it with my friends in Japan, we came up with the idea that by making books or sending them to children, they would come to love books, study more, and learn to read. Then, in 1982, I established the Association for Sending Picture Books to Lao Children and began holding bazaars and fundraisers, receiving old books from nursery schools and sending them to children in Laos. At that time, thanks to the Japanese people who saw and bought Lao textiles and handcrafts, we were also able to publish books.

One time, when I visited an orphanage, I found that there were no bathrooms for more than 100 children, so we built bathrooms for girls and boys. In around 1994, I began teaching weaving to boys and girls in orphanages with the help of a private workshop in order to equip the children with skills they could use for work. When I made inquiries to the private workshop, the training fee was very expensive, so we recognized that we needed more money. We worked hard to organize an exhibition of Lao textiles and ended up having a large display of them at the Silk Center in Yokohama. In addition to my collection of textiles that I had been buying in Laos since 1979, two acquaintances provided me with some wonderful textiles. After exhibiting, introducing, and selling our products, people's awareness of Lao textiles increased unexpectedly, and many people started to ask for the products. This was in 1997. We were able to get more funds than we had expected, but this money was earned by the women who made the textiles. Thinking of what I could do for these women, I got the idea of starting up a vocational training center for women and

established the Houey Hong Vocational Training Centre on my own land (Figure 13).



Figure 13

In those days, there were no employment opportunities for women in Laos. They did things like selling hand-made papaya salad and candies in front of their houses and did weaving when there were no customers. The textiles they made were very nice, but they did not fetch high prices. The reason was that they only bought and wove yarns that had been dyed with chemical ones. When buyers did come, they only paid for as much as the cost of the thread, and the women's labor was ignored. When I asked the women how many days it took them to make the textiles, they all said that they could not calculate it because they only wove when they had free time. At this vocational training center, women are trained in weaving but also learn about the market at the same time. We educate them so that they can analyze what kind of people will buy things, what they like, and how long it will take to weave a certain piece, and then we work with them to develop a range of textiles, including complex, plant-dyed textiles that could sell with a premium, and plain textiles that are easy for people from overseas to use.

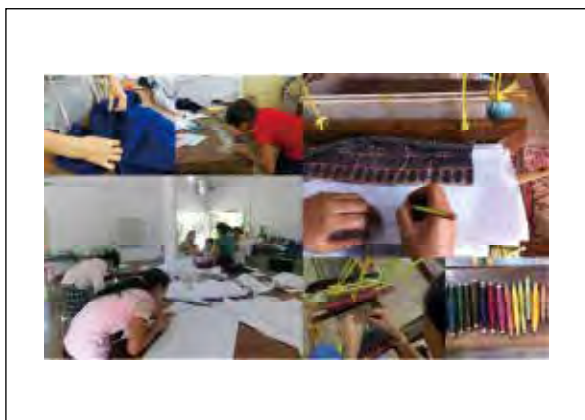


Figure 14

The training center provides education in three areas. The first is sewing. A large number of Lao women have not received any education. I tell them that it will be a

problem if they cannot do math when they come for the training, and I want them to study, but the fact is that in the countryside, there are many people who cannot go to school as much as they would like to due to financial problems at home. These people come to the training center because they want to get a job, but the instructors themselves do not have a very high level of education, so they develop their own teaching methods. If trainees cannot do division, the instructors teach them in various ways to make it easier, such as folding the tape measure in half when it gets to a certain point. The instructors have been very helpful in this regard.

The second part of the training is weaving. The Lao people do the weaving themselves, but we train them to learn the techniques of reproducing various types and patterns of weaving. For example, when reproducing patterns from old textiles, in Japan we would make notes on a weave diagram as we go along, but as shown in the photos of Figure 14, these women see the actual textiles and reproduce them as they are. The difference compared to Japan is that the thickness of the thread is not consistent. Even if it is a reproduction, the textile may not be the same size. The pattern may be reproduced, but the size may vary. Hand-spun thread, which is not ready-made, comes in a variety of thicknesses. Lao people are familiar with textiles, so the training does not take long. Even when they are starting from the scratch, they become able to weave on their own after a few months of study. Thirdly, the women learn dyeing with a variety of items related.

At the center, the women reproduce various textiles as shown in the photos of Figure 15 and use plant dyes in a wide variety of colors. We have a sewing department, so we also make and sell small items. Our center faces the challenge that it must be self-supporting. This is especially difficult due to COVID-19 and we rarely have visitors now, but fortunately, all of our Lao customers buy online, so if they order a product they like, we can ship it right away and get an immediate transfer via PayPay. Although the number of visitors has declined due to the pandemic, regular customers ask us if we can make existing products in different colors or patterns. Some Japanese customers sent us photos of textiles in a book and asked us whether we could reproduce them. Customers are the key to our business, so we take on the task of reproducing the textiles according to their needs (Figure 18).

In addition to running training at the center, we also send our instructors out to provide on-site training (Figure 16). Before the spread of COVID-19, people from overseas came to the center to experience Lao culture, dyeing and weaving. Students from Japan,

children from international schools in Laos, and people from embassies also visited the center. We also attract a variety of people when we hold exhibitions of old textiles at the center. Young urban Lao people do not experience weaving normally, but they can do so through the center (Figure 17).



Figure 15



Figure 16



Figure 17

Earlier, I talked about reproducing old textiles. The photos in Figure 18 are from an exhibition held at the American Club in Tokyo in 2019. The textiles at the bottom of the three upper photos are old ones, and the ones at the top are the reproduced versions. The size may differ from the original, but we can perfectly reproduce the pattern. In one of the lower photos, you can see a

couple. Even today, Lao people still wear these kinds of traditional costumes at wedding ceremonies. Before they get married, some people wear Western wedding dresses to take pictures and decorate the venue with them, but basically, Lao folk costumes are worn. I also attended the wedding of a friend's daughter, and as you can see in this photo, although the young people wore stylish blouses, they wore traditional woven skirts with gold and silver threads.



Figure 18

You can see some of our weavers in the upper left photo of Figure 19. They come from different regions across the country. In this photo, they all wear what they wove themselves, and as you can see, there are a variety of patterns. The right photo is of the Tai Daeng people, commonly known as the Red Tai, who wear turbans around their heads like this. It is a very nice textile. The lower left photo shows a child playing at weaving. As you can see, a lot of textile culture still remains intact in Laos. While some of the educated women in Laos go on to become doctors, nurses, and school teachers, many women have no education and few job opportunities, so they use their looms to make textiles and sell them in front of their homes to make a living. To help Lao children to go to school, we need to add value to these traditional textiles so that they can be sold at a higher price and consequently the women's labor can be



Figure 19

converted into cash. For this reason, I feel strongly that we need to educate and train Lao women.

There are still many women in Laos who do not have access to adequate education. Even when these women become parents and want to send their children to school, the reality is that the income of the father alone is not enough. One of the strengths of weaving as a means for women to earn an income is that they can do it wherever they live. I would like to use this strength to help them provide their children with an education. Lao men in particular like to drink and gamble. Some do not bring the money home from work because the first thing to do when they get money is to go to a bar. If women can work, they can always send their children to school. What do you think the 17- to 20-year-olds who come to work at our center do when they get paid? Instead of buying clothes for themselves, they use the money to send their little brothers and sisters to school. Although they could only go to junior high school themselves, they want their younger brothers and sisters to go to college, study English, and get better jobs, so they are working for it. Seeing this, I feel strongly that we need to increase the number of jobs where women can earn an income.

The tradition of weaving will continue through the initiatives I described today, but I also want to help male leaders understand the value of weaving so that we can gain strength to carry on the tradition further. The value of textiles is not necessarily recognized among men. Maybe they think it is a woman's job and so is nothing special. I see the current situation as being similar to the Meiji period in Japan. Just as raising silkworms supported the economy of Japan, textiles made by Lao women now support the economy of Laos. I want textiles to be recognized as part of our Lao cultural identity. I hope that promoting this initiative will contribute to the SDGs and help everyone in Laos to lead even better lives and come to cherish their culture as the pride of their country.

There are not many World Heritage sites in Laos, and therefore, we cannot use them for tourism effectively. But on the other hand, tours where tourists can experience the culture of ethnic minority villages are gradually increasing and becoming more popular. I have also taken many Japanese students and fans of Lao textiles to various villages, and it seems that the Lao people have gradually realized the value of their textiles in recent years. It is finally possible to make use of our culture and incorporate it into fashion, which helps to support ethnic minorities. I myself have been saying this since the 1990s, and it is great that now many of you are supporting this initiative, so we will continue our efforts. Thank you very much for your attention.

▶ Presentation 2

Community Support Activities and Site Conservation Activities for Sustainable Development of the Areas Surrounding Angkor Monuments

Chea Nol

Head of the Joint Support Team for Angkor Community Development (JST)

Hello. I am Chea Nol, the representative of the Joint Support Team for Angkor Community Development (JST). As I am sure you are aware, Cambodia is the least developed country in Southeast Asia due to the execution of over three million intellectuals during the Pol Pot regime. In 1975, when I was a third-grade student at elementary school, the communist regime began, and my father, who was a doctor at the Siem Reap Provincial Hospital, and my two older brothers, who were high school students, were considered to be American spies and taken away and executed. I was also forced to move away from Siem Reap to the countryside to work at a dam construction site. No general education was available, and I was taught only about primitive communist ideology. After the fall of the Pol Pot regime in 1979, my mother and I were the only survivors in my family. In 1980, a letter from my cousin, who was

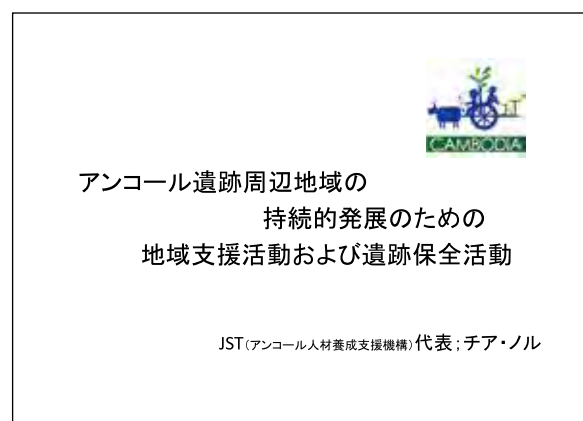


Figure 1

Chea Nol

Chea Nol was born in Siem Reap, Cambodia, in 1966. He lost his father and two older brothers under the Pol Pot regime, and at the age of 13, he went to Japan as a refugee. Since then, he grew up in Japan, and after graduating from Chuo University with a bachelor's degree in international economics, he returned to his homeland, where he worked as an interpreter, external relations officer, and on-site assistant supervisor for the Japanese Government Team for Safeguarding Angkor for 25 years. In 2005, he established the Joint Support Team for Angkor Community Development (JST), an NGO, in Siem Reap and became its representative. Aiming at helping people in rural areas of Cambodia to become independent, he is engaged in community-based support activities, including the developing of infrastructure such as roads and bridges as well as the education of children. In 2013, he used his own fund and overseas support to found the public Bayon Junior High School in the northwestern part of Angkor Thom. In 2019, a high school was added to it. Currently, over 800 local students in five grades attend them.

studying in Japan at that time, reached my village, and it was decided that I should go to Japan. My mother could not leave Cambodia because of my elderly grandfather, so she wanted her only living son to survive in peaceful Japan and sent me off (Figures 2 to 5).



Figure 2



Figure 3



Figure 4



Figure 5

I lived in Japan from the fifth grade at elementary school to my graduation from university. When I graduated from university, the Japanese government was playing an important role in Cambodia's peace process. In 1991, the Paris Peace Agreements were signed, and in 1992, the United Nations Transitional Authority in Cambodia (UNTAC) was established, and Angkor was inscribed on the list of World Heritage in Danger. In 1994, the Japanese Government Team for Safeguarding Angkor (JSA) was established, and I became involved in site restoration work. The first director at that time was Mr. TOMODA, Executive Director of JCIC-Heritage, which organized today's seminar (Figures 6 and 7).

From now on, I would like to talk about the situation of rural areas since my return to Cambodia in 1994. I started my activities in the Angkor Krau village next to the Angkor monuments (Figure 8). At that time, the river in the village could only be crossed using wooden planks, which were washed away by floods during the rainy season, and the villagers had to swim across the river. I told my Japanese supporters about this situation, raised funds, and built a concrete bridge together with the villagers. Also, roads were not laid, so we worked with the villagers to build them. Since there was no elementary school, we built a school with the help of the villagers. These efforts were the start of my work in rural areas (Figures 9 to 11).

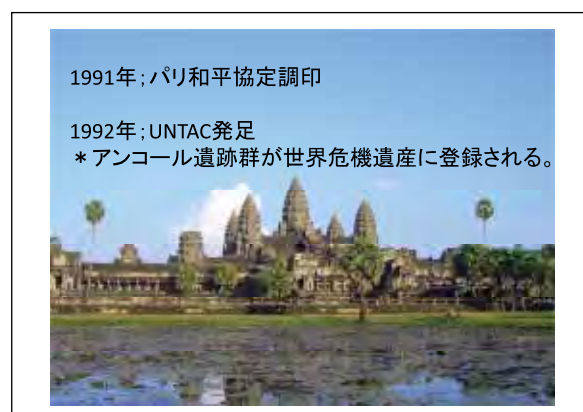


Figure 6



Figure 7

In terms of the situation of children in rural areas in those days, the water supply sometimes dried up during the dry season, hygiene was poor, and children used to pick head lice off each other during a break (Figures 12 and 13). Figure 14 shows an elementary school in Siem Reap City, where residents were throwing their food scraps from outside the wall, and they were piled up. Since children were also important workers for the family, some of them did not enroll in elementary school but worked as cattle herders or took care of their siblings. Particularly in the areas around the Angkor monuments, there were many parents who did not send their children to school but had them work as peddlers because children could sell more than their parents (Figure 15).





Figure 15

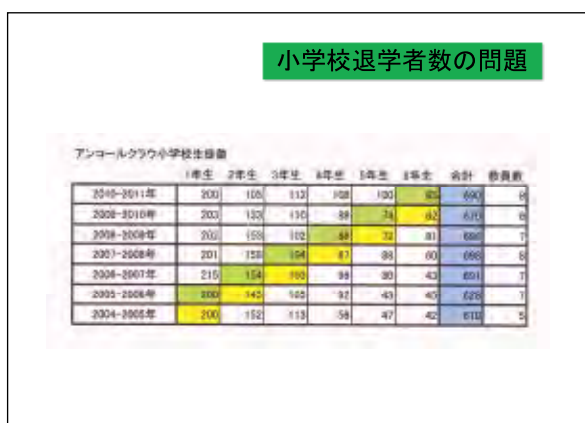


Figure 16



Figure 17

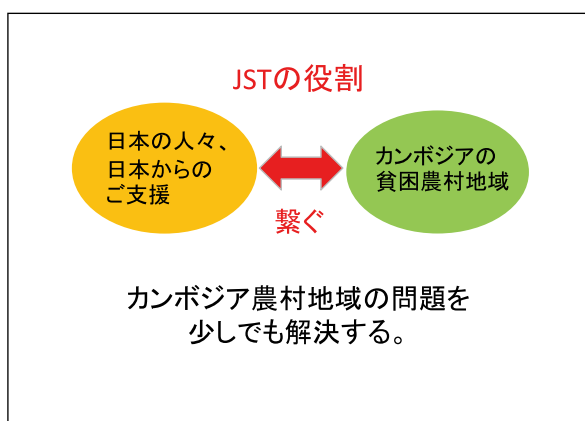


Figure 18

Figure 16 indicates the number of students at Angkor Krau Elementary School. About 200 students enter the school each year, but only 30% are able to advance to the sixth grade. Therefore, in 2005, I established the Joint Support Team for Angkor Community Development or JST (Figure 17). The purpose of this organization is to protect the monuments together with foreign visitors and to create a system to support the residents and children living around there. We are working to solve the problems which rural areas in Cambodia face by connecting support from Japan to the rural areas (Figure 18). We used the aid money from Japan to supplement the children's nutrition and went to elementary schools to teach them how to clean and dispose of garbage together with youths from villages. Schools in Cambodia do not have extracurricular activities such as social studies field trips. Even though they live near the monuments, many of the students have never actually visited there, and the teachers at the school do not have the knowledge required to teach the children about the monuments. Therefore, we invite elementary school students to the monuments and provide opportunities for them to receive an explanation about the history and the monuments from Cambodian experts who are involved in the restoration (Figures 19 to 22).

The five villages I was supporting had only elementary schools, and the children wished to have a junior high school. In order to go to junior high school, students had to commute to Siem Reap City, and since there were no bicycles and other means of transport available and it was difficult to commute during the rainy season, only 10% of students advanced to junior high school. So, in 2011, I decided to establish a junior high school in the village. Since the five villages did not have a tract of land for a junior high school, I donated three hectares of my land in the center of the village to the Ministry of Education, Youth and Sport (MoEYS) and opened Bayon Junior High School in 2013 (Figure 23). MoEYS dispatched teachers, but the land, school building, and other facilities were all prepared by JST. Figure 24 shows Bayo Junior High School in 2021, eight years after its founding. Two years ago, in 2019, we also established a high school attached to the junior high school. Currently, students from the first year of junior high school to the second year of high school are attending. The schools have 820 students in 18 classes, but only 13 teachers are sent by the Ministry. The fact is that there are very few teachers who want to teach in rural areas. At Bayon Junior High School, we hold special classes taught by experts in the field of monument restoration, cultural anthropology, and other community-based subjects. We wrote a children's book on the monument restoration and distributed it to

the children (Figures 25 and 26).



Figure 19



Figure 20



Figure 21

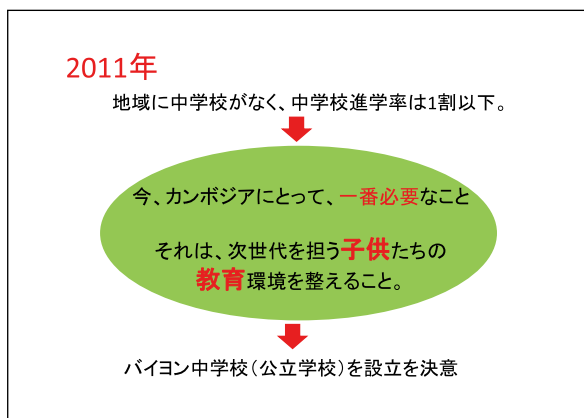


Figure 22



Figure 23

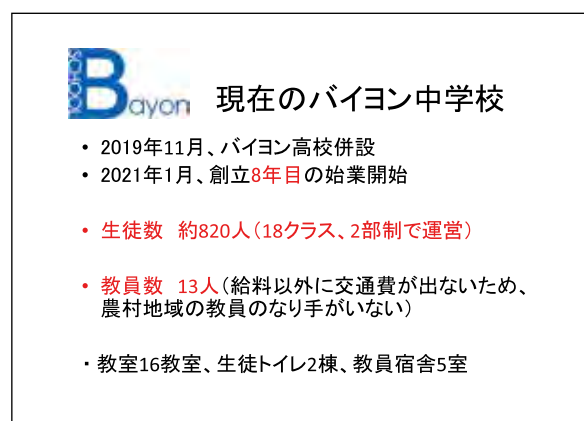


Figure 24



Figure 25



Figure 26

Many of the children find school enjoyable. We also hold sports events and sometimes give out school lunches to supplement nutrition. We pick up trash around the monuments and at other tourist sites and plant trees in the villages. We are also creating opportunities for the children to experience traditional culture. One of the photos here shows a coconut dance. We also provide traditional musical instruments and opportunities to play them (Figures 27 to 29). Here are some photos from the two school festivals held so far at Bayon Junior High and High Schools. At the school festivals, adults are encouraged to participate actively in order to pass on the traditions of the community to the students. Figure 30 shows a booth introducing the monks' ordination ceremony. Nearly everyone in this area adheres to Theravada Buddhism, but the students do not really understand the true meaning of the faith. Therefore, they also introduced the day when the Buddha attained enlightenment and Meak Bochea Day.

Figure 31 shows one of the children's rites of passage in this area though few of them remain today. Figure 32 shows a demonstration of how to make Nom Chang (sticky rice dumplings) with the help of local people. Figure 33 shows the people making baskets out of vines. We planned these exhibitions to get students interested in traditional Cambodian crafts and techniques. In this region, people use banana stems to make altars during



Figure 29



Figure 30



Figure 31



Figure 27



Figure 28



Figure 32

festivals. We set up a booth to show how they were carved (Figure 34). Figure 35 shows a booth that introduces folk remedies for broken bones. Traditionally, a medicine mixed with cow dung, wax gourd, and other ingredients is applied, and a cast made of bamboo is wrapped around the broken bone. Figure 36 shows a demonstration of a birth ritual. We demonstrated this with the participation of small children.

This year marks 29 years since Angkor was inscribed on the list of World Heritage in Danger. In 2019, the site attracted five million tourists. But the economic benefits do not reach the surrounding villages. Regulations are strict, and the residents feel dissatisfaction in their lives (Figure 37). Figure 38 indicates the house of a Bayon Junior High School student, which is located within five kilometers of the monuments. Most of the walls are broken, and winds and rain come in. In this family, the father recently lost his job and income. In some families, the father goes to Thailand and other countries for work. Children often quit the school to work before they finish their compulsory education.

The school is also facing very difficult circumstances. The main reasons for this are the extreme teaching staff shortage that makes teaching impossible and the lack of funds to run the school. The result is a situation in which many students have extremely low academic ability (Figure 39). According to a survey conducted at



Figure 33



Figure 34



Figure 35



Figure 36

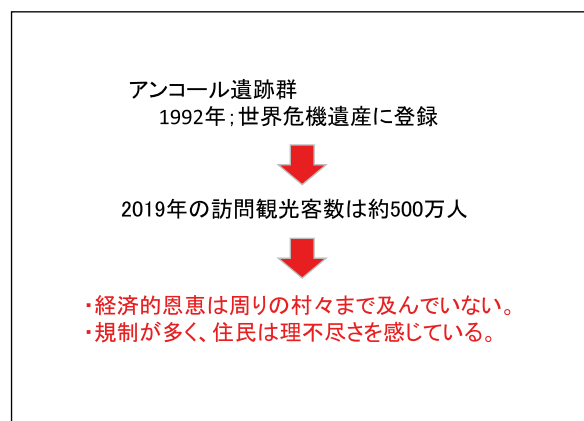


Figure 37



Figure 38

農村部の教育現場からの悲鳴

- ・ 教員が足りず、授業が成り立たない。
- ・ 学校運営費の不足(生徒一人当たり年間3ドル以下)



生徒の学力が極端に低い

Figure 39



今後の展望



地域全体がバイヨン中高校(=子供の教育)を支える仕組みづくりの構築

(例: 村資源を生かしたツアー事業など)



Figure 40



スタディツアー受入れ



収益金は
学校運営費に

学泊



Figure 41



野菜&ハーブ栽培



収益金は
学校運営費に

自立



Figure 43



交流



Figure 42



今後の展望



地域の持続的发展に向けて.....

- ・ 次世代を担う生徒たちの
自立精神を養うこと
- ・ 地域に貢献できる人材の育成

Figure 44

▶ Presentation 3

Development of Human Resources for Sustainable Development:

Globally Important Agricultural Heritage Systems (GIAHS) Collaborative Project between World Agricultural Heritage Sites, 'Ifugao Rice Terraces of the Philippines' and 'Noto's Satoyama and Satoumi of Japan'

NAKAMURA Koji

Professor Emeritus at Kanazawa University/ Director of the Ishikawa Museum of Natural History

My name is NAKAMURA Koji, and I am a professor emeritus at Kanazawa University. Today, I will discuss about world agricultural heritage sites (GIAHS) under the title “Development of Human Resources for Sustainable Development: Collaborative Project between World Agricultural Heritage Sites (GIAHS), ‘Ifugao Rice Terraces of the Philippines’ and ‘Noto’s Satoyama and Satoumi of Japan’” (Figure 1). Unlike the UNESCO World Heritage sites, you may not hear the term “World Agricultural Heritage” very often. Both the Ifugao Rice

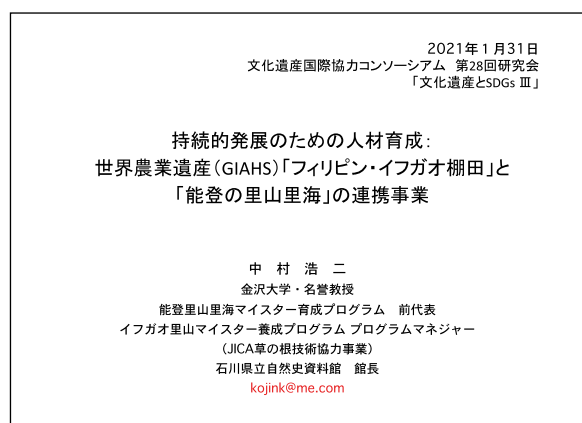


Figure 1

NAKAMURA Koji

NAKAMURA Koji is a Ph.D. in agriculture and Professor Emeritus at Kanazawa University and his major is ecology. He was born in 1947 in Hyogo Prefecture and was a professor at Kanazawa University from 1995 until his retirement in 2013. He is the co-chair of the Japan Satoyama Satoumi Assessment (JSSA) Science Evaluation Panel and a former member of the Globally Important Agricultural Heritage Systems (GIAHS) Scientific Committee. As the chair for Japan in the East Asia Research Association for Agricultural Heritage Systems (ERAHS) and a representative of Kanazawa University Satoyama Satoumi Project, he managed “Noto Satoyama Meister Training Program,” “Noto Satoyama Satoumi Meister Training Program,” “Ifugao Satoyama Meister Training Program” for the Philippines under the JICA Technical Cooperation for Grassroots Project (Special Program), and so forth. He has been working on the preservation/comprehensive utilization of Satoyama and Satoumi and regional revitalization in Noto Peninsula and Ishikawa Prefecture. He has been the director of the Ishikawa Museum of Natural History since 2017.

Terraces in the Philippines and the Noto's Satoyama and Satoumi in Japan have been inscribed as World Agricultural Heritage sites. We have been working on a collaborative project at these two sites to revitalize the areas.

There are four main topics today. First of all, since Satoyama and Satoumi play an important role, I will explain briefly about them. Next, I will talk about World Agricultural Heritage sites abbreviated as GIAHS (Globally Important Agricultural Heritage Systems). Case studies include "Noto's Satoyama and Satoumi" in the Noto region of Ishikawa Prefecture, "Ifugao Rice Terraces" in the Philippines, and "Sado's Satoyama in Harmony with Japanese Crested Ibis" in Sado City of Niigata Prefecture, and these three sites are working together. I will introduce the collaborative project between Noto and Ifugao in the development of human resources. Noto has been running a human resource development program called "Satoyama Meister" since 2007, and this year marks the 14th year of the program. Ifugao started the similar program in 2014 and has just completed the six-year project on January 8, 2021. Finally, I will touch on why we promote international cooperation (collaboration) and what it brings about (Figure 2).

本日の話題

- ・ 里山と里海
 - － 定義、現状、問題点、未来可能性 注目度の高まり
 - － 国際化 (Satoyama & Satoumi) 過疎・高齢化、若者の移出
 - ・ 「日本の里山里海評価 (JSSA)」
 - ・ SATOYAMAイニシアティブ国際パートナーシップ (IPSI)
- ・ 世界農業遺産 (GIAHS)
 - － 「能登の里山里海」
 - － フィリピンのイフガオ棚田
 - ・ ユネスコ世界文化遺産 (+世界危機遺産) にも認定
 - － 「トキと共生する佐渡の里山づくり」
- ・ 能登とイフガオの連携 (GIAHS Twinning) 人材の養成
 - － 里山、棚田の維持に共通課題
 - ・ 「能登里山里海マスター養成プログラム」 (2007～14年目)
 - ・ 「イフガオ里山マスター養成プログラム」 (2014～2020)
- ・ なぜ「国際協力 (連携)」するのか、何が産まれるのか？

Figure 2

I am a researcher in ecology, specializing in fluctuations in the population of insects, biological diversity, tropical ecology, and so on, and I have been working in Indonesia with young local researchers for a long time. I am also engaged in research projects and human resource development projects on rural ecosystems, satoyama and satoumi in the Noto Peninsula and in the rest of the world. I am particularly interested in the relationship between universities and the local community, the young generation, and especially working adults, and so, I am also working on human resource development while thinking about how Japan will develop in the future (Figure 3).

Have you ever heard of the term "Satoyama" and "Satoumi"? Many Japanese are familiar with the term

自己紹介

- ・ 生態学 (Ecology)
 - ・ 昆虫の個体数変動、
 - ・ 生物多様性、熱帯の生態学 (インドネシア)
- ・ 能登半島～世界の里山里海
- ・ 大学と地域、若者、これからの日本 人材育成








Figure 3

"Satoyama." In simple terms, Satoyama refers to the ecosystem of rural or mountain villages that are formed and managed by human hands such as agriculture and forestry. Satoumi refers to coastal ecosystems and landscapes where fishing and other human activities are conducted. Both require appropriate management and have been sustained as places where agriculture, forestry, and fisheries were conducted. Recently, however, various problems have arisen with the declining birthrate and the ageing population making it difficult to manage these ecosystems properly.

In Japan, the importance of Satoyama started to be recognized in various circles about 20 years ago, and from an international point of view, there have been a lot of efforts to think about how to define Satoyama and how to show that Satoyama is important (Figure 4). In this context, the Millennium Ecosystem Assessment (MA) by the United Nations was conducted on a global scale for about five years starting in the early 2000s, pointing out that the use and development of the earth's resources was not sustainable. As MA's sub-global assessment of the problem, Japan decided to take up the assessment of Satoyama and Satoumi as an international project. I co-chaired a scientific evaluation panel to assess Japan's Satoyama and Satoumi and worked with the United Nations University Institute of Advanced Studies and the Ministry of the Environment for about five years (Figure 5). The outcome of this project was presented at the 10th Meeting of the Conference of the Parties (COP10) to the Convention on Biological Diversity (CBD) held in Nagoya in October 2010, and an international project, the International Partnership for the Satoyama Initiative (IPSI), was initiated. IPSI is led by the Ministry of the Environment in Japan, the Secretariat of the Convention on Biological Diversity in the United Nations, and the United Nations University. World Agricultural Heritage is different from this, but they share the same viewpoint that Satoyama is important. The importance of Japan's concept of Satoyama is now recognized internationally,

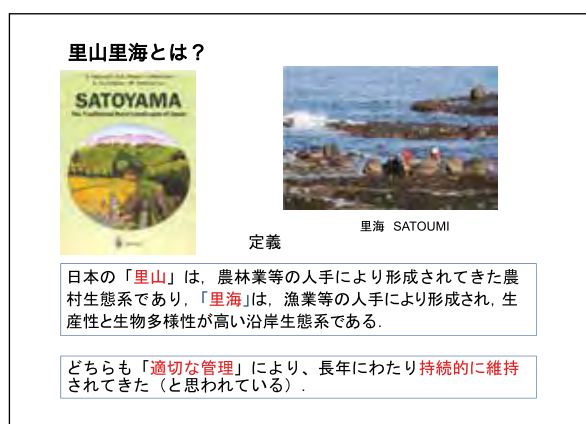


Figure 4



Figure 6

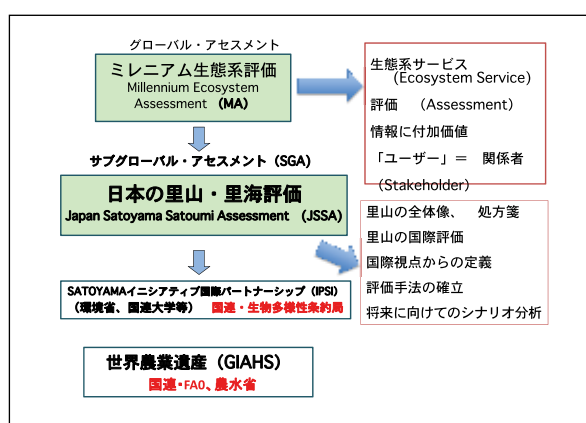


Figure 5

drawing attention as a model of the sustainable use of the natural environment.

The results of our “evaluation of Satoyama and Satoumi” in Japan are summarized in [Figure 6](#). We published both the English and Japanese versions of the “*Satoyama and Satoumi*” books as well as their summary reports. We divided the whole of Japan into six parts and diagnosed the current situation of Satoyama, providing prescriptions and policy proposals. The term “Satoyama” has become widely recognized, but for international activities, it would be better to use a more neutral term instead of Satoyama, and the term “Socio-Ecological Production Landscapes and Seascapes (SEPLs)” was created and is used in international conferences ([Figure 7](#)).

Next, I will explain about World Agricultural Heritage. World Agricultural Heritage is a designation system started by the Food and Agricultural Organization (FAO) of the United Nations in 2002 and is officially named the Globally Important Agricultural Heritage Systems. It comprises activities to preserve traditional agricultural systems in a dynamic way, and unlike UNESCO’s World Cultural Heritage and World Natural Heritage, it aims at changing the sites while using them. The five criteria for selection are “Food and livelihood security,” “Biodiversity conservation,” “Traditional Knowledge and ingenious practices,” “Cultural values,” and “Landscape



Figure 7

features” (lands and seas, Satoyama and Satoumi). Although it is called “World Agricultural Heritage,” it is an initiative to designate traditional systems worldwide, including not only agriculture but also livestock farming and fisheries ([Figure 8](#)).

The SDGs have become very important in the world today, and there are many goals related to GIAHS within the SDGs, including the goal of “end poverty” and “end hunger” through food production as well as ecosystems and resources of “life on land” and “life below water” ([Figure 9](#)).

Noto’s Satoyama and Satoumi was designated as a World Agricultural Heritage site at the GIAHS International Forum held in Beijing in June 2011, along with Sado City’s “Sado’s Satoyama in Harmony with Japanese Crested Ibis,” the first in Japan and the first in a developed country. The Noto Peninsula and Sado Island are about 100 kilometers apart. In Noto, the Shiroyone Senmaida (thousands rice paddies in Shiroyone) in Wajima City are very famous while in Sado, the crested ibis, once extinct, has returned to the wild, and efforts are being made to create an agricultural system to coexist with the crested ibis ([Figure 10](#)).

You can find more information about World Agricultural Heritage on the websites of FAO and the Ministry of Agriculture, Forestry and Fisheries in Japan.

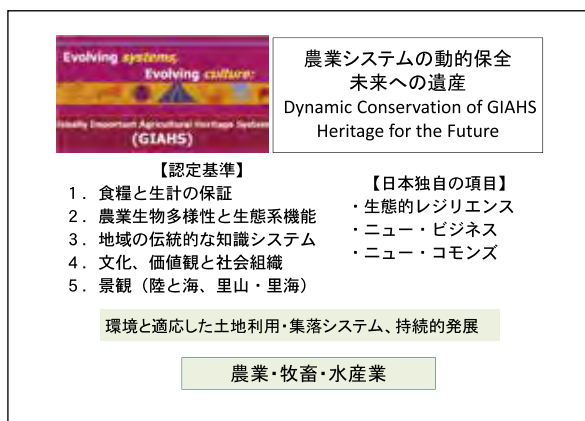


Figure 8

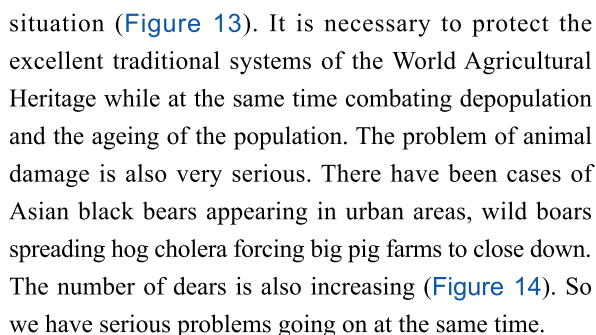


Figure 9



Figure 10

Sixty-two sites in 22 countries in the world have been designated, with Asia being particularly active. China, South Korea, and Japan have been active in East Asia's GIAHS movement (Figure 11). The Noto Peninsula has rich natural and cultural resources enough to be designated as a World Agricultural Heritage site, and after the designation, the region has been energized. However, the population has not stopped declining at all, and young people with few or no job opportunities at home are leaving for the big cities, resulting in depopulation (Figure 12). Satoyama is being devastated with 30% to 40% of the region's rice fields lying fallow, and traditional cultural festivals are no longer celebrated in some areas. The Noto Peninsula is in such a difficult



Kanazawa University received a special coordination fund from the Ministry of Education, Culture, Sports, Science and Technology and launched the “Noto Satoyama Meister Training Program” in 2007---a human resource development system that aims to intensively train young working leaders by stationing post-doctoral staff members of Kanazawa University at the tip of the



Figure 11



Figure 12



Figure 13

Noto Peninsula. Here, initiatives are underway to train young adult leaders who will lead the revitalization of the region with an eye to promoting biodiversity and agriculture, forestry, and fisheries in harmony with nature, promoting eco-tourism, and passing on traditional culture (Figures 15 and 16). This program has a variety of features. We have a diverse group of young people who come together to work on their own projects and write their final thesis, and we provide one-on-one guidance (Figure 17). Over the past 13 years, 196 students have completed the program and are now very active in Noto (Figure 18). There are many local young people, but there are also a lot of young people from outside the prefecture, including I-turn (to leave hometown and relocate to a certain place) and U-turn (to leave hometown and return later) students. Recently, 20% to 30% of participants are I-turners and U-turners, many



Figure 14



Figure 15



Figure 16

of whom decide to stay on in the Noto region (Figures 19 and 20).

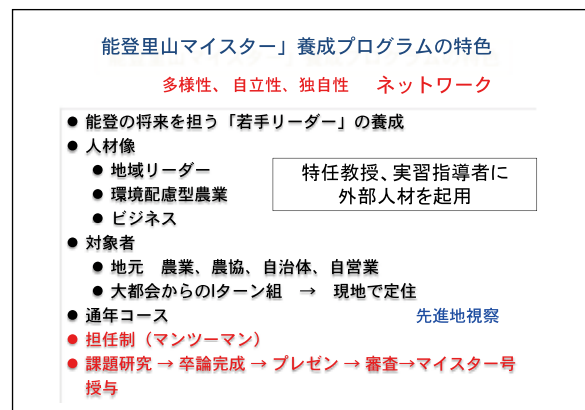


Figure 17



Figure 18

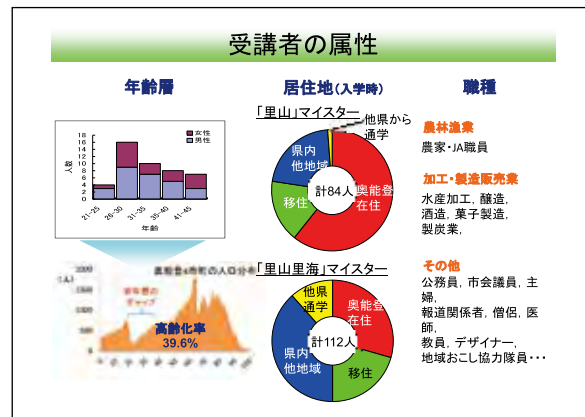


Figure 19



Figure 20

After hearing about the human resource development program in Noto, a friend of mine who is a Philippine researcher asked me if I could do the same in Ifugao, the Philippines. Fortunately, the Japan International Cooperation Agency (JICA) supported us. In Phase 1, from February 2014 to February 2017, we set up an organization in Ifugao to run a human resource development program like the Noto Satoyama Meister Program. In Phase 2, which ran from June 2017 to June 2020, Noto and Ifugao, both the World Agricultural Heritage sites, carried out projects to further promote human resource development and revitalize both regions while interacting with each other (Figure 21).

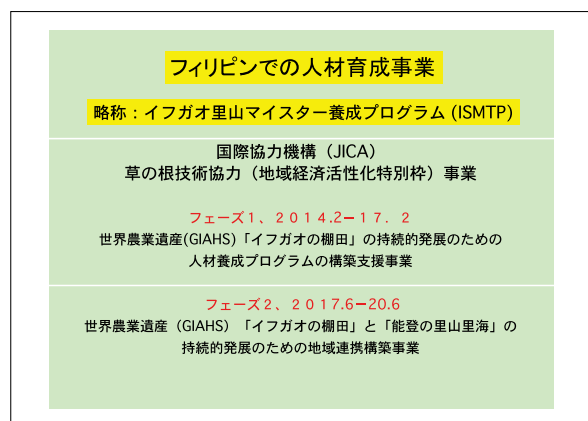


Figure 21

The photo in Figure 22 shows the Ifugao rice terraces located in the northern highlands of Luzon, the Philippines. Splendid terraced rice paddies with numerous steps are spread through the area. Before being designated as a World Agricultural Heritage site, the Ifugao rice terraces were inscribed as Rice Terraces of the Philippine Cordilleras on the UNESCO World Heritage List. However, if you compare the previous situation with that of April 2010 in the upper and lower photos of Figure 23, you can see that the terrace paddy fields are already quite abandoned and that trees are growing in some areas. They were inscribed as a UNESCO World Heritage Site in Danger in 2001, and although they were removed from the list in 2012, the situation has not improved much. Therefore, we decided to work on human resource development for working adults there as in Noto and started the “Ifugao Satoyama Meister Training Program” in 2014 together with the local government and universities (Figure 24). The Ifugao are an indigenous people of the Philippines with a population of about 200,000. So far, 100 people have graduated from the program over the past six years (Figure 25). Young people with a variety of jobs and a very strong commitment to protecting indigenous culture and rice terraces have come to study together. They are active in various ways, including becoming farmers of

terraced rice paddies, making wine with traditional rice from terraced paddies, weaving traditional textiles, and running guest houses (Figures 26 and 27).



Figure 22

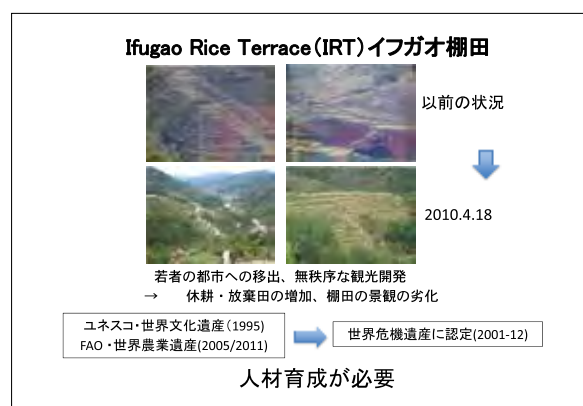


Figure 23



Figure 24



Figure 25

The Meister of Noto, the Meister of Ifugao, and the GIAHS group on Sado Island are working together to develop human resources to revitalize the Ifugao terraced rice fields while learning about the concept of World Agricultural Heritage, UNESCO World Cultural Heritage, and the SDGs with Satoyama as a keyword. In terms of human resource development, it is similar to the Meister Program in Noto, with a diverse group of students. Through intensive one on one tutoring, each student writes a final paper, clarifies what he or she wants to do, and gives a public presentation as a test to complete the program (Figure 28).

Thanks to JICA funding over the past six years, we have brought about 20 young people from Ifugao to Japan each year to visit prominent advanced agricultural corporations and family-run Japanese sake breweries and Wajima lacquerware workshops in Noto and Kanazawa as well as promote exchange with the Noto Meisters (Figure 29). These had a huge impact on the participants and led them to more and more activities after they returned to Ifugao. Figure 30 shows their visit to an excellent agricultural corporation in Noto. Every year, Meister municipal officials and farmers from Noto visit Ifugao to hold workshops together and interact with other local young people (Figure 31).

「イフガオ里山マイスター養成プログラム」の特色

- ・能登/佐渡/イフガオのGIAHS Twinning
- ・SATOYAMA概念、世界農業遺産、ユネスコ世界文化遺産、SDGs 生物多様性、自然共生、・・・
- ・「イフガオ棚田評価」の実施と教材化
- ・大学と行政のコラボ。学術的であるが大学の授業ではない
- ・人材養成システム：
 - ・多様性が高い（受講生、教員、関係者
 - ・インテンシブな個別指導、修了研究論文、公開プレゼン、審査
- ・ネットワークづくり、修了生のフォローアップ
- ・来日研修、現地/能登での国際シンポ（毎年）

Figure 28



Figure 29



Figure 26



Figure 30



Figure 27



Figure 31

Japan will continue to face an increasingly ageing and declining population, and there will be a shortage of labor force. Rural cities such as those with Satoyama may decline, and urbanization may progress further than what we witness now. Currently, because of the COVID-19 pandemic, people are flowing back from Tokyo to the countryside, but it is unclear how far this will go. In any case, Japan as a whole is facing an increasingly ageing and declining population (Figure 32). What should Japan do in that case? Japan is faced with a lot of problems. You will see the population of the Philippines is growing if you look at the birth rate data (Figure 33). Ifugao is by no means underpopulated. However, the irreplaceable traditional culture of terraced rice fields is gradually collapsing as young people leave for the big cities and for overseas countries. Even in China, with its birth rate of only 1.56, the population will eventually stop growing. South Korea has a birth rate of 1.2, and Taiwan has only 1.0. This is astonishing. Japan is in a very difficult situation, but ageing populations are a challenge that is common to Asian countries.

The issues of Satoyama and Satoumi are difficult to address, but we need to consider the recovery of the local economy based on agriculture, forestry, and fisheries. At the same time, we need to combine education, culture, art, health and welfare, tourism, and many other resources to train a diverse group of young people so

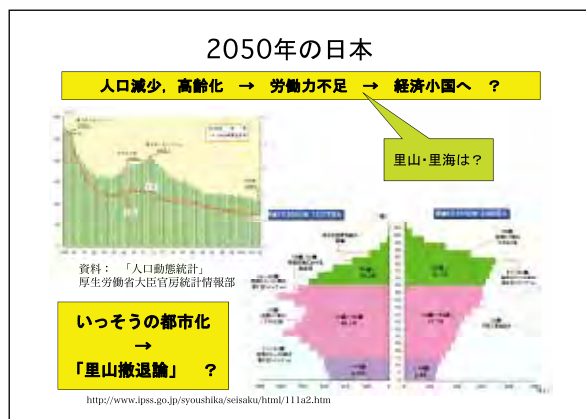


Figure 32

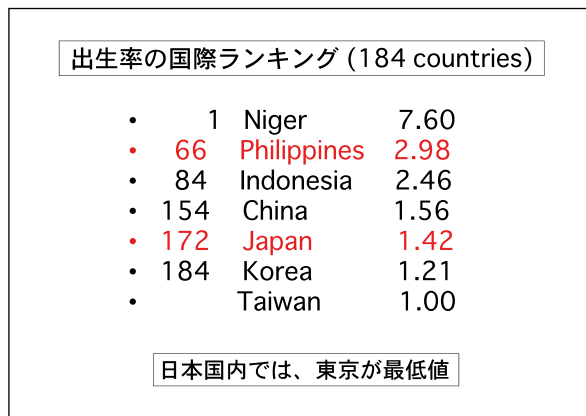


Figure 33

that they can take leadership in addressing the issues (Figure 34). Both World Cultural Heritage and World Agricultural Heritage sites are facing hardships after they are inscribed. Designation brings energy to the local community, but in reality, we need to proceed with monitoring and revising the action plans (Figure 35). The Noto Peninsula is also struggling with this challenge. I have frequently visited Ifugao during the past six years and have talked with the local governor, university teachers, and local government officials, but I have found that they do not well differentiate World Cultural Heritage and World Agricultural Heritage in Ifugao, and the terraced rice fields are not being monitored properly. It was also found that it was delayed to report to UNESCO and FAO.

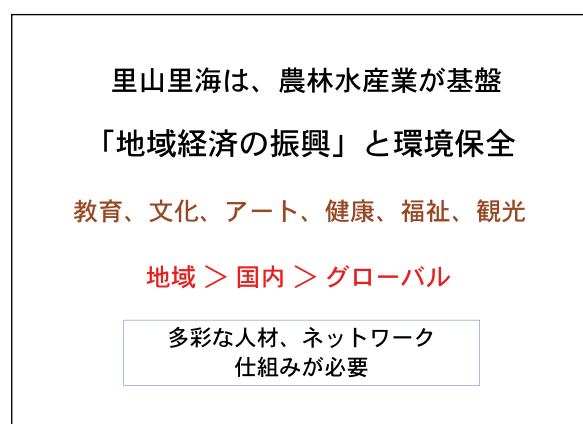


Figure 34

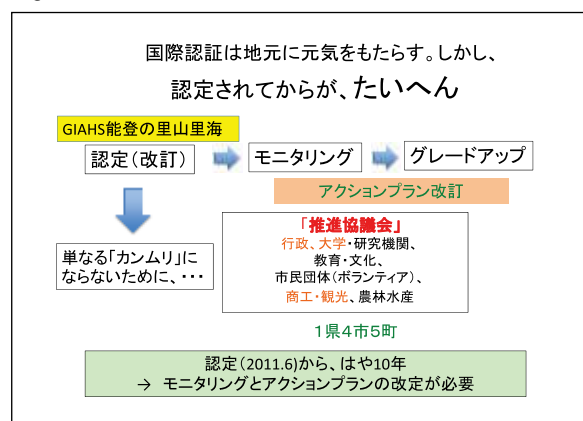


Figure 35

I mentioned that the concept of Satoyama is important, and Satoyama is attracting a great deal of attention internationally. The Satoyama initiative is led by the Ministry of the Environment, World Agricultural Heritage is handled by the Ministry of Agriculture, Forestry and Fisheries, and UNESCO World Cultural Heritage and the Biosphere Reserve are handled by the Ministry of Education, Culture, Sports, Science and Technology in Japan. At the United Nations, too, it is quite compartmentalized among the Secretariat of the Convention on Biological Diversity, FAO, and UNESCO. It would be nice if the SDGs could function coherently as

an integrated platform (Figure 36). Even though Ifugao rice terraces have been inscribed and recognized as a World Heritage and World Agricultural Heritage site, the local people do not clearly understand the significance of double designation and its challenges. They used to make efforts related to the designation as a World Cultural Heritage site, but they are now shifting to those related to the World Agricultural Heritage site.

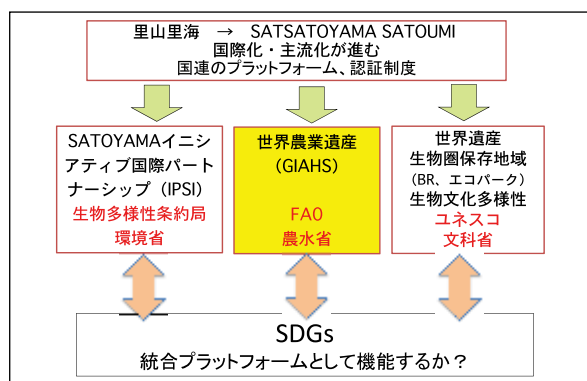


Figure 36

The Noto Peninsula was also trying to do something about biodiversity around the time of COP10 in 2010, but now they are working only for certain aspects of the World Agricultural Heritage. Furthermore, with the emergence of the SDGs, their interest has faded in the importance of World Agricultural Heritage and biodiversity (Figure 37). Moreover, COVID-19 pandemic has made it impossible to travel back and forth between Ifugao and Noto since March 2020. However, as an effort to overcome COVID-19 pandemic, we held an online graduation ceremony for the sixth class of graduates in Ifugao in November (Figure 38), and we are holding weekly meetings between Ifugao and Noto using Zoom. We also keep holding monthly workshops by connecting Ifugao, Noto, and Sado (Figure 39). Visits by Kanazawa University students to Ifugao and those from Ifugao to Kanazawa have been interrupted due to the pandemic, but recently we have started to set up interactions between elementary schools online. High school students from Miyazaki and Oita Prefectures used to visit Ifugao together with their teachers for prefectural activities for world agricultural heritage, but now they are not able to, so they are considering exchanging online.

Finally, I would like to talk about future initiatives in Ifugao. The Ifugao is an indigenous people, and we need to incorporate indigenous education and activities into our human resource development program. In fact, many staff members of the Indigenous Peoples Education Center, the National Commission on Indigenous Peoples (NCIP) of the national government, and the World Heritage Office of the state government have participated in the Ifugao Satoyama Meister Program and have been

working very actively. In Ifugao, Dr. SEKIGUCHI Hirotaka of the National Federation of UNESCO Associations in Japan worked diligently from 2006 to 2013 on the Ifugao Rice Terraces Cultural Inheritance Project (NIKE). I think it would be great if we could link our Meister human resource development with these efforts (Figure 40).

Japan is a developed country, facing challenges, and we have been working on these challenges, but it is not going as well as we would like. Through the exchange between the two World Agricultural Heritage sites, Noto and Ifugao, I believe that the activities of human resource development for young people and international exchange will contribute to addressing Japan's issues (Figures 41 and 42). The JICA project ended after six

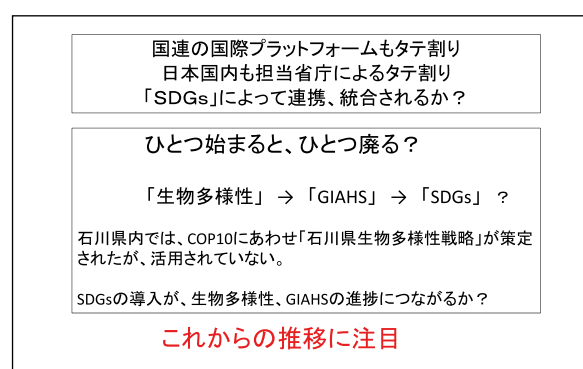


Figure 37



Figure 38

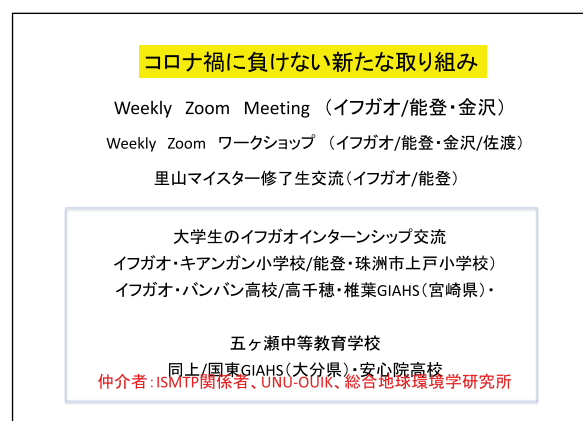


Figure 39

イフガオでの今後の取り組み

- ・コルディエラ行政地区 (Cordillera Administrative Region, CAR)
- ・先住民族支援委員会 (The National Commission on Indigenous Peoples, NCIP)
- ・先住民族教育センター (Indigenous People Education Center)
- ・イフガオの棚田文化継承プロジェクト (NIKE、2006-13)
関口広隆 (日本ユネスコ協会連盟) 等が実施
NIKE=Nurturing Indigenous Knowledge Experts
among the Younger Generation of Ifugaos)
- ・イフガオ棚田評価 (Ifugao Rice Terraces Assessment, IRTA)の実施

Figure 40

日本は、課題先進国

Japan finds itself in the position of a “developed” country, facing many serious challenges, which other countries will one day also be facing.

問題に取り組んできたがうまくいっていない

We have been tackling this issue by participation in the international networks such as IPSI and GIAHS as well as collaboration with local communities

若者の人材養成と国際交流

Human capacity building of young generation is the key to overcome the challenges

能登・佐渡、イフガオの持続発展

Figure 41



「イフガオ里山マイスター養成プログラム」設立式
(国立イフガオ大学、2014年3月)

ご静聴ありがとうございました。



「イフガオから研修団の泉谷 珠洲市長への表敬訪問 (イフガオGIAHS支援協議会長
(2014年9月)

Figure 42

years, but from February, 2021, it has been decided that the people of Ifugao will be able to use their own budget to move into Phase 3 of human resource development in Ifugao, and they are now preparing to start this. I am very happy about this.

This may have been a bit rushed and difficult to understand, but this is the end of my talk. Thank you very much for listening.

Panel Discussion

- **Panelists:** Chanthasone Inthavong, Chea Nol, NAKAMURA Koji, SATO Hiroshi
- **Moderator:** IIDA Taku

SATO Hiroshi

Senior Research Fellow at the Institute of Developing Economies, Japan External Trade Organization



SATO Hiroshi, as a development sociologist, has observed the effects of rural development and social development projects in developing countries on the local community. His main research field is Yemen in the Middle East, and he once lived in a stone house in the Old City of Sana'a, which has been inscribed in the UNESCO World Heritage List. But people living there complain about the inconvenience of traditional architecture and find value in having electric cables and water pipes laid. Essentially, landscapes are just the "silly talk of outsiders." Today, such traditional buildings are exposed to a risk of being destroyed by Saudi Arabian air raids. Cultural heritage in the age of the SDGs is not totally unrelated to economy, politics, and war. In this context, he is looking for ways researchers can contribute to the transformation of the world.

IIDA Taku

Professor of the National Museum of Ethnology



IIDA Taku is the Chairperson of the African Sub-Committee of JCIC-Heritage. His major is cultural anthropology and the history of anthropology. He has conducted fieldwork in Japan and various places of Madagascar and other African countries, and out of interest in taking over the wisdom of people's lives from generation to generation, he has come to work on various issues related to cultural heritage. In particular, he is interested in UNESCO's policy for intangible cultural heritage and in turning daily practices and customs into heritage. He is also involved in the succession of academic heritage using digital technology. His writings include "Arts of Knowing through the Body: Learning among Fishers in Madagascar"(Japanese) published by Rinsen Book, 2014. His writings/editing work include "Living with Cultural Heritage"(Japanese) and "Cultural Heritage in the Human History"(Japanese) both published by Rinsen Book in 2017.

IIDA: My name is IIDA Taku, and I will be facilitating this panel discussion. First of all, I would like to thank all three of you for your presentations. You have presented very rich examples. We are running a little late today, so we may not be able to talk enough long. Also, I have already received questions from the audience, but please understand that I cannot ask all of them.

To start discussions, I would like to ask Mr. SATO to make some comments on the presentations by the three of you and use them as a springboard for this panel discussion.

SATO: Thank you very much. I really learned a lot today. The common thread among Ms. Chanthasone, Mr. Chea Nol, and Prof. NAKAMURA is that human resource development is the key. This is the third seminar on cultural heritage and the SDGs, and I feel that we have finally come to realize that when we look at communities, it is the people that matter.

In your presentation, Ms. Chanthasone, you

emphasized that weaving and dyeing culture is women's work. Since there are not many employment opportunities for women in Laos, you mentioned that you would like to have women acquire marketable skills, but I was wondering if you have any thoughts on the role of men in maintaining culture and the possibility of women finding employment outside traditional culture.

In terms of education, Mr. Chea Nol has built elementary, junior high, and high schools. Japan and other countries have been supporting the projects, but there are systemic difficulties for local residents to benefit from the Angkor monuments. I believe that the same phenomenon is occurring at cultural heritage sites all over the world. In Cambodia, what role do you expect the residents who live around the monuments to play in the future?

Prof. NAKAMURA's presentation on Ifugao and Noto was a very interesting case, with emphasis on the role of young working people. Today, there is a trend among young people in Japan to leave the countryside,

and we are trying to get them back, but in order to attract young people, can *Satoyama* and *Satoumi* be attractive to them? These are my questions.

IIDA: Could you please answer in the order of your presentation? Ms. Chanthasone, please.

Chanthasone: Lao men do not do much weaving. It is considered to be a job for women. There are men who sometimes weave, but when we approach them, they run away in embarrassment. If we can change the mindset and allow both men and women to weave, as is the case in Japan, the awareness of weaving will change even more, and it will become a respectable profession. This is something I really want to change.



The lack of employment opportunities for women is a problem of education. In Laos, supermarkets are gradually increasing in large cities, but they are still very limited. Once you go outside the city center, the only place for women to work other than weaving is as a peddler. They can do little more than set up stalls in front of their houses and sell their products. Educated women often become teachers. There are also military and police jobs, but most women are making a living by working out of their own small stores, such as restaurants, and consuming the leftovers themselves. Increasing the number of working places is a very big challenge. As Prof. NAKAMURA mentioned earlier, just as in the Philippines, young people are leaving the countryside in Laos as well. In the countryside, there are only elderly people and women left. Young people come to Vientiane, the capital of Laos, to look for jobs such as in the construction industry. Many of them cross the Mekong River and go to work in Thailand, where they share the same language.

There are no young people in the countryside, so women do farming, weaving, and childcare. In this sense, the role of women is very burdensome. If there

were workplaces where women could go and work every day, I think the situation would change. Now, if tourism can be developed in rural areas of Laos, they can cook and host tourists, and there is also a good aspect of being able to sell textiles as souvenirs. However, the problem is that there are not that many tourists. Mr. Chea Nol said that Siem Reap attracts five million tourists a year, which is enviable. In Laos, the total number of tourists is said to be three million, but they are concentrated in places like Luang Prabang, a World Heritage site, and there are almost no tourists in the suburbs of Vientiane, so local people are in great trouble. Recently, they have finally started organic farming and are selling their products at high prices with some added value. I would like to learn from you, Prof. NAKAMURA, in order to create jobs. I would really appreciate it.

IIDA: Thank you very much. Next, I would like Mr. Chea Nol to answer.

Chea Nol: In Cambodia, Angkor was inscribed as a World Heritage site in 1992. In fact, from my own experience, I feel that the residents around the monuments are not so conscious of the fact that they are a World Heritage site. This is probably because they have not benefited from the stricter regulations that have been imposed since Angkor was inscribed as a World Heritage site. My challenge is to improve this awareness of the residents around the World Heritage site. If there is an economic return to the residents, they will think more about the site than they do now. In particular, the current regulations are too strict, which raises the question of whether or not it is really worthwhile having Angkor as a World Heritage site.

In the future, I would like to introduce tours of the villages and other attractions so that the villagers can obtain foreign currency, and if, through such activities, the residents can further cherish the monuments that their ancestors built, I believe that it will become a wonderful and meaningful World Heritage site. In Cambodia, the intellectual class was wiped out during the Pol Pot regime. People in the rural areas could hardly read and write. I believe that if we can get in touch with them and have them experience various things, they will be able to gain a better understanding of the monuments.

IIDA: Thank you very much. Prof. NAKAMURA, your turn please.

NAKAMURA: The question was what kind of attraction *Satoyama* has for young working people. First of all, when I think about the local young people, there are no jobs in their hometowns. There is agriculture, but this is done by their grandfathers and fathers, so the jobs have already been taken. There are no universities, so young people have no choice but to leave for big cities. Another point is that the traditional community and village culture of Noto may be considered wonderful by outsiders who do not know much about its actual condition, but for the local youth, it is stifling. The reality is that they want to get out, even if just once, and go to Tokyo as soon as possible. However, after going to Tokyo and experiencing many things, they start to miss their hometown. When they leave their hometown, they feel a sense of pride in it. They also have a sense of attachment to their local culture and festivals. People in big cities may not be able to understand this feeling easily. The enthusiasm of the festivals in Noto is enough to make young people come back to their hometowns at festival periods. The young people want to go home if they can. They just do not know how to get home. Therefore, they need training so that they can come back to Noto and do some kind of work there.

There are various motivations for I-turn (to leave hometown and relocate to a certain place) and U-turn (to leave hometown and return later) people coming from outside. For example, just after the Great East Japan Earthquake, there was a big increase in the number of I-turn and U-turn people taking part in the *Satoyama Meister* training program. Even now, the number is increasing during the COVID-19 pandemic. Tokyo is nice and lively, but it has a low birth rate as people cannot afford to have a child. Noto and other *Satoyama* areas in Japan definitely offer good environments for children's education and health. However, the fact is that it is difficult for people to accept this. In order to revitalize places like Noto and Sado, where there is a wonderful culture and tradition, agriculture alone is not enough. It is necessary for young people who are involved in various fields to join hands in revitalizing the regions. This is not an easy task, and I have been working on it for more than ten years. None of those who completed the *Meister* program has become a millionaire, and everyone is struggling, but there are really good, albeit humble, young people working hard. In addition, very good networks have been established between local young

people and those who have made I-turns and U-turns.

Nowadays, there is much talk about the need for remote work, and for example, there are already offers from large companies to move part of their headquarters to Noto. However, this cannot produce good results without the help of the local community. Autonomy is needed so that the local people can accept such developments from outside and not be pushed around. Maybe I should not say this, but welcoming external large capital might otherwise change Noto dramatically. It is essential to have real ability that makes the local community autonomous and enables it to make decisions and compete with the cities on an equal footing. In order to achieve this, human resource development is necessary. There are young people with such ideas in the local community. That is where my hope lies.



As for the Ifugao, they are indigenous people. I do not know much about indigenous peoples, but when I work on the Ifugao *Satoyama Meister* training program, I feel that young Ifugao people have a direct, strong ability to express themselves compared to their counterpart in Noto. There are a lot of people who are strongly committed to working with us. There is also a growing circle of young people communicating with each other in Ifugao, Noto, and Sado. The appeal of *Satoyama* will change over time and according to various circumstances. However, if there are no young people with strong initiative in the communities, *Satoyama* will really become desolate. If a large capital from a large city suddenly comes and destroys the area, everything will be lost. This is something that we should really pay attention to in the future.

IIDA: Thank you very much. The problems faced by each region were vividly conveyed to us. Next, I would like to ask Mr. SATO a question. In international cooperation through cultural heritage, I think it is difficult to provide support unless the local

community is unified and has a certain number of people rooted in it. And as Mr. Chea Nol mentioned, even if the community is united, it is difficult to promote cultural heritage when the supporters have completely different intentions. However, listening to your three presentations, I think that each of you has pursued very diverse objectives through the promotion of cultural heritage and has already achieved some of them. In this sense, I felt that the goal of protecting cultural heritage could easily match the SDGs in many ways. But because people are involved in too many different goals, I felt that there may be a situation that makes it difficult for those involved to share the goals. Mr. SATO, could you please correct me if I am wrong here?

SATO: Thank you very much. You are right. I specialize in international cooperation, and for example, various Japanese NGOs get involved in rural development and human resource development in Cambodia and Laos. Naturally, the most important thing in this is the autonomy of the local people. But in many cases, there is a gap between the ideals of those of us who provide support from outside and the values cherished by the local people. If we impose our values on the local people, the activities may continue as long as the fund is available, but they will stop when the support stops. Ms. Chanthasone and Mr. Chea Nol are working on their own initiatives in their own countries, but they are people with high social standing, and I feel that it is important how seriously local people see these problems as their own.



As Prof. NAKAMURA mentioned, the young people from Noto, for example, would like to go home if they could. However, if there is not enough economic basis or social fulfillment to make such a decision, they cannot go home. With the COVID-19 pandemic, the flow of people to cities has stopped for now, and I see this as a timely opportunity. I think the most important

point in international cooperation through cultural heritage is to think about how we can support the local people without interfering with the autonomy of local people.

IIDA: In other words, we should not provide support only thinking about cultural heritage, but we should also consider the wider social situation when we provide support. I feel that Mr. Chea Nol is really aware of this. I would like to ask you if there is anything you would like to add on this topic, such as requests you would like to make to people who provide support.

Chea Nol: In the civil war that had started in Cambodia 40 years ago, more than three million people were executed, and this made it very difficult to rebuild the country. Today, Cambodia is at peace, but the economic gap between urban and rural areas is very large. I feel that if the residents in and around Siem Reap become economically affluent, education and human resource development will proceed more smoothly than now. As Mr. IIDA mentioned earlier, if Cambodia itself does not become self-reliant, it will be difficult for the country to develop. Therefore, in my activities, I have been thinking about what is necessary for Cambodia to become self-reliant as much as possible, and I have realized how important education is. I would like to convey my message to children living around the monuments little by little through education so that they can think about how to protect the monuments in their own future. As the residents around the monuments are struggling even to eat, they are wondering if there has been really any benefit to them since the monuments were inscribed as a World Cultural Heritage site. This is a difficult issue in Cambodia today. If foreign currency comes to the villages, it may be possible to attract some interest in the monuments. My efforts are humble, but I would like to continue them as much as I can.



IIDA: Thank you very much. Ms. Chanthasone's hand went up. I wanted to ask you about this, too. I also felt that it was difficult for people on the support side to understand that Lao men do not understand the value of textiles. Could you speak about this as well?

Chanthasone: The reason why men are not interested in textiles is that they tend to look for projects with a big budget. For example, if there is a major support project, they are very interested in that. They are not interested in activities like the vocational training center I am working on. If we hold an exhibition of Lao textiles, the top people do not come unless we invite them. I always think that this is not quite right. Even if they do come, they just go around the venue once and then leave without talking to us or asking our opinions at all. I do not think that it matters much whether they come or not, but I still would like them to look at our activities properly and improve the situation even if just a little.

In Laos, there are almost no jobs for men apart from the army or the police. It is the same for women. Many people go to Thailand to look for work. The women work in places such as factories, or as housekeepers, and the men work on farms or at construction sites. Mr. Chea Nol mentioned earlier that three million people were killed in Cambodia. This is not what happened in Laos. However, 10% of the population became refugees and left the country during the revolution. Some of the intellectuals also left. Many students go overseas to study, but they no longer come back to the country. This is a very big loss for Laos. To raise the level of education of the remaining people, we need school education. We should put more effort than we do now into elementary, junior high, and high schools. The Lao government is building elementary schools and branch schools in each village, but there are not enough teachers, so one teacher has to teach three grades in the same classroom. This is about the same situation as in Cambodia. There are a lot of schools like this, but children are lucky if they can go to school at all. Many still do not even get the chance.

So, in order for people who cannot go to school and adult women who did not get any education to earn money and not have to leave their village to find work, and when considering how men can also participate, I think that supplying human resources for tourism is important. I wonder if this is the same for Siem Reap. You said that the residents in the village where Bayon Junior High School is located are not getting

any benefit from the monuments. When I went to Siem Reap, I saw many children working as peddlers, but they were selling things like Coke, not locally made products. They sell things like postcards, but these are not attractive products, and tourists do not want to buy them. We want to buy special products from Siem Reap. It is the same in Laos. Wherever you go, everybody is selling the same thing. For food as well, all the restaurants serve the same food as in Thailand. But I do not think things should be like that. As Mr. SATO said earlier, I think that people should sell their own local specialty products. Each ethnic group has its own textile products that utilize the distinctive characteristics of its traditions. In addition, I think we need to develop many new products to sell as souvenirs such as processed foods and processed products.

As of now, we only have the textiles, dyeing, and sewing departments at our center. If women learn to sew, as long as they have a sewing machine, they can get a job and work in their own village or anywhere and earn money. It is a great skill in that sense. For people who are not good at sewing, for example even if they are good at cooking, their dishes are not eaten if there are no customers. So I think they should consider how things can be processed, long preserved, and sold. When I went to Cambodia, I thought that the palm sugar from some kind of palm trees was very delicious. I always buy a lot whenever I go to Cambodia. We have similar things in Laos, but people do not make it as a specialty product, and they just sell a little to the local people. I am wondering if we could process local ingredients and package them into a cute and attractive product so that a wide range of people from overseas buy it.

It is the same in Laos and Cambodia. For example, I hear that foreigners are making and selling Angkor Wat cookies. In Laos as well, it is not Lao people but foreigners who are making money from the World Heritage sites. If you go to Luang Prabang, you will see many buildings with terraces as in the resorts of Provence in southern France. It is not a traditional Lao scene at all, and it makes me sad. Even at the night bazaars, they do sell textiles, but they are most made in Vietnam or China, and only a small portion of them is made in Laos. I tell local government officials in Laos that this situation is not good and that they should limit sales to items made in Laos. They do not take up my ideas, and it is frustrating that my opinions are not reflected as I wish.

I would like to teach many skills such as making processed foods at my vocational training center, but nobody has these skills in Laos. We had volunteers from Japan previously, but now nobody can come because of the COVID-19 pandemic. After listening to Prof. NAKAMURA, I really want the local young people to become active, train themselves to be able to make products that they are proud of, and go back to their hometowns and develop them. The aid organizations provide various kinds of development assistance for villagers in big projects, but in some of those cases, the price gets so expensive that Lao people cannot buy the product thus developed. That is not good, and as I was listening to you, I was thinking that it is essential to set an appropriate price.

IIDA: Thank you very much. You are all active in your own regions, but I really felt that each of you is facing various problems. It hit me close to home that we as people supporting the protection of cultural heritage must understand these issues properly. I have one question from the audience that I would like to ask you, Mr. SATO, to answer. After that I would like you to move on to the final summary of today.



It is basically a question for the support side: “Under the jurisdiction of the Ministry of Education, Culture, Sports, Science and Technology, learning about the SDGs is accelerating in the classroom based on the new Course of Study Guidelines. However, from the perspective of the people involved in the protection of cultural properties, if you exclude World Heritage sites, the SDGs are not yet widely recognized. Can we do any work through education to think about protecting cultural properties from the perspective of the SDGs? Considering handing them down to the next generation, I think this is necessary.” I think that this issue is already being tackled as the top priority on the ground. Unfortunately, if we look at the actions of the Agency for Cultural Affairs alone,

we cannot see any clear support from them for such efforts. I think your question points out such a troubling issue. Although this is not an issue related to regions, I would like to ask you, Mr. SATO, to answer this question and provide a summary of the panel discussion.

Wrap-up

SATO: Thank you very much. I would like to say some words while touching on this question. The topics for today are “Community development through the use of cultural heritage” and “Thinking about achieving success in both cultural heritage and the formation of local communities.” Up to now, we have held two seminars with the title “Cultural Heritage and the SDGs,” and in 2019, I gave a keynote speech and we had a panel discussion with Mr. URANO Yoshihito of JICA, Prof. SEKI Yuji of the National Museum of Ethnology, and Dr. TAKEMOTO Kazuhiko of the United Nations University. In 2020, we had a talk from the former UNESCO official Giovanni Boccardi. Associate Prof. OKAHASHI Junko talked about ICOMOS, Prof. NAKAMURA Seichi talked about Latin America, and Mr. KUMAKUBO Kazuhiro talked about tourism development (Figure 2).

Figure 3 is a slide that I use at all times. The SDGs stand for “Sugoku Daitan na yubikiri Genman” or “A Very Bold Promise” in English. The reason I say this is that the SDGs are about “Transforming Our World.” There is global agreement that the way things have been done is not good enough and must be changed. Another important theme is “Leave No One Behind.” The SDGs have these two points.



Figure 1

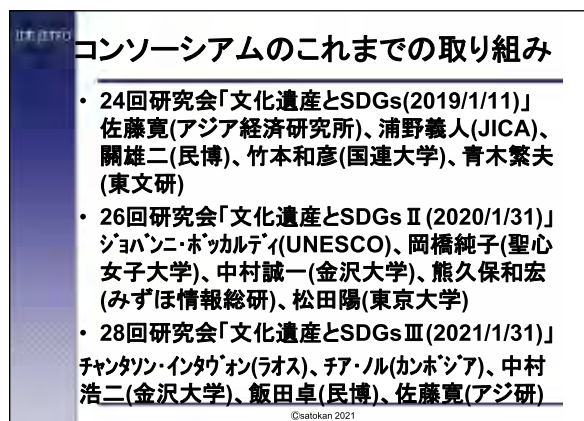


Figure 2



Figure 3

As Vice Chairperson AOKI mentioned at the beginning of today's session, culture does not feature much in the SDGs, which is somewhat frustrating for those of us who are involved in culture (Figure 4). Culture is not mentioned explicitly in the 17 goals. Many people may have placed little expectation and think that this is ultimately only for those who want to promote development, or that the SDGs are only a pie-in-the-sky theory put forward by the United Nations and the international community. Also, the word "development" is kind of an enemy to people who want to protect culture. After all, even sustainable development is ultimately development that tends to destroy culture. So many people have turned their backs on the SDGs. However, I think that the basic understanding of the SDGs as "Transforming Our World" is very important, and I believe that culture is the foundation that supports this.

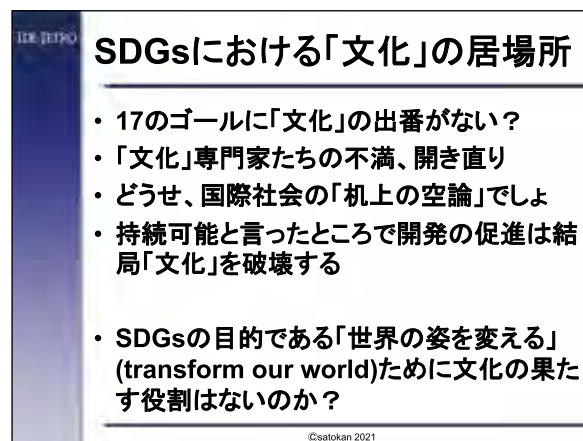


Figure 4

It was very interesting for me to hear today's talks. First of all, Ms. Chanthasone mentioned that men should also recognize the value of textiles. This is also a gender issue. They have the gender norm that weaving is women's work and men do the rest, and that is their culture. But perhaps, some parts of this culture need to change gradually. In the panel discussion, it was mentioned that foreigners are the ones who benefit from tourism. This is also related to Goal 8 of the SDGs, "Decent Work and Economic Growth." I think that it is a very important initiative in terms of providing employment opportunities for women (Figure 5).

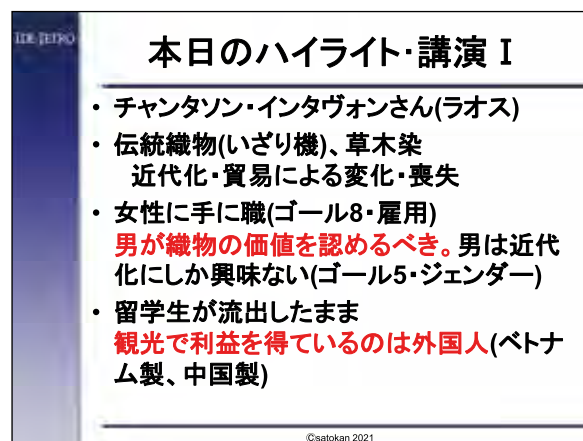


Figure 5

One thing Mr. Chea Nol spoke about was human resource development, which is Goal 4 (Quality Education). At the same time, he mentioned that tourism is not benefiting the local people, but this is something that outsiders cannot see. We take a sightseeing tour, we see the people selling souvenirs, and then we go back home. There are also tours that will take you to the surrounding villages like the ones Mr. Chea Nol is working on. I think this is culture, too. Our ancestors built spectacular monuments, but

if we have no relationship to them, we will not care for them or use them. I think that Mr. Chea Nol's activities are about how to encourage the local people to both value and use these cultural heritage sites (Figure 6).

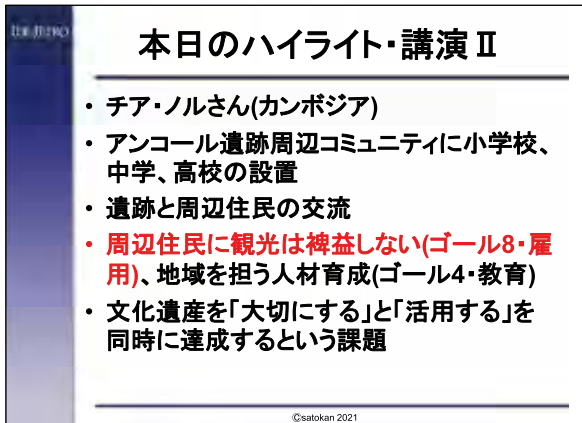


Figure 6

What was very interesting in Prof. NAKAMURA's talk was that agricultural heritage is a dynamic type of preservation. In other words, the very important point is that unless the people living today come together, you cannot achieve preservation. This is related to Goal 2 (Zero Hunger), Goal 8 (Decent Work and Economic Growth), Goal 14 (Life below Water), and Goal 15 (Life on Land). Another interesting point was that in terms of U-turns, even in Japan, almost no one goes back to his or her hometown. But the reality is that they actually want to go back. In fact, Ms. Chanthasone and Mr. Chea Nol mentioned this, too. They talked about how to get these people who left their own country to return to their hometowns and support their local culture. This was a common threat in today's three presentations. The underlying question is, what should we do to change the situation that people have to leave their hometowns in the first place? For this issue, culture is a very important factor in encouraging people to come back. As Prof. NAKAMURA mentioned, the SDGs can be used as a platform to connect various compartmentalized administrative divisions (Figure 7).

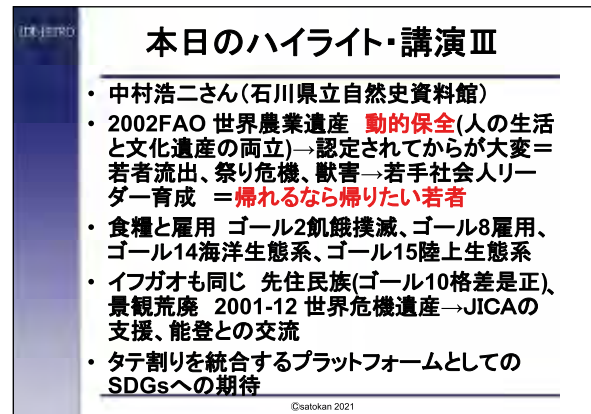


Figure 7

The SDGs include many different goals. But because there are many different goals, people with different interests can use the SDGs as a common language. This is one of the SDGs' roles. Some people want to work on gender issues, and besides doing so, they can communicate with those who want to work on the environment through the common language of the SDGs. Also, for people who want to grow the economy or promote tourism, they can see it as something that also involves the environment, gender, and inequalities within the country and use the SDGs as a checklist to achieve balance.

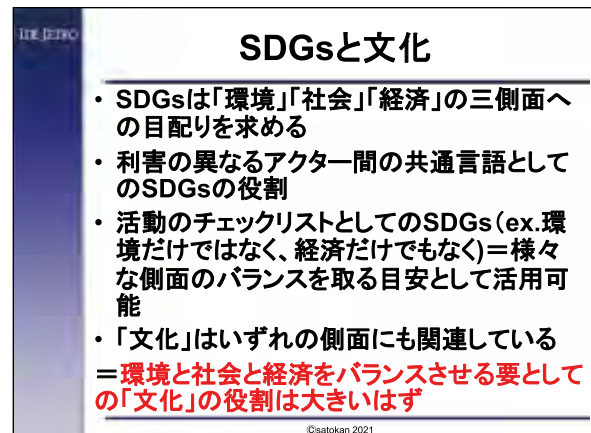


Figure 8

It is said that the SDGs have three aspects: environmental, social, and economic. It is true that culture is not mentioned explicitly, but culture supports the environment, the society, and also the economy. As for the question from the audience earlier, the people who understand the SDGs the most in Japan today are elementary school children. This is because the system is designed to ensure that children learn about them thoroughly at elementary school. But the parents do not understand the SDGs. The concept of the SDGs may indeed appear to be a pie-in-the-sky or ideal theory. However, a very important

point is to recognize that if we continue to do things in the way we have done in the past, the Earth cannot be sustained. And based on this premise, we need to think about how we can create a new world while maintaining cultures. Maybe it is true that people working on international cooperation in cultural heritage fail to consider the SDGs so seriously. People who work in international cooperation for the preservation of cultural heritage have a very high level of cultural sensibility. But culture is connected to various fields through the SDGs in many ways. I think that it is important for us to value this point (Figure 8).

Today, we listened to your three presentations and had a discussion with you. I have become more of a proponent of the SDGs, but even as such a proponent, I strongly feel that culture is very important. I want everyone involved in the preservation of culture to be aware of this fact. And I feel that the SDGs can be used as a tool to support people like Ms. Chanthasone and Mr. Chea Nol who are trying to balance cultural heritage and people's lives in their respective countries. This is my brief summary.

IIDA: Thank you very much. You said that the SDGs could be described as a pie-in-the-sky theory. I work on cultural heritage-related initiatives, and there have been times when I felt that cultural heritage is just a pie-in-the-sky theory, too. But when you consider the people who are working hard on the ground, you realize that it is not a pie-in-the-sky theory, and when you connect with these people, you can regain confidence.

There is still a lot to talk about, but we are running out of time, so I would like to close the panel discussion here. Thank you very much to all the panelists.



▶ Closing Remarks

TOMODA Masahiko

Secretary General of the JCIC-Heritage



Thank you very much, Mr. IIDA, for being the moderator. I would also like to thank the three speakers for their presentations and Mr. SATO as well. Mr. SATO summarized the panel discussion for us at the end, and today's talks were based on the speakers' experiences on the ground, and I felt that various issues became clearer with a greater sense of reality. At the same time, as Mr. SATO summarized, we must work towards creating a new world while maintaining cultures, so we have been assigned with a lot of very difficult homework. I think the seminar made me realize this anew.

Finally, I would like to make an announcement before closing the seminar. As a related material for this seminar, with the permission of UNESCO, JCIC-Heritage has made a Japanese translation of the document "Culture|2030 Indicators," which was published by UNESCO on the topic of SDGs activities related to culture. This is only an unofficial translation, but I hope everyone will find it useful.

Once again, I would like to thank all the speakers and panelists, and the audience. Thank you very much.

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