



**THE LOCAL COMMUNITY AS A STAKEHOLDER GROUP AND ITS PARTICIPATION IN
UNESCO'S WORLD HERITAGE NOMINATION PROCESS: JATILUWIH VILLAGE, BALI,
INDONESIA**

Doctor of Philosophy

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Abstract

This study examines the theoretical and practical justifications of local community participation as a stakeholder group in the nomination of a World Heritage Site in Jatiluwih Village, Bali, Indonesia. The study adds to current knowledge by contributing an in-depth understanding of local community participation in the nomination process of a World Heritage Sites. The background for this study is based on the increasingly important involvement of the community in the process of the identification of potential sites and the nomination of proposed sites since some designations and nominations of World Heritage Sites have sparked tensions and protests to the detriment of the sites concerned. These tensions and protests occurred because those sites were designated without free, prior and informed consent from the local communities who live in the designated/nominated area. There is, therefore, a need to investigate the ways in which the local community as a stakeholder participates in the nomination process of a World Heritage Site and how they also participate in the decision-making process in the local context.

In order to meet the aim of this research, a qualitative case study methodology was deployed which prioritises interviews conducted with the local community in Jatiluwih Village. To further enhance this study, various data collection methods such as field observations and documentations (news clippings, photos, blog, and minutes of meetings) were conducted in addition to the interviews conducted. Forty-six semi-structured interviews were carried out with the local community as stakeholder in Jatiluwih Village between May to August 2012 and another twelve interviews were conducted from stakeholders such as private sectors, public sectors and NGOs. Both sets of interviews with the local community and other stakeholders (public/private sectors and NGO) were analysed by using content analysis. Three themes (participation; participation in World Heritage; and Jatiluwih and tourism; and nine sub themes (meetings; government initiated programmes; religious participation; awareness of World Heritage status the dissemination of information on the nomination process; hopes and concerns on the label; threat for the status in the future; about Jatiluwih; and local community's perception on tourism) were identified with the interviews conducted

with the local community as a stakeholder group. From other stakeholders such as NGOs, private and public sectors, two themes (first dossier and second dossier) and eight sub themes (first dossier; inexperience; lobbying; roles of international expert; roles of NGO; roles of volunteers; roles of governing assembly; and the lack of enthusiasm of the government) were identified to represent the process of the nomination and the creation of the dossier.

The majority of World Heritage research to date has taken place within a post-inscription context, which unavoidably limits the scope for understanding the whole process of World Heritage Site designation, especially with regard to how the site is designated and the role of local people who live in the proposed site. This study, therefore, contributes by investigating the local community participation as stakeholder during the nomination process of a World Heritage Site. By examining local community participation therefore it can identify their types of participation and barriers to participation in the process of nomination. Moreover, by exploring the local community participation and their views during this stage, it provides the opportunity to identify their potential roles after the site is being designated.

The implications of this study relate to the need for a more proactive approach to the identification of the local community as a worthy participant in the nomination process that builds from an understanding of cultural, political and economic features. In addition, World Heritage practitioners and academics need to understand and identify the fundamental underlay of local community participation in the process of nomination. In the future, it is thus hoped that local communities will be engaged and empowered to participate in the process of nomination with them possessing heightened levels of awareness about the importance of their involvement in the identification and nomination of their sites as World Heritage.

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List of Abbreviations:

CLBP	Cultural Landscape of Bali Province
ICCROM	International Centre for Conservation in Rome
ICOMOS	International Council of Monuments and Sites
IUCN	International Union for Conservation of Nature
UNESCO	United Nations Educational, Scientific and Cultural Organization
WHC	World Heritage Centre
WHC	World Heritage Committee
WHE	World Heritage Education Programme
WHEYF	World Heritage Education Programme for Young People
WHL	World Heritage List
WHS	World Heritage Site

Chapter 1: Introduction

The purpose of this research is to examine the degree of involvement of local community as stakeholder in the nomination process of a World Heritage Site in Jatiluwih village, Bali, Indonesia. Chapter one is dedicated to present the purpose and significance of this research. This chapter begins by presenting a background for this research and then follows with its theoretical background as the approach to analyse the research in a theoretical context. This is followed by the gaps in knowledge of this research and the rationale to conduct it. The aims and objectives of this study are presented, followed by the challenges faced by the researcher; structure of the thesis and ethical issues.

1.1 Background

Several studies have previously focused on the various changes since World Heritage Site (WHS) designation at WHSs all over the world, primarily focussing on tourists, tourism development, stakeholder perceptions and involvement and visitor management (Aas et al. 2005; Phaswana-Mafuya and Haydam 2005; Shackley 2006; Kim et al. 2007; Ying and Zhou 2007). Moreover, these studies on WHS, have mostly taken place on sites which have already gained WHS status. Despite their worldwide significance, it is interesting to note that little research has been conducted on the processes by which World Heritage Sites are nominated and accepted. This is not to state that study on WHS has not been carried out, as studies by Shackley (1998), Smith (2002) and Leask and Fyall (2006) have investigated the way in which World Heritage Sites are inscribed.

The first step of the nomination process is the identification process of cultural and natural sites by a state party. This process is known as the Tentative List, which contains a brief description of the sites that may be considered for being submitted for inscription in the next five to ten years (UNESCO 2010a). The Deputy Director of the World Heritage Centre, Kishore Rao, questions the current system of site inscription for the World Heritage List in his current publication, stressing the need for greater cooperation in World Heritage areas (Rao 2010). He asserts there is room for more collaboration between stakeholders, including the local communities and civil society

(ibid). However, it is important to note that attempts to empower the local community as a stakeholder may not achieve this as, for example, Banerjee (2000) finds the local community in the Kakadu World Heritage site had no power to refuse the designation process. Moreover, some of the potential sites listed in the Tentative List are often surrounded by controversy; for example, Lake Bongoria in Kenya (ACHPR 2010) and the Besakih Temple in Bali (Putra and Hitchcock 2005).

In the nomination process, local communities in developed countries still have a voice in the decision-making process for nomination and management of World Heritage Sites; for example, the local people of Wadden Islands opposed the nomination of Wadden Sea as a World Heritage site through the public consultation process. The reasons behind this resistance were the fear of losing autonomy and the lack of clarity concerning the consequences of a nomination. Public consultation was conducted by the Ministry of Agriculture, Nature and Fisheries of The Netherlands and the local people were consulted at least once, sometimes twice, and most meetings were open to local people who were interested (Bart et al. 2004). Another example from a different case is the local communities comprising 1300 people residing in the Vega archipelago in Norway and manage the landscape of the 6500 islands and who had an initiative to obtain WHS status. Their motivation was to preserve traditions and to make the area more attractive for the younger generation to stay and settle in that area (LDWHP 2009).

However, the World Heritage nomination process in developing countries has triggered protests and tensions for local communities, as they have been neglected from the participation in the nomination itself. The local community in developing countries is often inferior to the designation of the status because no consultation and involvement occurred in several cases, such as the case of the Bethechilokono people of Pitons Management Area in Saint Lucia, Ngorongoro Conservation Area in Tanzania and Tri National de la Sangha (TNS) on the border of three countries (Cameroon, Central Africa and Congo) (Yachay Wasi 2006; UNPFII 2011; CEFAID 2012). The UNESCO World Heritage Committee (WHC) disregarded the concerns of the Indigenous People (Bethechilokono) of Saint Lucia and inscribed the Pitons World Heritage Site without their permission in November 2003 (Yachay Wasi 2006).

A study by Nicholas et al. (2009) found that local residents felt the inscription process for the Pitons World Heritage Site was passive and felt inadequate efforts were being made to present this site. Meanwhile, the document for re-nomination of the Ngorongoro Conservation Area (NCA) was prepared without free, prior and informed consent of indigenous people because they were not involved in the preparation (UNPFII 2011). Nevertheless, the nomination was accepted eventually without free, prior, informed consent from the local community and this document was accepted by the International Union for Conservation of Nature (IUCN) and then submitted to an official UNESCO mission in December 2008 (ibid). Local people were not consulted on the establishment of NCA as a World Heritage Site because consultative processes were not in place. The case of Tri National de la Sangha (TNS), CEFAID (Centre pour l'Education, la Formation et l'Appui aux Initiatives de Développement au Cameroun) found the consultations were completely insufficient and were conducted at the very last minute, just before the resubmission of the dossier to the World Heritage Committee (CEFAID 2012). Moreover, although several consultation meetings were held after the dossier was submitted to the WHC and seven meetings were planned each day, they did not allow adequate time for consultation and some of them were very short (less than thirty minutes). Furthermore the information given to the local community during the meetings did not concern the potential risks from being listed as a World Heritage Site (ibid).

The above scenario is inconsistent with The Operational Guidelines for the implementation of the World Heritage Convention in which States Parties to the Convention are encouraged to ensure the participation of a wide variety of stakeholders, including site managers, local and regional governments, local communities, non-governmental organisations (NGOs) and other interested parties and partners in the identification, nomination and protection of World Heritage properties (UNESCO 2012a). For example, in relation to the nomination process for a World Heritage Site in Bali, there was controversy when the Besakih temple of Bali was included in the tentative list of World Heritage Sites for the Republic of Indonesia (Putra and Hitchcock 2005). The local Balinese people believed that by being listed as a World Heritage Site, their rights to conduct Hindu's ritual activities would be controlled by the central

government, which has a Muslim majority (ibid). This case has shown there is a need to involve the local community at the very beginning of the nomination process in order to avoid misunderstanding and disagreement in a public sphere. This examination of local community participation in World Heritage nomination is important in the determination of the approach, planning and management responses to WHS status and tourism development and to establish the extent to which local support, such as community involvement, exists for World Heritage Nomination.

To address the above research vacuum, this particular study focuses on Jatiluwih village, Bali Island, Indonesia, which is an agricultural area in which rice is the main commodity and rice farmers form the majority of local communities (Arismayanti 2005). Due to the uniqueness of its cultural, ritual and natural settings, the Indonesian government proposed Jatiluwih village, along with other eight monuments in Bali, for serial nomination to obtain World Heritage Status in 2008 and 2011 (UNESCO 2008a; CLBP 2011). In 2010, in the year of this study was started, there were seven World Heritage Sites in Indonesia; four sites were designated in 1991 and the remaining three in 1996, 1999 and 2004. Since 1995, Indonesia has had 27 sites on the list of tentative WHS. One of these twenty-seven sites is the Cultural Landscape of Bali Province (CLBP), which consists of a number of sites representing the Balinese Subak (traditional irrigation) system. This site was selected for nomination to underline the historic scope and continued cultural role of Bali's Subak system of ecological management (CLBP 2011).

The decision to choose Jatiluwih village was because this village was nominated in a deferred dossier and is also the home of unique red rice, which is only grown well in this village. Another factor is accessibility of information since the researcher used his cousin's father-in-law as a sponsor to introduce him to the rice farmers, as the sponsor is also a rice farmer. Moreover, the Subak (Balinese traditional irrigation) system still plays an important role in the Jatiluwih village, which is famous for water temples and shrines. Furthermore, the local villagers still perform elaborate ritual ceremonies to celebrate the rice cycle. The Subak system is regarded as the outstanding value factor

for this site to be nominated as a World Heritage Site (Arismayanti 2005; Muriawan 2009).

1.2 Theoretical Background

The theoretical approach for this study on the nomination process of a World Heritage Site in Jatiluwih village, Bali, Indonesia is stakeholder theory and the degree of citizen/community participation. The use of a stakeholder model is for mapping and identifying all stakeholders involved in this nomination process for a World Heritage Site. Meanwhile, the use of degree of citizen/community participation model is to recognise the level of community participation in this nomination process. Since this researcher is in search of local community participation as a stakeholder in the nomination process for a World Heritage Site, it is essential to discuss stakeholder theory and stakeholder analysis and their implementation in several areas.

The implementation of stakeholder theory has been far extended from its original application in strategic management and business corporations to a number of fields of enquiry, including health and social service research (Mercier 1997; Hyder et al. 2010); tourism planning (Sautter and Leisen 1999; Ladkin and Betramini 2002); environmental management (Reed 2008; Aaltonen 2011); protected area management (Rastogi et al. 2010); fisheries and marine (Mackinson et al. 2011) construction project management (Atkin and Skitmore 2008), as well as, more recently, visitor attraction management (Garrod et al. 2012). Analysis using stakeholder theory has become increasingly popular with a wide range of organisations in many different fields and it is now used by policy-makers, regulators, governmental and non-governmental organisations, businesses and the media (Friedman and Miles 2004). Examples of this are the coastal decision-making process (Mcglashan and Williams 2003), the marine and fisheries planning process (Soma 2003; Pomeroy and Douvere 2008) and agri-environmental policy (Prager and Freese 2009).

Stakeholder analysis is increasingly seen as an approach that could empower marginal stakeholders to influence decision-making processes. In policy research, stakeholder analysis has been seen as a way of generating information about “relevant actors” to

understand their behaviour, interests, agendas and their influence on decision-making processes (Brugha and Varvasovsky 2000). Therefore, any local decision-making processes that affect a local community's welfare should involve local residents as a stakeholder group (Gray and Hay 1986). For example, in the case of local residents as a stakeholder group, some organisations might decide merely to consult them from time to time with the purpose of obtaining better understanding of their interests (van Der Aa 2005). Meanwhile, others might decide to assign a more formal role by attempting to incorporate them into the organisation's decision-making structures (Missens et al. 2007).

There are, however, some barriers to stakeholder participation in developing countries due to lack of expertise, elite domination, attitudes of professionals, lack of trained human resources, lack of appropriate legal systems and the relatively high cost of community participation (Tosun 2000; Dukeshire and Thurlow 2002). For example, a low-cost housing project was initially designed as an initiative of empowerment for a local community in South Africa; in reality, it has reduced the level of participation by members of the community because decision-making in construction management was not given to members of the community (Lizarralde and Massyn 2007). Another example is contained in the study by Aas et al. (2005) that found local communities' participation in decision-making at the World Heritage Site in Luang Prabang was limited, although local communities were considered legitimate stakeholders. Moreover, a study by Aref et al. (2009) found barriers to community participation in tourism development in Shiraz, Iran due to the lack of a sense of ownership towards tourism resources and restriction of financial resources. Another similar example was investigated by Hostovsky et al. (2010) who found limitations in the local community's participation in an environmental impact assessment in Vietnam because of the technocratic, expert-driven and non-transparent governmental system. In this study about local community participation in the nomination process for a World Heritage Site, the limitations of community participation are caused by traditional decision-making processes; traditional law and the top-down approach in Bali, Indonesia.

The model and definition of stakeholder participation, which originates in the western developed world, may not be appropriate for some developing countries. Stolton and Dudley (1999) posit, for example, that participation works differently in different cultural and political contexts. Political, socio-economic and cultural structures are more likely to shape the pattern of power and wealth distribution among different groups in most developing countries (Tosun 2000). For those reasons, two models, namely Mitchell, Agle and Wood's stakeholder theory (1997) and Choguill's ladder of community participation (1996), are applied to local community participation in the nomination process for a World Heritage Site by Jatiluwih village, Bali, Indonesia.

Whilst there is much debate in the field on how to identify/analyse stakeholders from other groups (Donaldson and Preston 1995; Sternberg 1999; Marcoux 2003), Mitchell, Agle and Wood (1997) provide a valuable point. They employ three attributes by which to describe stakeholders and their salience on decision-making within organisations: power (the extent a party has the means to impose its will in a relationship), legitimacy (mutual recognition due to conformance with expected structures or behaviours), and urgency (time sensitivity or criticality of the stakeholder's claims) (Mitchell et al. 1997, p.853). This stakeholder salience model is selected over other models because it not only maps the stakeholders as Freeman (1984); Donaldson and Preston (1995) does, but also identifies their needs, expectations and priorities. Frooman (1999) regards the stakeholder model of Mitchell et al. (1997) as the most comprehensive work, although he has developed a more comprehensive model, which includes the relationship between stakeholders. Several stakeholder models have been developed by some scholars after Frooman's (1999), such as the fusion of the stakeholder theory with the life cycle theory (Jawahar and McLaughlin 2001), realist theory (Friedman and Miles 2002) and the organisational ethic theory (Phillips 2003). These models are often applied in a firm and organisation context. However, in this study, the researcher selected the stakeholder salience model of Mitchell et al. (1997) since it can be flexibly combined with the ladder of community participation and can be implemented in a non-firm/organisational context; in this case, the nomination process. Furthermore, other stakeholder theories, such as Freeman (1984) and Donaldson and Preston (1995), are very simple and descriptive in mapping the stakeholders. Frooman (1999), Jawahar and McLaughlin

(2001) Friedman and Miles (2002) and Phillips (2003) are too rigid and inflexible to be combined with other models because they are already developed for use in specific situations (firm/organisation) and contain the participation process between stakeholders in the firm/organisation context.

There is also much debate in the field on how to identify the level of community participation in a project (Burns et al. 1994; Tritter and McCallum 2006). Choguill's ladder of community participation provides a valuable approach to developing a country context. Coughill (1996) argued that the implementation of Arnstein's ladder of citizen participation is not compatible with the situation in developing countries. Within the developed countries, Arnstein recognises processes by which the ordinary citizens (the have not citizens) can bring major social improvement, which allows them to share in the benefits of their prosperous society. Nevertheless, low-income communities in developing countries require more than power alone. They also need empowerment to influence decisions that affect them and the degree of willingness that governments display in facilitating community projects.

These two models were employed in order to know determinants of local community participation in the process for nomination in a developing country's context. The stakeholder salience model provides an essential framework because it deals with the selection/identification and capacity of stakeholders at nominated sites and Choguill's ladder of participation helps to recognise the local community's level of engagement/collaboration in the World Heritage nomination process. These two models will enable the researcher to identify and analyse stakeholders and then focus on participation of the local community as a stakeholder in this process of nomination.

1.3 Rationale

From a personal viewpoint the researcher has long been interested in the World Heritage nomination process. There was strong resistance from Balinese people against the nomination of the Besakih temple in Bali because of misunderstanding and ambiguous information over the ownership of the site when it is listed as a World Heritage Site in the future. Therefore, the nomination of Jatiluwih village as a World Heritage Site has

captivated the researcher's interest to seek the involvement of the local community in this process. Besides, the nomination of Jatiluwih village as a World Heritage Site includes two sectors that are very close to the researcher's life, namely agriculture and tourism. The researcher's grandfather used to be a rice farmer before becoming a contractor, while his mother is a lecturer in the agriculture faculty and the researcher graduated from the faculty of management and is now working as a lecturer in the tourism faculty in a public university in Bali. Jatiluwih village is a fusion between these two sectors, agriculture and tourism, which represent two main income areas that support the Bali's economy. Another factor motivating the researcher to conduct the study at Jatiluwih village is accessibility to the participants since the gatekeeper is his cousin's father-in-law.

From a preservation and economic perspective in Bali, the nomination of Jatiluwih village as a World Heritage Site has shown the seriousness of the Indonesian government and provincial government of Bali to protect the remaining rice fields in Bali. With the high dependency of Bali on the tourism sector, much agricultural land is being turned into hotels and villas. By nominating Jatiluwih village as a World Heritage Site, this village will be the last frontier in the presence of rice fields in Bali against uncontrolled expansion of tourism in Bali. Moreover, from fostering a sense of awareness by the younger generation, it is expected that the agricultural sector can be relied upon as an alternative income, beside tourism, through this nomination. Besides, the tourism industry is very sensitive to the issue of terrorism; when the Bali bombing occurred in 2002, it caused a negative impact on the number of tourists visiting Bali (Martana 2003; Hitchcock and Putra 2012). Following the bombing, many Balinese people who worked in tourism sector, lost their jobs due to the lack of tourists visiting Bali in that year (ibid).

Finally, from an academic standpoint, this study seeks to contribute to a number of areas raised by the literature review. Firstly, the controversy of the nomination process for World Heritage Sites, which has sparked resistance and attention from the local community, provides a rationale for research that explores their participation as a stakeholder in the nomination process. This relates to the lack of studies investigating

the nomination process from the local people's perspective regarding nomination of their place as a World Heritage Site. Secondly, this study also contributes to an academic viewpoint by presenting the merging of two models: the stakeholder and the ladder of community participation models. To date, no studies have tried to merge these two models in order to identify types of stakeholder and their participation in a project or plan. These two models were used in this study to classify and identify the type of participation by the local community in Jatiluwih village. Moreover, based on the findings of this study, the researcher proposes the degree of transparency as the typologies of the ladder of participation theories have not previously discussed transparency as a main factor affecting community participation.

1.4 Research Aim and Objectives

The aim of this study is to examine the theoretical and practical justifications of local community participation as a stakeholder group in the nomination of a World Heritage Site. In order to meet this aim, the researcher developed five objectives:

1. To critically review local government and local community involvement in the local decision-making process in Jatiluwih village, Bali, Indonesia.
2. To investigate the degree of engagement of the local community as a stakeholder group in the nomination process of a World Heritage Site in developing countries.
3. To investigate the degree of involvement of the local community of Jatiluwih village as a stakeholder group in the nomination process of a World Heritage Site.
4. To advance the model of stakeholder theory by incorporating the degrees of community participation to facilitate better understanding of the nomination process for World Heritage Sites at the local community level.
5. To contribute to the body of knowledge for the stakeholder theory and local community participation in a developing country context.

These five objectives clearly state the aim of this research and are appropriate with the title of this study, which is “The local community as a stakeholder group and its participation in UNESCO’s World Heritage nomination process: Jatiluwih village, Bali, Indonesia”. In order to focus the scope of this study, there is a need to set boundaries.

1. This study does not focus on the impact of designation on the local community.
2. The study does not discuss the percentages supporting/against and agreeing/disagreeing among the local population in Jatiluwih village, Bali, Indonesia regarding the nomination process for a World Heritage Site.
3. The study is not attempting to generalise and compare the findings from this case study but to explore and investigate the current condition of local community participation at the village of Jatiluwih. In particular, this thesis focuses on the findings for local community participation as a stakeholder in the World Heritage nomination process.
4. This study does not discuss the technical process for nominating a site to become a World Heritage Site, although interviews were conducted with the team that formulated the dossier. These interviews and the researcher’s involvement in the team were solely to gain comprehensive understanding of the nomination process of Jatiluwih village as a World Heritage Site.

1.5 Challenges Faced by the Researcher and Ethical Issues

Several challenges were faced by the researcher whilst gathering data at the site. These challenges are mostly related to interviews (the process, places, and participants), the use of technology and bureaucracy.

1.5.1 Interview

1.5.1.1 Process.

Living with the local community for a month had made the researcher aware of the local community’s activities from the morning to the evening and helped him to recognise the most suitable time for conducting interviews without interfering with their work. The

interviews were mostly conducted at the interviewees' fields. Therefore, the researcher acted as a guest with the help and company of a gatekeeper, who is a local rice farmer, during several visits to interviewees' houses.

1.5.1.2 Places

Some interviews were conducted in the field such as chicken farms, waterfalls, in the middle of rice fields and inside the jungle, making it necessary for the researcher to ensure that the background sound did not overshadow the voices of participants. For example, in the interview near the waterfalls, the researcher ensured that the position of the voice recorder would catch the voice of participants rather than the sound of waterfalls.

1.5.1.3 Participants

Some participants did not keep appointments agreed with the researcher and, although they gave the researcher their mobile numbers, some of them did not accept calls. This was aggravated by the poor signals for mobile phones in Jatiluwih village since it is surrounded by mountains and transmitters available in this village are inadequate. Therefore, the researcher could not make phone calls and alternative communications, such as public phones, are not available in this area.

1.5.2 Technology

Jatiluwih village is surrounded by three high mountains Batukaru (2,276m); Sanghyang (2,093m) and Poohen (2,063m); therefore, it has poor reception for cell phones. Moreover, public phones are not available in this remote area since fewer than five landlines are available in this area. The poor reception and insufficient landlines in this area meant the researcher was disconnected from the outside world. He tried to use a Wi-Fi dongle but that did not operate because of the poor reception in this village.

1.5.3 Bureaucracy

A strict and slow procedure for collecting articles from publishing companies was faced by the researcher who had to send a formal letter signed by his dean, in order to seek permission from the editor of Bali Post, the most read newspaper in Bali for collecting the data. The researcher waited for two weeks for approval and then decided to use his networking. The researcher asked help from a journalist working in the company and who took him to the editor to ask for permission. However, the problem was not solved as the staff refused to give a pdf format of the newspaper from the year 2011 to 2012, in which the nomination process had taken place. She insisted on the researcher searching manually from the newspaper bundles before telling her which edition contains headlines of World Heritage nomination process. It was laborious work since the researcher had to scan manually all the editions that appeared in a year.

With regards to ethical issues, the researcher had considered different approaches to various interviewees with different backgrounds. For example, in interviewing government officers, the researcher had to wear formal and smart dress since the interviews took place in governmental offices and the researcher interviewed some top-level officers. In contrast, the researcher had to wear shorts and flip-flops when it came to interviewing the local community in Jatiluwih village. The reason for wearing flip-flops was because the researcher tried to be accepted and he adapted to the situation in the village. It would have been inappropriate to conduct interviews at chicken farms, waterfalls and rice fields by dressing in a suit.

Besides adopting a dress code that was accepted among the local community, the researcher used a gatekeeper/sponsor to introduce him to interviewees. This gatekeeper/sponsor is his cousin's father-in-law, a local rice farmer who helped the researcher conduct the interviews in a relaxed and friendly atmosphere by always referring to the researcher as his family from the southern part of Bali. Another approach to being accepted in the local community is to live with them for a month.

No sensitive questions or topics were introduced during the interviews such as such as question to rice farmers about their income or their political view. Moreover, in this

research, no participant was placed in physical danger and risk assessments were discussed and submitted to the School's Research Committee prior to conducting primary research. Confidentiality was guaranteed by changing the name into pseudonyms, ensuring no personal information was preserved within the data. Participants were informed of their right to end the interview at any time as well as what was expected of them in advance i.e. the anticipated interview length. Chapter four, section 4.10, is dedicated to explaining the status of the researcher as the insider researcher. As a Balinese, the researcher shares the same values, way of thinking and cultural behaviour with his participants. In this section about the insider researcher, the benefit and flaws from being a native (insider researcher) are explained in more detail. This includes the issues of leaving his identity as Balinese in interviewing his participants; not making assumptions on objects being studied since the researcher is a Balinese interviewing other Balinese people and avoiding his personal view as an insider researcher by staying open to any possibilities during data collection, although he shares the same values and culture with the object being studied.

1.6 Thesis Structure

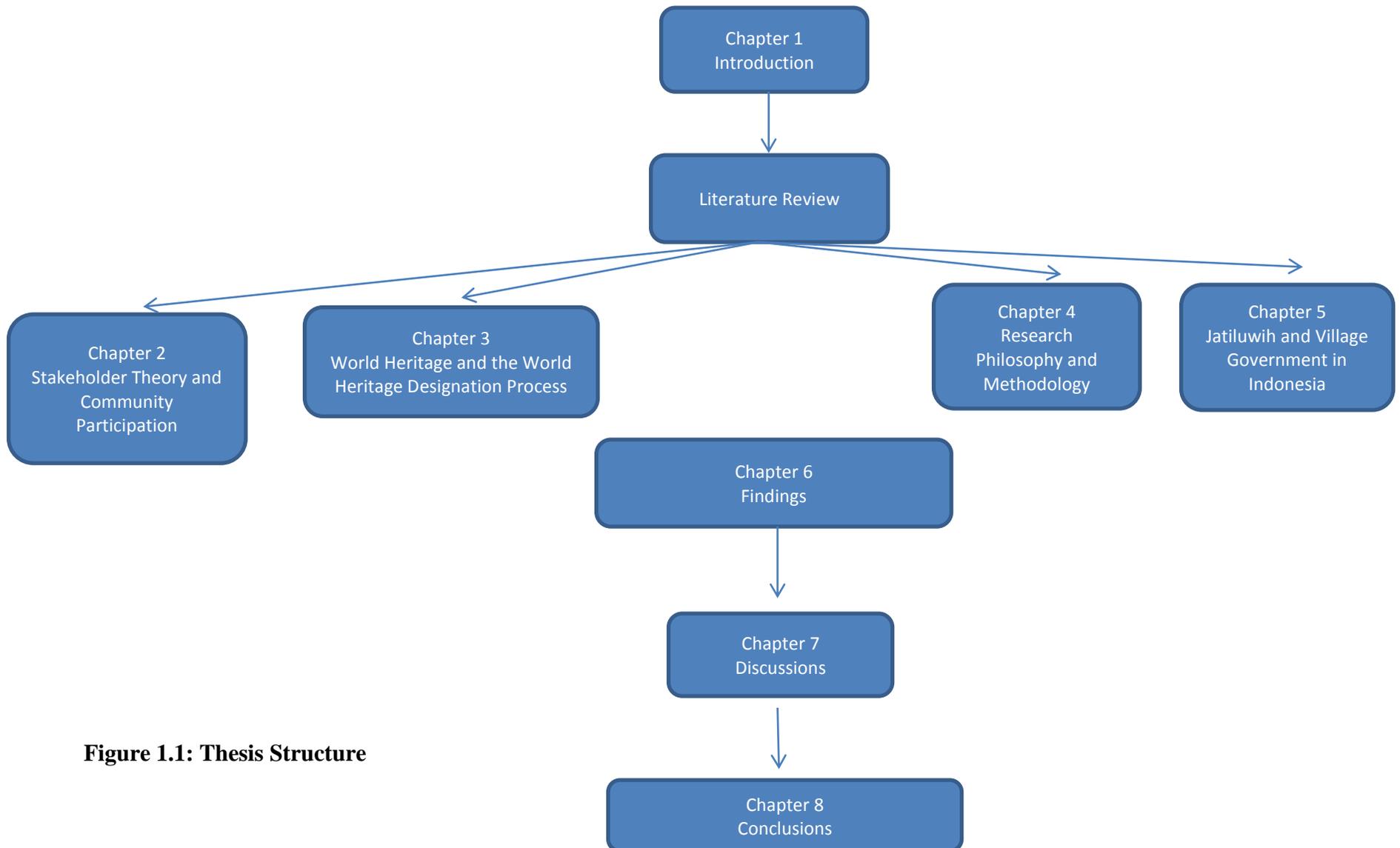


Figure 1.1: Thesis Structure

Chapter one is the introduction chapter, which introduces the background, theoretical background, rationale, aim and objectives of this study, challenges faced by the researcher, ethical issues and thesis structure. This is followed by Chapter two concerning stakeholder theory and community participation. This chapter discusses stakeholder theories and analysis and their applications in different disciplines. Moreover, several models of degree of participation are also discussed in this chapter since this thesis examines community participation in the nomination process for a World Heritage Site. In addition, definitions of community, community participation, community participation in developing countries, characteristics of developing countries and the limits of community participation in developed world are also discussed. Since this research setting is located in Bali, Indonesia, several types of community participation and their limitations are also introduced in this chapter.

Chapter three discusses World Heritage and the World Heritage Designation Process as well as World Heritage controversy and the nomination process for World Heritage Sites in developing countries. Furthermore, several aspects related to World Heritage, such as World Heritage Fund, World Heritage Education for Young People and World Heritage and its significance are identified in this chapter. The chapter is essential since it offers understanding of current situations surrounding World Heritage issues as well as describing the definition and criteria of Cultural Landscape since Jatiluwih village, the area of study, is part of the cultural landscape of Bali Province and the majority of primary data was collected in this village.

In collecting primary data, the researcher used a case study methodology. Chapter four is dedicated to explaining the case study methodology and research philosophy. A case study is suitable for the researcher's belief that the truth is not discovered (positivist/matter) nor believed (the idealist/mind) but construed (constructivism). In other words, it is shaped by the environment (matter) and perceived by the mind. In this study, a case study is appropriate as the methodology because it uses varied methods, similar to the researcher's belief in constructivism, which means not solely conducting an idealist approach, such as interviews, but also through a positivist approach by compiling photographs, newspaper clippings and other authentic evidences. Therefore,

the case study approach has been adopted as a research strategy for this study, based on the researcher's belief in the truth and the research purpose. The research purpose is to investigate the degree of engagement of the local community in the nomination process for World Heritage Sites. This study has been conducted by applying qualitative methods, which consist of semi-structured interviews, observations, field notes and secondary data, such as minutes of meetings, administrative data (demography, articles from newspapers, maps containing geographical information, dossier of nominated site, photos, blog, website (Facebook Fan page) and video clips (footage). Semi-structured interviews in this study are used predominantly for collecting qualitative data that is complemented by observations and field notes that are secondary methods and also produce qualitative data.

In Chapter five, the research setting of Jatiluwih village is explained in more detail, such as geography (location and climate), demography (genders, educational levels, age of population and occupations), history of Jatiluwih village, Jatiluwih village with rice terraces and religious ceremony and an explanation of Jatiluwih village as a nominated site and part of the Cultural Landscape of Bali Province (CLBP). This chapter also particularly discusses the village governmental system since community participation is closely related to the governmental system in a country in which the community lives. Indonesia's governmental system is interesting to examine as it is still experiencing transition conditions from an authoritarian to a democratic system.

Chapter six discusses the findings of this thesis, which are based on the interviews with participants, observation in the field and collection of secondary data. The findings include the generic participation of the local community in Jatiluwih village, such as meetings, government initiated programmes and religious participation. Another finding from this study concerns local community participation, especially the nomination process for a World Heritage Site. This chapter also shows the findings from other stakeholders, such as international experts, volunteers, NGOs, government officials and their roles in this nomination process, and direct involvement in the formulation of the dossier for nominated sites. .

Chapter seven is a chapter dedicated to discussion of this thesis and presents contributions to the model and in the practical realm. The contributions give a new dimension of the local community/citizen participation model, especially in the decision-making process, which has not been identified from previous studies. This chapter also offers the fusion of two models that are stakeholder and ladder of community participation, which has not been put forward by former studies. In addition, the study also offers a practical approach for local community participation in a collectivist country, such as Indonesia, particularly in the nomination process for a World Heritage Site.

Chapter eight is the conclusion of this thesis in which the researcher integrates and synthesises the various issues raised in the discussion chapter, whilst reflecting on the thesis aim and objectives. This chapter provides answers to the thesis research questions and identifies the implications of the study for the body of knowledge, particularly in the nomination process for a World Heritage Site in relation to local community participation. This chapter also highlights personal reflections and study limitations, as well as providing direction and areas for future research.

1.7 Summary

This introduction chapter presents the background of the study in relation to stakeholder models and ladder of participation models within the context of the nomination process in a developing country. The research aim is to examine the theoretical and practical justifications of local community participation as a stakeholder group in the nomination of a World Heritage Site. Five objectives are presented in this chapter to meet the aim of this study and three rationales for this thesis are demonstrated to show the motivations of the researcher conducting his study of the nomination process for a World Heritage Site. Furthermore, this chapter also identifies what is and is not within the scope of the study. In other words, the researcher sets the boundaries in order to focus on the scope of this area of study. A brief explanation of several challenges encountered by the researcher during the field research is also presented in this chapter along with the ethical issues related to the participants during the interviews. It finishes with explanation of the thesis

structure, showing layout of the entire thesis in which the content of each chapter is described in outline.

Chapter 2: Stakeholder Theory and Community Participation

This chapter presents community participation as a stakeholder in a developing country. Since the stakeholder and ladder of participation models are foundation theories for this thesis, they are the first to be introduced in this chapter. Later, the definitions of community and community participation are presented and followed by the characteristics and limitations of community participation in developing countries and, community participation in Bali, Indonesia is presented as a case study for this thesis.

2.1 Stakeholder Theory

2.1.1 Definition of Stakeholder and Development of Stakeholder Theory

The term ‘stakeholder’ was first introduced into management literature in an internal memorandum published by the Stanford Research Institute (now SRI International, Inc.) in 1963 (Donaldson and Preston 1995). The term referred to ‘stockholders’ as a group of people to whom management must be responsive. It was argued that if an organisation could adopt a more inclusive approach towards the groups of people it interacted with, rather than simply its shareholders, corporate performance would improve and the society would benefit (Donaldson and Preston 1995; Jones 1995; Mitchell et al. 1997; Frooman 1999). In 1984, Freeman redefined the stakeholder definition as “any group or individual who can affect or is affected by the achievement of the organisation’s objectives” (p.46).

Some of the fundamental concepts related to stakeholder theory gained popularity during the mid-1980s (Freeman 1984). The work by Freeman (1984) laid a foundation for the stakeholder theories, which facilitated a re-thinking of the nature of organisations and introduced new, non-traditional categories of external stakeholders, such as suppliers, customers, shareholders and employees. Donaldson and Preston (1995) introduced three central notions, descriptive (to understand how managers deal with stakeholders and how they represent their interests), instrumental (the connections between the practice of stakeholder management and the achievement of an organisation’s goals), and normative

(identification of ethical or moral guidelines related to the activities or the management of organisations).

The significance of the study by Donaldson and Preston (1995) has been broadly recognised and it has been repeatedly referred to as the basis of managerial decision-making related to stakeholders (Mitchell et al. 1997; Friedman and Miles 2002; Tsai et al. 2005). The notion of ‘doing the right thing’, introduced by Donaldson and Preston (1995), underpins other normative stakeholder perspectives. Other normative theories embedded into stakeholder theory include the idea of trust (Jones 1995) and the principle of the common good (Argandona 1998).

The unifying hypothesis of these normative theories is that stakeholder theory is rooted in justice, fairness and responsibility to others. Meanwhile, Mitchell et al. (1997) classified stakeholders on the basis of their power to influence, the legitimacy of each stakeholder’s correlation with the organisation and the urgency of the stakeholder’s claim on the organisation. The notions of ‘salience’, introduced by Mitchell et al. (1997), have inspired other stakeholder approaches, such as Frooman (1999), who incorporated power and morality. Further works to develop Mitchell et al.’s (1997) model were conducted by Agle et al. (1999), Gago and Antolin (2004), Eesley and Lenox (2006) and Parent and Deephouse (2007) to test the degree of saliency of stakeholders through surveys and comparative studies.

Other stakeholder models have been developed by scholars, such as the fusion of stakeholder theory with the resource dependence theory, prospect theory and organisational life cycle model (Jawahar and McLaughlin 2001) and realist social theory (Friedman and Miles 2002). The integration of the resource dependence theory, prospect theory and organisational life cycle by Jawahar and McLaughlin (2001) resulted in creating stages of organisational life cycle, such as start-up, emerging growth, mature and decline/transition stage. These stages portrayed the company life cycle in relation to other stakeholders.

Meanwhile, Friedman and Miles (2002) created a stakeholder model that combines with Archer’s realist social theory (1995), resulting in four types of stakeholder

configurations, such as necessary compatible, contingent compatible, necessary incompatible and contingent incompatible. These four stakeholder configurations are associated with situational logics and strategic actions, which condition the way stakeholders cooperate with and attempt to influence organisations. This provides an explanation of certain stakeholder behaviour, such as some stakeholders having more influence over organisations than others and some stakeholders being regarded as more legitimate by organisations than others. These models of stakeholders by Jawahar and McLaughlin (2001) and Friedman and Miles (2002) are often applied in a firm and organisation context.

2.1.2 Stakeholder Applications

The growing interest in stakeholder theory since the mid-1980s enabled its expansion towards other areas of management research, such as business ethics (Goodpaster 1991; Phillips 2003; Harrison and Wick 2013), business and society (Carroll and Buchholtz 2003; Steurer 2006), corporate and social performance (Clarkson 1995; Wood and Jones 1995; Brower and Mahajan 2013), corporate social responsibility (Carroll 1999; Carroll and Shabana 2010) and strategic management (Carroll and Nasi 1997; Chrisman et al. 2005). The applications of stakeholder theory were mainly in a firm and organisation context; however, since the 1990's, stakeholder theory have also been broadly reproduced across different sectors and for different purposes. For example, it has been used in health and social service research (Mercier 1997; Hyder et al. 2010), tourism planning (Sautter and Leisen 1999; Araujo 2000; Ladkin and Betramini 2002), coastal decision-making process (Mcglashan and Williams 2003), fisheries planning process (Soma 2003; Pomeroy and Douvere 2008), environmental management (Reed 2008; Aaltonen 2011), protected area management (Aas et al. 2005; Rastogi et al. 2010), marine and the agri-environmental policy (Prager and Freese 2009), fisheries and marine (Mackinson et al. 2011), construction project management (Atkin and Skitmore 2008), visitor attraction management (Nilsson 2007; Garrod et al. 2012) and festivals (Andersson and Getz 2008; Tkaczynski 2013). Those above mentioned facts show that stakeholder theories can be applied in non-firm/non-business contexts, which covers a broad category and other disciplines.

2.1.3 Stakeholder Analysis

Stakeholder analysis has become increasingly popular with a wide range of organisations in many different fields and it is now used by policymakers, regulators, governmental and non-governmental organisations, businesses and the media (Friedman and Miles 2004). In policy research, stakeholder analysis has been seen as a way of generating information about “relevant actors” to understand their behaviour, interests, agendas and influence on decision-making processes (Brugha and Varvasovsky 2000). Frooman (2002 cited by Halcro 2008) conducted an analysis of stakeholder attributes in which he identified variations in the relationships between stakeholders and organisations that are built around the principal attributes of power and morality. However, Frooman (2002 cited by Halcro 2008) acknowledged that the model developed by Mitchell, et al. (1997) is a more comprehensive attempt to categorise stakeholder attributes because it adds a third feature, *urgency*, to the traditional attributes of power and legitimacy. Urgency is described by Mitchell et al. (1997) as being time sensitive, vital and emphasised by a sense of necessity. Mitchell et al.’s (1997) stakeholder approach is frequently referred to in stakeholder literature as a method for categorising a stakeholder’s salience (McAdam et al. 2005). Mitchell et al. (1997) define salience as the degree to which managers give priority to competing stakeholder claims (p.854).

If urgency is added to the attributes of power and legitimacy, the number of typologies in Frooman (2002 cited by Halcro 2008) is increased from four attributes to eight. This creates a richer, more refined interpretation of a stakeholder’s salience to the organisation (Figure 2.1) and therefore improves managerial decision-making since a manager will be able to decide which stakeholder needs immediate attention from him/her based on the stakeholders’ power, legitimacy and urgency. The model by Mitchell et al. (1997) helps managers to categorise the relative importance of a stakeholder and to act accordingly (Jawahar and McLaughlin 2001; Friedman and Miles 2002).

By classifying stakeholders into eight attributes, a manager will recognise which stakeholder needs immediate action and attention from him/her. The classification helps

to identify whether stakeholders have high, medium or low priority in the eyes of a manager as a decision maker (see Table 2.1).

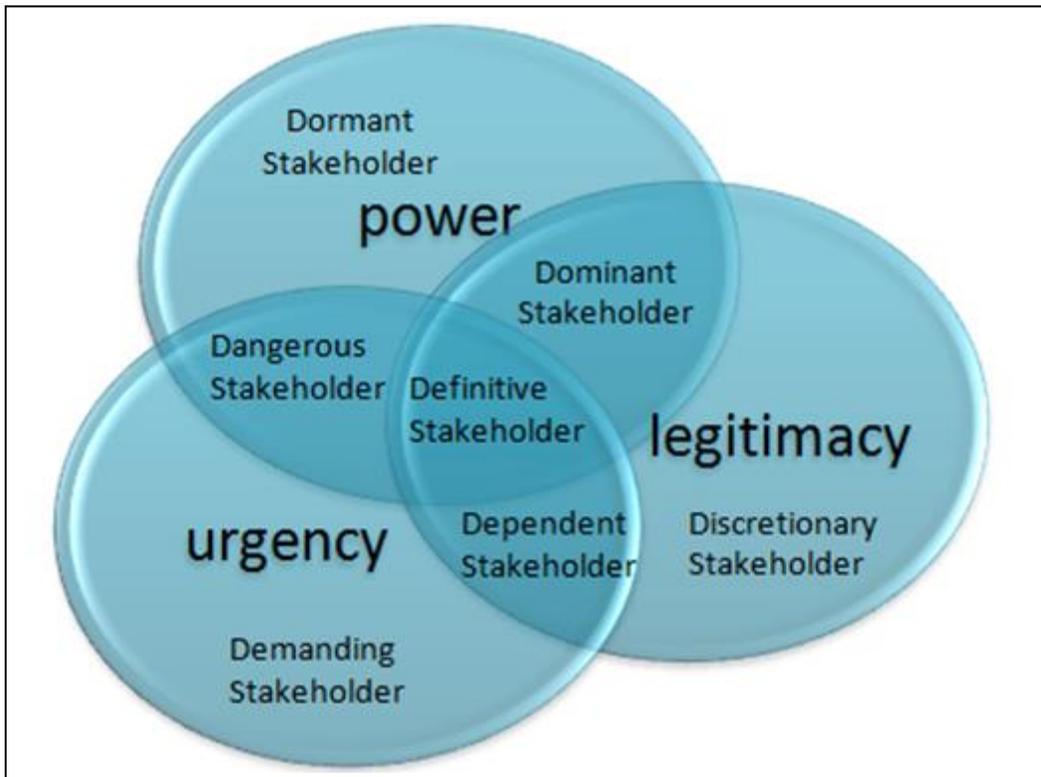


Figure 2.1: Stakeholder Salience Model by Mitchell et al. (1997)

Source: Mitchell et al. (1997, p.874).

This model of stakeholder analysis by Mitchell et al (1997, p.874) provides a useful pointer to categorising a stakeholder based on the salience factor, but there is much debate in the field about how to identify/analyse stakeholders from other groups (Donaldson and Preston 1995; Sternberg 1996; Marcoux 2003). They employ three attributes with which to describe stakeholders and their salience on decision-making within organisations: power (the extent to which a party has the means to impose its will in a relationship), legitimacy (mutual recognition due to conformance with expected structures or behaviours), and urgency (time-sensitivity or criticality of the stakeholder's claims) (Mitchell et al. 1997, p.853). In order to explain the overlapping circles and to facilitate understanding Mitchell et al.'s (1997, p.874) stakeholder model, it is necessary to dismantle the Venn diagram of this model and to rebuild it in a hierarchical form.

Table 2.1: Hierarchal model of stakeholder salience (Author 2014)

Number of attributes	Attributes	Types of stakeholders	Priority
1	Power	Dormant	Low
1	Legitimacy	Discretionary	
1	Urgency	Demanding	
2	Power + Legitimacy	Dominant	Medium
2	Power + Urgency	Dangerous	
2	Legitimacy + Urgency	Dependent	
3	Power + Legitimacy + Urgency	Definitive	High

The stakeholder salience theory of Mitchell et al. (1997) described the degree to which managers give priority to competing stakeholder claims and explains to whom and to what managers actually pay attention. Dormant, discretionary and demanding types of stakeholder are classified as a low priority since each of them possesses one attribute only. A dormant stakeholder is identified by ‘power’, discretionary solely possesses ‘legitimacy’ and demanding possesses ‘urgency’ only. The stakeholders possessing two attributes are classified as medium priority stakeholders. A dominant stakeholder has two attributes, power and legitimacy; dangerous has power and urgency and dependent possesses legitimacy and urgency. The possession of two attributes by those stakeholders is reflected in the Venn diagram as overlapping circles. The area in which three circles overlap is identified as a definitive stakeholder. This overlap area of three circles represents three attributes (power, legitimacy and urgency) possessed by a definitive stakeholder and classified as a high priority stakeholder.

2.1.4 Criticisms of the Stakeholder Theory

Sternberg (1996) and Gioia (1999) posited that the core doctrine of the stakeholder theory, which suggests corporations should be equally accountable to all of their stakeholders, is impracticable. For instance, globalisation and ease of worldwide connections facilitated by improved infrastructures, transportation links, telecommunications and the Internet suggest that some organisations may affect almost everyone, everything and everywhere (Sternberg 1996). They argue an organisation that is responsible to everyone is actually responsible to no-one, as responsibility that is

diffused is effectively non-existent. Moreover, Jensen (2002) and Marcoux (2003) argued that stakeholder theory is an excuse for managerial opportunism in which opportunistic managers can more easily act in their own self-interest by claiming that their actions actually benefit some stakeholder groups.

Furthermore, Jensen (2002) posited that stakeholder theory cannot provide a sufficiently specific objective function for the corporation because it fails to offer an algorithm for day-to-day managerial decision-making. This is due to the level of abstraction at which the discussion is taking place; therefore, it is impossible for such a theory to dictate specific action in the abstract since stakeholder theory lacks specificity and, therefore, cannot be operationalised in a way that allows scientific inspections.

Lastly, the most frequent critique of stakeholder theory suggests that managers, predominantly in business-related organisations, have a financial duty to their shareholders or investors; consequently, stakeholder theory frequently focuses on how much each group gets (typically monetarily) from the organisation (Marcoux 2003). However, Phillips et al. (2003) disputed Marcoux's opinion by saying "Who gets how much of the organisational outcome pie is an important question but so is who gets a say in how the pie is baked" (p.487). Stakeholder theory is concerned with who has input into decision-making as well as with who benefits from the outcomes of such decisions. Procedure is as important to stakeholder theory as the final distribution (ibid). However, Phillips et al. (2003) suggested that the weakness of stakeholder theory is not in its conceptual framework but in its application. They argue that this weakness emerges as a result of unintentional or determined misunderstanding and they refer to a number of authors who fall into these respective groups (ibid).

2.1.5 Stakeholder Participation

2.1.5.1 Definition of Participation

In this research, participation is defined as a process in which people, groups of individuals and organisations decide to play an active role in making decisions that have an effect on them (Wilcox 2003; Rowe et al. 2004). This definition puts emphasis on

stakeholder participation rather than wider public participation and stakeholders are defined as those who can affect or who can be affected by a decision (Freeman 1984).

2.1.5.2 Typologies and Development of Participation

Social, political, ideological and methodological connotations have affected participation throughout the history of its development. It has been applied in a variety of different scientific backgrounds and disciplinary contexts, such as conservation, housing, agriculture and mining (Arnstein 1969; Pretty 1995; Choguill 1996; Crawley and Sinclair 2003). It is necessary to categorise typologies of participation in order to identify the variations between these interpretations and their techniques and methods, as well as to recognise the situations in which various types of participation can be observed.

The first type of participation distinguishes between the levels at which stakeholders may engage. Arnstein's (1969) eight-step 'ladder of participation' proposes that stakeholder involvement consists of a number of stages, varying from passive distribution of information to dynamic civil involvement and full citizen control (figure 2.2)

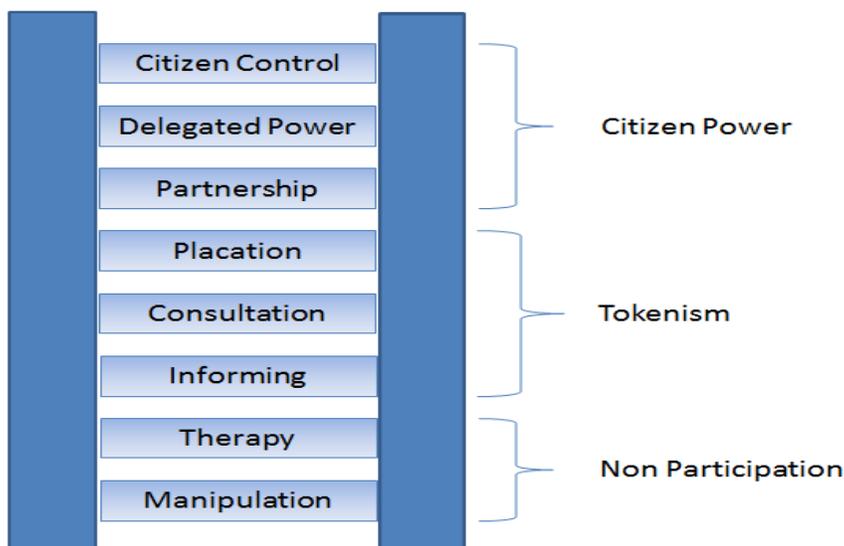


Figure 2.2: Ladder of Citizen Participation

Source: Arnstein (1969, p.217)

The lower steps of Arnstein's ladder are non-participative and referred to as *manipulation* and *therapy*; they are only slightly different from how public relations act. The next step, *informing*, represents the most significant initial stage of legalised participation. The limitation here is that, normally, the information movement at this stage offers no opportunity for feedback. Next, the *consultation* step may involve, for example, attitude surveys, local meetings or public inquiries. Arnstein (1969) argued that the practical value of this participation level is unclear as there is a tendency for consultations to be utilised solely as window dressing (an adroit but superficial or misleading presentation of a participation programme in order to create a favourable impression) (Arnstein 1969).

Placation is the next step on the ladder, which entails the co-option of hand-picked local worthies (for examples: community leaders, heads of groups and people who have influence to others) onto committees to make recommendations on policies or schemes. This step suggests that the right to judge the legality or possibility of the recommendation made is taken by the power-holders or officials. At the *partnership* level, power is re-allocated over negotiation between local citizens and power-holders and planning and decision-making responsibilities are allocated through, for example, joint committees. The *delegated power* step proposes that citizens hold a clear majority of seats on joint committees and use delegated power to make decisions. Lastly, the highest level of participation recognised by Arnstein (1969) is represented by *citizen control* in which citizens apply maximum control to manage a programme, with no mediators existing between citizens and the source of funds (Ibid).

Importantly, the ladder is subdivided into sections named non-participation, tokenism and control with non-participation consisting of the two lowest ladders (therapy and manipulation), Tokenism is comprised of three ladders in the middle (informing, consultation and placation) and control covers the two highest ladders (delegated power and citizen control). This subdivision has been highly influential in analyses of participation. Although Arnstein (1969) stressed the participation ladder depicted in Figure 2.2 is simplistic, "it still provides a helpful starting point for discussion of citizen empowerment" (Burns et al. 1994, p.158). Nevertheless, the ladder of participation of

Arnstein (1969) has inspired other scholars to develop more sophisticated ladders of participation, such as Deshler and Sock (1985), whose concept of ladder participation comes from Arnstein's (Patwary 2014). Choguill (1996) developed a ladder of community participation in developing countries that is based on Arnstein's work.

The limitation of Arnstein's (1969) framework is that each ladder step represents a broad category, within which there are likely to be a broad range of experiences. Tritter and McCallum (2006) argued that this model's only focus is on the dimension of power; moreover, it describes only the outcome, rather than the process of participation. Tritter and McCallum (2006) also stated that Arnstein (1969) ignores a number of important aspects of user participation by failing to differentiate between the methods, user categories and outcomes. Arnstein's theory of participation would have been more convincing if it had included an explanation of the relationships between the aims of stakeholder involvement and ensuring the sustainability of any development designed to increase user involvement (Tritter and McCallum 2006; Reed 2008).

Further work to develop Arnstein's model was conducted by Deshler and Sock (1985 cited by Selener 1997, p.204-5), who classified these groups into four classes (domestication, assitancialism, cooperation and empowerment) that were based on the relationship between the extent of control of power and participation. Domestication and assitancialism (paternalism) are classified as passive participation, whereas cooperation and empowerment are classified as active participation (ibid). Domestication is a type of participation in which control over a given activity lies in the hands of planners, administrators, local elites, scientists or professionals. Domestication is attained by utilising pseudo-participatory methods to manipulate people to do what external agents consider important rather than to empower the participants (Deshler and Sock 1985 cited by Selener 1997). Participation as assitancialism (paternalism) implies that members of the participating group receive information and are supported, placated and consulted but an external agent/elite member is still in power and control; therefore, members of the participating group have no influence over decision-making or control over benefits (ibid). Participation as cooperation comprises people working with external agents to implement activities intended to help them directly. Members of the

participating group and an external agent share power and control in the project, which is commonly inductive. The process for this type of participation is bottom-up rather than top-down (Deshler and Sock 1985 cited by Selener 1997). Participation as empowerment is a method by which members of the participating group have full control and complete power of a project or an institution, including decision-making and managerial activities. This type of participation occurs at the political, social, cultural and economic levels and is often characterised with an autonomous process of utilisation for social and political changes (ibid).

Another development of Arnstein's model is proposed by Wilcox (1994) in which he suggested five levels of participation: information, consultation, deciding together, acting together, and supporting independent community initiatives. Participation as information involves presentation and promotion to a community through leaflets, media and video. In this stage, the initiator of participation is merely telling the community about the project.

Participation as consultation involves communication to a community and feedback from them. The methods used for this type of participation include surveys and meetings with the community. Deciding together is a type of participation with the consensus building process and it normally uses workshops as a method to involve the citizens/community participating in a project. The objectives of this participation are to develop options and decide actions together; therefore, new ideas from the community or citizens are welcomed (Wilcox 1994).

Participation as acting together involves partnership building and the approach for this participation is through partnership bodies. The objective of this participation is to carry out joint decisions together and if it is possible, bringing additional resources to achieve the objective. This type of participation emphasises on the willingness to learn new ways of working. Participation as supporting involves community development in which advice, support and funding are the approaches utilised. The objective of this type of participation is to develop capacity in the community through commitment and continuous support within the community (Wilcox 1994).

Pretty's (1995) typology of participation places self-mobilisation as the highest rung of a typology of participation and means that people take the initiative, self-reliantly of external organisations, to transform systems (Pretty 1995). Pretty's typology of participation consists of manipulative participation, passive participation, and participation by consultation, participation for material incentives, functional participation, interactive participation and self-mobilisation. Manipulative participation is a fabrication, with 'people's' representatives on official boards, as those who are not elected have no power.

Passive participation is where people are being told of decisions that have already been taken. It comprises one-sided statements by project management without feedback from people participating in the project. The information is being shared solely with external experts (Pretty 1995). Participation by consultation is participation involving people being consulted or by answering questions. The problems are defined by external agents and it is more like collecting information from people rather than active consultation. This type of participation does not allow any share in decision-making and people's view are often not taken on board (ibid).

Participation for material incentive involves exchange between services with materials or materials with other materials; for example, labour in return for food or money. This type of participation does not provide transfer of knowledge and people have no stake in prolonging practices when the incentives end (Pretty 1995). Functional participation is a type of participation when decisions have already been taken by external agents. People who participate are seen as a means of achieving project goals through the establishment of groups. The participation may be interactive and involve shared decision-making but the decisions have still been set up by external agents and people are driven to meet that decision without them being aware (ibid).

Interactive participation is when people participate in joint action and making action plans; they are not seen just as the means to achieve project goals. The participation involves multiple points of view from people and as a group that takes control over local decisions and decides the use of available resources to achieve project goals (Pretty 1995). Self-mobilisation is the type of participation when people exercise their own

creativity and initiative independently of external institutions to change systems. They establish networks with external institutions for technical advice and resources; however, they still retain control over the resources they use. This participation can be conducted if support to the people is available from the government and NGOs (ibid).

Coughill (1996) established a ladder of community participation for undeveloped countries in which she indicated several types of participation can be attained by a community, depending on the willingness of the government to facilitate the project. She suggested the use of community participation instead of citizen participation and named the highest rung 'empowerment', which represents community members having genuine definite powers on formal decision-making bodies for a project or programme involving community participation. Coughill (1996) argued that implementation of Arnstein's rung is not compatible with the situation in developing countries. Within a developed country, Arnstein recognises processes by which the 'have-not' citizens can bring major social improvement, which allows them to share in the benefits of the prosperous society.

Nevertheless, low-income communities in developing countries require more than power alone (Choguill 1996). They also need empowerment to influence decisions, which affects them and the degree of willingness displayed by governments in facilitating community projects (ibid). Choguill (1996) describes community participation as both a way to accomplish basic community needs, which were in the past unreachable, and as a way to implement broader political activity. She then classifies eight types of participation in her ladder of community participation see Figure 2.3.

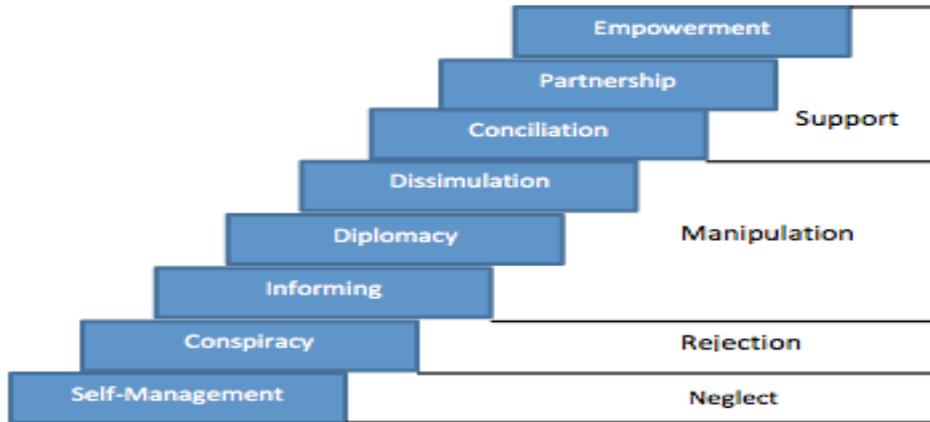


Figure 2.3: A ladder of community participation for undeveloped countries

Source: Choguill (1996, p.442)

Empowerment is the highest rung on the ladder. Community members have power in the decision-making process on programmes or projects involving their participation. Active participation of community members is expected in the lack of contribution from a municipal authority. Improvements and developments of community projects are normally supported by outside institutions, such as NGOs or other organisations. Community members are in total control of the decision-making process and sometimes have little support from the authority (Choguill 1996).

Partnership is the second highest rung on the ladder of community participation for developing countries. Community members, government and organisations, such as NGO's, share the same responsibility in the planning and decision-making process over community participation. At this stage, all parties usually establish structures, such as a joint policy panel or committee, in order to manage, organise and resolve problems and conflicts. The involvement of government starts at this level (Choguill 1996).

Conciliation is the third highest rung on the ladder of community participation. At this level, the government starts to dominate and show its supremacy over community members. The government proposes resolutions that are eventually approved by the community. Some community members are included in advisory groups or decision-

making boards, at which their aspirations can be heard and, concurrently, they can often be forced to accept decisions by a powerful government. This is regarded as a top-down approach (Choguill 1996).

Dissimulation is the fourth rung on the ladder of community participation. Coughill argued that members of a community are recruited to 'rubber-stamp' advisory panels or boards with the aim of placing them as a passive member on an advisory board to educate them and often steer and direct their support (Choguill 1996).

Diplomacy is the fifth rung down on the ladder. At this level, members of the community are expected to make improvements by themselves without help from government. The government has no interest and lacks a financial contribution to support the community. Once the community succeed in making improvements to the projects or support is obtained from NGOs or outside organisations, the government may change its attitude by giving a limited amount of financial support or taking the credit for successful events or projects. The form of this diplomacy level includes public consultations, surveys, public meetings and hearings. These events are generally used by governments to give a promise to support members of a community; however, in reality, it is merely paying lip service and it is more likely the promises will never be fulfilled(Choguill 1996).

At the informing level, the roles of members of a community are very passive or insignificant because the flow of information about their rights and responsibilities is a one-way and top-down initiative. At this stage, projects have been established by government and there are no opportunities for feedback from community members.

The seventh rung down the ladder of community participation is conspiracy. At this level, members of a community do not contribute in any community developments and participation because they are usually marginalised by the ruling government. This includes cases where community members' rights are sacrificed for the sake of other groups (Choguill 1996).

Self-management is at the bottom of the ladder of community participation. At this level, members of a community rely heavily on themselves or outside organisations,

such as NGOs, for improvements to programmes initiated by the community. The government does nothing to assist or to provide financial aid to members of the community (Choguill 1996).

Choguill's re-working of the ladder in a development context, proposes that where there are no basic governmental facilities or services, communities adopt self-management as the only approach available to them when abandoned by the government. For Choguill, self-management is the bottom rung of the ladder of community participation. It is known as self-management because the government does nothing to assist or by providing financial aid to members of the community. Community members manage their site in the absence of government or other organisations. The difference between self-management on the lowest rung and empowerment on the highest rung lies in the total absence of government involvement in community participation (Choguill 1996).

Unlike Pretty (1995) who places self-mobilization at the highest level of participation, Choguill places self-management at the lowest rung of her ladder of community participation. Since the ladder of community participation is based on the degree of government support to the community, self-management reflects no support at all from the government, leaving the community with no other option but to self-manage.

Borrini-Feyarabend (1997 cited by Selin 1999, p.266) proposed a level of participation for the synergetic management of protected areas. The range includes degrees of power shifting from agency control to the stakeholder (i.e. through actively consulting, seeking consensus, negotiating agreements, sharing authority, and transferring authority and responsibilities).

Crawley and Sinclair (2003) wrote specifically in the context of a western company dealing with indigenous communities and proposed a range including hostility, ignoring/neglect, instrumental pragmatism, paternal sponsorship, multi-level interaction, two-way learning and enduring engagement. This model proposed by Crawley and Sinclair is an ethically-based model that is founded on two-way learning and adaptation, enduring sustainable relationships, power sharing and not treating an indigenous culture as a means to an end (Crawley and Sinclair 2003). This model portrayed a scale of

stages through which companies might pass in their ethical development in relations with indigenous communities.

Oxley Green and Hunton-Clarke (2003) suggested a continuum from informative, consultative and through to decisional, whilst suggesting that the suitable participation form should depend on the situation. Informative participation involves information being delivered from one to another; for instance, advertising that is used to inform stakeholders about plans. The role of the stakeholder is solely to receive information and their participation is regarded as passive; although the stakeholder might be happy to be informed, this unilateral announcement can also cause antipathy and protest. The common approach to this participation is through a survey allowing the organisation to gather information from the stakeholder.

Consultative participation is a type of participation with higher-level collaboration between the stakeholders and the organization when stakeholders are asked for their opinions and views on an organisation's plan or an issue. The common approach for this type of participation is a qualitative research method that is better for understanding and exploring stakeholders' attitudes and values. The feedback from the research may be used to influence a company's future strategy. Although stakeholders partake in a company's plan by giving feedback, the decision for the change has already been decided by the company (Oxley Green and Hunton-Clarke 2003).

Decisional participation involves significant commitment from company being required for accepting the involvement of stakeholders at the very beginning of the decision-making process. Moreover, the company has to be ready to address any issues, either positive or negative, which may arise through decisional participation. The involvement of stakeholders with a company from the beginning of a project or plan means that more recommendations and views can be shared at an earlier stage. Therefore, the decision resulting in this type of participation is likely to be more acceptable since the stakeholder has been actively involved in the decision-making process (Oxley Green and Hunton-Clarke 2003).

Typologies by Arnstein (1969), Deshler and Sock (1985), Wilcox (1994), Pretty (1995) and Borrini-Feyarabend (1997) share one thing in common in spite of the variety of terms used to describe the levels of participation. Their typologies are based on degrees of power distribution, ranging from powerless through to empowered citizens. The focus is on the efforts of a citizen to make a major social development, which allows them to share in the benefits of a wealthy society. However, a different point of view concerning power distribution is proposed by Oxley Green and Hunton-Clarke (2003) who suggest a company's commitment to inform, consult and engage stakeholders in the participation process. That is to say, the company has a commitment to share power with the citizen/community. A completely different continuum of participation is suggested by Crawley and Sinclair (2003) who proposed a scale of participation based on ethical development in connection with indigenous communities. Numerous stages are passed through by the company to include ethical considerations in their policy of involving the community.

Table 2.2: Typologies of Participation (Author 2014)

Author	Extent of community participation 								
	Non-participation				extensive participation				
Arnstein (1969)	Manipulation and therapy			Informing, consultation and placating				Partnership, delegated power, and citizen control	
Deshler and Sock (1985)	Domestication			Assitencialism (paternalism)		Cooperation		Empowerment	
Wilcox (1994)	Information			Consultation		Deciding together		Acting together Supporting	
Pretty (1995)	Manipulative participation		Passive participation		Participation By consultation	Participation for material incentives	Functional Participation	Interactive Participation	Self-Mobilization
Choguill (1996)	Self-management	Conspiracy	Informing	Diplomacy	Dissimulation	Conciliation		Partnership	Empowerment
Borrini-Feyerabend (1997)	Agency Control	Active Consulting	Seeking Consensus	Negotiating agreement		Sharing authority		Transferring authority and responsibilities	Stakeholder Control
Crawley and Sinclair (2003)	Hostility	Ignoring/neglect	Instrumental pragmatism	Paternal sponsorship		Multi-level Interaction	Two-way Learning	Enduring Engagement	
Oxley Green and Hunton-Clarke (2003)	Informative			Consultative			Decisional		

Although the value of participation typologies presented in Table 2.2 is well-recognised, there is increasing concern that stakeholder participation does not generally achieve some of the claims that have been made. Stakeholder participation does not, for example, usually occur in a political situation in which the government has no recognisable central authority (Kothari 2001). Moreover, consultation exhaustion may take place as stakeholders are often asked to participate in programmes that are not well managed or because they may recognise that their contribution results either in a small return or a limited capability to impact on effective decisions (Wondolleck and Yaffee 2000).

For instance, local community participation in the Ngorongoro Conservation Area Authority's (NCAA) decision-making is highly inadequate (USAID 2000). In 1994, the Tanzanian government recommended the establishment of a Pastoral Council (PC) comprising local people and with the role of an advisor to the NCAA on all matters related to community development programmes; however, the reality is that the PC has had very little power to influence NCAA's management strategies. Two main reasons for this lack of power were identified, such as the PC having no legal authority and no representation on the NCAA Board of Directors. From the community point of view, the local people felt utterly voiceless on the NCAA. The issue can be further magnified by the subsistence of non-negotiable positions or when stakeholders possess veto control that minimises the level to which the system can empower participants to impact on decisions (ibid).

Broad et al. (2007) provided an example of how water allocation groups, created for participatory water governance in Brazil, became ineffective as a result of the Government's Water Council overriding the decisions of stakeholders. The integrity of participation typologies has also been challenged on the basis that some stakeholders may not have adequate knowledge to engage in technical debates (Fischer and Young 2007). Hostovsky et al. (2010) provided an example of how a local community had adequate knowledge to engage in technical debate on the local community's participation in an environmental impact assessment in Vietnam. Their participation was overshadowed and limited by the technocratic, expert-driven and non-transparent governmental system.

2.1.6 Challenges of Stakeholder Participation

2.1.6.1 Identifying Stakeholders

The majority of studies focus on identification of stakeholders after the planning and implementation stages of the project have been in progress (Araujo and Bramwell 1999; Timothy 1999; Yuksel et al. 1999; Aas et al. 2005). For instance, Araujo and Bramwell (1999) discovered and examined stakeholders after the early planning and application phases of the project had progressed. This was done under the assumption that the stakeholders involved in progressing social/cultural and environmental issues are not well represented at the planning stages of the project. This suggests that a strategic planning instrument is required, which would include a stakeholder analysis conducted prior to the execution of the plan, if standards of sustainability are to be incorporated into the project. If the method and its boundaries are precisely defined, the stakeholders could be easily recognised. There is, however, a risk that some stakeholders could be misplaced and, as a result, not all legitimate stakeholders would be identified in the system (Clarkson 1995). As suggested by Irvin and Stansbury (2004), those participating in participative projects seldom represent the large population, in spite of frequently being seen as representatives. Instead, they may be those who feel the strongest and have the highest desire to get involved in a project (Irvin and Stansbury 2004).

2.1.6.2 Deciding on the Level of Participation

A number of studies and implementation guides propose various levels of participation could be suitable for different participants and different conditions (Arnstein 1969; Burns et al. 1994; Wilcox 2003). The case is made that “those who don't have much at stake may be happy to be informed or consulted and others will want to be involved in decisions and possibly action to carry them out” (Wilcox 2003, p.6). At the policy level, participation predominantly involves influencing research agendas by identifying and prioritising research topics and communicating outcomes (ibid). At this level, stakeholders can make a significant input by expressing their opinions and ideas. This can be achieved, for example, by bringing new perspectives and demonstrating that stakeholders, such as managers, have a commitment to society and long-term preservation of a site (Pedersen 2002). Successful participation is most likely to be

achieved “when each of the key interests of the stakeholders is satisfied with the level of participation at which they are involved” (Wilcox 2003, p.5).

An example of active participation can be found in the case of the establishment of Admire, Ujung Kulon, a cooperative group that manages ecotourism activities in Ujung Kulon National Park, Indonesia (Ujungkulon 2012). In October 2000, with the help of the World Wildlife Fund (WWF) United Kingdom, people from this village and neighbouring areas in the buffer zones established Admire Ujung Kulon; therefore, villagers have the means for escalating their economic status through alternative income generating activities, such as ecotourism (Rareplanet 2012; Ujungkulon 2012). This cooperative group is organising home stays, selling package tours to tourists and training local people to be porters and tour guides (Ujungkulon 2012). Thus, local people’s reliance on natural resources has been diminished and transformed into various ways that guarantee sustainability of natural resources in UKNP (Rareplanet 2012).

2.1.6.3 Cost of Participation

Stakeholder participation requires considerable time, funds and expertise being invested (Clayton et al. 1998). It is more time-consuming and may result in involvement of conflicting goals among stakeholders (WTO 1994 cited by Tosun 2005) because it may lead to increased expectations in the community that are not simple to address. Moreover, it may also produce opposition to the initiative when those people are consulted and therefore generate extra costs for future participation (Oakley 1991 cited by Involve 2005). Potential costs could also include the risk that participation may not yield the expected results and benefits, or even that it may unintentionally cause harm to the community or specific groups within the community (McAllister 1999). As Burton et al. (2004) suggested, members of participating groups may prove to be emotional and illogical about complex situations and, consequently, poor quality decisions could be made. The above argument proposes that a stakeholder participation approach is likely to need more bureaucratic formalities that demand more funds, managerial skills, time and effort (Tosun 2005).

In summary, the ladders of participation models provide a continuum power shift from powerless citizen into empowerment/full control. Most of the ladders were developed based on Arnstein’s ladder of participation (1969). This is to say that Arnstein’s ladder placed the foundation on a typology of participation, whilst other scholars attempted to

improve her ladders by providing different classifications. However, those classifications are relatively similar to Arnstein's, as they mostly describe the change an ordinary citizen can make in order to gain power in the decision-making process. Choguill proposed a different classification in which she adopted Arnstein's ladder to formulate a ladder of participation in a developing country context.

The continuum is rather different because Choguill emphasises on the willingness of the government to help the community in some projects in vary degrees ranging from fully involved to a total absence of involvement. Choguill's ladder is similar to Crawley and Sinclair's typology of participation in the way that their participation emphasises on the powerful sector, such as the government (Choguill 1996) and the company (Crawley and Sinclair 2003), instead of the citizens or community. Apart from Choguill's (1996) ladder of participation and Crawley and Sinclair's (2003) typology of participation, other typologies of participation are similar such as Arnstein (1969); Deshler and Sock (1985); Wilcox (1994); Pretty 91995); Borrini-Feyerabend (1997) and Oxley Green and Hunton-Clarke 2003). All typologies present the stages through which ordinary citizens or the community are expected to 'climb' to the highest rungs in order to achieve an ideal situation. This ideal situation is achieved when ordinary citizens have their say in the decision-making process without being manipulated or driven by an external agent or the government.

However, some challenges exist in a participatory project/plan. Those challenges include identification of stakeholders/those who participate, deciding their level of participation and the cost of participation. These challenges have to be taken into account in order to ensure that the project/plan meet its goal by maximising the benefit of those involved stakeholders. In order to reach the goal, it is essential to decide levels of participation to ensure conflict and cost are reduced. Furthermore, involving many stakeholders at the same time is time consuming since some participants might be motivated to force their own agenda. In this case, prioritising the stakeholders and classifying them into three priority levels (high, medium and low) becomes necessary to reduce conflict and cost during the participation process.

The next section (2.2) discusses community participation and its limitations in developing countries. It will address definitions of community and types of community participation, as well as the characteristics of developing countries and their barriers to

participation. The following section is dedicated to facilitating more comprehensive understanding of conditions for community participation in developing countries, particularly Bali, Indonesia, which is the case study for this research.

2.2 Community

2.2.1 Community Definitions

Community consists of three elements, which are 1) geographical location (area or place), 2) social institutions or organisations that offer regular communications among residents and 3) social communication on issues relating to a common/shared interest (Patrick and Wickizer 1995; MacQueen et al. 2001; Richardson et al. 2005; Green and Haines 2008). Charles and Samples (2004) posited community as a dynamic set of relationships in which a synergic, self-regulating whole is created out of the combination of individual parts into an interconnected, identifiable, cohesive form. However, they also argue that, in order to exist, a community requires participation and commitment and a perception of belonging and a sense of identity. Commonality within definitions can therefore be seen; a community is a group of people whose relationships are tied to a common area of a locale, have a common interest and shared values, participate together in common activities and have a sense of identity and a common purpose (ibid).

2.2.2 Community Participation Definition

Community participation joins the idea of ‘community’ with ‘participation’. As previously discussed in section 2.2.1, the concept of community is a group of people whose relationships are tied to a common area of a locale, have a common interest and shared values, participate together in common activities, and have a clear sense of identity and a common purpose (Patrick and Wickizer 1995; MacQueen et al. 2001; Richardson et al. 2005; Green and Haines 2008). The notion of participation reflects people, groups of individuals and organisations deciding to play an active role in making decisions that have an effect on them (Wilcox 2003; Rowe et al. 2004). Merging the two terms together into ‘community participation’ means that a community itself plays an active role in making decisions that have an effect on it and the situation of the community.

Participation, like other social phenomena, such as education and employment, can be conceptualised as both a means and an end in itself (Nelson and Wright 1995). When it is understood as a means (instrumental participation), the process of involvement achieves some predetermined common social goal or objective, such as that which predominantly occurs in underdeveloped/developing countries (Aas et al. 2005; Lizarralde and Massyn 2007; Hostovsky et al. 2010). This form of community participation tends to be short term (unsustainable) and does not necessarily lead to an increased capacity for individuals to participate. An example of this form of community could be found in the case of forestry management in Indonesia where the local community in three provinces (Riau, West Borneo and South Borneo) were treated only as a means to achieve concessionaries' goals of obtaining the timber product (Suharti 2001).

In contrast, when it is understood as an end (transformational participation/sustainable), a longer-term process develops and strengthens the self-capabilities of people to be involved in social development (Stiefel and Wolfe 1994; White 1994). Examples of this style of participation is the Aboriginal Canadian Inuit community collaborating with Diavik Diamonds to form environmental policies and monitor water quality (Missens et al. 2007) and the participatory initiatives to find local solutions to develop infrastructures for hygiene and cleanliness in Bangladesh (Weidner et al. 2010). Participation, in this sense, promotes goals such as social justice, equity, and democracy because it has empowered the community and strengthened their self-capabilities to manage their own rights, which is benefiting them in the long run. The end and means distinction is linked to the issue of purpose in community participation. Currently, there are three broad purposes or functions for community participation, as introduced by Boyce and Lysack (2000).

1. Community participation as 'contribution' is the voluntary donation of people's resources to a common good or goal (participation as an instrumental means). This purpose values the efficiency obtained in meeting project objectives through people's own efforts. For instance, Marzuki (2009) finds public participation in the Environmental Impact Assessment (EIA) process in Malaysia was only an 'instrumental participation' since the information received from the public was used merely to improve the EIA report and disregarded the development issues of the public. Participation as 'contribution' is intended to be initiated by authorities

in a top-down fashion and does not necessarily imply that control and direction of activities pass to the local people (Cohen 1980).

2. Community participation as 'organisation' is the process of organising or arranging people in common activities (participation as both means and end). In this purpose of participation, the origin and form of the organisation are crucial. Some community organisations are conceived and introduced by external agents, such as government bureaucracy (Ndekha 2003; Boland and Zhu 2012), while others emerge and take form from the process of community members' own involvement (Tatar 1996).
3. Community participation as 'empowerment' is a more recent purpose and implies both the development of management skills in local people and the ability to make decisions that affect their lives (participation as a transformational end). This empowerment purpose of participation acknowledges the need for community members to exercise power and it values the social equity achieved when this happens. Examples of this type of participation can be found in the poverty alleviation programme in Malawi (Chinsinga 2003) and the Aboriginal Canadian Inuit community collaboration with Diavik Diamonds to form environmental policies and monitor water quality (Missens et al. 2007).

2.2.3 Community Participation in Developing Countries

In order to identify community participation in developing countries, it is first important to recognise the common characteristics of developing countries because participation works differently in different cultural and political contexts (Stolton and Dudley 1999). Besides, socio-economic, political and cultural features are more likely to shape the pattern of power and wealth distribution among different groups in most developing countries and these factors affect participation of communities in developing countries. The following sections will discuss common characteristics of developing countries based on three main traditional headings (socio economic; political and cultural features).

2.2.4 Common Characteristics of Developing Countries

The terms 'Third World'; 'underdeveloped countries'; 'developing countries'; 'poor countries'; 'the South' and 'less developed countries' (LDC's) are mostly used

interchangeably (Tosun 2000). The country classification by the International Monetary Fund (IMF 2012) divides the world into two groups: advanced economies and developing economies (emerging market). The regional classifications of developing economies consists of Central and Eastern Europe (CEE), Commonwealth of Independent States (CIS), Developing Asia, Latin America and the Caribbean (LAC), Middle East and North Africa (MENA), and Sub-Saharan Africa (SSA) (IMF 2012). Developing economies are classified based on the composition of export earnings and a difference between net creditor and net debtor economies (ibid).

The World Bank has different terms for categorising countries. The World Bank has a main criterion for classifying countries, which is based on Gross National Income (GNI) per capita (Worldbank 2013a). This GNI term was referred to as Gross National Product (GNP). Based on 2012 GNI per capita, countries divide into four categories, which are low income (\$1,035 or less), lower middle income (\$1,036-\$ 4,085), upper middle income (\$4,086 - \$12,615),; and high income (\$12,616 or more) (ibid). The common characteristics of developing countries can be specified under three main traditional headings known as Socio-Economic Features, Political Features and Cultural Features.

2.2.4.1 Socio-Economic Features

Todaro (1994) stated that general levels of living are likely to be extremely low for the majority of individuals in developing countries. “This is true not only in relation to their counterparts in rich nations but often also in relation to the small elite groups within their own societies” (p.38). A narrow resource base causes local people in developing countries to rely heavily on primary products and high and increasing unemployment and underemployment lead to slow economic growth, low per capita national income and low levels of capital accumulation (ibid). Examples of this reliance on primary products can be found in the case of Ujung Kulon National Park, Indonesia and the Serengeti National Park, Tanzania where communities living in the park or the buffer zone have performed agricultural encroachment, illegal grazing and timber extraction to meet direct needs for food and fuel (Contours 1999; Hando 2003).

The low levels of living are demonstrated quantitatively and qualitatively in the conditions of low income (poverty), poor housing, poor quality of the health service,

high rates of infant mortality, low longevity and work expectancy and, in several cases, a general sense of dissatisfaction and desperation (Todaro 1994; Pinch 1997). For example, according to World Bank data (Worldbank 2013b), the populations of developing countries, such as Indonesia, Kenya and India, have limited access to use of improved sanitation facilities. The percentage of the population using improved sanitation facilities, such as flush/pour flush, ventilated improved pit (VIP) latrines, pit latrines with a slab and composting toilets is 59% of total population in Indonesia, 29% in Kenya and 35% in India. Conversely, within developed countries, such as United Kingdom, Japan and Canada, the percentage of total population having access to improved sanitation facilities is 100% (Worldbank 2013b). Moreover, a lack of education, a high number of health problems and widespread poverty is likely to keep local people from controlling and managing their own rights (Mathur 1995; Dukeshire and Thurlow 2002).

There is a close relation among lack of education, high number of health problems and poverty. Berg (2008) stated that poverty is not the only cause of poor nutrition for people in developing countries but also the lack of education. She mentioned poverty caused limited school attendance in developing countries, as well as discouraging enrolment and survival to higher grades (ibid). Consequently, the lack of education affects local community participation in some development projects, an example of which can be found in the local people surrounding Ngorongoro National Park, Tanzania. The local people felt utterly voiceless and had little contribution into tourism development in that area. The hotel owners do not employ local people because they claim local people's level of education is inadequate for work in a hotel and they need a certain basic level to enable communication and interaction with guests (USAID 2000). Another issue related to poverty in developing countries is vote buying. For instance, parties in Argentina gave items such as food, clothes, blankets, construction materials, chickens, trees and medicine to poor people during their campaigns; hence, the poor will respond by voting for the parties that gave them all those items (Stokes 2004). As Tosun (2005) mentioned, it is not surprising to find that under those conditions, community participation is likely to be manipulative in nature.

2.2.4.2 Political Features

Planning is a profoundly centralised activity in many developing countries. The planning organisation has been established at national level and is under the direct control of a national leader or those responsible for political decision-making (Haque 1997; Tosun 2005). This is because local government institutions do not have adequate financial and technical means to carry out the development programmes transferred and assigned from central government (Haque 1997). Antlov (2003) stated that the capacity of local government in Indonesia to take action on decentralisation processes has been inconsistent and largely dependent on the central government. For example, in the context of fiscal administration, the transfer of funds from central government to local and provincial governments has been predominantly unutilised in government bonds and certificates issued by the Bank of Indonesia (the central bank of the country). This amounts to over US \$10 billion (Hill 2007 cited by Firman 2009), thereby reflecting the low capacity of local governments to absorb and utilise the development funds.

In developing countries, even though there is formal composition of legitimate, multiparty democracy, these democratic organisations and policies are not shared with the majority (Diamond et al. 1995). An example of this can be found in the case of Indonesia in which the decentralisation policy started in 1999 and has created fragmentation in local government. Many local governments believe themselves to be ruling their own 'kingdom of authority', within which the regional and central government has little right to interfere with their authority (Firman 2003). Many local government leaders do not recognise decentralisation and autonomy as more responsibilities enabling them to offer better quality public services to local citizens and to bring about economic improvement for the region (Firman 2010). As Matsui (2005 cited by Firman 2010) strongly argued, local and provincial governments in Indonesia have distorted the decentralisation to manage a local centralistic system, without any progressions of decentralisation towards reaching citizens in the regions.

It is this elitist approach to democratisation practice and growth that have led to clientelism in many developing countries (Diamond et al. 1995). Examples of clientelism can be found in the case of vote buying in Argentina (Stokes 2004) and in Nigeria (Bratton 2008). In these two cases, the poor people were offered money, food and gifts in return for their votes. Moreover, many developing countries in Asia, Africa

and Latin America are characterised by a feudal or semi-feudal structure of property ownership comprising the elitist landowning class, small farmers and landless peasants (Haque 1997).

It is generally the powerful elites who influence local government institutions and frequently utilise these local institutions for their own benefits (Haque 1997). An example of this is Malaysia where the government declared a state of emergency after the incumbent/elite party did not win an absolute majority in the election. Consequently, they shut the parliament, issued a harsh internal-security law and revised the constitution in order to ensure that it never lost an election (Cheibub et al. 2010).

2.2.4.3 Cultural Features

People in developing countries live in highly stratified communities, with castes and classes clearly separated in an inflexible hierarchical order (Madheswaran and Attewell 2007; Ito 2009). According to Mawhood (1987 cited by Haque 1997), caste structures and status symbols frequently prevent common people from participating in civic activities. Dike (1999) provided an example of a caste structure that limits participation of the community in Nigeria. People from the Umuaka community in Imo State, Nigeria, are categorised as *Osu* (the lowest caste in the Nigerian caste system) and marriage and relationships of love with these people from the lowest caste is abhorred. Moreover, those interested in public office do not receive essential help from the rest of the community in Imo state; in other words, they are being denied the chance to fully contribute to community activities. Some supporters of the caste system would not even purchase goods Umuaka people have for sale in the market.

In many developing countries, feudalistic social relations based on parochial ethnic and family bonds still exist; therefore, social relationships in these countries are often guided by a feudalistic form of patron-client relations (Haque 1997). As Cummings (2005) states, religion, language, ethnicity and other social-cultural forces segregate the poor and weaken their opportunities for creating a unified challenge to the position of dominant elite groups. For instance, in 1989, Bashir (the current President of Sudan) deployed an islamitisation programme that expelled Sudanese women from work and banned them from walking without a male companion (Pradolu 2013). Another example is the ethnic discrimination in employment applied against the Uyghur ethnic group living in eastern and central Asia and part of the People's Republic of China. In 2005, it

was reported that 500 to 700 new civil service appointments made by central government in the Uyghur majority area were preserved for non-Uyghur ethnic groups (UHRP 2012).

One common factor binding the socio-economic, political and cultural features is elite groups. These groups are established because of cultural factors, such as the caste structure; status symbols and the remnants of feudalistic systems. Therefore, the three features (socio-economic, political and cultural) are interrelated since political dominance by elite groups has influenced the socio economic situation for ordinary people, whereas Tosun (2005) states that satisfaction of people's needs is at the mercy of government administrators (elite ruling party). Moreover, Haque (1997) states that many Asian, African, and Latin American countries are portrayed by a feudal or semi-feudal structure of property ownership comprising the elitist landowning class, small farmers and landless peasants.

The feudalistic factor, class and caste system and the product of cultural features creates the tendency for a strict power structure reliant on dependency and inequity (Haque 1997). For that reason, the majority of rural people are powerless and reliant on local elite (ibid) and many governments in developing countries have stressed on serving organised groups/public servants in the modern sectors of the economy rather than individuals in rural areas living from farming (Tosun 2005). The latter is true and an example can be found in the case of Indonesian public servants receiving several allowances, such as family allowance, food allowance, structural allowance, retirement allowance, partner and children allowance and housing allowance (Trestita 2000; BKN 2010; Kemendagri 2012; Dikti 2013). Besides, there is a common belief in Indonesia that a civil servant job is the most favourable type of job, as being a civil servant is believed to result in higher social status; this way of thinking was established during the Dutch colonial era (Tjiptoherijanto 2007). As Tosun (2005) suggested, this has caused an imbalance in access to welfare services between institutional organised groups (public/civil servants and employed workers) and people in rural areas.

2.2.5 Limit of Community Participation in a Developing Country

Stolton and Dudley (1999) posited, for example, that participation works differently in different cultural and political contexts. Political, socio-economic and cultural structures are more likely to shape the pattern of power and wealth distribution among different groups in most developing countries. Examples of political structures can be found in

the cases of vote buying in Argentina and Nigeria (Stokes 2004; Bratton 2008) and the case of declaration of the state of emergency by the incumbent party in Malaysia (Cheibub et al. 2010). Similarly, local (provincial) governments in Indonesia are misinterpreting the decentralisation policy as they believe themselves to be ruling their own 'kingdom of authority'. Therefore, they manage their region as a local centralistic system instead of providing better quality public services to local citizens and improving economic issues in the regions (Firman 2003; Firman 2010).

Examples of socio-economic structures can be discovered in the case in Argentina where poor people were given money, clothes, and rewards by political parties in return for a vote for the parties that gave them those items (Stokes 2004). Another case is the refusal of hotel owners in Ngorongoro, Tanzania in hiring low level educated local community (USAID 2000).

Examples of cultural structures can be found in cases related to caste, religion and ethnicity. Evidence of the caste system can be found in the case of the Umuaka people of Imo state, Nigeria who are rejected for work in public offices and are banned from actively participating in community activities in their state because they are regarded as the lowest caste in the caste system (Dike 1999). An example of religion can be found in the Islamisation programme in Sudan which caused gender segregation (Pradolu 2013). Meanwhile, a case related to ethnicity can be found in the ethnic discrimination by the People's Republic of China towards the Uyghur ethnic group in having the job opportunity (UHRP 2012). All those aspects related to political, socio economic and cultural systems tend to limit community participation in developing countries.

Moreover, there is a lack of well-established administrative systems and procedures because the public administration system is often too bureaucratic to adequately respond to public need (Kaufman and Alfonso 1997; Tosun 2000). For example, the slow process for developing legislation for a sustainable forest community programme in Nusa Tenggara Barat province, Indonesia, caused the alleviation of poverty programme for poor communities to fail. The legislation had to be implemented immediately, otherwise the poor forest communities would not have the right to use and utilise forests in order to improve their lives (Ombudsman 2013). Further evidence can also be found in the report from the Ombudsman of Central Java in Indonesia, which claimed that about 43% of 168 complaints were about the slow and high cost of public service

provision by the local government. Public services provided by the local government still receive the largest number of complaints in this province (Solopos 2013).

Stuckenbruck and Zomorrodian (1987) argued that inflexible bureaucracies, unnecessary and formalistic methods and unresponsive attitudes toward the public are due to total control being exercised by the centralised government. This is making public administration in developing countries incapable of delivering prompt services and therefore causing delays in the implementation of public services. For example, local communities in South Africa's rural areas have had bad experiences when it comes to participation in the local government process. They have been promised service delivery through their participation in Integrated Development Planning and budget processes but have seen no delivery; consequently, they have lost confidence in their municipalities (Ngamlana 2012).

Another example is elite domination (Cummings 2005). Despite the formal systems of constitutional, multiparty democracy existing in some developing countries, these democratic institutions and systems are not shared with the majority (Tosun 2000; Cummings 2005). Notions of listening to the "lowers" clashes with the common situation of authoritarian top-down views by the politically powerful concerning host communities. The author Din cites a revealing comment by a local state Chief Minister in Malaysia: "we do not have to consult with the local people; we know what is good for them" (1993, p329). Socially, economically and politically excluded people are more likely to become poor and the poor are more vulnerable to social exclusion and political marginalisation. Poor people have to work long hours to make a living; therefore, priority is given to issues of livelihood or matters of immediate urgency (Mahmud 2007).

It is important to underline how Tosun (2000), endorsing Arnstein's (1969) theory, suggests that cultural limits often lead developing countries to implement initiatives affected by forms of tokenism or even non-participation. For years, centuries in some cases, people in developing countries have been excluded from issues that influenced their dignity and that has made them uninterested in taking a hand in matters beyond their direct family domain (Tosun 2000). Several cases in developing countries, relating to religion, ethnicity, caste (cultural features), poverty and lack of education (socio economic features) and feudalistic and elite domination (political features), have caused

people in developing countries to be excluded and to limit their participation in public spaces.

Accordingly, several participations in developing countries are being viewed as inauthentic, such as vote buying (Stokes 2004; Bretton 2008), which suggests participation initiatives in developing countries should be analysed with care to determine how genuine they really are. Furthermore, it is suggested that community participation is not seen as being just a means of enabling people to influence decisions in the political arena about issues that affect them but also as a means to obtain, through mutual-help initiatives and possibly outside help, the basic needs that would not otherwise be available to them.

2.2.6 Community Participation in Indonesia

This section explains community participation in Indonesia. It starts with a brief explanation of the demography and economic status of Indonesia and follows on with the type of community participation in Indonesia and its limitations relating to political, cultural and socio economic systems. Secondly, since this thesis takes place in Bali, participation of the Balinese community and its limitations will also be examined in this section.

Indonesia is an archipelago consisting of about 17,508 islands in total, of which only about 6,000 are populated (ASEM 2010). The five major islands of Sumatra, Borneo, Celebes, Papua and Java are home to the majority of the population (ibid). According to the Indonesian Central Bureau of Statistics, the total population of Indonesia is 237,641,326 with Muslim as the major religion, which covers about 87.18% of total population, Christian (6.96%), Catholic (2.91%), and Hindu (1.69%), Budha (0.72%), Khong Hu Cu (0.05%) and others (0.13%) (BPS 2013). Despite Indonesia being a member of the G-20 major economies with a nominal GDP (Gross Domestic Product) of US\$ 878.0 billion in 2012, Indonesia is categorised as a lower middle income (developing) country, based on GNI (Gross National Income) per capita (G20 2013; Worldbank 2013a).

There is a long-standing tradition of collective action in Indonesia called *gotong royong* (literally, reciprocal help), which stands for cooperative work performed by neighbours or community groups called *paguyuban* (Beard and Dasgupta 2006). The practice of

organising residents in small groups to achieve mutual goals is a common phenomenon in Indonesian villages (Bowen 1986; Beard and Dasgupta 2006). Collective help is offered in such cases as house building and weddings and funerals, as well as in public community activities, such as the repair of roads, bridges and mosques (Beard and Dasgupta 2006). The decision-making authority, in this case, rarely rests with a single person because the decisions are usually made by achieving collective agreement among members (*musyawarah*), who contribute significant amounts of time and resources to these informal collective activities (Kawagoe et al. 1992). Another communal activity in Indonesian villages, which has no written rules and where members interact by using some unspoken rules called *arisan*, is associated with credit and money transfer between community members, especially among Indonesian women (Lasagni and Lollo 2011).

The philosophy of *gotong royong* (mutual aid) manifests as *musyawarah mufakat* (deliberation and consensus) in which *gotong royong* includes the leader's tendency to attentively invite supporters to contribute to teamwork by using an authoritarian style (Sutarto 2006). According to Koentjaraningrat (2009), *musyawarah and mufakat* (deliberation and consensus) is a traditional decision-making rule in Indonesia, which is often witnessed in village meetings. *Musyawarah* and *mufakat* grew out of a cooperative spirit that underlies the village's sense of community in most Indonesian cultures (ibid).

Some people cannot certainly notice a consensus-building process in a village meeting; therefore, it often seems as if the Head of the Village imposes everything in an authoritarian style, while all community members act merely by agreeing with his decisions (Koentjaraningrat 2009). Actually, serious lobbying is executed covertly to approve mutual decisions reached between those who support and those against. Therefore, the official meeting is only ceremonial and is a consequence of all the behind the scenes actions being achieved. The reason for the existence of such an intensive system of conducting behind the scenes lobbying in a rural community lies in a conforming element in the behaviours of Indonesians, which is to avoid arguments in public at all costs (ibid). An example of deliberation and consensus is not only found in a village meeting but also in a meeting in the House of People's Representatives where the caucus leaders conduct serious lobbying before agreeing on issuing Bills. In practical terms, this consensus and deliberation causes significant delay in producing Bills and Laws by the House of People's Representatives. Another disadvantage is that

individual members must follow their caucus leaders; therefore, such practice eliminates the possibilities of dissent by individual members (Sherlock 2010).

2.2.6.1 Limits of Community Participation in Indonesia

The limits of community participation in Indonesia can be identified under three main traditional headings, which are political, cultural and socio economic features.

A. Political Features

During the authoritative presidency of General Suharto (1968-1998), a law concerning village government was adopted in Indonesia in 1979 (Widjaya 2003; Bebbington et al. 2006). The law is known as Law 5 and it prescribed that a village head should be responsible not to the local community but to a district head acting on behalf of the Governor of the province (Bebbington et al. 2006). Moreover, security of a village head's position depended on their success in serving the interests of the district and sub-district governments (Bebbington et al. 2006). With significant power and control concentrated in the hands of the central government, autonomous and self-directed community groups in Indonesia had little space to grow (Widjaja 2003). This is similar to studies by Haque (1997) and Tosun (2005) that found planning is profoundly centralised in developing countries and under the direct control of a national leader or those responsible for political decision-making.

The Suharto regime was characterised by authoritarian practices, which resulted in restricted public access to information and limited community involvement in national events (Robertson-Snape 1999). According to Sarsito (2006), exchange information sources, such as mass and electronic media, were under Suharto's government rule and might not therefore present information in opposition to government interests and concerns. Instead, they became the government's propaganda tools, covering the positive outcomes of national development (ibid).

Several programmes and policies were utilised in order to control and oppress citizens and political opponents during the Suharto era. Based on Suharto's voting rules, only three parties were allowed to partake in the election: the Islamist United Development Party (PPP), the Democratic Party of Indonesia (PDI) and Suharto's own Golkar party (Suryadinata 2007). All Indonesian public

servants were under pressure to join the Golkar party (ibid) and, in a political negotiation with the powerful military, Suharto banned military members from voting in elections; however, he reserved 100 seats in the Electoral College for their representatives (Elson 2008). Consequently, he won all elections in which he participated, which were in 1978, 1983, 1988, 1993 and 1998 (ibid).

In order to maintain his power and loyal supporters, Suharto imposed a programme called *Dwifungsi* (Dual Function) for the military, by which army officers were selected as regional heads, such as governors and district chiefs (Bresnan 1993 cited by Friend 2003). By 1969, 70% of Indonesia's provincial governors were active army officers and Suharto also expanded his military's territorial system down to village level (ibid). In order to retain his power, Suharto not solely relied on support from his loyal supporters but he also ensured his opponents were suppressed under his regime. In order to achieve that mission, Suharto viewed himself as the personification of *Pancasila* (the philosophy of Indonesian state) and he regarded any attack/criticism of himself as criticism of the Indonesian state's philosophy (Ricklefs 2001). Additionally, he used *Pancasila* as a means to intimidate his political opponents and approved disgraceful actions by the army soldiers and forced them to choose friends and enemies based on his assessment (ibid). A *Pancasila* indoctrination programme (*Penataran P4*) was initiated by Suharto, which all Indonesians, from primary school students to office workers/public servants, had to frequently attend. In practice, the vagueness of *Pancasila* was misused by Suharto to support his actions and to sentence his opponents and label them as 'anti-*Pancasila*' (Ward 2010).

The repression by Suharto's regime was not only expressed in the voting system, governmental structure and ideology but also extended to the agricultural system; in this case, rice as the staple food for the majority Indonesians. The Green Revolution was initiated by the Suharto regime back in the 1970's when he gave tremendous support by providing large amounts of fertilizers and pesticides (Bardini 1994; Suseno and Suyatna 2007). Therefore, the government decided on the types of rice to be planted (Suseno and Suyatna 2007).

Although Suharto stepped down in 1998, the top-down approach in agricultural programmes still remains. A recent example of this approach was demonstrated when the government introduced this new type of paddy seed called ‘Supertoy’ in 2008 (Tempo 2008). The farmers in Central Java were given Supertoy seeds and the result was crop failure from empty grains in the paddies (Kompas 2008; Tempo 2008). This incident illustrates that the post Suharto era government is still practising a top-down approach, although the Indonesian governmental system has shifted from authoritarian to democracy. This suggests that Indonesian citizens are still considered a means to an end by the government and this type of participation is intended to be instructed by authorities in a top-down fashion and does not essentially empower local people.

B. Cultural Features

Reisinger and Turner (1997) found that Indonesian culture is highly collectivist in which people are ‘we oriented’ and emphasise group rights and needs. The former dictator, Suharto, knew how to utilise this cultural tradition and, under his regime, *musyawarah mufakat* (deliberation and consensus) was utilised to avert contradicting opinions in public spaces (Kawamura 2011). *Musyawarah and mufakat* (deliberation and consensus) was an effective tool used by the Suharto regime to control public opinion because, according to a study by Reisinger and Turner (1997), the Indonesian culture emphasises on control of emotions, avoidance of disagreement and focus on consensus. Moreover, their study reveals that an individual must obey his/her superiors, teachers and elders; therefore, decisions made by those people are not to be questioned, challenged or changed (ibid). Accordingly, expressing a different opinion will result in a conflict with leaders or superiors because it is regarded as a negative emotion (Wikan 1987; Reisinger and Turner 1997).

A study by Cole (2007) found the high power-distance aspect of local people in Ngadha, Indonesia where local people focus on obedience, power of supervision and take no initiatives for entrepreneurship since they rely on a higher authority. The villagers are solely acting based on the instructions from their local government (ibid), which shows high dependency of ordinary citizens to their government.

Musyawarah mufakat (deliberation and consensus) is manifested from the Javanese (the majority ethnic group in Indonesia) philosophy of *gotong royong* (cooperation) in which *gotong royong* includes the leader's tendency to vigilantly invite followers to participate in teamwork, by utilising authoritarian style (Sutarto 2006). Mizuno (2006 cited by Kawamura 2011) discovered there are still strong tendencies to stress the *musyawarah-mufakat* (deliberation and consensus) rule in the decision-making process of village meetings, despite the 1999 Law on Local Government emphasising on voting (majority rule) after the governmental system had shifted to democracy in 1998. This shows that cultural features, such as *musyawarah mufakat* (deliberation and consensus), will not change instantly after the change of governmental system to democracy. According to Bebbington (2006), after more than 30 years of being tightly controlled by the central government under General Suharto's regime and the Indonesian military, changes have not happened immediately.

The tendency to follow leaders, obedience for superiors and obeying teachers and elders are basic characteristic of Indonesian people (Reiseinger and Turner 1997). Therefore, *musyawarah mufakat* will continuously flourish in Indonesia since this traditional decision-making process is based on the philosophy of *gotong royong* (cooperation), which emphasises the leader's tendency to attentively invite followers to participate by using an authoritarian style. Moreover, another reason for the persistence and the existence of *musyawarahmufakat* (deliberation and consensus) is that this traditional decision-making process is supported by traditional laws, with which a majority of Indonesian people still abide, especially those living in rural areas (Koentjaraningrat 2009).

The Indonesian government and legislative members have to find a formula that is not solely to 'copy and paste' democracy from western countries since the characteristics of Indonesian people are different from those in the West (Europeans). The government has to find a system of democracy that can accommodate Indonesian traditional law and philosophy. The term *musyawarah mufakat* (deliberation and consensus) as the traditional decision-making process, implies democracy because *mufakat* (consensus) is based on mutual agreement to a decision. Therefore, any change has to be in how *musyawarah mufakat* (deliberation and consensus) is conducted and in ensuring transparency.

Musyawah mufakat in a formal meeting is commonly ceremonial because prior to the meeting, the leaders have already conducted serious lobbying to achieve a mutual decision without involving all the participating members. The reason for this is to avoid arguments in public. This has to be changed because individual members will have no power of dissent from decisions since they have already been agreed among the leaders. This has created a problem for individuals in Indonesia since, in the Indonesian culture, a decision made by superiors, elders and teachers cannot be questioned.

C. Socio Economic Features

Indonesia is categorised as a lower-middle income (developing) country by the World Bank (Worldbank 2013a). Approximately 50 % of the population of 237,641,326 lives just above the national poverty line (IFAD 2014). About 70 % of the population live in rural areas, in which agriculture is the major source of income and where poverty is concentrated; 16.6 per cent of rural people are poor, compared with 9.9 % of urban populations (ibid). The poor people are prone to being disadvantaged by the incumbent parties or governments, as is shown in the case of vote buying in Argentina and Nigeria (Stokes 2004; Bratton 2008).

In the case of Indonesia, some people are regularly used as paid protesters that join demonstrations (Jakartaglobe 2013; Mongabay 2013). Hiring paid protesters is a common approach in Indonesia, resulting in people being given small amounts of cash with a box of meal to stage demonstrations (Mongabay 2013; Firmansyah and Wadrianto 2013; Wahyunik 2013). For instance, paid protesters were sent by palm oil and pulp and paper companies to rally against Greenpeace in 2011 and 2012 (Mongabay 2013). In some cases, paid protesters are used to threaten political opponents and these protesters will rally on the street to attract public attention (Firmansyah and Wadrianto 2013). In those cases, participation by citizens in demonstrations is not authentic but is driven by those who pay them.

Another socio-economic factor influencing the limit of participation by the community is found by Cole (2006) who discovered lack of knowledge about tourists and tourism hinders local community participation in tourism in Ngadha. This is aggravated by the new order (Suharto) government, which labelled village people as ignorant, undeveloped and having a low opinion of themselves, which strengthened their lack of confidence (ibid).

Another example is the local community near the Komodo National Park, Indonesia, which was not consulted and has no place in the management plan for the National Park (Daya 2003). This is because they were regarded as poor communities that apply destructive fishing methods and destroy coral reefs (Agroindonesia 2009). However, the company should have provided benefits or alternative livelihoods for the local community, as is the case in Ujung Kulon

National Park (UNKP) where WWF UK and the local community established a cooperative group that manages ecotourism in the park (Rareplanet 2012; Ujungkulon 2012). The local people should be empowered since this strengthens their self-capabilities to be involved in matters that directly affect their livelihood.

Indonesians experienced oppression under Suharto's regime when he had full control of Indonesian people's lives through his military power, misuse of Pancasila as a state of philosophy and by taking advantage of a traditional decision-making process, *musyawarah* and *mufakat* (deliberation and consensus), to prevent his opponents from confronting him. Despite Suharto having already stepped down, change has not been immediate; for example, *musyawarah* and *mufakat* (deliberation and consensus) still persists at the village level and in the House of People's Representatives. Moreover, the shift from authoritarian to decentralisation has not changed the lives of Indonesian citizens because local leaders view themselves as *raja-raja kecil* (the small kings) that rule their own kingdoms. Therefore, elite domination still exists locally, whereas it used to be centralised in Jakarta (capital city); it is now in every province with local elites controlling local and rural people. These examples show that people in a developing country, such as Indonesia, have not been able to fully participate in decision-making processes because their participation is limited by the socio economic, political and cultural systems.

Section 2.2.7 reviews and discusses the Balinese community and participation as part of the Republic of Indonesia and a case study for this thesis. As part of the Republic of Indonesia, Balinese people more or less share the same limitations on community participation as other Indonesian citizens. It is useful to identify several factors that influence community participation of Balinese people in order to be able to identify solutions for community participation by Balinese people in the future, especially in decision-making processes.

2.2.7 Balinese Community

The island of Bali has consistently been described as the 'Island of the Gods', a homeland of a traditional culture protected from the modern world (Covarrubias 1973; Lansing 1994; Lee 1999; Rata 2001; Eiseman 2009). It is essential to provide a short history of Bali in order to understand the Balinese community. When the Indonesian

sovereign princes converted to Islam, the majority of Hindu followers sought refuge in Bali where they were able to preserve their beliefs (Covarrubias 1973; Eiseman 2009). The Balinese preserved their own social, cultural and religious characteristics, which is why approximately 83.46% of the Balinese are currently Hindus and Protestants, Catholics, Buddhist and Muslims represent only a small minority (BPS 2013).

Though originating from India, the brand of Hinduism known and practiced in Bali differs significantly from the one found in India. Instead of mysticism or philosophy, the emphasis of Bali's Hinduism is more on rituals and dramatic features, allowing the religion and its practice to be incorporated into the daily life of Balinese peasants (Pitana 1999; Rata 2001). These rituals and dramatic features have been woven into the lives of Balinese to the extent that it is impossible to separate the religious life of Bali from its daily life (Lansing 1994; Lee 1999). In fact, every little action of a Balinese has some religious connotation; stone and wood carvings, ceremony, trance dances and vibrant music - all are intended to please the gods and goddesses (Pitana 1999; Rata 2001).

According to Lorenzon et al. (2005), the Balinese people live in a multifaceted social system that affects both their spiritual and non-spiritual lives. They are not merely inhabitants of their village or residence but they are also part of a *banjar* (traditional community), *dadia* (a kinship group) and *subak* (a traditional irrigation institution) (Lietaer and De Meulenaere 2003; Lorenzen et al. 2005). A *Banjar* is an institution that preserves the traditional Balinese way of life in Bali (Warren 1993; Lee 1999). Each household pays dues or a subscription fee and it is mandatory for every married man to be a member of a *banjar* (Covarrubias 1973; Warren 1993; Lansing 1994; Lee 1999; Veszteg and Narhetali 2010). A man is considered spiritually dead if he fails to join a *banjar* (Covarrubias 1973; Lee 1999). Moreover, all members have to attend regular *banjar* meetings and they will be penalised for non-attendance (Covarrubias 1973; Warren 1993; Lee 1999). The *banjar* is the most important organisation in Balinese society and it plays important roles in every aspect of Balinese life since cremations, weddings or other ceremonies cannot be held without the involvement of *banjar* members (ibid).

Each *banjar* has its own meeting hall called a *bale banjar*. The *bale banjars* are social centres for holding fighting cock events, learning traditional dances and instruments or just chatting and resting (Covarrubias 1973; Eiseman 2009). Located in a tower of the

bale *banjar* or in separate building, the *kulkul* is a big wooden bell used to summon members of the *banjar* (ibid). In Bali, tradition links with the concept of *adat*, which is presented and personified in traditional laws (*awig-awig/ajeg-ajeg*) that are male-controlled and favour patriarchy (Veszteg and Narhetali 2010; Budawati et al. 2011). Each *banjar* has its own *awig-awig*, and members adhere more to *banjar* law than the official state law although, as Nordholt (2007) stated, *awig-awig* displays conservative and male-bias, which is not in line with the requirements of national citizenship and democracy. This *awig-awig* is not in line with democracy because a *banjar's* meetings are attended exclusively by men, while women are assigned different responsibilities that reflect differences between gender roles (Veszteg and Narhetali 2010). According to Suriyani (2010), living in a strong paternalistic social system provides Balinese women with no rights to make vital decisions for their communities and they are prohibited from involvement in *banjar* meetings in their villages. This gender segregation in the Balinese community is explained in more detail in the section discussing the limitations of community participation in Bali.

2.2.7.1 Community Participation in Bali

The Balinese dedicate all their waking hours to a countless series of temple festivities, making offerings and rituals because the core of Balinese belief is that their ultimate God, Sanghyang Widhi, owns the island (Covarrubias 1973; Lee 1999; Eisemann 2009). The Balinese are notoriously known as bad workers because they never complete their project on time and often do not turn up for work because most of their time is dedicated to participation in religious ceremonies (Cole and Szerlip 2001). As Lee (1999) explained, the life after death is more important for Balinese than their present life; consequently, it is the ambition of each Balinese to have a temple, which they call *Pura*. He also investigated that most Balinese time is spent visiting temples. Lee (1999) and Eiseman (2009) pointed out that temples are the main focus for Balinese because they worship their ancestors and their gods and goddesses there. This act of worship through holy rituals and offerings is the ultimate purpose of life for Balinese (Covarrubias 1973; Lansing 1994; Lee 1999; Eiseman 2009).

In religious participation and public rituals, the role of Balinese women is indispensable (Bagus 2010). Bagus (2010) found that Balinese women enjoy high flexibility in public space through religious ritual activities, despite traditional law (*adat*) limiting their civil

rights. As Jha (2004) stated, Balinese women play a significant part in decision-making power with regard to religious activities, such as making offerings and undertaking a decision-making role as the offerings expert (*tukang banten*). Therefore, Balinese women are known worldwide (through tourism to Bali) as the manufacturers of spiritual offerings that are the basic materials for Balinese rituals (Bagus 2010).

Apart from religious participation, participation of the Balinese people can be identified through their contribution to public good. This public good is divided into two currencies, which are Rupiahs (the Indonesian national currency, IRP) and *ayahan banjar* i.e. three hours of work for the community, simply time (Veszteg and Narhetali 2010). Two facts can be identified with the use of a double currency in the community. From one point of view, it denotes a democratic system in which citizens are permitted to select the form of their donations whilst, on the other hand, a time budget is regarded as equal and acceptable when money is not circulated equally among citizens. In Western culture, the above statements are similar to a study by Foa (1971 in Lietaer and De Meulenaere 2003) showing one can 'buy love' with a fine gift or nice dinner, or other expensive gestures; however, when the relationship is solely based on money, it becomes prostitution and ceases to be love.

2.2.7.2 The Limit of Community Participation in Bali

Balinese society is a patriarchy in which local families practise a male heir system, allowing only sons to inherit their parents' lands and assets (Bagus 2010; Suriyani 2010; Veszteg and Narhetali 2010; Budawati et al. 2011). A married female must dedicate her life to serve her husband's family and leave her own rights to her original family, including family property and temples (Budawati et al. 2011). She is also not entitled to her husband's properties, even after the husband dies (*ibid*). This system of society has caused gender segregation in Bali, whereas Veszteg and Narhetali (2010) stated that meetings are attended exclusively by men, while women are assigned different responsibilities.

These differences between gender roles are rooted deep in Balinese traditional laws and make the Balinese social structure strongly patrilineal (Veszteg and Narhetali 2010; Budawati et al. 2011). Living in a paternalistic social system means Balinese women do not have the right to make significant decisions in their families and communities;

moreover, most are unable to be involved in community meetings in their villages (Suriyani 2010).

A study by Jha (2004) found the decision-making process in Subak (traditional irrigation) system meetings are mostly decided by the men since women are deemed complementary, yet lower, to men in popular discourse. Jha (2004) observed the tasks split between men and women in the Balinese agricultural system when she classified 182 tasks based on gender division. Tasks were classified as Wp (Women preferred), Mp (Men preferred), Ma and Wa (Men and Women allowed), Mo (Men only) and Wo (Women only). Tasks related to the decision-making process include setting planting schedules, deciding which rice variety should be planted or determining ritual expenditures, which are decided by the men only (ibid). Meanwhile winnowing (to separate the chaff from grain by means of a current of air), cooking rice in various forms, and gleaning (to gather grain left behind by reapers) are roles solely undertaken by women without interference from men (women only) (Jha 2004). This shows that women are still considered subordinate to men in the Balinese hierarchal system.

Based on the constitutional law of the Republic of Indonesia, women in Indonesia, including Balinese women, have had the right to be involved in elections since 1945 (WTP 2010). This difference is caused by the constitutional law of the Republic of Indonesia being based on the rule of law, as inspired by continental Europe's system of law (ibid). The first and second Presidents of Indonesia viewed women as equal to men (Abdulgani Knapp 2008). The establishment of the Family Welfare Organisation by the Suharto regime in 1970's was evidence of special attention being given to equality and emancipation for Indonesian Women (ibid).

The central government of the Republic of Indonesia encourages women's participation in daily life. This evidence is well presented in the fact that female politicians occupy around 18.3% of the seats in Parliament with 650 members in total and holding around 11% of the government minister posts with a total of 35 ministers (Safitri 2011; Presidenri 2013). Moreover, according to law no. 10 in 2008 concerning general elections, a party is now required to have at least a 30% quota of women at central and regional levels, in order to participate in parliamentary elections (Mahkamahagung 2008).

These constitutional laws are, in fact, often inferior to the customary laws (WTP 2010; Budawati et al. 2011). Customary law dominates and often discriminates against women's daily life in Indonesia. This domination includes inequitable practices related to marriage, divorce and the custody of children (ibid). An example is the case of a divorced Balinese woman who returns to her family with only the clothes left on her body because her ex-husband retained all property, such as car and jewellery, although they were bought using both parties' money (Budawati et al. 2011).

2.3 Conclusion

This chapter describes community participation as a stakeholder in a developing country. The combination of stakeholder theory with the ladder of citizen/community participation is the basis of this thesis. A wide variety of stakeholder concepts and ladder of participation models are presented in this chapter. Stakeholder theories and models are not merely to be applied in firms and organisations since they have also been expanded and applied to non-firm/business organisations. The major usage of these stakeholder models is to identify and map those involved in management plans or projects.

Typologies of participation, as another basis for this thesis, are also discussed in this chapter. These typologies of participation share similar features by mainly describing power shifting from powerless citizens to full control, from being manipulated to empowered, from merely being informed to fully participating in a decision-making process. However, it is essential to take into account that some challenges occur in the stakeholder participation process, such as identification of stakeholders, deciding their level of participation and the cost for initiating participatory projects. Those challenges are more prevalent in developing countries since people in developing countries are different from those in developed countries because of the political, socio economic and cultural features.

Since this thesis took place in a developing country, it is therefore necessary to explain the characteristics of developing countries. Socio-economic, political and cultural features of developing countries greatly affect the participation of a community in the developing world. Centralised government, bureaucracy, poverty and segregation of class and caste impede the active participation of the community in developing countries.

A case study for this thesis is Bali, Indonesia, in which Indonesia is categorised as a developing country based on the classification of the World Bank in 2013. Participation of Indonesians is influenced by the previous authoritarian regime of Suharto, which cleverly utilized traditional values of *musyawarah* and *mufakat* (deliberation and consensus) as a means to control Indonesian society. Deliberation and consensus has drawbacks because officials usually conduct a “behind the scenes” meeting to form an opinion during a formal meeting and avoid conflict. This is clearly a limiting factor on active and genuine participation by the community in Indonesia.

Bali, as part of Indonesia, is certainly not immune from these traditional influences. Besides deliberation and consensus, a barrier to active participation by Balinese people is their traditional law, in which women are forbidden to attend any meetings. Important meetings are attended only by married men and this demonstrates gender segregation still exists in Bali. Nowadays, despite Indonesia having shifted from an authoritarian to a democratic government system, change has not happened immediately. Decentralisation, as a manifestation of democracy, is being misinterpreted by the local elites as a right to rule their own kingdom of authority, which results in Indonesian people remaining under the rule of the elites. The elite’s existence represents a feudalistic system still existing in Indonesia and this system tends to create clientelism, which is the exchange of goods and services for political support. Indonesia is therefore prone to acts of clientelism since half of the population live in poverty and a lack of education makes ordinary citizens liable to being manipulated and controlled by the ruling elites.

Chapter 3: World Heritage and the World Heritage Designation Process

3.1 Introduction

The aim of this chapter is to explain the designation processes and to examine several issues related to World Heritage Sites. This chapter begins explanation of institutions and bodies involved in the process for designation of a World Heritage Site and is then followed by the procedures for designation. The criteria for being designated (cultural and natural criteria) and issues, such as the imbalance between the natural and cultural sites and global strategy programmes, are also discussed in this chapter. This chapter addresses World Heritage issues in relation to the management, tourism, preservation, and local communities and the nomination process in developing countries.

3.2 The World Heritage Convention

The awareness of forming an international movement for protecting heritage developed after World War I (UNESCO 2010b). The 1972 Convention concerning Protection of the World's Cultural and Natural Heritage was established from the integration of two separate movements: the first stressing the protection of cultural sites and the second focusing on the preservation of nature (ibid).

The event that stimulated specific international concern was the resolution to construct the Aswan High Dam in Egypt, which would have flooded the valley containing the Abu Simbel temples, a treasure of ancient Egyptian civilization (UNESCO 2010b). In 1959, after an appeal from the governments of Egypt and Sudan, UNESCO created an international protection movement (ibid). Above all, the Abu Simbel and Philae temples were dismantled, moved to dry ground and then reassembled. Fifty countries donated half of the cost for the reconstruction of Abu Simbel temples, displaying solidarity and responsibility in protecting outstanding cultural sites (ibid). Its success led to other protection movements such as saving the Archaeological Ruins at Moenjodaro (Pakistan), Venice and its Lagoon (Italy) and restoring the Borobudur Temple Compounds (Indonesia) (UNESCO 2010c). Consequently, UNESCO initiated, with the help of the International Council on Monuments and Sites (ICOMOS), the preparation of a proposed convention for the protection of cultural heritage.

In 1968, the International Union for Conservation of Nature (IUCN) created a similar proposal for its members, which was presented to the 1972 United Nations conference on Human Environment in Stockholm (UNESCO 2010b). Finally, a single text was agreed by all parties concerned, resulting in the Convention concerning the Protection of World Cultural and Natural Heritage being adopted by the General Conference of UNESCO on 16 November 1972. The same General Conference adopted the Recommendation concerning Protection, at National Level, of the Cultural and Natural Heritage on 16 November 1972 (ibid).

3.3 The States Party, the World Heritage Committee and the World Heritage Centre

States Parties are countries that follow the World Heritage Convention and, by this means, agree to identify and nominate sites in their national territory to be considered for designation on the World Heritage List. It is also expected to assure that the cultural and natural heritage situated in the area of their responsibility is identified, protected, conserved and transmitted to future generations (UNESCO 2012a). Fifty-five countries (States Parties) have ratified the World Heritage Convention since the establishment of the Global Strategy in 1994 (see Appendix A) and, in the last twenty years (1994 to 2014), the number of states that have signed the World Heritage Convention has increased from 139 to 191 (see Appendix A) (UNESCO 2013). When a States Party nominates a site, it gives details of how a property is preserved and offers a management plan for its preservation. There are 21 States Parties elected at a General Assembly of UNESCO every two years as members of the World Heritage Committee (WHC), an inter-governmental Committee for the Protection of the World Cultural and Natural Heritage (UNESCO 2012b). The Committee is responsible for the implementation of the World Heritage Convention and the use of the World Heritage Fund; moreover, it assigns financial aid upon requests from States Parties. Importantly, it has the final decision on whether a site is designated on the World Heritage List. It inspects reports on the state of conservation of designated sites and asks States Parties to take action when sites are not being appropriately preserved. It also decides on the inclusion or removal of sites on the List of World Heritage in Danger (ibid). In accordance with Article 8 (1) of the World Heritage Convention, the General Assembly of States Parties to the Convention meets during sessions of the General Conference of UNESCO. The General Assembly manages its meetings based on its Rules of Procedure (UNESCO

2012c). In its session, the General Assembly defines the equal percentage of assistances to the World Heritage Fund valid to all States Parties (Article 16 (1) of the World Heritage Convention) and selects new members of the World Heritage Committee to replace the departing members. The General Assembly and General Conference of UNESCO obtain a report from the World Heritage Committee on its actions (Rule 49 of the Rules of Procedure of the World Heritage Committee).

The World Heritage Centre, founded in 1992, is the operational secretariat of the legislative body of the Convention. UNESCO provides the secretariat in order to assist countries/States in employing the Convention as well as to increase and fortify the local and national capacities for long-lasting protection and administration of sites (UNESCO 2012c). The Centre organises the exchange of worldwide expertise and aid, bringing together and distributing information on the status of World Heritage Sites whilst maintaining databases and nomination reports for all World Heritage Sites. The Centre operates in close collaboration with the States Party, advisory bodies (The International Council on Monuments and Sites (ICOMOS), The International Union for Conservation of Nature (IUCN) and The International Centre for the Study of the Preservation and Restoration of Cultural Property (ICCROM) and UNESCO's Cultural, Science, Educational, Social and Human Science and Communication sectors (ibid).

3.4 World Heritage Designation

The designation process for a site to be considered as a World Heritage Site consists of a number of steps. The initial phase in the inscription process aim to justify that a site associated with a specific States Party is suitable for nomination (UNESCO 2012a), which is often considered crucial as it involves political negotiations between a States Party and stakeholders (Maswood 2000; Putra and Hitchcock 2005; Aas et al. 2005; Harrison 2005). This section introduces and discusses the procedure and steps necessary for a site to be designated as a World Heritage Site.

3.4.1 The Nomination Process

Each country that has signed the World Heritage Convention is committed to protect its cultural and natural heritage and can therefore submit nomination proposals for sites to be included on UNESCO's World Heritage List (UNESCO 2012d). To become a World Heritage Site, a nomination must go through a procedure that includes several stages, such as inclusion on the tentative list, evaluation by the advisory bodies (ICOMOS,

IUCN and ICCROM) and, finally, being inscribed as a World Heritage Site. Figure 3.1 demonstrates the nomination process of a site in order to be listed as a World Heritage Site.

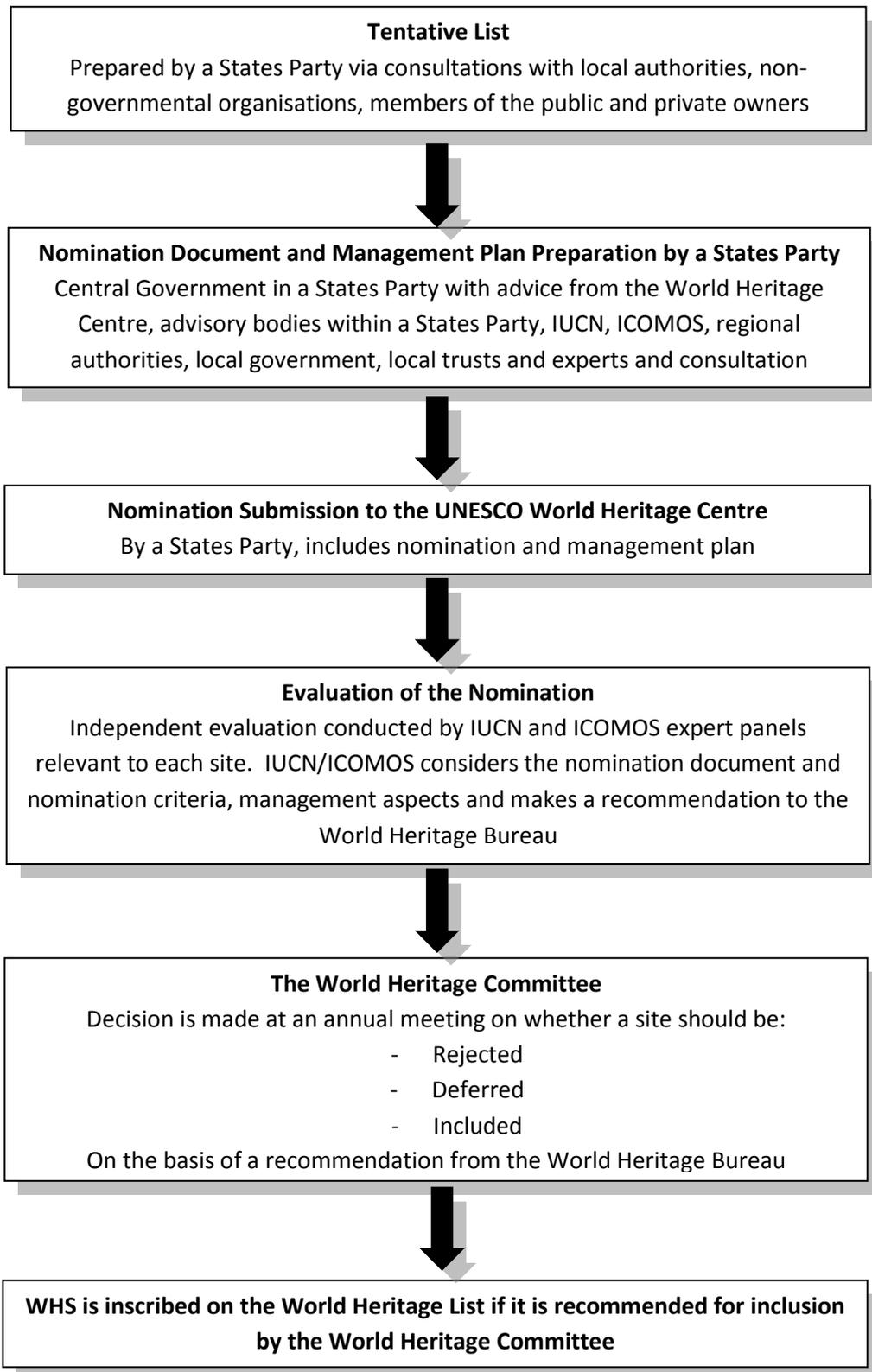


Figure 3.1: The Inscription Process

Source: Leask Fyall (2006, p.9)

Figure 3.1 is explained in more detail as follow:

1. The Tentative List

The initial step to be undertaken by a country is to produce a list of the primary cultural and natural heritage sites located within its territories (Leask 2006; UNESCO 2012d). This identification process is known as the production of the Tentative List, which contains a brief description of the sites a country may consider submitting for designation in the next five to ten years (UNESCO 2012e). This is a crucial stage because a site must be placed on the Tentative List before it is considered for inclusion on the List for World Heritage by the Committee (ibid). A Tentative List (see Appendix B) is a list of those potential sites that each States Party proposes considering for nomination during subsequent years (UNESCO 2012e).

2. The Nomination File

The stage after preparation of the Tentative List involves deciding and agreeing upon the date for submission of a nomination file (Leask 2006). In order to prepare the file, the World Heritage Centre provides advice and assistance to the States Party (UNESCO 2012c). This file should comprehensively describe the major features of nominated sites and provide essential documentation and maps. Furthermore, the use of international experts, in addition to the best national experts, in preparing the nomination document is vital, especially when reviewing the comparative analysis of a site (UNESCO 2011a). The comparative analysis is important to better understand the potential Outstanding Universal Value of a site. Quantifying this value is key for sites being listed as World Heritage Sites (UNESCO 2012a); thus, a comparative analysis is required, which should be supported by the best scientific evidence (UNESCO 2011a). Such a comparative analysis is expected to contribute to successful nomination (UNESCO 2012a). The use of scientific evidence, along with other sources of information, such as physical, oral and figurative sources, is also essential to describing the authenticity of the site (UNESCO 2011a). The World Heritage Centre checks completion of the nomination file and then forwards it to the appropriate Advisory Bodies for assessment (ibid).

3. The Advisory Bodies

The Advisory Bodies are responsible for assessment of a nominated site. They include the International Council on Monuments and Sites (ICOMOS), the International Union for Conservation of Nature and Natural Resources (IUCN) (today known as the World Conservation Union) and the International Centre for Conservation in Rome (ICCROM) (today known as the International Centre for the Study of the Preservation and Restoration of Cultural Property) (Maswood 2000). Based on the advice gained from ICOMOS, ICCROM and IUCN, the World Heritage Unit makes three recommendations to the World Heritage Committee as to whether or not the nomination can be accepted, rejected or deferred until further action is taken (Leask 2006).

4. The World Heritage Committee

After evaluations conducted by the Advisory Bodies (ICOMOS, IUCN and ICCROM), the World Heritage Committee makes a decision as to whether a site can be inscribed on or deferred from the list (UNESCO 2012e). If it is decided to defer a site, the Committee may ask the States Party to provide some additional information (ibid). A number of examples demonstrate that the lack of preparation work on management plans led to the deferral or rejection of sites nominated for World Heritage status. In the case of Mehrgarh, Rehman Dheri and Harrapa of Pakistan, the management plans were incomplete and included insufficient human and financial resources (WHC 2009). An additional example concerns ICOMOS having noticed that the management plans for the Central Highlands, Sri Lanka include no reference to the outstanding universal value within these nominated areas. The States Party is required to revise and expand so as to comprise a chapter on heritage and archaeological sites and the methods necessary for their preservation (WHC 2010).

Another example of the importance of the management plan is the case of Orheiul Vechi in the Republic of Moldova (WHC 2009). The management strategy and plan were enclosed in its nomination but they lacked clear vision and objectives for the future of the site. The management plan only covered a small part of the whole nominated site (the river, valley and surrounding landscape) but it did not include all the local communities and the village and was also found to be inadequate in relation to the number of staff and professionalism involved (WHC 2009).

3.5 World Heritage Criteria

To be listed on the World Heritage List, sites have to be of outstanding universal value and possess at least one of ten selection criteria that are listed in table 3.1 below. These criteria are explicated in the Operational Guidelines for the Implementation of the World Heritage Convention which, along with the text of the Convention, is the key working tool of World Heritage (UNESCO 2012f). The criteria are recurrently improved by the Committee to represent the evolution of the World Heritage concept and current situations. Until the end of 2004, World Heritage Sites were designated based on six cultural and four natural criteria (see table 3.1). With the implementation of the revised Operational Guidelines for the Implementation of the World Heritage Convention, only one set of ten criteria exists (Table 3.2).

Table 3.1: World Heritage Site Criteria

Operational Guidelines (year)	Cultural Criteria						Natural Criteria			
Prior 2005	(i)	(ii)	(iii)	(iv)	(v)	(vi)	(i)	(ii)	(iii)	(iv)
2005	(i)	(ii)	(iii)	(iv)	(v)	(vi)	(vii)	(viii)	(ix)	(x)

Table 3.2: World Heritage Sites Criteria based on Operational Guidelines 2005

Operational Guidelines 2005		Cultural Criteria (i), (ii), (iii), (iv), (v), (vi)	Natural Criteria (vii), (viii), (ix), (x)
(i)	to represent a masterpiece of human creative genius		
(ii)	to exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design		
(iii)	to bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared		
(iv)	to be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history		
(v)	to be an outstanding example of a traditional human settlement, land-use, or sea-use which is representative of a culture (or cultures), or human interaction with the environment especially when it has become vulnerable under the impact of irreversible change		
(vi)	to be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance. (The Committee considers that this criterion should preferably be used in conjunction with other criteria)		
(vii)	to contain superlative natural phenomena or areas of exceptional natural beauty and aesthetic importance		
(viii)	to be outstanding examples representing major stages of earth's history, including the record of life, significant on-going geological processes in the development of landforms, or significant geomorphic or physiographic features		
(ix)	to be outstanding examples representing significant on-going ecological and biological processes in the evolution and development of terrestrial, fresh water, coastal and marine ecosystems and communities of plants and animals		
(x)	to contain the most important and significant natural habitats for in-situ conservation of biological diversity, including those containing threatened species of outstanding universal value from the point of view of science or conservation		

Source: <http://whc.unesco.org/en/criteria/> (UNESCO 2012f)

 = Cultural criteria

 = Natural criteria

There are 10 criteria for a site to be listed as a World Heritage Site where criteria (i) to (vi) represent cultural criteria and criteria (vii) to (x) represent natural criteria.

3.5.1 Cultural Landscape

At the 16th session of the World Heritage Committee in 1992, a Cultural Landscape criterion was established in order to recognise and protect cultural landscapes (UNESCO 2011b). A new site category, entitled 'cultural landscape', was introduced by the World Heritage Committee to enable nomination of those sites not fitting into existing criteria

(cultural and natural) (Fowler 2003). Another reason was that the World Heritage Committee acknowledged there were a high proportion of monuments of European and monumental architecture and Christian heritage and insufficient African, Asian and Pacific sites. They also acknowledged that traditional cultures with their complexity, depth and varied relationships with their environment, were scarcely represented at all. Cultural landscapes represent the ‘combined world of nature and man’, as described in Article 1 of the Convention (Mitchell et al. 2009). In the words of Sauer, “The cultural landscape is fashioned out of the natural landscape by a culture group. Culture is the agent, the natural area is the medium and the cultural landscape is the result (Sauer 1925, p.46 cited by Rossler 2006). In other words, Rossler (2006) states cultural landscapes are a symbol of the growing recognition of the essential relations between local communities and their heritage, civilisation and its natural environment. The essential relations between communities, their heritage, civilisation and its natural environment can be explained clearly through a quote from Fowler (2001) as follows:

By recognising ‘cultural landscapes’, we have, almost for the first time, given ourselves the opportunity to recognize places that may well look ordinary but that can fill out in our appreciation to become extraordinary; and an ability of some places to do that creates monuments to the faceless ones, the people who lived and died unrecorded, except unconsciously and collectively, by the landscape modified by their labours. A cultural landscape is a memorial to the unknown labourer (Fowler 2001, p.77 cited by Fowler 2003, p.17).

Following the introduction of Cultural Landscape as a new category in 1992, some sites once grouped in the natural category, had become classified a cultural landscape. Examples of this can be found in Tongariro (New Zealand) and Uluru (Australia), previously inscribed as ‘natural’ World Heritage sites and re-nominated and re-inscribed as cultural landscapes in the 1990s (Fowler 2003). Another example is the United Kingdom’s St Kilda World Heritage site, which was re-inscribed as a cultural landscape in 2004 (WHC 2014a). The reason for re-inscribing those sites as a cultural landscape is because the area, which once was recognised as a purely natural site, has a value (religious, economic, politic) or has been shaped by local communities inhabiting those sites.

Cultural landscapes fall into three main categories (Operational Guidelines 2012, Annex 3) (UNESCO 2012a). The first category contains landscapes, which have been intentionally designed and created by man, such as gardens and parklands, which have

been constructed for aesthetic reasons. The second category deals with organically evolved landscapes, such as a relic (fossil) landscape, which represents a logical end of an evolutionary process and a continuing landscape, which has preserved and continues to play an active social role in modern society, being closely linked to the traditional way of life of people and in which the evolutionary process is still in progress. The third category for cultural landscapes contains associative cultural landscapes, which are justified by virtue of powerful religious, artistic or cultural associations with the natural elements, rather than material culture. See Table 3.3 for categories of World Heritage Cultural Landscape.

Table 3.3: Categories of World Heritage Cultural Landscape

The three categories of World Heritage Cultural Landscapes	
Cultural Landscape Category	Extract from the operational guidelines for implementation of the World Heritage Convention
	<p>The most easily identifiable is the clearly defined landscape designed and created intentionally by man. This embraces garden and parkland landscapes constructed for aesthetic reasons, which are often (but not always) associated with religious or other monumental buildings and ensembles</p>
	<p>The second category is the organically evolved landscape. This results from an initial social, economic, administrative and/or religious imperative and has developed its present form by association with and in response to its natural environment. Such landscapes reflect that process of evolution in their form and component features. They fall into two sub-categories:</p> <ul style="list-style-type: none"> - a relic (or fossil) landscape is one where an evolutionary process came to an end at some time in the past, either abruptly or over a period. Its significant distinguishing features are, however, still visible in material form. - a continuing landscape is one which retains an active social role in contemporary society closely associated with the traditional way of life and in which the evolutionary process is still in progress. At the same time, it exhibits significant material evidence of its evolution over time.
	<p>The final category is the associative cultural landscape. The inclusion of such landscapes on the World Heritage List is justifiable by virtue of the powerful religious, artistic or cultural associations of the natural element rather than material cultural evidence, which may be insignificant or even absent.</p>

Source: Mitchell et al. (2009, p.20)

Despite the Cultural Landscape having its own categories as is shown in table 3.3, inscribed sites are classified under cultural criteria based on the 2005 operational guidelines. The link between cultural criteria and the three categories of cultural landscape is shown in the following Table 3.4.

Table 3.4: The links between the cultural heritage criteria and cultural landscape categories

Links between the cultural heritage criteria and the cultural landscape categories	
Cultural Criteria	Cultural Landscapes Categories
(i) Represent a masterpiece of human creative genius; or	The first category is the most easily identifiable and is the clearly defined landscape designed and created intentionally by man. This embraces garden and parkland landscapes constructed for aesthetic reasons which are often (but not always) associated with religious or other monumental buildings and ensembles
(ii) Exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design	The second category is the organically evolved landscape. This results from an initial social, economic, administrative and/or religious imperative and has developed its present form by association with and in response to its natural environment. Such landscapes reflect that process of evolution in their form and component features. They fall into two sub-categories:
(iii) Bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared	- a relic (or fossil) landscape is one in which an evolutionary process came to an end at some time in the past, either abruptly or over a period. Its significant distinguishing features are, however, still visible in material form.
(iv) Outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates	- a continuing landscape is one which retains an active social role in contemporary society closely associated with the traditional way of life and in which the evolutionary process is still in progress. At the same time it exhibits significant material evidence of its evolution over time
(a) significant stage(s) in human history	
(v) Outstanding example of a traditional human settlement, land-use, or sea-use which is representative of a culture (or cultures), or human interaction with the environment, especially when it has become vulnerable under the impact of irreversible change	
(vi) Directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance. (The Committee considers that this criterion should preferably be used in conjunction with other criteria)	The final category is the associative cultural landscape. The inclusion of such landscapes on the World Heritage List is justifiable by virtue of the powerful religious, artistic or cultural associations of the natural element rather than material cultural evidence, which may be insignificant or even absent

Source: Mitchell et al. (2009, p. 121).

World Heritage Cultural Landscapes are justified for inclusion in the World Heritage List when interactions between people and their natural environment are assessed as being of outstanding universal value. Cultural landscapes are designated on the List, which is based on cultural heritage criteria. To date (December 2014), 85 properties with four trans-boundary properties (one delisted property) on the World Heritage List have been inscribed as World Heritage Cultural Landscapes (2014).

3.6 The World Heritage List

The Convention sets out four criteria for natural sites and six criteria for cultural sites as a means of determining standards by which a site may be designated a World Heritage Site (UNESCO 2012g). At least one out of ten selection criteria must be fulfilled by a site, in addition to proving outstanding universal value in order to be designated on the World Heritage List (WHL). The list of criteria is available in the Operational Guidelines for the operation of the World Heritage Convention, as well as in the text of the Convention. This list is considered a key tool for World Heritage. The committee continually revises the criteria to address the evolution of the World Heritage concept itself (ibid).

Importantly, sites ruined by either human activities or natural events can be removed from WHL and placed on the World Heritage in Danger List. For example, the rice terraces in the Philippines were inscribed by the World Heritage Committee in 1995, but this site was placed on the World Heritage in Danger List in 2001 because 25-30% of the terraces were abandoned and uncontrolled development was taking place (UNESCO 2002; Rossler 2006). It is expected that, by placing a site on the World Heritage in Danger List, awareness will be raised and adequate attention will be drawn to the site to save it from damage caused by human and natural activities (UNESCO 2002). Nevertheless, in April 2012, at the 36th Session of the UNESCO World Heritage Committee in Saint Petersburg, the Rice Terrace of The Philippines was removed from list of World Heritage in Danger (WHC 2012). The reason was that two programmes were being well implemented by educating local communities over the importance of their heritage through the establishment of Schools of Living Tradition and Indigenous Knowledge Transfer. The first programme was initiated by the Ifugao Provincial Government in collaboration with the National Commission for Culture and the Arts (NCCA), the Ifugao State College of Agriculture and Forestry (ISCAF) and local ethnic

communities (UNESCO 2006; NCCA 2012). The second programme was initiated and funded by the National Federation of UNESCO Associations in Japan (NFUAJ), in collaboration with The Save the Ifugao Terraces Movement (SITMO) (PIA 2006; IMPACT 2008). If no progress and/or development is demonstrated after a site has been placed on the World Heritage in Danger List, it can be removed from the list of World Heritage Sites (UNESCO 2012a). Two sites have been removed from the list of World Heritage in Danger because the States Party, where these sites are located, failed to comply with World Heritage Committee recommendations. Listed in 1994, Oman's Arabian Oryx Sanctuary was the first site to be removed from UNESCO's World Heritage list in 2007 because of Oman's decision to reduce the size of the area of conservation by 90% since oil had been found on this site; this was seen as violating the Operational Guidelines of the Convention. The World Heritage Committee considers Oman was destroying the outstanding universal value of the site. Another site is the Dresden Abbey Valley in Germany, which was inscribed on the World Heritage List in 2004 under the cultural landscape criteria. However, it was placed on the World Heritage in Danger List in 2006 and eventually removed from the World Heritage Site list in 2009 because construction of the bridge over the site ruined the integrity and authenticity of the landscape (UNESCO 2009).

3.7 The Global Strategy

In 1994, the World Heritage Committee initiated a balanced, representative and trustworthy World Heritage List through a Global Strategy (UNESCO 2012g). The main reason for the implementation of this strategy is the World Heritage List lacked balance in geographical areas because the vast majority of sites included are situated in developed countries of the world, especially in Europe. A five-year study was conducted by ICOMOS in 1999, which found that traditional cultures outside of Europe were under-represented whereas historic towns, religious monuments in Europe and Christianity, along with historical periods and architecture, were all over-represented on the World Heritage List (ICOMOS 2005). Cleere (1998 cited by Leask 2006) stated the reason for imbalance was that initial nominations tended to derive from built heritage in European settings, leading to a geographic bias towards this area. The following table 3.5 shows the imbalance of the amount of World Heritage Sites from Europe compared to the rest of the world.

Table 3.5: The Number of World Heritage Sites by Region

<i>Regions</i>	<i>Cultural</i>	<i>Natural</i>	<i>Mixed</i>	<i>Total</i>	<i>%</i>	<i>States Party with inscribed sites</i>
Africa	48	37	4	89	9%	33
Arab States	71	4	2	77	8%	18
Asia and The Pacific	161	59	11	231*	23%	34
Europe and North America	408	61	10	479*	48%	50
Latin America and The Caribbean	92	36	3	131	13%	26
Total	780	197	30	1007	100%	161

*The property "UvsNuur Basin" (Mongolia, Russian Federation) is a trans-regional property located in Europe and Asia and the Pacific region. It is counted here in the Asia and Pacific region.

Source: WHC (2014b)

As is shown in Table 3.5, Europe and North America has the most inscribed sites with 48% of total number listed as World Heritage Sites by region. It is followed by Asia and the Pacific with a total of 23% and Latin America and The Caribbean with 13% of the total inscribed sites. There is a slight difference in the total amount of inscribed sites between Africa and Arab states, where these two regions account for 9% and 8% respectively.

Figure 3.2 shows the total amount of inscribed sites in each region and the types of site based on three categories: cultural, natural and mixed.

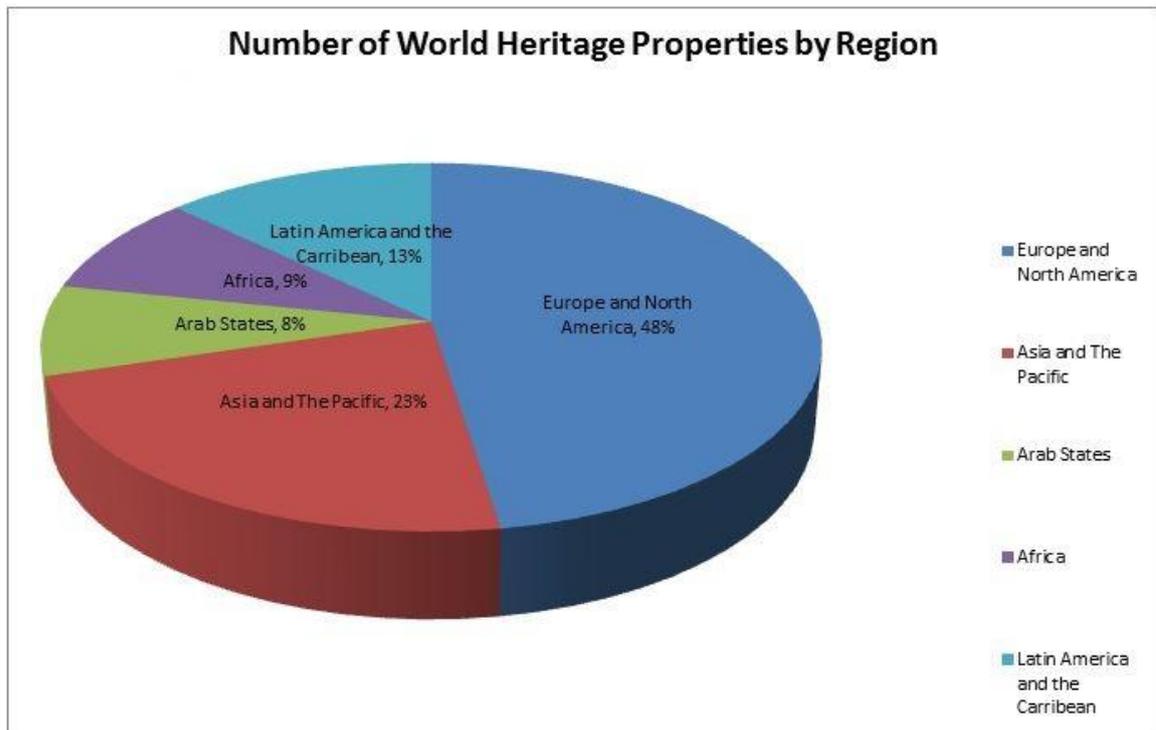


Figure 3.2: Inscribed sites by region, based on cultural, natural and mixed

Source: WHC (2014a).

According to a report of the World Commission on Culture and Development, the World Heritage List was developed, conceived and supported by industrially-developed communities, reflecting concern for a category of heritage that was greatly appreciated in the developed countries (Olmland 1997 cited by Frey and Steiner 2011). A similar statement was put forward by Meskell (2002) when she argued that the concept of World Heritage is flawed by the fact that it privileges any idea originating in the West, which requires an attitude towards material culture that is distinctly European. Another reason for the existing imbalance includes the lack of understanding of the consequences of being listed by the World Heritage Convention in some regions, such as Asia and Africa (Akagawa and Sirisrisak 2008).

An analysis conducted by ICOMOS in 2004 shows the gaps in the World Heritage List fall into two main categories: structural and qualitative. Structural relates to the World Heritage nomination processes and managing and protecting cultural properties. The structural constraints relate to a lack of technical capability to promote and formulate nominations, lack of suitable assessments of heritage properties, or lack of a proper legal

or management framework, which either individually or collectively discourage the preparation of successful nominations. Meanwhile, qualitative relates to the way properties are identified, assessed and evaluated, which can be seen to be associated with certain types or themes of properties (ICOMOS 2004). These two main reasons are well reflected in the first dossier of the Cultural Landscape of Bali Province, which was deferred by UNESCO because it does not clearly lay out the case for how this site represents a “combined work of man and nature” and there were no representative maps to describe the buffer zones and protected areas of nominated sites (UNESCO 2008a). This is in line with and proved a statement by Strasser (2002) that many countries, particularly developing countries, do not have the required conservation infrastructure allowing them to prepare nominations for the list at an adequately continuous pace to develop its representativeness. The analysis conducted by ICOMOS in 2004 into the gap between the number of World Heritage sites in developed and developing countries is similar to a statement by Rao (2010) who suggests that dominance of the structural approach related to the nomination process and the qualitative approach related to the manner in which sites are identified, assessed and evaluated. This has created the existing imbalance between the number of listed sites in developed and developing countries.

Recent studies by Bertacchini and Saccone (2012) and (Frey et al. 2013) examined the factors for pursuing World Heritage status and indicate that political and economic factors, irrelevant to the value of heritage, have influenced the composition of the list. Therefore, it may be debated that the selection of sites is doubtful, since it is subject to rent seeking by experts and politicians (Frey et al. 2013). Oatley and Yackee (2004) and Dreher et al. (2009) show that the career patterns of national representatives significantly affect their behaviour. Given that they are part of their national civil service and aspire to rise in its ranks, there is motivation for them to place the interests of their own country first. In the case of World Heritage, it has been shown that factors unrelated to the value of heritage, such as membership on the UN Security Council, have an impact on the composition of the List (Frey et al. 2013).

Moreover, the over-represented historic towns and religious monuments of Europe and Christianity, along with historical periods and architecture, have created imbalance between natural and cultural sites. Although the number of sites on the World Heritage List is continuously growing, it still does not fully represent the world’s rich cultural and

natural diversity (see Table 3.5 above). Measures were suggested by the Committee to maintain the balance between the two categories (cultural and natural) (ICOMOS 2005; Rao 2010), one of which proposes that more assistance should be provided for nomination of site types currently under-represented on the World Heritage List.

3.8 World Heritage Designation Controversy

A site must go through a nomination process before being considered for inscription by the World Heritage Committee. If the Committee decides, according to the suggestions of its Advisory Bodies (ICOMOS and IUCN), that the nomination meets at least one of the necessary criteria, then the site nominated by the States Party is inscribed on the World Heritage List.

Designation of some World Heritage Sites has caused controversy; for example, in the case of the Konso Cultural Landscape of Ethiopia, ICOMOS recommended deferral because of the boundaries and integrity (ICOMOS 2011a). This was because the boundaries in the nomination file set out to contain the key physical attributes of sacred groves and shrines, terraces and walled settlements but excluded some areas that appeared to share similar attributes. The boundaries also did not outline geo-cultural units, divided the landscape and did not link to the clear cultural or social units that maintain the shared agricultural activities. The greatest threat to integrity is the scattering of fortified settlements, with houses being constructed separate from the town walls, hence breaking down the flawless, unique, landscape patterns of settlements, farmland and forest. Such countries as Malaysia, Nigeria, Egypt, Republic of South Africa and Jordan supported the inscription while Switzerland and Sweden opposed it. A secret ballot was conducted in which 14 representatives' favoured designation, five opposed it and two abstained (WHS 2012).

Another example is Historic Bridgetown and the Garrison of Barbados for which deferral was recommended by ICOMOS because the Outstanding Universal Value did not meet the necessary requirements; furthermore, there had been a number of management issues and factual errors, such as no comparative analysis, partial fulfilment of the conditions of integrity and authenticity and overlap of the boundaries of the nominated property with the urban area and the garrison (ICOMOS 2011b). Cambodia, China, Malaysia, Ethiopia, Thailand, Iraq, South Africa, France and Brazil supported the inscription whilst Switzerland and Russia opposed it (WHS 2012). The final decision about this site was

made at the 35th session of the Committee in Paris which designated it as a World Heritage Site (WHC 2011a).

Lastly, Bethlehem of Palestine is possibly the most controversial site to be designated as a World Heritage Site. A secret ballot was held in which delegates voted 13 to six in favour with two delegates having abstained (BBC 2012; Khadder 2012). This designation was strongly opposed by Israel and the United States because they considered it to be a political movement (ibid). This designation decision aggravated the situation which was already heightened by the US government's decision to suspend millions of dollars of funding for UNESCO, after this agency became the first UN body to officially accept Palestine as a member state (Irish 2012).

3.9 The World Heritage Fund

UNESCO has also established a World Heritage Fund to offer financial and technical aid for those States that have insufficient funds to implement their obligations under the convention (UNESCO 2012h). The World Heritage Fund is supported by donations from member States, private organisations and individuals providing about US\$ 4 million annually to support actions requested by States Parties for international assistance (UNESCO 2012h). The fund responds to a States Party needing international assistance in preserving World Heritage Sites, as well as supplying vital conservation support for sites on the danger list; it is allocated according to the urgency of requests with priority being given to the most threatened sites (ibid). International assistance is granted to the States Parties to the World Heritage Convention to help them protect and preserve World Heritage Sites in their territory. The request for this assistance must be conducted by a States Party National commission for UNESCO or a permanent delegation to UNESCO, or a legal governmental body, such as a cultural department or ministry. Organisations or individuals not representing one of those bodies are not entitled to submit requests for international assistance (UNESCO 2012i). Moreover, funds have also been established by some countries, such as from Japan, Belgium, The Netherlands, Spain and France, for specific projects and objectives called "Funds in Trust". For instance, Flemish Funds in Trust focuses financial aid solely to support the development of World Heritage management capacity in the Arab States, while the Japanese Fund in Trust focuses on the restoration of historic monuments and

archaeological remains of great value, such as the Temple of Abu Simbel (Egypt); Borobudur (Indonesia) and Moenjodaro (Pakistan) (UNESCO 2012j; UNESCO 2012k).

3.10 World Heritage and its Significance

The Convention concerning protection of World Cultural and Natural Heritage proposes that when a site becomes popular, it may imply the site may contribute to raising awareness and fortifying visitors' and communities' heritage identity (Shackley 1998). The commitment to promote World Heritage Sites is balanced by a responsibility to preserve these sites. As stated by Boniface and Fowler (1993: p.106), "all the World Heritage Sites have a special obligation to take a lead, to show themselves to be world models in the appropriate management of cultural sites for tourism". In terms of education, the role of WHS in educating local, regional and even international communities, not only about their past but also about their present and future, is well recognised. The UNESCO Young People's World Heritage Education Programme (WHE Programmes) was established in 1994 to encourage young people, as tomorrow's decision-makers, to engage in heritage conservation and to take an active part in the preservation of World Heritage (UNESCO 2012i). For example, Jeunesse et Patrimoine is a French organisation that involves young people in hands-on conservation work in listed buildings and sites (Mitchell et al. 2009). Another example is urban-based youths in Nigeria being encouraged to return home during the annual traditional festival of the Hidi. The Hidis are indigenous people who inhabit the Sukur cultural landscape. The young people in Nigeria help the indigenous people in reconstructing outer place of the Hidi's community. This project was funded by collaboration among the indigenous Sukur Development Association, the Nigerian National Commission for Museums and Monuments, the Hidi community and other local stakeholders (ibid).

To date (December 2014), accomplishments of this programme have included such initiatives as 'World Heritage in Young Hands', youth forums (summer camps, training and skill development seminars for young people and production of a cartoon character called 'Patrimonito', the young World Heritage helper (ibid). Shackley (1998) posited that World Heritage Sites have the utmost visibility of any cultural attraction in the world and have a symbolic value that may be unequal to their size or beauty. World Heritage Sites represent our history; they serve as the cultural icons whose significance surpasses

their recent political status as international icons and national treasures, with all the political and financial support that this may involve (ibid).

3.11 Management at World Heritage Sites

According to the policies contained in the Operational Guidelines (UNESCO 2012a), each World Heritage Site is obliged to have a management scheme describing its procedures towards visitors, bringing up issues like entrance fees, tourism, business development, possible damage to the heritage resource and visitor management (Shackley 1998). The requirements are strict and result in a systematic and comprehensive management scheme (Mitchell et al. 2009). World Heritage Sites need to accomplish a dual purpose, which is to conserve, preserve and protect the sites as well as offer important and considerate access to as many visitors as possible, as recommended by the World Heritage Centre (Pedersen 2002). The first purpose is mostly in the hands of experts who are capable with all technically-related tasks, whereas the second purpose is mainly carried out by a heritage manager for these kinds of works, such as coordinating, organising and raising funds. An example of the first purpose can be found in the case of Angkor Wat, a World Heritage Site in Cambodia. In 1993, a Division of Cultural Heritage, in collaboration with the UNESCO World Heritage Centre, launched a plan to protect and develop the Angkor Wat Site, Cambodia, which had several problems, such as illegal excavation, looting of archaeological sites and landmines (UNESCO 2008b). The World Heritage Committee, having noted that these threats to the site no longer occurred and that the several preservation and renovation activities managed by UNESCO were successful, authorised the removal of the site from the List of World Heritage in Danger in 2004.

The preservation and conservation activities are not only limited to tangible activities, such as restoration and renovation of the ruined sites but it also involves intangible activities, such as transfer knowledge. This can be found in the case of Ifugao's Rice Terraces of the Philippines for which a programme was initiated and funded by the National Federation of UNESCO Associations in Japan (NFUAJ) in collaboration with The Save the Ifugao Terraces Movement (SITMO) and their project called 'Indigenous Knowledge Transfer' (PIA 2006; IMPACT 2008). This project emphasises on the transmission of local knowledge connected with natural resources management, rice

terrace construction and management systems and integrating indigenous knowledge systems into mainstream education through a programme study (curricula).

A similar programme called ‘Schools of Living Traditions’ was established by Ifugao Provincial Government of The Philippines with the purpose for transferring knowledge of indigenous systems to the younger generation. This project is a collaboration between Ifugao Provincial Government with the National Commission for Culture and the Arts of the Philippines (NCCA), the Ifugao State College of Agriculture and Forestry of the Philippines (ISCAF) and local ethnic communities. The programmes were conducted successfully and became one of three factors that led to the removal of the rice terraces of the Philippines Cordilleras from the List of World Heritage in Danger at the 36th Session of the UNESCO World Heritage Committee in Saint Petersburg, Russia in April 2012 (WHC 2012).

The second purpose, which is receiving as many visitors as possible through coordinating and organising to raise funds, can be found in the examples of the following sites. The Durham World Heritage site has many events to attract visitors, such as concerts, plays and talks. Around the Durham World Heritage site, there are events such as Living on the Hills - 10,000 years of Durham; Health Walk; (DWH 2014). Another example is the Great Wall of China at which many events are held, such as the Annual Great Wall Marathon (see Figure 3.3); the Great Wall of China Charity Walk and the Great Wall Music Festival. The line-up for this music festival in 2013 included David Guetta, an internationally known DJ from France, and many local and international DJs (TOB 2013; GWM 2014; NSPCC 2014).



Figure 3.3: The Annual Great Wall Marathon.

Source: <http://www.getoutandtravel.net/wp-content/>

Shackley (1998) highlighted the unique nature of World Heritage Sites and she identifies a familiar argument, stating that all World Heritage Sites share similar problems, such as the demand for a subtle balance between conservation and visitation, all being national flag carriers, representative in some way of an entire nation's culture and spirit. The majority of World Heritage Sites are main cultural tourism attractions for their countries and some are strongly reminiscent symbols of national character that are generally acknowledged, such as the Great Wall of China, the Pyramids and Stonehenge (Smith 2003).

3.12 Tourism at World Heritage Sites

Shackley (1998) argued that WHS listing could bring the highest recognition for the site creating the belief that the rapid growth of the World Heritage List is influenced by more than just protection of the sites; other tourism issues are also involved here. "The coveted UNESCO designation of World Heritage Site is used for national aggrandizement and commercial advantage within the international competition for tourists, more often than it is a celebration of an international identity" (Ashworth and

Turnbridge 1990 cited by Dorst 1996, p.481). Moreover, Bonnie Burnham, President of the New York-based World Monuments Fund, stated that countries realise that although they do not obtain funds from UNESCO, they acquire recognition that results in tourism (Kugel 2006).Jing Feng, Paris-based Chief of UNESCO's Asia and Pacific Division, mentions that the reputation of a world heritage designation always means growth in tourist numbers (Hunt 2012). According to Williams (2004), World Heritage titles add value to the sites, a positive economic result of labelling is strengthened visitation to American World Heritage Sites that has seen an increase of 9.4%, whereas the same period saw overseas visitors to all national parks increase by 4.2%. This has clearly shown that the status of a World Heritage Site has been considered as a brand (Hall and Piggin 2001), 'making the place well-known to the public' (Smith 2002), 'magnets for visitors' (Shackley 1998; Fyall and Rakic 2006) and a definite 'must see' (Li et al. 2008).

Critics (du Cros 2006; Hazen 2008) argued the WHS label does not result in any major increases in visitation and has less to do with the WHS designation and more to do with the area's uniqueness and accessibility. As Hazen (2008) states, World Heritage sites, such as Grand Canyon, Great Smoky Mountains, Hawaii Volcanoes and Yellowstone National Parks, do not need World Heritage status to increase visitation, as many of them are already strained by large numbers of visitors. High visitor numbers were mentioned as a problem at those four World Heritage Sites (ibid). The Grand Canyon Science Center Director stated "The Grand Canyon is an internationally known park and it does not require the World Heritage label to attract more tourists to the park and the fact is that the staffs at The Grand Canyon are struggling with the overcrowding from tourists visiting the park" (Hazen 2008).

Li et al. (2008) and Fyall and Rakic (2006) stated the increased publicity following designation may be the reason for the growth of tourists and not the designation *per se*. When relating to the Lijiang case study, du Cros (2006) argued that designation was followed by development of transportations to the site, such as the opening of a new airport and, therefore, these developments may have brought a greater number of tourists. Another example similar to the Lijiang World Heritage site can be found in Angkor Wat, where the increased volume of visitors resulted in the escalating number of direct flights to Siem Reap in 1998 (six years after the designation), together with the momentum of the Hollywood blockbuster "Tomb Raider", filmed at Angkor Wat, which massively increased the popularity of this site (GHF 2011). World Heritage tourism has

given employment to millions, frequently in isolated parts of the world; for instance, the Galapagos Islands. Visitors to these islands make a major contribution to Ecuador's national budget (Tapper and Cochrane 2005). However, they have also damaged and contaminated distinctive, vulnerable and pure environments, endangered local habitats and diminished the heritage characters that make them of outstanding universal value and an attractive tourist destination (ibid). One of UNESCO's key purposes is to increase access to World Heritage Sites, a viewpoint that is considered problematic for some conservation specialists because, on one hand, the site requires financial support from visitors' entrance fees to survive whilst, on the other hand, receiving visitors that exceed carrying capacity will damage the authenticity and outstanding value of the site. The Forbidden City in Beijing is an example of overcrowding by visitors to the site where the maximum capacity is 20-30 thousand visitors per day but it often accommodates over 100 thousand visitors during holiday seasons (Zhang 2003). Other examples of overcrowding by visitors can be found in Mogao Cave in Dunhuang, in Western China (Zhang and Kong 2006); Angkor Wat in Cambodia (GHF 2011) and Pompeii and Herculaneum in Italy (De Simone 2014). Cai (2004) mentioned that the policies aimed at tourism development in World Heritage Sites emphasise immediate achievements that are measured by the volume of visitors rather than the quality and sustainability of the sites.

Visitor numbers and flows should be managed, regulated and reduced where suitable, both for conservation reasons and with the intention of enhancing the visitor experience (Shackley 1998). Visitor activities also need to be controlled, particularly when sites are particularly fragile or sensitive. For instance, Giza in Egypt has suffered several problems caused by tourist behaviour, such as casual damage by visitors on foot, horseback and camel, dropping of litter, graffiti on-site and urination against the limestone structures (Evans and Fielding 1998). In the case of Head-Smashed-In Buffalo Jump, a protected aboriginal area and World Heritage Site in the Province of Alberta, there has been a successful move to limit tourism to the cultural landscape; the visitor centre is buried in the side of the cliff and there are strict limits to visitors' movements. The tourists cannot venture into the landscape and overlay it with rituals that would weaken the ability of the indigenous community to maintain its own equilibrium (Smith 2010).

Two destinations, Galapagos (de Groot 1983) and Machu Picchu (Roach 2002), are discovering it is progressively more complicated to balance conservation of the site, optimise access and maximise the visitor experience. Mass tourism is no longer a phenomenon that takes place exclusively in beach resorts; the cases of Lijiang ancient town (du Cros 2006), Giza Plateau (Evans and Fielding 1998) and Thebes, Luxor (Rivers 1998) are some of the sites that experience a mass of visitors flocking into the site. The subsequent list identifies some good examples of sites suffering from the effects of tourism development, including cultural and historic cities (e.g. Venice Italy, Krakow Poland, Prague Czech, Oxford UK), National Parks (e.g. Lake District UK and Yellowstone Park USA); archaeological sites (Ephesus Greece, Pompeii Italy, Hampi India); individual sites and monuments (especially World Heritage Sites, such as the Pyramids Egypt, Taj Mahal India, Stonehenge UK and Canterbury Cathedral UK) (Smith 2003).

Besides the physical damage created by tourism, mounting tourism pressure can also create a loss of authenticity in local behaviour, such as native customs, traditions and rituals (Smith 2003). Inadequate privacy for cultural performance, which is community-based and not for presentation to large audiences, modifications to vernacular and buildings offering more privacy has occurred in Vlkolínec in the Slovakian mountains (Mitchell et al. 2009). Historic towns and cities, such as Pamukkale in Turkey and Vlkolínec in Slovakia, are examples of the traditional way of life being threatened by tourism development (ibid).

For tourism to encourage conservation, the host community should benefit economically and see an obvious connection between the benefits and the need to preserve the resource. If benefits do not remain in local areas or are hardly distributed, there is little opportunity for producing these essential links (Pedersen 2002). At two national parks in Canada, Waterton Lakes National Park World Heritage Site and Gwaii Haanas National Park Reserve (site on Tentative List), the Canadian National Park agency has adopted a staffing strategy to increase the number of Aboriginal employees in the organisation. Aboriginal people can be found in all parts of the organisation, including working as park wardens working on aquatics programmes, inspecting weather tools, monitoring natural resources and providing search and rescue services (Cameron 2003). Another example is the nature reserve administration in the Jiuzhaigou Valley Biosphere Reserve (JBR) World Heritage Site in China, which has played a vital role in managing the

involvement of local communities in the use of natural resources by ensuring they obtain the benefits of ecotourism. Local community participation in ecotourism is recognised by their involvement as shareholders of the Green Bus Company. The local community was absorbed as a shareholder and, as of 2000; approximately 90% of the shareholders are local people (Li 2006).

Another example is a cooperative group established to manage Ecotourism activities in Ujung Kulon National Park (UKNP) in Indonesia, where villagers have the means to raise their economic status through alternative income-generating activities, such as ecotourism (Rareplanet 2012; Ujungkulon 2012). This cooperative group is organising home stays, selling package tours to tourists and training local people to be porters and tour guides (Ujungkulon 2012). Therefore, local people's reliance on natural resources has been diminished and transformed into various approaches that guarantee sustainability of natural resources in UKNP (Rareplanet 2012). The importance of tourism as a way of preserving World Heritage Sites is also addressed by Reddy (2009). In this study he assessed potential sites in Andaman and Nicobar Islands for UNESCO World Heritage listing and the importance to develop tourism (sustainable tourism, ecotourism and dark tourism) based on community participation in preserving these potential sites (ibid).

Two cases, Komodo National Park, Indonesia (Walpole and Goodwin 2001; Goodwin 2002) and Cape Coast and Elmina Castles (Teye et al. 2002), show local community expectations from tourism as a vehicle for economic development were not met. In both areas, the local community never had the opportunity to have direct contact with tourists because tourists either travel as a "packaged tourist" or only pass through the site for a short period. Another case where tourism does not benefit the local community in a World Heritage Site is found in a study by Aas et al. (2005) where the growth of the handiwork production and commercial activity in tourism sector in Luang Prabang, Laos, does not automatically give benefits to the local community. This is because many commercial activities are conducted by foreign investors and businesses from Vientiane (the capital city of Laos); therefore, instead of going to the local community, all the income and profit from tourists goes to foreign investors. As Pedersen (2002) stated, tourism should be perceived to help the host communities and to offer a means and stimulus for them to look after and preserve their heritage and cultural practices.

3.13 Preservation of World Heritage Sites and Local Communities in Developing Countries

There are some interesting common findings from several cases about the management of World Heritage Sites in developing countries that suggest the tourism sector is the most favourable option available for preserving the sites. The income obtained from tourism is not solely for the operational cost of the sites but also for protecting the sites from further deterioration caused by local surroundings. This protection takes the shape of alternative livelihood availability for local communities being generated from the tourism industry. That is to say, by having alternative jobs in a service industry, local communities will not depend solely on natural resources, especially resources that are protected and inscribed as a World Heritage Site. Several examples of tourism industry supporting the preservation of the sites can be found, such as Ujung Kulon National Park (UKNP) Indonesia (Rareplanet 2012) and Jiuzhaigou Valley Biosphere Reserve (JBR) in China (Li 2006).

Besides tourism, another type of preservation of World Heritage Sites is in the form of establishing of public facilities for surrounding local communities. Examples of this type of preservation can be found in cases such as the Serengeti National Park, Tanzania and Konso Cultural Landscape, Ethiopia. In the case of the Serengeti National Park, Tanzania, some programmes have been initiated by the Community Conservation Service (CCS) of Serengeti National Park to reduce the conflict of livestock rustling and benefiting local communities, such as construction of livestock support infrastructures, school rooms, teachers' housing, bridges, dispensaries, road works and health facilities (TANAPA 2012). In the case of the Konso Cultural Landscape, Ethiopia, the purpose of establishing the Konso Cultural Centre in March 2011 was to support intercultural dialogue with neighbouring and global communities and also to promote civil involvement of local people and income generating activities, such as developing a Konso terrace farming system, training craftsmen, training public officials and intercultural events (KCC 2012). In the case of the Rice Terraces of the Philippines Cordilleras, a programme was initiated and funded by the National Federation of UNESCO Associations in Japan (NFUAJ), in collaboration with The Save the Ifugao Terraces Movement (SITMO), by implementing a project called "Indigenous Knowledge Transfer" (PIA 2006; IMPACT 2008). This project emphasises on the transmission of local knowledge connected with natural resources management, rice terrace construction

and management system and integrating indigenous knowledge systems into mainstream education through a programme of study (curricula).

Another type of preservation can be found in the Sacred Mijikenda Kaya Forests, Kenya. This type of preservation is unique because it is not based on tourism nor the establishment of public facilities, but on their beliefs about the sacredness of the places (Githitho 2003). The concept of being sacred in most communities is often associated with being secret or forbidden and that those disobeying the rules and belief system will possibly be threatened by frightful punishment from the spirit world. These have proven fairly successful in strengthening self-control among individual members of the local communities. Logging and other activities, such as collecting or removing dead logs at these forests around the Kayas, are strictly forbidden by the elders and religious leaders. If a violation occurs, deliberately or not, interference or intervention by religious leaders would be required to deflect harm to the trespasser. These “spiritually policed” rules have proven helpful in terms of protection, as they preserve the forest vegetation of these sites (ibid).

3.14 Nomination Process of World Heritage Sites in Developing Countries

According to Article 123 of Operational Guidelines for the Implementation of World Heritage Conventions (UNESCO 2012a), local community participation is indispensable.

“The participation of local people in the nomination process is essential to enable them to have a shared responsibility with the States Party in the maintenance of the property. States Parties are encouraged to prepare nominations with the participation of a wide variety of stakeholders, including site managers, local and regional governments, local communities, NGOs and other interested parties” (Article 123, p.30).

The World Heritage nomination process has, in fact, sparked protests and tensions in developing countries because several sites have been nominated and designated without seeking prior and informed consent from the local communities (Putra and Hitchcock 2005; UNPFII 2011; SLNT 2011). There are several examples of local community’s sites on the World Heritage List that have been designated without the free, prior and informed consent of the local community or indigenous people concerned, such as the

Ngorongoro Conservation Area in Tanzania, the Tri National de la Sangha, Cameroon, the Besakih Temple, Indonesia and the Pitons management area in Saint Lucia (Yachay Wasi 2006; Woodburne 2009; UNPFII 2011).

The document for the re-nomination of the Ngorongoro Conservation Area (NCA) was prepared without free, prior and informed consent of indigenous people because they were not involved in its preparation (UNPFII 2011); however, the Operational Guidelines in article 123 mention that local community participation is indispensable during the preparation for and nomination of a site. Surprisingly, the nominated document was accepted by the International Union for Conservation of Nature (IUCN) and then submitted to an official UNESCO mission in December 2008 (ibid). Local people were not consulted on the establishment of NCA as a World Heritage Site because consultative processes were not in place.

In the case of the Tri National de la Sangha (TNS), a World Heritage Site located on the border of three countries (Central African Republic; Congo and Cameroon), CEFAID (Centre pour l'Education, la Formation et l'Appui aux Initiatives de Développement au Cameroun) found that the consultations were completely insufficient and were conducted at the very last minute, just before the re-submission of the dossier to the World Heritage Committee (CEFAID 2012). Moreover, several consultation meetings were held after the dossier was submitted to the World Heritage Committee and seven meetings were planned each day, which could not have allowed adequate time for consultation; indeed, some of the meetings were very short (under thirty minutes). A similar case occurred in Komodo National Park, Indonesia in which local communities were not consulted over the management (Daya 2003). The Indonesian government and the company given a 30-year concession by the Indonesian government to fully manage parks have failed to benefit local communities living in the park by not providing them with alternative livelihoods (Agroindonesia 2009; Nature 2012).

The UNESCO World Heritage Committee (WHC) disregarded the concerns of the indigenous people (Bethechilokono) of Saint Lucia and inscribed the Pitons World Heritage Site without their permission in November 2003 (Yachay Wasi 2006). Even following the designation of the Pitons World Heritage Site, extensive inappropriate and unsuitable construction projects continued, which have impacted negatively on the local indigenous people. For example, construction of ultra-exclusive villas mainly for foreign

investors has recently taken place at Beau Estate (SLNT 2012). The implication of this phenomenon is foreign investors will dominate this place and, instead of the profit and revenue from tourists passing to local communities, revenues will flow to foreign owners.

In the relation to the nomination process for a World Heritage site in Bali, Indonesia, there was controversy when the Besakih temple of Bali was included in a Tentative List of World Heritage Sites for the Republic of Indonesia (Putra and Hitchcock 2005). The States Party and the Tourism and Culture Ministry nominated Besakih Temple in Bali but there was strong resistance to this nomination by Hindu intellectuals in Bali because there was misunderstanding and ambiguous information over the ownership of the site once it was listed as a World Heritage Site (Putra and Hitchcock 2005). Misunderstanding and ambiguous information was caused from misinterpretation by the Balinese intelligentsia over the term 'heritage' used by UNESCO. Balinese intelligentsia believed that a heritage site equated to dead monuments that have been left abandoned and need to be preserved, whereas Balinese Hindus still perform religious activities at Besakih temple. Moreover, at that time, Balinese people were not aware of the category referred 'living heritage' since the only close example was Borobudur, an abandoned Buddhist temple in Indonesia where ritual activities had been banned (Putra and Hitchcock 2005). Another factor intensifying this misunderstanding is article 4 of UNESCO's Convention concerning Protection of World Cultural and Natural Heritage, which states Each States Party to this convention recognises that the duty of ensuring the identification, protection, conservation and transmission to future generations of the cultural and natural heritage referred to in articles 1 and 2 and situated on its territory, belongs primarily to that State (UNESCO 2012a). Balinese Hindus would have difficulty in accepting these statements since they would have to transfer the preservation and protection of their temples to central government bodies that are non-Hindu, in this case Muslim, as the major religion in Indonesia.

These nomination process cases in developing countries are inconsistent with the Operational Guidelines for the Implementation of World Heritage Convention (UNESCO 2012a), which requires all stakeholders to be included in the nomination process. Moreover, in this practice of the nomination, the World Heritage committee is inconsistent with UNESCO's objective to integrate a human rights-based approach into all of its programmes and activities. Therefore, Operational Guidelines have to be

modified to ensure that the implementation of the world heritage Convention is consistent with UNESCO's objective and other objective such as the UN Declaration on the Rights of Indigenous peoples.

On the contrary, local communities in developed countries still have a voice in the decision-making process for nomination and management of a World Heritage Site; for example, the local people of Wadden Islands, a trans-boundary property within three countries (Germany, The Netherlands and Denmark) opposed the nomination of the Wadden Sea as a World Heritage Site through public consultation. The reasons behind this resistance were the fear of losing autonomy and the lack of clarity concerning the consequences of a nomination. The Ministry of Agriculture, Nature and Fisheries of The Netherlands held this public consultation and local people were consulted at least once, sometimes twice, and most of the meetings were open to interested local people (Bart et al. 2004). Another example from a different case is local communities of 1300 people who reside on the Vega archipelago in Norway and manage the landscape of the 6500 islands, taking the initiative to obtain World Heritage Site status. Their motivation was to preserve their traditions and to make the area more attractive for the younger generation to stay and settle in that area (LDWHP 2009).

3.15 Conclusions

World Heritage status for a site means that the site is being protected and that it is considered in the interest of the global community to preserve the site for future generations. Therefore, the protection and preservation of the site becomes a concern for the international World Heritage community as a whole. Some benefits are derived from the status, such as financial assistance, a World Heritage Centre and international recognition. The latter benefit is considered to be one of the motivations for some countries to propose their site, besides preservation.

There is some debate that obtaining status will result in drawing more visitors to visit a site but some authors argue that it is not the status as a World Heritage but more the uniqueness of the site itself. For example, the reason for international tourists visiting the Great Wall of China is the amazing features and remarkable landscapes the site possesses. This is similar to the Galapagos Island in Ecuador and the Taj Mahal in India; however, some authors believe World Heritage status is considered a 'magnet for visitors', 'a trade mark' or 'a must see place'. Nevertheless, the issues of tourism at

World Heritage Sites are not solely related to drawing tourists to visit the site but also linked to preservation issues. At World Heritage Sites in developing countries, such as Ujung Kulon National Park, Indonesia and Luang Prabang, Laos, tourism is deemed to be a tool for providing an alternative livelihood for the local community. The income obtained from tourism is not solely to cover operational costs but also for protecting the site itself from further deterioration caused by local surroundings. This protection takes the shape of alternative livelihood availability for local communities being generated from the tourism industry. That is to say, by having alternative jobs in a service industry, local communities in developing countries will not depend solely on natural resources, especially resources that are protected and inscribed as a World Heritage Site.

In relation to the local community and World Heritage Sites in developing countries, several World heritage Sites have been proposed without free, prior and informed consent from the local community. The cases in Ngorongoro National Park, Tanzania, Pitons management area, Saint Lucia, Tri National de La Sangha, Cameroon and the Besakih Temple, Bali, Indonesia are examples of local people not being consulted during the nomination process. This is not in line with the Operational Guidelines for the Implementation of World Heritage Convention which requires the local community, as one of the stakeholders, being involved from the very beginning of the process for identification, nomination and designation of a World Heritage Site. In order to be sustainable, a World Heritage Site has to be supported by the local community because the protection and preservation of a World Heritage Site can be better guaranteed by the community living at the site. By involving the local community at the initial stage of the designation process, the government (States Party) will be able to reduce future conflict and maximise collaboration between the government and local community in preserving World Heritage Sites through tourism or some type of community service programme.

Chapter 4: Research Methodology

This chapter is divided into seven main sections, which are fundamental parts as they relate to the philosophy, methodology, methods used to investigate and carry out this research, the issues of reliability and validity, ethics of the research methods, the issues of reflexivity and the data analysis method to produce findings. Firstly, the research philosophy includes ontology and epistemology as the research paradigm, in which the researcher chose constructivist as the ontology and social constructionist as his epistemology in this research. Secondly, the research methodology used for this research is a case study. A case study's strengths, weaknesses and relationship with theory and issues of generalisation are discussed in order to justify it as the chosen methodology for this research. Thirdly, data collection methods, such as interview, observation and field notes, are reviewed along with timeline of field research. Fourthly, the issues of reliability and validity which cover case study database, case study report and case study protocol are presented. Fifthly, ethics of the research methods such as ethics in interviewing, observation, gathering documents and including the issue of pseudonym are discussed. Sixthly, the issues which are related to reflexivity are put forward, such as the choice of using some questions, bilingual researcher and insider researcher. Lastly, the data analytical method, profiles of the participants and the use of qualitative analysis software to produce findings are discussed in the last section of this chapter. Nevertheless, before discussing the research methodology, it is essential to point forward the gap of knowledge in order to offer the understanding on the reason for choosing methodology and methods for this research

4.1 Gap in the Knowledge

Two gaps in the knowledge are identified in this study, which are theoretical gap and practical gap. In the theoretical gap, few researchers have previously attempted to link a stakeholder theory to the concept of degree of citizen participation in the decision-making process (Garrod et al. 2012). This research produces the fusion between two models, the stakeholder salience model of Mitchell et al. (1997) and the ladder of community participation in a developing country of Choguill (1996). Several stakeholder models have been produced by the fusion between stakeholder theory and other theories, such as resource dependence theory (Frooman 1999), life cycle theory (Jawahar and McLaughlin 2001), realist theory (Friedman and Miles 2002) and the

organisational ethic theory (Phillips 2003). However, those fusions between two theories are mostly applied to firms and other profit-seeking organisations.

The practical gap is identified in this research since many studies on World Heritage Sites have mostly taken place on sites which have already obtained World Heritage Status and primarily focussing on tourists, tourism development, stakeholder perceptions and involvement and visitor management (Aas et al. 2005; Phaswana-Mafuya and Haydam 2005; Shackley 2006; Kim et al. 2007; Ying and Zhou 2007). Little research has been conducted on the processes by which World Heritage Sites are nominated and listed. Moreover, these studies are only based on secondary data, such as news clippings (Putra and Hitchcock 2005) PhD thesis that focused on Tourism (Harrison 2005); public hearing documents (Bart et al. 2005) and reports from international organisations and Non-Governmental Organisations (Yachay Wasi 2006; Woodburne 2009; UNPFII 2011; CEFAID 2012). Therefore, this case study of the nomination process in Jatiluwih village is important because no previous study has addressed the World Heritage nomination process directly with observation and interviews (primary data).

4.2 Research Philosophy

Philosophy is concerned with the recognition of the types of things existing in the world and our warrant to recognise them (Williams 1996; Denzin and Lincoln 2011). In this respect, ontological and epistemological outcomes of philosophical investigations will have a direct impact on social phenomena; thus, it provides an opportunity for researchers to construct a frame of reference or methodology (Williams 1996; Bryman 2008; Denzin and Lincoln 2011). This chapter sets out the methodological approach adopted in order to address the aim of this research, which is to examine the theoretical and practical justifications for local community participation as a stakeholder group in the nomination of a World Heritage Site. However, before specifically discussing the ontology and epistemology of this research, it is useful to know the general history of an ontological stance, in order to have a broad understanding of ontological and epistemological issues.

Sexton (1997) divided human history into three eras, which are pre-modern, modern and post-modern, in which each era stressed a distinct ontological stance that formed how

people cope with problems and solutions. Firstly, the pre-modern era stressed idealism and rationalism in which faith and religion played main roles. Secondly, the modern era (from the Renaissance to the end of the nineteenth century) emphasised logical positivism, scientific methodology and the identification of objective truths. Thirdly, the postmodern/constructivist era is now stressing the creation, rather than discovery, of personal and social realities (modern era), which stresses human participation in the construction of knowledge. The process of knowledge and understanding is social, inductive and qualitative. This post-modern era focuses on methods in which persons and societies construct reality (ibid); therefore, all constructivists share the idea that there is no purely objective view of the world (Raskin 2008). All created meanings reflect a point of view (ibid).

Constructivists and social constructionists have similar views on reality; they both believe that reality and truth cannot be believed nor directly observed but is constructed (Raskin 2008). However, the relationship between these two stances remains uneasy since constructivists focus on individual knowledge, while social constructionists believe knowledge stems from relationships (ibid). Plotkin (2001) made a statement to help bridge the gap between constructivism and social constructionism, emphasising the importance of social constructionism over individual constructivism. He stated that social agreement and influences evolve to improve group harmonisation, which in turn is helping individual survival. In the case of Jatiluwih village, the traditional law and decision-making process called *musyawarah mufakat* can be categorised as social agreement between the local communities in this village and both are discussed in chapter six (Findings) and chapter seven (Discussion) Social constructionism emphasises that knowledge is socially constructed through discourse (Stead 2004) and is historically and culturally specific (Young and Collin 2004). Social constructionists believe reality is created by language as a form of social action (Young and Collin 2004) that is indexical, social and contextual and does not mirror reality (Durrheim 1997 in Stead 2004). Therefore, social constructionism rejects that there is one reality, as believed by positivists, but that there are many perspectival realities located in relationships (Stead 2004).

As it is located in relationships and is contextually embedded (Stead 2004), the focus of enquiry is on collaboration, process and social processes (Young and Collin 2004) and emphasising dialogue, collaboration and community building (Gergen 2001). According

to Burr (2003), reality is not simply a reflection of what people think; moreover, it is not even a reflection of the world as people see it but it emerges from discourse and interaction between people. In other words, social constructionists have greater interest in how relationships are constructed, the method of such relations and their meaning-making (Gergen 2001). Social constructionism is an epistemology for this research since this study's focus is on culturally specific collaboration, social process and social action, such as various meetings, participation in government programmes and religious participation in Jatiluwih village. With this in mind, the researcher clarified his social constructionist stance towards local community participation issues, particularly in the nomination of a World Heritage Site. Therefore, the social constructionism paradigm is more appropriate for research into local community participation because it emphasises on the understanding that social realities are constructed and maintained by social rules obtained in any social situation by all the social inter-actors involved (Greenwood 1994 in Crotty 1998).

4.3 Research Methodology

Scholars have used various methods when conducting study into stakeholder analysis and community participation. These methods range from quantitative survey (Aas et al. 2005; Aref et al. 2009; Garrod et al. 2012), archival/secondary data analysis (Mcglashan and Williams 2003; van der Aa et al. 2005; Reed 2008; Prager and Freese 2009; Mackinson et al. 2011), qualitative case study (Mercier 1997; Ladkin and Betramini 2002; Hostovsky et al. 2010; Hyder et al. 2010; Rastogi et al. 2010; Rao and Sanyal 2010; Aaltonen 2011) and mixed-methods case study (Lizarralde and Massyn 2007). Based on the various methods mentioned above, a case study is considered a suitable empirical methodology for conducting a study related to stakeholder analysis and community participation since it employs various methods, ranging from interview, observation, secondary data collection. Creswell (1998, p.61) defined a case study as “an exploration of a bounded system or a case (or multiple cases) over time, through detailed, in-depth data collection involving multiple sources of information rich in context”. A case study should focus on a bounded subject/unit, time and place that is either very representative, or extremely unique or important (Creswell 1998; Burns 2000). For example, several programmes (a multi-site study) or a single programme (a within-site study) may serve as research objects (Creswell 1998; Yin 2009). According

to Burns (2000) and Denscombe (2007), a good case study needs to contain a clear vision of the boundaries to the case and provide an explicit account of what they are.

The case study approach is more typically used for qualitative rather than quantitative research (Denscombe 2007); however, a case study is not exclusively concerned with qualitative methods; all evidence is included in data collection (Gillham 2010). Although the terms 'qualitative' and 'case study' are often used interchangeably (e.g. Yin 2009), case study research may involve only qualitative data, only quantitative data, or both (Burns 2000; Yin 2009). Quantitative data have a special place in case study research as they enable researchers to extend the range of evidence towards various topics under investigation and qualifies what can be learnt from other sources (Gillham 2010). Such cross-referencing is an integral part of the internal validity of a case study because all data need to fit together while theorising (explanation) has to account for all of these data (ibid). Nevertheless, most case studies lie within the realms of qualitative methodology and methods (Burns 2000; Gillham 2010).

The researcher favours the case study approach over other research methods, such as survey, which focuses on generalisations with minor descriptions, or archival analysis/history, which relies exclusively upon secondary data as the main source of evidence. Besides, this study requires the researcher to investigate the perspectives of local people in order to identify and examine their participation as a stakeholder; thus, a case study fits the need to have better understanding of community participation. Moreover, the researcher's ontological stance is constructivism, in which there is no purely objective view of the world; therefore, a qualitative case study is the most suitable methodology for carrying out the research since it uses multiple sources of evidence (interviews, observations, field notes, administrative, statistical, websites (blog and Facebook Fan Page) and demographic data). Therefore, by applying a case study methodology, the researcher supports the constructivism stance, in which there is neither a purely objective view (objectivism/matter over mind) nor a subjective view (idealism/mind over matter). The multiple sources of evidence denote the use of various methods to obtain the goal.

A case study approach is employed to achieve the aims of this research because, according to Yin (2009), it is useful when examining specific contemporary events, as it includes direct observations of these events and enables researchers to interview the

event's participants. The term 'case study' has been used in the literature as a synonym for ethnography, participant observation, naturalistic inquiry and fieldwork (Burns 2000). This is because case study is an approach that can be conveniently used in most areas of educational research (ibid). The difference is that, in ethnography, an entire cultural or social system is the primary focus of attention; in contrast, the case study approach does not specifically concentrate on a system of people (Creswell 1998). In case study research, one works with a smaller unit, such as a programme, event, activity or individuals and investigates a variety of topics, only one of which might be cultural behaviour, language, or artefacts (Creswell 1998; Willis 2007). Another difference is that ethnography may require certain periods of time in field research and stress details of evidence from observations. The ethnographer might utilise an interview as an additional method to obtain the whole of a participant's viewpoint (Suryani 2008). In contrast, a case study does not solely rely on participant-observer data; however, but primarily uses interviews. Recently, it has become possible to conduct a valid and high quality case study using the Internet and telephone interviews (ibid).

Based on understanding the differences of a case study over ethnography by Creswell (1998), this research is more appropriately categorised as a case study rather than ethnography for some of the following reasons. Firstly, this research works with individuals from the local community of Jatiluwih village. Secondly, this research does not emphasise on an entire cultural or social system but solely to identify and examine local community participation in the nomination process for a World Heritage Site. Thirdly, this research works with a smaller unit, in this case, the nomination process (an event/process). Lastly, the primary data represents interviews from participants and uses observations (participant and non-participant) solely as an additional data collection method.

4.3.1 Strengths of the Case Study Approach

The use of multiple sources is the primary strength of case study methodology (Stake 1995; Creswell 1998; Yin 2009). Multiple sources allow for triangulation and enhance the reliability and validity of research findings, making a case study more convincing (Creswell 1998; Burns 2000; Denscombe 2007). More discussion about multi-source evidence in this research can be found in section 4.5.2 about validity, since multiple sources of evidence is one of three approaches of construct validity for the case study.

According to Gillham (2010), a case study helps investigate situations in which little is known about what is there or what is going on. It is also useful to get under the skin of a group or organisation, to discover what really happens and to gain an insider's view into the case, thereby seeing the situation from the perspective of those involved. In order to get under the skin of a group and to discover what really happens, the researcher employed several types of research method, such as interview, observation, field notes and secondary data (minutes of meetings and administrative and demographic data) in this research. As Burns (2000, p.460) stated, "In brief, the case study allows an investigation to retain the holistic and meaningful characteristics of real life events". Importantly, Burns (2000) argued that a case study has inappropriately been used as a 'catch-all' category for anything that does not fit into experimental, survey or historical methods; in this thesis, the case study is used in order to identify local community participation as a stakeholder in the nomination process of a World Heritage Site for several reasons. Firstly, the local community is not the object of the experiment but participants. Secondly, the survey method is not sufficient in order to identify 'what is going on' in the nomination process since it requires not only to 'know' but also to examine, explore and observe. Historical methods cannot be used because this nomination process for a World Heritage Site in Jatiluwih is a contemporary/current event in Bali. Therefore, a case study, which utilises many sources of evidence, is considered an appropriate method in this thesis. The sections about reliability (section 4.5.1) and validity (section 4.5.2) show how the holistic approach is used for this research through multiple sources of evidence and a chain of evidence.

4.3.2 Weaknesses of the Case Study Approach

The lack of rigour attributed to case study research is often referred to as the primary weakness of this approach. Woodside (2010) argued that, from the positivist viewpoint, case study research is characterised by four fundamental weaknesses.

First, case study research proposes no clear steps to produce and test the theory. Moreover, the researcher's personal cultural values may affect interpretations. According to Burns (2000), equivocal evidence or personal views of a researcher can easily affect the findings and conclusions of research. However, what is forgotten is that bias can also arise from designing questionnaires to an unknown degree (ibid).

Second, case study research reflects chaotic complexity because of the ‘thick descriptions’ of processes in specific contexts, which are employed to increase the accuracy of findings. As Blaxter et al. (2010, p.74) stated “...everything appears relevant; however, there is a need to show the connections but not lose sight of the whole”. Burns (2000) suggests that the use of multiple sources places considerable pressure on researchers who employ the case study approach. Researchers have to be competent at using a broad range of data collection methods, such as interviewing, observation, analysing records and survey questionnaires (ibid). In this research, the researcher similarly uses a broad range data collection methods, including interviews, observations and secondary databases (dossiers, maps, photos, administrative data, newspapers’ headlines and video clips). All three types of data collection are interlinked and relevant to each other. All of the secondary databases were collected based on the interviews and observations by the researcher. The case study database section (figure 4.6 (p.136) discusses why and how these secondary databases were collected; thus, by recognising the reasons behind collecting the databases, it is clear there is a connection between the broad range of databases in the researcher’s case study.

Thirdly, case study research views the variability in multiple-person interpretations of verbal data in thick descriptions. The complexity of the case and multiple-person interpretations of data hampers analysis (Blaxter et al. 2010). Yin (2009) argues that case-study protocols can solve this issue and he posits that case-study protocols can be used to direct researchers and to maintain their focus on their study’s aims and objectives. A casestudy protocol for reliability in this thesis is discussed in section 4.5.1 and the protocol adopted is presented in table 4.1 p.133. However, the researcher is the only one conducting the research; therefore, the issue of multi-person interpretations is not applicable.

Fourthly, case study research often provides insufficient replications to support generalisations or practical relevance of the study. Case study findings can be unconvincing because researchers do not always follow the prescribed methodical procedures or may allow ambiguous evidence or subjective views to affect findings and conclusions (Yin 2009). Another issue is that case study research can be mixed up with case study teaching. In teaching how to conduct a case study, material may be purposely changed to better illustrate a specific point (Garvin 2003 in Yin 2009). In contrast, alteration of material in case study research is strictly not permitted and a researcher is

expected to report all evidence and findings. In this research, the researcher reported all the evidence and findings without alteration of the material. The reason for not altering the report and findings is that the research would not be reliable and valid. Alteration of data from multi sources of evidence affects the rest of them since all those data have to be relevant and synchronised. In a single case study, the issues of reliability and validity are addressed by providing a chain of evidence and the use of multiple source of evidence. Section 4.5.2 is dedicated to discussion of validity. In this section, multiple sources of evidence and a chain of evidence adopted for this research are discussed.

4.3.3 Case Study and the Issue of Generalisation

Provision of a limited basis for scientific generalisations is another common issue related to employing the case study approach (Sarantakos 2005; Bryman 2008). Like other research methods (e.g. experiments), case studies are generalizable to theoretical propositions, rather than to populations or the Universe (Sarantakos 2005). As Yin (2009) states, the primary objective of doing a case study would be to develop and generalise the theories (so-called analytic generalisation) and not to enumerate the frequencies (so-called statistical generalisation).

According to Burns (2000), the key aim of case study research is to enable the use of collected data with the purpose of enhancing an understanding via naturalistic generalisation. Naturalistic generalisation implies that researchers strive to facilitate the reader's own analysis of the situation, rather than to provide generalised statements. As Stake (1995, p.135) argued, "the quality and utility of the research is not based on its reproducibility, but on whether or not the meanings generated by the researcher or the reader are valued". This is in agreement with Burns (2000), who suggests that a case study is employed to obtain an in-depth understanding, supplied with a meaning for the subject that focuses on the process, rather than the outcome and on discovery, rather than confirmation.

Punch (2005) pointed out two types of case study situation in which generalisation would not be the objective. Firstly, the case may be important, motivating, or have been under-examined in the past; hence, it merits study in its own right. Another possibility is when the case is unique and therefore warrants a separate study. The latter statement is supported by Stake (1995, p.135), who claims that "the way the case and the researcher interact is presumed unique and not necessarily reproducible for other cases and

researchers". Lastly, Burns (2000) argued that case studies should focus on incidental uniqueness and not on the obscurities of mass representation. This research into local community participation as a stakeholder in the nomination process for a World Heritage Site is unique for the following three reasons. Firstly, most cases normally discuss the impact on the local community after obtaining World Heritage status (Aas et al. 2005; Phaswana-Mafuya and Haydam 2005; Shackley 2006; Kim et al. 2007; Ying and Zhou 2007, Jimura 2011). Secondly, most cases about the nomination process are solely based on secondary data, such as news clippings (Putra and Hitchcock 2005), PhD thesis that focused on Tourism (Harrison 2005); public hearing documents (Bart et al. 2005) and reports from international organisations and Non-Governmental Organisations (Yachay Wasi 2006; Woodburne 2009; UNPFII 2011; CEFAID 2012).

On the contrary, this research is based on primary data, such as interviews with the local community, those who create the dossier and observations on the site, including the designation ceremony process and the World Heritage event programme. Thirdly, this community participation in the nomination process is occurring in a country still experiencing the shift from an authoritarian to a democratic system. This means there is a need to examine how genuine local community participation is in a country during a transition period.

4.3.4 Case Study and Theory

Bryman (2008) stated that social science research should be directed by the relationship between theory and the data when the data are collected in order to verify existing theory or to build new theories. There is no agreement in the literature regarding the relationship between a case study and theory. Stake (1995) argued that theory can be absent from researches that emphasise on describing the case and its issues. Yin (2009) stated theory can be employed to guide a case study in an exploratory way. Lastly, Creswell (1998) suggested theory should be employed towards the end of the study to provide a 'theory-after' viewpoint in which other theories are contrasted and compared with the theory developed in the case study. In this thesis, the researcher follows the argument proposed by Yin (2009), who suggests that case study should be used in an exploratory way. This is predominantly because the researcher employs two theories/models in this thesis, namely the stakeholder theory and the ladder of community participation as foundation models/theories (Figure 4.1). Figure 4.1

demonstrates the preliminary form of the fusion between two models prior to the findings of this study. The fusion between two models after the findings can be found in chapter 7 (Discussion).

According to Denscombe (2007), a case study can be employed to better understand how a particular theory applies in a real-life setting and to explain the process or relationships within a setting. However, the case study approach has been predominantly used to discover new information; utilisation of the case study approach with the purpose of testing theory is less common (ibid). In this research, the researcher does not test theory; however, to better understand how the combination of two theories/models can be applied in a real-life situation, the nomination process for Jatiluwih village becoming a World Heritage Site is examined. The discussion on how these two theories are applied to the nomination process can be found in Chapter 7 (Discussion).

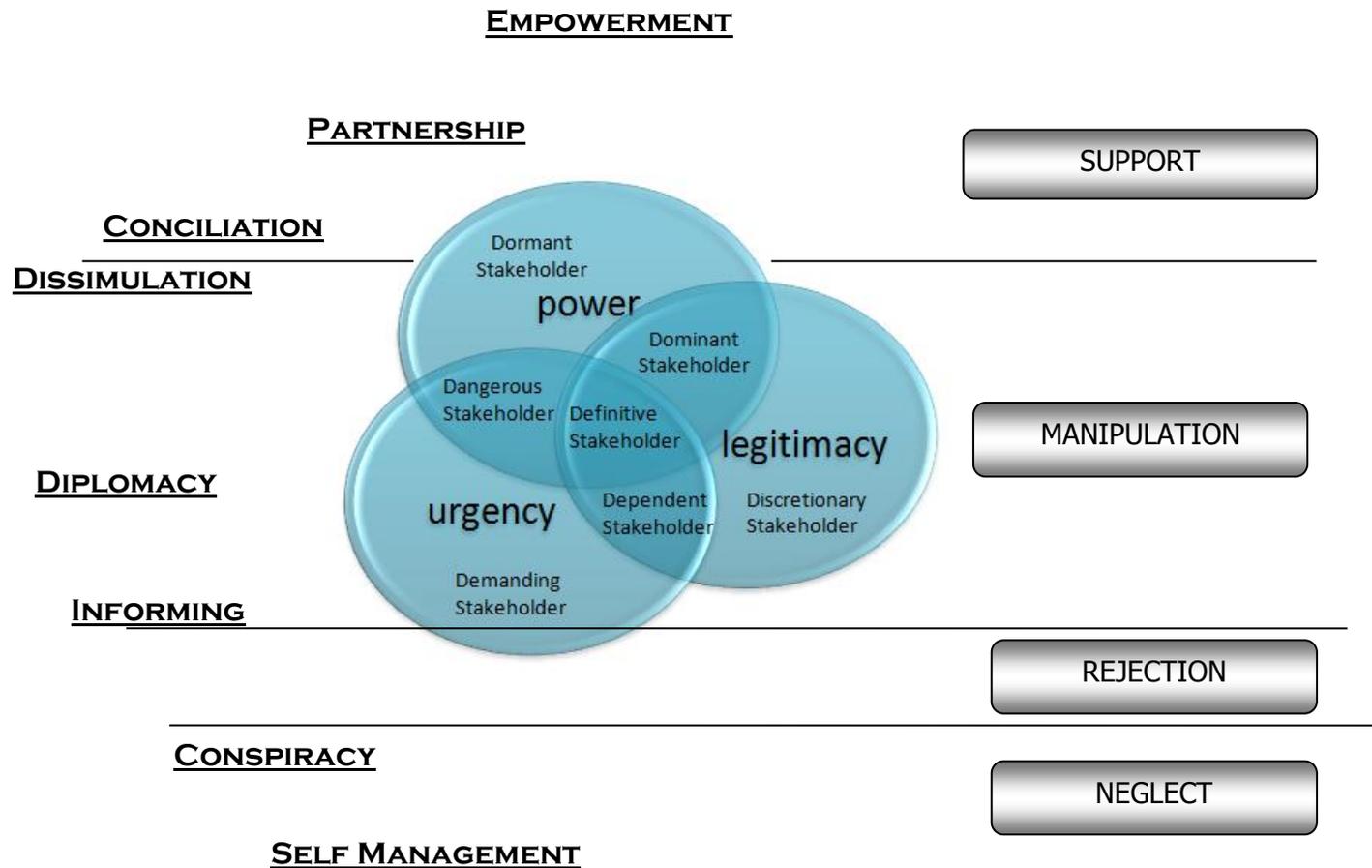


Figure 4.1: The preliminary form of the fusion between two models prior the findings

4.3.5 Case Study and Sampling

A non-probability/purposive sampling technique is most frequently applied in case studies (Burns 2000). A specific case is chosen because it facilitates fulfilling the purpose and achieving the objectives of the research and aims at discovering, obtaining insights and understanding the selected phenomenon (ibid). In other words, researchers sample because they need to interview people directly related to the research questions (Bryman 2008). The primary limitation of purposive sampling is the difficulty in establishing at the very beginning how many participants are required for interviews and how many participants make the research representative (ibid). Warren (2002 in Bryman 2008) stated that, for a qualitative interview study to be publishable, a minimum number of 20-30 interviews are necessary. This suggests that, although purposive sampling is important in qualitative research, the minimum size sample requirements apply. This research used five sampling strategies, which are snowball, time/location, criterion, heterogeneous and convenience. The use of those five sampling strategies is going to be explained in the following paragraphs.

Firstly, according to Aveyard (2010, p.114), “snowball sampling is a sampling strategy in which the sample is developed as new potential participants are identified as the study progresses”. The key idea behind the snowballing technique is that the members of some rare populations are familiar with each other; a description of how the technique works follows. Firstly, some members of the rare population are identified; these members are then asked to identify other members, who, in turn, identify other members (Ostrow and Kessler 1993). In this research, snowball sampling was applied to participants who are in charge of preparing the dossier. From an interview with a professor, who is a member of the Governing Assembly Body (Bali World Heritage team), the researcher was introduced to the head of the Bali World Heritage team. Afterwards, the Secretary of the team introduced the researcher to the international expert and the Deputy Cultural and Tourism Minister. The international expert then introduced the researcher to other members of the team. Through this type of sampling, the researcher had access to the inner circle responsible for nominating Jatiluwih village as a World Heritage Site.

Secondly, a time/location/place sampling strategy suggests that the researcher identifies samples/participants in specific locations/places in which some significant activities occur (Gray et al. 2003). Time/location sampling is used to ensure that the interviews are conducted in a situation that is conducive, without major distractions from the surrounding environment and with a possibility for the researcher to observe activities in the area in which the interviews take place. This type of sampling was used to interview ticket attendants. Interviewing ticket attendants started at 9 am in the morning since there were not many tourists visiting Jatiluwih at that time. The interviews ended by 10am before groups of tourists started to arrive at the village, which meant interviews were conducted without major distractions and, after the interview session, the researcher was able to observe tourists visiting Jatiluwih. This type of sampling was also used when interviewing food stall owners as it was important to ensure they were interviewed without interrupting their work in serving their guests. The interviews were conducted around 10 to 11 am, which meant interviews were finished by noon and the food stall owners were able to serve customers arriving for their lunch.

Thirdly, criterion sampling is, according to Cohen et al. (2007) and Palys (2008), a sampling strategy used to identify some stated criteria for membership of the group or class under study, which involves cases or individuals who meet a certain criterion. Some participants were selected based on the criterion of being heads of organisations in Jatiluwih village and were found by the researcher's gatekeeper. The reason for setting this criterion was to obtain rich information from those in top-level management normally familiar with the decision-making process and participation.

Fourthly, according to Holloway and Wheeler (2010), heterogeneous sampling deals with individuals or groups of individuals who significantly differ from each other. This sampling technique is often referred to as maximum variation sampling (Patton 2002) because it involves a search for individuals with very different experiences. In this research, heterogeneous sampling was applied to select the participants with a non-rice farming job, such as chicken farmer, policeman, medical doctor, teacher, waiter, ticket attendant, accommodation owner and food stall owner. The reason for choosing various

occupations was to collect opinions about the nomination process for a World Heritage Site from people with different occupational backgrounds.

The last type is convenience sampling and this technique suggests that selections of interviewees are made to suit the convenience of the researcher (Denscombe 2007). In this research, convenience sampling was applied to two participants. The first one was an accommodation service owner and the second was a food stall owner. The accommodation service owner was interviewed because he had sat next to the researcher while he was having lunch in his restaurant and asked the researcher about his research in the village. The researcher explained his research's aim and after a short conversation, the accommodation owner agreed to be interviewed. A similar procedure applied to the food stall owner after the researcher decided to take a rest and food and drinks at the food stall following observation and interviews with farmers on the site. The researcher then asked permission to conduct an interview with the food stall owner.

4.4 Data Collection Methods

The case study approach has been adopted as a research strategy for this study based on the research purposes and research context. This strategy determined the researcher's choice and use of particular research methods. This research was conducted by applying qualitative methods, consisting of semi-structured interviews, observations and field notes. During the field research, semi-structured interviews were the main data collection method whilst observations and field notes were used to support interviews. Semi-structured interviews in this study are used predominantly for collecting qualitative data. Observations and field notes are secondary methods that also produce qualitative data.

4.4.1 Interviews

Interviews are important because most case studies are about people and their activities (Burns 2000). The majority of case studies employ unstructured/semi-structured (or open-ended) interviews to ensure a participant serves more as an informant than a participant (ibid). In semi-structured interviews, researchers usually produce some pre-

determined questions asked in a systematic and consistent order. Interviews are conducted in a more conversational style and questions are answered in an order, which is more natural to the flow of general conversation (Berg 2006; O’Leary 2009).

The advantage of semi-structured interviews is the greater length of time spent with informants, which enhances rapport (Burns 2000). Semi-structured interviews help obtain the informant’s viewpoint, rather than the viewpoint of the researcher; furthermore, the informant uses natural language and does not strive to understand and fit into the concept of the study (ibid). The status of the informant in the dialogue is equal to the status of the researcher (Burns 2000). Another advantage of semi-structured interviews is that they provide both interviewers and interviewees with sufficient freedom whilst concurrently ensuring all relevant themes are addressed (ibid). They ensure that all necessary information can be freely expressed and that any themes arising during the interview will be fully understood (Corbetta 2003). As Burns (2000) posited, the rationale behind open-ended interviewing is that the only person who understands the social reality in which they live is the person themselves.

A deeper discussion of interview methods is presented in section 4.6.1. In this section the interview method is discussed in relation to several issues, such as confidentiality, informed consent, risk assessment and promise/reciprocity. All those issues are linked to the interviews with the local community in Jatiluwih village. The lists of interviewed participants are presented in table 4.3 and table 4.4. Section 4.9.1 is dedicated to the list of participants from the local community in Jatiluwih village and section 4.10.1 is for other stakeholders involved in this nomination process.

4.4.2 Observations

Observation is employed under the philosophy ‘action speaks louder than words’ (Sarantakos 2005). Observation enables a researcher to obtain an overview of the local community’s activities, along with their participation in this nomination process. Observation is often referred to as one of the key techniques in social research (Sarantakos 2005). Patton (2002) argued that observation may contribute new ideas and questions, which can be used for future interviews. For example, one day, the researcher

observed six Land Rover Defenders carrying tourists at Jatiluwih village and he then tried to find which company owned the vehicles. Surprisingly, they belong to Waka Land Cruiser (a company specialising in taking tourists off the beaten track), which is owned by a friend of the researcher's cousin. The researcher then contacted the owner and asked if he would agree to be interviewed. From the interview with the owner, the researcher gained important information about the history of tourism in this village and that this company had pioneered a tour to Jatiluwih village.

According to O'Leary (2009), two types of observation exist, non-participant and participant observation. In non-participant observation, the observer is not part of the system or community observed. Allen (2008) refers to this observation as an 'observer-as-participant' approach in which the researcher simply interviews participants. This type of observation is employed for data collection from the local community in this study. Participant observation is when the researcher becomes part of the team, community or cultural group; the aim of participant observation is to gain cultural empathy by experiencing certain phenomena (O'Leary 2009). According to Allen (2008), this type of observation is similar to the 'participant-as-observer' approach in which the researcher fully participates in the phenomenon being studied. Participant and non-participant observation methods in this research are discussed in more detail in Section 4.6.2, in which the researcher explains the methods used for selecting participants.

4.4.2.1 Events the Researcher Attended

1. Family Welfare meeting (17 February 2011): this meeting was attended by the researcher during the first phase of his pilot study. The purpose of attending this meeting was to know the decision-making process among women in Jatiluwih village. (see Appendix C: Types of meeting in jatilwuih village).
2. The researcher attended a meeting with the Governing Assembly Body during the second-phase pilot study (June 2011). The researcher was invited by the Secretary of the Bali World Heritage team, Alit Artha Wiguna, to present the lack of local community awareness in this nomination process to the leader of the Governing Assembly Body (Bali World Heritage team), government officials and staff representative groups from nominated sites.

3. World Heritage Education for Young People event (25 June 2012): this was important event to attend because it directly links participation of the local community to the nominated site. The purpose of attending this meeting was to identify the direct role of the local community in the World Heritage-related event. In this event, the researcher actively involved with the local community in welcoming 250 participants from English First Indonesia. More details of this event can be seen in Chapter 6, Section 6.1.2.3 Dissemination of information about World Heritage status, B. Role of UNESCO's event, p. 255. Three meetings for the preparation of the World Heritage Education for Young People (WHEYYP) event. In the first meeting (26 May 2012), the researcher attended and observed the English First representatives inspecting the venue for the event and discussing the need to provide facilities, such as toilets and rest areas, to accommodate 250 participants, as well as the order of events and local community responsibilities during the event. In the second meeting (22 June 2012), the researcher discussed with local community the translation of Hindu mantras and the history of mask dance into English. At the third meeting (23 June 2012), the researcher observed the distribution among the local community of job descriptions for the World Heritage Education for Young People event.
4. Community meeting (4 June 2012): the researcher attended this type meeting in order to identify the situation/condition of the meeting and local decision making among the local community; (explanation of this meeting can be found in Appendix C). After the meeting, the researcher was given permission by the local community to copy the minutes of the meeting (Appendix D, minutes of meeting of local community meeting).
5. Village office meeting (3 July 2012 and 20 September 2012). The purpose of attending these meetings was to identify the atmosphere of the meeting and the decision-making process among the village parliament members and to obtain the minutes of the meetings (see minutes of meetings of village office in Appendix E).
6. Independence Day competition (12 August 2012): The purpose of attending this event was to understand youth participation in Jatiluwih. Besides, since the end of youth meetings, the Independence Day competition is when the youth get together to participate and be involved in an event. In this event, the researcher took some photos as evidence of youth participation in this event (see Appendix C: types of meeting, under section: youth meeting).

4.4.3 Field Notes

As stated by Van Maanen (1988), field notes are an on-going stream-of-consciousness commentary about what is happening in the research, involving both observation and analysis, preferably separated from one another. According to Denscombe (2007), field notes are used for two main reasons, which are that the human memory is not only selective but also fragile. Schatzman and Strauss (1973 cited by Naumes and Naumes 2006) distinguished three types of field-based case study research as follows:

a) Observational notes are reports produced by the observer during events through watching and listening. They contain little interpretation and the reliability of observation notes depends on how they have been constructed by the observer. The researcher simply observed and took notes on the on-going activities or conditions without trying to analyse or link them to the theoretical background. For example, the researcher observed the poor facilities in Jatiluwih, such as the condition of the roads and water canals. This was simply observing without trying to link or build new concepts based on the fact in the field. However, these observational notes were later developed and linked to each other to create assumptions; for example, if the water canals were not repaired, the rice fields' existence would be in danger. This could create a domino effect because if the rice fields vanished, it would mean the traditional irrigation system would also be in danger. This could lead to removal from the list of World Heritage Sites since this site is nominated based on the *subak* (traditional irrigation system) as being an outstanding universal value.

b) Theoretical notes represent self-conscious, controlled attempts to reflect upon and develop meaning from one or several observational notes. The observer interprets information, makes conclusions and assumptions; develops new concepts and links these concepts to existing theories and literature. The example from this research is several observational notes that were taken prior to and during the World Heritage Education for Young People event in June 2012. From these observational notes, the researcher was able to identify several

stakeholders were involved in this event, which made it possible to link the roles of stakeholders with Mitchel et al.'s stakeholder model (1997).

c) Methodological notes represent statements that reflect upon some operational acts, either completed or planned, such as instructions, reminders or tactics' critiques. According to Burns (2000), this may include interpretations of how to gain permission to interview participants, how to maintain relations with them and how the researcher leaves the study field. The example from this research is observing the busy hours on the food stalls and at the entrance gate of Jatiluwih village, in order to establish a convenient time to interview food stall owners and ticket attendants without interfering with their work.

4.4.4 Secondary Data

The main strength of case study methodology is in the use of multiple sources; therefore, apart from interviews, observation and field notes, the use of secondary data are essential in this methodology. Secondary data can be used to enhance the reliability and validity of the findings from primary data collection (interviews and observation). The secondary data in this study include photos of events and activities taken by government and other stakeholders, video clip/footage, maps containing geographical information; demography of Jatiluwih village, minutes of meetings, tourism revenue data, demography of tourists in Jatiluwih, blog, Facebook Fan Page, headlines from newspapers and dossiers of nominated sites. More detailed explanation of secondary data collection can be found in the section relating to the case study data base (figure 4.6: chain of evidence adopted for this research). This section described the reasons for collecting those secondary data and their usage in this study.

4.4.5 Blog and Facebook Fan Page

In the age of information technology, many researchers are still old-fashioned in keeping a log of their activities in paper-based notebook (Todoroki 2006). In this study of local community participation, the field notes used by the researcher are paper-based notes, The main problem of field notes is that the information stored in paper-based media requires manual operation for data retrieval and linking to other information in contrast

to the ones stored in electronic media such as computer or online media, such as blog. Blog-based field notes allow the researcher to manage all the information of data collection methods electronically, which was formerly written in his paper-based field notes. As it is mentioned by Todoroki et al. (2006) the basic functions of the blog are displaying the content in chronological time; presenting particular content; responding to user's requests of dates, topics and keywords. Those features of blog facilitate the researcher to create the timeline of the field research (see section 4.4.6) and this timeline has made this study more reliable since readers are able to see the sequence of data collections conducted by the researcher.

According to Nardi et al. (2004), five major motivations for blogging are documenting one's life; providing commentary and opinions; expressing deeply felt emotions; articulating ideas through writing; and forming and maintaining community forums. The first (documenting one's life), third motivation (expressing deeply felt emotions) and fifth (forming and maintaining community forums) are in line with this study where the researcher uses the blog to documenting his field research; his feeling in collecting the data and sharing the information from the blog to online community forum through facebook fanpage. The first motivation for utilising this blog is for documenting his field research, the researcher simply wrote/recorded activities such as interviewing participants; collecting newspaper's headlines observing and attending some events. As Hsu and Lin (2008) stated that the blog users are normally consider blogs as online diaries or journals to record their daily lives and interests.

The second motivation for using blog in this study is expressing deeply felt emotions. The researcher wrote his feelings about how some participants cancel the interviews without a notice in advance, his phobia about dark open space (rice terraces landscape in the evening), his migraine and some other emotions during data collection procedures, these including the joy of having three or more interviews in a day and complaint about the road condition in Jatiluwih village. As Nardi et al. (2004) stated that a blog frequently serves as a relief valve; a place to write emotional feelings; a media to facilitate exploring issues that the authors felt obsessive and passionate about and offer

people a place to express themselves through writing. Efimova (2009) saw a blog as a “personal thinking space” that she uses for developing ideas, and for gathering and managing her Ph.D. thesis’s materials, as well as sharing information with others in a non-intrusive way. As Blood (2002) and Murray and Hourigan (2006) posited that blog is used and act as a vehicle for self expression.

The third motivation for the researcher to blog is to disseminate the content of his blog to the targeted audience, which has also been done through the creation of a Facebook fan page for the Cultural Landscape of Bali Province (see figure 4.3). Through the blog and Facebook fan page, the researcher is able to share his research about the nomination process for a World Heritage Site with the audience. In the essence of sharing knowledge and interaction with the audience, the creation of a Facebook fan page has helped the researcher to disseminate information about the nominated site. The Facebook fan page not only helps to disseminate his study but also to create awareness among the audience about the nomination process for a World Heritage Site. Moreover, the researcher is able to send broadcast-style emails to all the audience through the Facebook fan page.

Sep
19

6 July 2012

On this day, I spent half of my day exploring Gianyar regency. You may wonder why I am exploring this regency which has no relation with my thesis. It's simple, just because this area is also part of the Cultural Landscape of Bali Province. I am just afraid if my examiner asks me why you choose Jatiluwih over Gianyar? Why you decide to focus on Jatiluwih not this area? Why this and why that? So, I decided to visit all the temples and sites which have been nominated in the cultural landscape of Bali Province. My day was started with visiting the temple of Pegulingan, then Tirta Empul, Mengening temple and Two subaks (Kulub and Pulagan). Finally, I found the answer. I have made a good choice to choose Jatiluwih over this area because in this area, the rice fields and rituals in managing the fields are not as elaborate as in Jatiluwih. Moreover, in Jatiluwih, the preserved area is huge because it includes the forest. Here are pictures from that day:



Posted in [Uncategorized](#)

[Leave a comment](#)



Figure 4.2: The Researcher's Blog

Source: The Author 2014



Figure 4.3: Facebook Fan Page for the Cultural Landscape, created and managed by the researcher

Source: The Author 2014

4.4.6 Timeline of Field Research

The purpose of demonstrating the timeline of field research is to provide full insight and transparency for data collecting procedures since a case study methodology relies heavily on multiple sources of evidence. In this timeline, the researcher shows the number of interviews, observation and secondary data collection in a chronological sequence.



June

1 June 2012

Interviews

Three interviews: a food stall owner, ticket attendant and a tailor

4 June 2012

Interviews

Three interviews: Head of Family Welfare, rice farmer and village office staff

Observations

Attended a community meeting

5 June 2012

Interviews

Three interviews: mini shop owner and two rice farmers

Observations

Observing two temples included in the dossier.

12 June 2012

Interviews

Two interviews: two rice farmers.

Observations

Observing the unique Balinese paddies which grow 1.60 metres tall. It is not commonplace for paddies to grow this tall but Balinese paddies grow to this height because they spend more time (6 months) growing and require much water. Normally, paddies only need three months to grow before harvesting.

21 June 2012

Interviews

Two interviews: a chicken farmer and a senior farmer.

The researcher decided to end his stay in the village after a month because he did not want to “go native” as he was concerned his examiners would judge his work to be ethnography rather than a case study. There were two occasions when the researcher avoided ‘going native’. The first was when local people asked him to join them in prayer in their temples and the second was an invitation to join activities unrelated to his study, a fishing competition.

22- 23 June 2012

Observations

The researcher witnessed how a local community organises their job descriptions among them, sharing responsibilities for subsequent events. Attended two meetings for the preparation of the World Heritage Education for young People event.

25 June 2012

Observations

The day of the event of World Heritage Education for Young People (WHEYYP) took place. The researcher conducted participant observation of the event from start to finish. More details of this event can be found in Chapter 6, Section: role of UNESCO’s event, page 255.

29 June 2012

Interviews

The researcher conducted three interviews during the day - the Head of police, a doctor and a teacher whose parents were rice farmers

July

2 July 2012

Interviews

Two interviews: rice farmer and his wife

After staying in the village for one month, it was easier for me to approach the local community, not only in the area where the researcher was staying (Gunung Sari community) but also other community areas within the scope of Jatiluwih village.

3 July 2012

Interviews

Two interviews: a ticket attendant and a student

Observations

The researcher explored the interview area and took photos of the surrounding area and found devastated roads and checked accessibility of the main tourist spots. Please see figure 6.5, p.222. Attended village office meeting for the first time in order to know the situation at the meeting.

5 July 2012

Interviews

Two interviews: a waitress and a cook who work in a city and both of them are members of a youth organisation.

6 July 2012

Observations

The researcher spent half of his day exploring Gianyar regency, which is also part of the Cultural Landscape of Bali Province. The reason for observing another regency was triggered by the researcher's concern for his examiners asking why he had focussed on Jatiluwih village but not sites

August

1 August 2012

Interviews

Two interviews: current and former members of the village parliament

3 August 2012

Interviews

Three interviews: member of Family Welfare, senior female citizen and rice farmer

7 August 2012

Interviews

Four interviews: veterinarian, senior rice farmer, restaurant owner, chicken farmer

10 August 2012

Interviews

Four interviews: food stall owner, two rice farmers and chicken vet

12 August 2012

Observations

Attended the Independence Day competition

13 August 2012

Interviews

Three interviews: two male rice farmers and a volunteer

16 August 2012

Interviews

Three interviews: Head of Village, young rice farmer and Head of Customary Village

18 August 2012

Observations

The researcher took his colleague Barbara and her partner to Jatiluwih where he introduced them to his participants and took photographs with them (please see Appendix F). Barbara and her partner also took photographs of rice fields before they all went trekking and visited local residences in Jatiluwih. Barbara learnt to make an offering for a religious activity (please see Appendix F)

23 and 27 August 2012

The researcher returned to Jatiluwih village to conduct a validity test, which comprised participants reading and checking interview transcriptions. The researcher only managed to see two interviewees on that day; however, they agreed the content of the interviews. On August 27, 2 more validity tests were carried out with interviewees.

September

3 September 2012

The researcher visited Jatiluwih to conduct validity tests by showing transcriptions to three participants.

Interviews

Two interviews: owner of travel and tour service and owner of four-star restaurant in Jatiluwih village

4 September 2012

The researcher visited the Bali Post Headquarters in order to obtain newspaper clippings in pdf format about the nomination process for Jatiluwih village, Bali, Indonesia. The researcher visited its library but a female official would not release documents until a formal inquiry letter from his University was submitted. On the same day, he visited Radar Bali, a subsidiary company of the Jawa Post Group. Bali Post and Radar Bali are the most read newspapers in Bali and Radar Bali also declined to participate until the formal request above was received.

Interviews

Two interviews: Head of Tabanan Tourism Board and a professor

8 September 2012

Another validity test: this time, five participants validated the transcriptions.

12 September 2012

The researcher took the requested formal letters about the data inquiry to the Bali Post Headquarters and Radar Bali's office.

Interviews

Two interviews: Vice Head of Bali Culture Board and NGO owner

18 – 19 September 2012

The researcher spent two days at the Bali Post Headquarters undertaking a manual search for articles about the nomination process. This was necessary because library staff would not allow him to perform an electronic search of the Bali Post databases and merely provided him with bundles of newspapers. This procedure proved to be fairly laborious and consumed two days.

21 September 2012

The researcher went to the Radar Bali office and conducted the same procedure as in the Bali Post headquarters as Radar Bali did not provide an online search service. However, the researcher only spent one day in Radar Bali office.

29 September 2012

The researcher attended the inscription ceremony of Jatiluwih village as a World Heritage Site

Interviews

An interview with a Deputy in the Culture and Tourism Ministry and head of volunteer

Figure 4.4: timeline for field research

4.5 Reliability and Validity

4.5.1 Reliability

Yin (2009) argued that reliability in case study research largely depends on the documentation of procedures, such as data collection and the participant interview process. In the past, case study research procedures were poorly documented and therefore raised a number of concerns about the reliability of the case study. Two approaches can be employed to overcome this limitation; firstly, a case study protocol can be used to address the documentation problem in detail and, secondly, a case study database can be developed (ibid). The following Table 4.1 presents the case study protocol for this research. According to Burns (2000), the case study protocol increases the reliability of the study by ensuring that a standard procedure is followed, which is particularly important when interviews and observations are made by several people. In this thesis, interviews and observations were only conducted by one researcher; nevertheless, the case study protocol was useful as a procedure for collecting data in the field and it was prepared before the researcher started data collection. As Yin (2009) stated, another purpose of the case study protocol is to provide the researcher with some guidance on how to carry out data collection from a single case (Yin 2009).

Table 4.1: Case Study Protocol

A. Introduction

The researcher is undertaking a doctoral research aimed at better understanding the role of the local community as a stakeholder in the nomination process for a World Heritage Site in Jatiluwih village, Bali, Indonesia. The purpose of this case protocol is to increase the reliability of the researcher's study and it is intended to guide the investigator in carrying out data collection from a single case. This research is framed by two main models, the stakeholder theory by Mitchell, Agle and Wood (1997) and the theory of ladder of community participation by Choguill (1996).

B. Data Collection Procedures

This study is going to be conducted in Jatiluwih village, Bali Indonesia. Since the researcher has conducted two pilot studies, at this time, it is not necessary for him to use a gatekeeper as he has in the past. Rapport has been built during those pilot studies; therefore, the researcher is going to visit this site for approximately 5 months. In these 5 months, the researcher is going to conduct interviews with the local community in the two most populated areas, Gunung Sari customary village and Jatiluwih customary village, both of which are part of Jatiluwih village. The participants will consist of local community members with various occupations. The outcomes expected from the participants are various views of local community participation from different genders, ages and occupations. The researcher is going to attend an event related to the nomination process for A World Heritage Site called the World Heritage Education Programme for Young People, which will be held in June 2012. Other documents needing to be reviewed when on site are newspaper clippings, field notes, photos and news from the television related to the nomination process for a World Heritage Site. Issues to be covered prior to the site visit are preparing the informed consent forms for the participants, contacting one of the local community to rent a house for a month in a local community residence and acquiring a bicycle to access the small roads leading to remote rice fields.

C. Outline of the Case Study Report

One area differing from the advice of Yin (2009) is that the researcher's protocol does not include an outline report structure in this report section. The researcher takes the view that a well-organised and maintained case study protocol would offer much of the evidence required in a case study report. Moreover, the researcher does not have to report formally to external sponsors and other stakeholders, since this single case study is for the purpose of doctoral research.

D. Case study questions:

- a. How effective is the procedure for the nomination process?
- b. How does the local government system in Indonesia affect community engagement in the decision-making process?
- c. What is the role of the local community and how do they engage in this nomination process?
- d. How could two theories (stakeholder and ladder of community participation) be utilised in order to create better understanding of the nomination process at the local community level?

E. Evaluation

From the researcher's experience on the first and second pilot study, one of the most important benefits of a case study protocol came from guiding the researcher to postulate in detail how he intended to answer the research questions. The need to relate data gathered back to the research questions and recalling the need to triangulate the results; for example, collecting different data to address the same question, stimulated the researcher to improve data collection procedures. The different data collected can be found in figure 4.6, in the case study data base section. This case study database consists of photos, administrative data (such as minutes of meeting, demography) and dossiers, which are useful to support the interviews and observation data.

Another approach to overcoming the limited reliability of a case study is to create a case study database (Yin 2009). The use of a case database enables readers and examiners to inspect the raw data utilised for drawing the case study's conclusions (Punch 2005). A case study database usually consists of case study notes, case study documents, narratives and tabular materials.

4.5.2 Validity

Some qualitative researchers argue that the term 'validity' is not applicable to qualitative research; however, they do recognise the need for some sort of qualifying check measure for their research (Bryman 2008). For example, Creswell and Miller (2000) suggested that validity is affected by the researcher's perception of validity in the study and their choice of paradigm assumption. As a result, researchers tend to develop their own concepts of validity; they often generate or adopt concepts they consider to be more appropriate, such as quality, rigor and trustworthiness (Seale 1999; Stenbacka 2001).

Case study critics often point to the fact that case study researchers fail to develop a sufficiently operational set of measures and that subjective judgments are often used to collect the data (Yin 2009). Construct validity is one of the four tests of validity, which have been developed to evaluate the quality of any empirical social research. Other tests include internal validity, external validity and reliability (Stake 1995; Burns 200; Yin 2009).

Construct validity has limitations when applied to case study research and it has been criticised for potentially high levels of subjectivity. According to Barzelay (1993), construct validity is an intellectually ambitious inquiry. Yin (2009) proposes three approaches to address this limitation, which are use of multiple sources of evidence, establishing a chain of evidence and providing a draft case study report for review by key informants. The latter approach is also known as 'member checking' (Stake 1995).

The list of multiple sources of evidence for this research is presented in Table 4.2.

Table 4.2: Sources of Evidence

Source of Evidence

<i>Documentations</i>	Researcher blogs, Facebook fan page, photos of events and activities, vid clip/footage, informed consent form, verification form.
<i>Archival Records</i>	Maps containing geographical information; demography of Jatiluwih village, minutes of meetings, data of tourism revenue, demography of tourists in Jatiluwih, headlines from newspapers, dossiers for nominated sites.
<i>Interviews</i>	Structured and semi-structured interviews
<i>Direct Observation</i>	Participant and non-participant observations of activities and situations on the research site

Sources of evidence consisted of documentations, archival records, interviews and direct observation. The difference between documentations and archival records is documentations were made based on the researcher's interpretation of the object or events being studied/observed. Meanwhile, archival records are created by other parties, such as the village government, the publishers and the Bali World Heritage team. For more details over these documentations and archival records, the case study database section in figure 4.6 discusses the reasons behind collecting or creating documentations and archival records (p.136). Other sources of evidence, such as interviews and direct observations, are discussed in sections 4.6.1 and 4.6.2 about ethical issues in both research methods. In those sections, the use of structured and semi structured interviews and participant and non-participant observation are discussed in more details.

Another approach to achieving construct validity is to maintain a chain of evidence that is based on the notion first originated in forensic investigations (Punch 2005; Yin 2009). The idea is to enable an external observer to follow how the evidence has been derived from the initial research questions through to the ultimate case study conclusions (Figure 4.5).

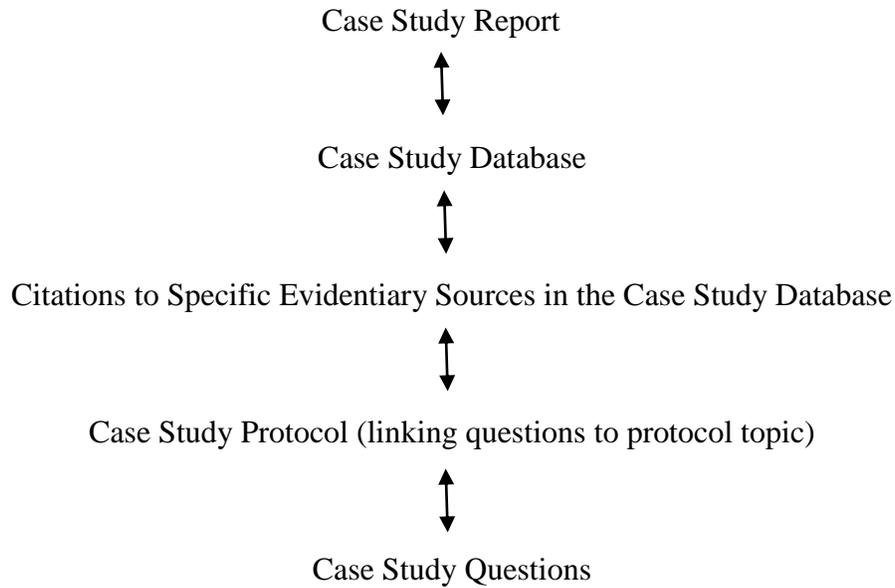
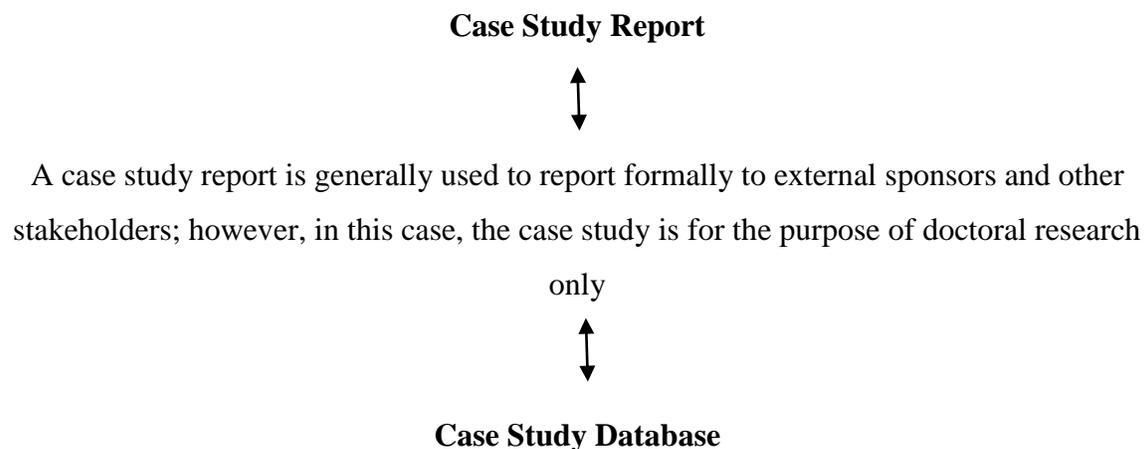


Figure 4.5: Chain of Evidence

Source: Yin (2009, p.123)

Yin (2009)'s chain of evidence adopted for this research is shown in figure 4.6 below.



- a. Dossier for the nomination of Cultural Landscape of Bali Province. This was collected from the Bali World Heritage team that was responsible for creating the dossier. This dossier contains the reasons for the sites being nominated (including Jatiluwih village), the involvement of various stakeholders in the identification of the nominated sites and future plans after designation.

- b. Demographic data of Jatiluwih village. This demography comprises occupation, gender, level of education, age and religion and was collected in order to have an overview of the object being studied.
- c. Aerial photos of the rice fields. These were collected in order to give an overview of the research setting and provide evidence of the threats to the existence of chicken farms on the rice fields from a future World Heritage label.
- d. Minutes of village and community meetings. These data were collected to show how information about the nomination process was distributed among the local community in Jatiluwih village and for cross-checking results of the interviews with the local community.
- e. Newspaper headlines on the nomination process. The headlines from the two most read newspapers (Bali Post and Jawa Pos) were collected in order to validate the interviews with participants.
- f. Map of Jatiluwih village. The map of Jatiluwih village provides an overview of the villages being studied, including images of the rice fields, forest, rivers and mountains.
- g. Data of revenue from entrance tickets to Jatiluwih village. These data of revenue were collected in order to show that Jatiluwih village generates fairly high income from the entrance fee; however, it has no impact on the welfare of the local farmers and tourism facilities in this village.
- h. Demographic data of tourists visiting Jatiluwih village. These data were collected in order to validate an interview with a ticket attendant. Besides, these data were also useful to complement the data about revenue from entrance tickets to Jatiluwih village.
- i. Meeting minutes of the governing assembly body. The minutes of the governing assembly body meetings were collected in order to validate interviews with local government officers over the activity they have conducted (disseminating the information of the nomination process to the local people). Furthermore, these

- minutes of meetings also give an overview of the activities of all stakeholders in preparation for welcoming the ICOMOS team evaluating nominated sites.
- j. Informed consent forms for participants. Informed consent forms were collected in order to seek participants' approval to be interviewed by the researcher.
 - k. Verification forms for participants. These forms were signed by the participants after giving their approval of the interview transcriptions.
 - l. Video clip of World Heritage Education for Young People programme. This video clip was made as solid evidence of the involvement of the local people in the World Heritage programme. Furthermore, the video clip shows the researcher's involvement as an English translator for the delegates participating in this programme.
 - m. Photos of the ceremonial process for the designation of Jatiluwih village as a World Heritage Site. Further solid evidence of the involvement of the local community in the nomination process.
 - n. Photos of World Heritage Education for Young People Programme. Several photos of local community involvement in this programme. These photos show how the local community transfers their traditional knowledge to delegates.
 - o. Photos of village, community, family welfare and governing assembly meetings. Photos of village, community and family welfare meetings were taken to illustrate the situation/atmosphere of the meetings in Jatiluwih village. Meanwhile, photos from the governing assembly meeting were collected as solid evidence of the researcher's involvement in the meeting.
 - p. Photos of ICOMOS visit in the evaluation process for nominations. These photos were taken to validate the interviews from local governments, the Bali World Heritage Team, international experts and others involved in creating the dossier submitted to UNESCO.

- q. Photos of local community participations. Evidences of several types of community participation in Jatiluwih village as they are mentioned in the interviews with the local community.
- r. Photos of tourists' activities in Jatiluwih village. These photos were taken to illustrate the tourism activities in Jatiluwih village.
- s. Photos of tourism facilities prior to and after designation. These photos were taken to give solid evidences of how designation has affected improvement of public facilities in Jatiluwih village.
- t. Photos of the uniqueness of Jatiluwih village as a World Heritage Site. These photos were taken to illustrate the uniqueness of Jatiluwih village (the use of oxen, the steep rice terraces and three mountains surrounding the village).



Citation to specific evidentiary sources in the case study database

- a. Citation from interview with a local community
"I've never heard about World Heritage. I don't know about it. That issue is only known by the leaders; I am only an ordinary citizen. It is never discussed in meetings as well. I did not know this place is being nominated as a World Heritage Site" (Parta, rice farmer)
- b. Citation from minutes of meeting of community meeting
 World Heritage nomination was only discussed once in 2011, during a community meeting held on 10 October 2011. (The minutes of community meetings were collected between 16 November 2010 and 1 August 2012 and this was an intense period when the dossier was resubmitted, the ICOMOS came to evaluate the site and the site was designated).
- c. Citation from the photo



Figure 4.7: The World Heritage Designation Ceremony

Source: The Author 2014



Case study protocol (linking questions to protocol topics)

- a. Data collection methods, such as interviews with local people and photos from the designation ceremony link with the question over the effectiveness of the procedure for the nomination process
- b. Data from administrative documents, such as minutes of meetings and non-participant observation during village and community meetings, provide the link with the question over the influence of the local government system over community engagement in the decision-making process
- c. Data collection methods, such as interviews with the local community and observation during the World Heritage Education for Young People event held on 25 June 2012, are used to answer and link with the question about the role of the local community and their engagement in the nomination process.
- d. Analysis of the interviews with local people, observation in the field research and examining of administrative documents, such as the dossier, are used to answer the question over the implementation of two models (stakeholder and ladder of community participation) and their use in order to create better understanding of the nomination process at community level.



Case Study Questions

- a. How effective is the procedure for the nomination process?
- b. How does the local government system in Indonesia affect community engagement in the decision-making process?
- c. What is the role of the local community and how do they engage in this nomination process?
- d. How could two theories (stakeholder and ladder of community participation) be utilised to create better understanding of the nomination process at the local community level?

Figure 4.6: Chain of Evidence Adopted for this Research

According to Burns (2000), readers of a research report should be able to trace the chain of evidence, either from the initial research questions to conclusions or from the conclusions back to the initial research questions.

4.6 Ethics of the Research Methods

This section discusses the ethics for collecting the data through several research methods, such as interviews, observation and secondary data (documents). Several ethical issues are presented in this section in order to show the researcher has treated his sources of data (participants and documents) appropriately during the data collection process. Firstly, ethical issues in interviews will be presented, followed by the observation and ending with the ethical issues related to gathering text and documents.

4.6.1 Ethics in Interviewing

Patton (2002) suggested five issues related to the ethics of interviewing, such as confidentiality, informed consent, risk assessment, promise/reciprocity and special issues regarding minors. In this research, a special issue regarding minors is not considered since the interviews did not involve children or anyone suffering mental health

problems. The following paragraphs explain the ethical issues found in relation to the interviews with the local community in Jatiluwih village.

1. *Confidentiality*: This is related to the confidentiality the researcher promised his participants. Prior the interview, the researcher explained to participants how he intended to use the data provided. He also promised to change participants' names into pseudonyms to protect their privacy and to keep participants' confidentiality at the forefront when presenting the data in the findings chapter.
2. *Informed Consent*: The researcher used informed consent forms for obtaining participants' agreement before conducting interviews. However, the researcher's use of informed consent forms was not solely for obtaining signatures from participants because they also allowed the researcher to explain the aim of the research and to ensure participants were able to reach a truly informed decision about whether or not to participate in the research.
3. *Risk Assessment*: There were no hazardous substances used during the interviews since the interviews gathered data through tape recordings of conversations. "The use of an aid such as a tape recorder should, therefore, always be negotiated with a special eye on the issue of data privacy or anonymity...the use of a tape recorder (particularly of the high-quality, purpose-made variety) is often seen as a compliment by the person being interviewed" (Wellington and Szczerbinski 2007, p.100). When conducting one-on-one interviews, it was important not to raise sensitive issues; although three participants complained about the leadership/unprofessionalism of the Head of the village, the researcher did not ask about or confront the issue when he interviewed the Head of the village. Moreover, a sensitive issue such as the distribution of revenue from the entrance fee for visiting Jatiluwih village was not discussed with other local community members since some of the local community are sceptical and suspicious about it. The researcher did not want to create conflict or trigger tension in this village by relaying information he had obtained from ticket attendants to the local community.
4. *Promise/Reciprocity*: Promise/reciprocity is about what participants obtain in return for sharing their insight and time with the researcher. The promise in this

research was the local community were told that their contribution to this study would help to change governments and UNESCO's approach in relation to nominating a site belonging to the indigenous or local community. The reciprocity in this data gathering was the exchange of a pack of cigarettes for participants spending time being interviewed by the researcher. The researcher was told by his gatekeeper that a pack of cigarettes is a symbol of gratitude to the local farmers in Jatiluwih village.

4.6.2 Ethics in Observation

In this research, the researcher applied two types of observation: non-participant and participation observation. Non-participant observation was conducted for observing the situation in the field, such as working time of the farmers, tourist visits to the village and the village and community meetings. Activities, such as observing farmers' working time and tourist visits to Jatiluwih village, were conducted in public spaces and it would not have been possible to reveal details of the research to everyone. For example, the researcher would not have been able to ask permission from every tourist visiting Jatiluwih village because it took place in a wide public space. However, a different approach was applied when observing the village and community meetings, as the researcher sought informed consent from the Head of Village and the Head of Community since those meetings took place in private places and were attended by private members. Initially, the researcher felt his presence at meetings would have affected the behaviour of members attending the meetings because he was introduced to members beforehand and his reasons for attending were explained. However, the meetings were well conducted and none of the members even noticed or felt uncomfortable over the researcher's presence in those meetings. The researcher had confirmation of this because he attended the village and the community meetings twice and there was no difference in the atmosphere between the first and second meetings he joined.

Participant observation with the local community was conducted during the UNESCO event on 25 June 2012, to which the researcher was assigned as an interpreter/translator. In the UNESCO event, the researcher freely observed how the local community

participated and, although the setting of the event was specific and small, the researcher did not seek consent from the local community. The reason for this was, had he told the local community they were being observed, they would have acted differently and been self-conscious about what they were doing, as well as alter the phenomenon being studied. Besides, the local community involved in this event knew of the researcher's presence and aim in the village because he had lived within the community for a month. Therefore, the presence of the researcher in this event was not regarded intrusive since he was also involved in preparation of this event with the local community.

Another participant observation was conducted during a meeting with the Governing Assembly Body team for the nomination of the Cultural Landscape of Bali Province. The researcher was invited to attend the meeting and to contribute his knowledge of the nomination process for the Cultural Landscape of Bali Province. The meeting was held to discuss preparations for welcoming the delegates from ICOMOS and it was attended by international and local experts and representatives from each regency where the sites are located.

4.6.3 Ethics in Gathering Texts and Documents (Secondary Data).

Stiles et al (2011) suggested four criteria for researchers gathering and using texts and documents (secondary data), such as security, confidentiality, permissions and appropriate use. The following explanation describes those criteria in relation to this research.

1. *Security.* Security implies the data (texts, documents) should be secured to protect against inappropriate disclosure and data that are used for research purposes must be especially protected. For instance, administrative data, such as minutes of village and community meetings, the demography of Jatiluwih village, the revenue from ticket fees and demography of tourists visiting Jatiluwih village, are safe and the researcher provided security for the data by not exposing or distributing to other parties. The data are well protected in the researcher's laptop and folders.

2. *Confidentiality.* Confidentiality is a main consideration in professional relationships, especially when the owner of the data does not know the concerns for researchers using administrative data. The researchers are usually trying to gain access to protected data rather than the party charged with preserving confidentiality. However, they should still ethically protect the private information contained in any data. In this research, the researcher did not reveal or show the data about revenue from entrance fees to the participants he interviewed. A few participants asked about the revenue from entrance fees since they recognised the researcher had spent time interviewing ticket attendants and observing the activities of tourists and tour guides who paid entrance fees. The reason for asking about revenue from entrance fees was some participants complained over insufficient distribution of entrance fee revenue to their *Subak* (the traditional irrigation system) and they were suspicious the revenue from entrance fees was being withheld by ticket attendants.
3. *Permissions.* Obtaining appropriate permissions to keep, access and use administrative data sets is fundamental for researchers prior to any data being accessed or transferred and analyses conducted. In this research, the researcher asked permission from the editors of the Bali Post and Jawa Pos (the two most read newspapers in Bali) to access the June 2011 into June 2012 editions. The visit of ICOMOS to Bali occurred during the intervening period and the Cultural Landscape of Bali Province was listed as a World Heritage Site. The researcher made a formal written request for data to each publisher (Bali Post and Jawa Pos), which was signed by the Dean of Tourism Faculty in Bali, and included the aim for collecting the secondary data (newspapers).
4. *Appropriate use.* Once security and confidentiality protections were in place and necessary permissions obtained, the final issue was the correct handling and usage of the administrative data. This is the part the owner of the data has no control over; therefore, the researcher ensured he had sufficient knowledge to use data that were valid and useful for the research. For example, the data from newspapers are useful since this research relies on multiple evidences; therefore, headlines from newspapers about the nomination is used for checking the validity

of the statements from the interviews with participants and observation in the field of research.

4.6.3.1 Criteria for Quality Assessment

According to Scott (1990 cited by Mogalakwe, 2006), there are four criteria for quality assessment for documents, which are authenticity, credibility, representativeness and meaning. These criteria are now discussed in relation to this research.

1. *Authenticity*. This relates to the authenticity of the document. For example, the documents about the demography of Jatiluwih village are genuine because the researcher obtained them from the village office of Jatiluwih. Besides, the researcher was also shown handwritten documents of the data (raw data) retained in filing cabinets.
2. *Credibility*. This relates to how the evidence is free from error and distortion. In this research, the demography of the local people is credible because it is based on detailed information for every individual in Jatiluwih village, including their marital status, level of education and even their religion.
3. *Representativeness*. In this research, administrative documents, such as minutes of meetings, are credible since the minutes of meetings are the written record of the process of a meeting. The researcher attended four meetings and the minutes of meetings are consistent with the actual meetings.
4. *Meaning*. This relates to how clear and comprehensible documents are. For instance, information from newspapers regarding the situation in Jatiluwih village and links to tourism facilities is very informative and comprehensive. This information is consistent with facts confirmed in the field showing tourism facilities are inadequate and poor.

Another issue related to ethics in this research is the use of pseudonyms for participants. The use of pseudonyms is to protect the privacy of interviewees. Section 4.6.4 discusses the issue of pseudonyms.

4.6.4 Pseudonyms

In social research, participants are commonly given fictitious names in order to conceal their identity (Corden and Sainsbury 2004). The choice of fictitious names (pseudonyms) is normally selected by the researcher and sometimes recommended by participants (Morrow 2006). However, as Ogden (2008) mentioned, difficulties can occur when the sample under study is large and participants choose the same names for their pseudonyms. In this research, the researcher selected fictitious names in order to protect the privacy of participants. The researcher felt that some blunt statements by participants could create tension among them if their real identity were revealed. Some statements, such as the unprofessionalism of local government and the incompetence of the Head of Village, could create issues in the future for some individuals in Jatiluwih village. Therefore, it is the duty of the researcher to protect his participants from being identified if this research were to be read by the Government of Indonesia or the local government of Bali.

The explanations for anonymity are that negative consequences may arise if study participants are recognised in a study report or publication; for example, where a Head of a school in a very poor area had been promised the report would be written in a way so as to make it difficult for an individual school to be recognised. However, if readers are able to identify this school, it would incur the anger of the Head of the school because the school would attract a bad reputation for non-attendance and indifferent examination results (Bell 2005). Another example is a small town in upstate New York being easily identified because the researcher's description of the town contained too much identifying information, although the researcher had promised participants the use of pseudonyms. As a result of being identified, participants were outraged and felt deceived (Miller and Whicker 1998). Another explanation for anonymity is the conventions and guidelines of ethic teams and research organisations that view anonymisation as good ethical practice (Corbetta 2003; Blaxter et al. 2010).

Although removal of key identifying features of research participants may fulfil anonymity, it may compromise the reliability and value of the data, or even change their significance (Parry and Mauthner 2004; Thomson and Bzdel 2004). Parry and Mauthner

(2004) argued that in qualitative study, pseudonyms raise particular problems because of the personal, detailed and in-depth nature of the qualitative data. A study by McKee et al. (2000) showed that in a study of policies and practices within the oil and gas industry, the details of the company made it easy for the researcher to identify and analyse the data. For example, in this study, the researcher has only changed the names of participants without changing their attributes since they are important for this study in order to identify opinions from various individuals and stakeholders in the nomination process. However, one participant, Grace Tarjoto, demanded her actual name should be used in this thesis. Her motivation is she wants her works in the community to be acknowledged and published in academic journals. As Ogden (2008) suggested, some participants do not wish to be anonymous and are willing to partake in research since they believe there are benefits from being involved, such as making a difference and having recognition. Nonetheless, the issue of confidentiality and sensitive information has to be taken into account because Parry and Mauthner (2004) suggested researchers could change unnecessary information in order to protect participants. In this study of local community participation in Jatiluwih village, the researcher has changed the names of local community participants into pseudonyms in order to protect them from being recognised by the reader. However, their occupations, age and gender remain intact to show that the sample comprises various jobs, genders and ages to form a representative sample of the population in Jatiluwih village.

4.7 Reflexivity

Qualitative interviewing encompasses a continuous procedure of reflection in the research. Reflexivity is the process of examining both oneself as researcher and the research relationship (Hsiung 2008). Self-searching involves investigating one's assumptions and presumptions and their effect on research decisions, especially the choice and wording of questions (ibid). In this research, a process of reflection occurred after the first phase of pilot studies. Prior to the collection of the main data in the field from May to September 2012, the researcher conducted first and second phase interviews in February 2011 and July 2011. The purpose of conducting pilot interviews was to build rapport with the local community, to design questions for the main field

research and to become familiar with the situation in the field of research. In the first phase of pilot studies, the researcher realised that the list of questions did not reflect reality in the field. For example, the researcher was trying to identify the role of local community in the nomination process for a World Heritage Site in the hope of finding some positive answers for the question about the local community's role. However, most participants not aware of the nomination process; therefore, the question about their role was not suitable as the research question. More detailed explanation about this reflexivity is discussed in the following sections: first phase of pilot interview and second phase of pilot interview. In these sections, the researcher explains his decision to change from structured interviews in the first phase to unstructured interviews in the second phase of the pilot study before finally adopting semi-structured interviews for his field research.

4.7.1 First Phase of Pilot Interviews

The researcher conducted his first 10 pilot interviews within the period 15 February to 15 March 2011. The list of participants can be found in Appendix G. The researcher considered that 10 participants were sufficient to 'test the water' since all ten participants came from different educational backgrounds and occupations. In the first phase of pilot interviews, he used a gatekeeper, a local rice farmer in Jatiluwih village and his cousin's father-in-law, who kindly agreed to help him with his research. The reason for choosing him was that the researcher has known him since 1997 and had met him several times; therefore, a rapport between them has been built over 14 years. The gatekeeper then introduced the researcher to nine other participants who were chosen based on their age, gender and occupation, in order to represent a balanced proportion of the population in Jatiluwih village. The gatekeeper, as the term suggests, is a person who may grant access or prevent researchers from gaining access to potential interviewees by means of sanction or veto (Ritchie et al. 2005). The researcher asked his gatekeeper to introduce him to participants who met the criteria outlined for this study, such as local people living in the nominated WHS and certain locals, including those familiar with the process for nomination as a World Heritage Site as well as those who are not. Interviewing these people was important in order to gain a variety of views and

representative opinions from the local community. The gatekeeper introduced the researcher to several participants from the local community, such as his daughter-in-law's cousin from the city. The researcher believed that using his cousin's father-in-law as a gatekeeper was an advantage because participants did not regard him as a formal or official person charged with collecting statistical data. The researcher decided participant criteria and then the gatekeeper took him to meet those requested participants. This could create bias since the gatekeeper would tend to introduce the researcher to those people he knows; however, this was not an issue. For example, when the researcher asked the gatekeeper to find the Head of *Subak* and the Head of Village, he simply said those persons are his relatives. He also added that in Jatiluwih, 'everyone knows everyone'; therefore, the gatekeeper had no issues with finding the requested participants. Another advantage was that the researcher and his participants represented the lowest caste in the Balinese social system. This means that participants could freely express their opinions to him, which would not have been the case had the researcher come from another caste. All the local community from Jatiluwih village is from lowest caste, which means, if a high caste person interviewed them, they would have acted differently and chosen different words to express their opinions. They would have spoken in refined Balinese and they would have also tended to create more space because they would have been self-conscious speaking with another caste having a different social status. The first pilot interviews were based on a structured interview technique in which all informants were asked the same list of questions, which can be found in Appendix H.

The researcher found that these interviews improved his understanding of how to conduct interviews as part of the field research. The researcher realised, for example, that the participants tended to express their opinions more freely after the voice recorder was turned off. The researcher also understood that the farm labourers and local rice farmers felt tense and nervous when questions were asked, probably because some participants had never been interviewed before. This was overcome by telling them to ignore the presence of the tape recorder and ensuring the interviews were conducted in a relax atmosphere by sharing cigarettes and sipping coffee. The issue of using a tape

recorder has been discussed in section 4.6.1 (Ethics in Interviewing) with the sub-section: risk assessment.

Having conducted the first phase of pilot interviews, the researcher understood that strict adherence to the pilot interviews' structure was fraught with interruption to interviewees' flows of thought. He identified a number of previously unforeseen sub-themes, which had arisen during the interviews, such as agritourism, ritual ceremonies, the Bali World Heritage team, water canals and the existence of temples. All of these issues were found to be relevant and important to the research topic; hence, they required further investigation. The outcome of the first phase of pilot interviews was then reported to his supervisors for feedback and review. The primary shortcoming of the first phase of pilot interviews was a gender imbalance as none of the informants was a female farmer. It was the researcher's fault for not including a female farmer as one of his participants. The reason for this was that the researcher believed that, in order to obtain rich data, he should interview the leaders, heads and those representing top-level management. Therefore, since Balinese society is patrilineal, none of the heads and leaders was female. According to the researcher's supervisors, the exclusion of a female participant was incorrect because it does not represent the whole population in Jatiluwih village. This suggests that the outcome of these interviews should be taken with caution as the interview results are not representative of the whole population.

Another shortcoming was the researcher originally interviewed ten people but two interviews were excluded from analysis because the participants did not satisfy his expectations regarding richness of data and having answers suited to his conceptual frameworks and theories. The researcher had difficulty obtaining answers from them since these two participants merely gave short answers and mostly answered 'I don't know', 'yes' and 'no'. This made the researcher contemplate the list of questions used in interviews with local people and, coincidentally, the two participants who gave short answers were both elementary school level graduates.

Having discussed this issue with his supervisors, the researcher realised that his decision to eliminate these interviewees from analysis was incorrect. The researcher's supervisors recommended that the researcher should collect opinions not only from the

well-educated but also from less educated people; hence, the researcher needed to encourage participants with low-level education in order to answer the list of questions. The results of first phase of pilot interview have been used as additional information for this research and they are also useful to shape the second pilot interview and field research questions.

The fact that some local people were not aware of the nomination process had raised a question about the effectiveness of information distribution by the local government to the local community in Jatiluwih village. Therefore, the researcher tried to seek information from those responsible for delivering information about the nomination process. Interviewing those responsible for disseminating the information about the nomination process had also brought the researcher to interview those involved in creating the dossier. By interviewing those who created the dossier, the researcher had a broader viewpoint over the nomination process for World Heritage Site status in Jatiluwih village. The researcher was able to identify several stakeholders involved in this nomination process, ranging from local and central government, NGOs, international experts to the local community in Jatiluwih village. Therefore, in the second phase of pilot studies, the researcher not solely interviewed the local community in Jatiluwih village but also those involved in creating the dossier.

4.7.2 Second Phase of Pilot Interviews

The second phase of pilot interviews was carried out from July to August 2011. The reason for undertaking a second phase of pilot interviews was because the researcher felt he had not obtained a comprehensive understanding of his research during the first phase of pilot interviews. This is partially because the local people were interviewed using structured questions, which had proved to be very rigid and inflexible.

Moreover, the researcher found that structured interviews were not suitable for the purpose of his study since a structured interview is not flexible because the researcher could not change the questions and tended to force and try to obtain an answer that fits the conceptual framework for this study. For example, before entering the field, the researcher assumed that the local people must have known or at least been involved in

this nomination process; however, they were not aware of the nomination process. When the researcher asked participants what their role was in this nomination process, some participations said ‘I don’t know’ since they were not aware of the nomination process. This was problematic because the following question was ‘what is going to be your future role in this nomination? This question could not be asked to participants since, in the first place, they were not aware of the process for nomination. Therefore, questions such as current, past and future roles were cancelled after the participants revealed that they were not aware about the nomination process. Moreover, this fact was aggravated by participants’ misunderstandings over the nomination process for agritourism because, each time they were asked about the nomination process, they referred to agritourism.

All of those facts made the researcher reflect on his type of question since some are not applicable to identifying and examining local community participation in this nomination process. The researcher then decided to change the interview type to unstructured, which was flexible, in order to know ‘what is going on’ in this village’. The reason for employing unstructured interviews was to gain more detailed information on the issues from the field (see Appendix I for list of questions of second phase pilot study).

The second phase of pilot interviews revealed a number of issues related to Jatiluwih village and to the nomination process. The interview with a female farmer identified, for instance, that female farmers had no say at meetings and in the local decision-making, female farmers were primarily involved only in ritual practices. Another finding was that farming is regarded as a job for less-educated and poor people. Furthermore, the participants were unaware of the nomination process.

Apart from interviewing the local community in Jatiluwih village, the researcher also had some opportunities to interview two participants (Agung Widura and Stewart Lee) who had been involved in creating the dossier submitted to UNESCO (see Appendix J for list of participants of second phase of pilot study). The unstructured interview was used for interviewing these participants since the researcher wanted to identify their roles and involvement in the nomination process. The benefit from interviewing them

was that the researcher had access to the dossier submitted to UNESCO and he was also invited to attend the meeting of Governing Assembly Body. Those who attended the meeting were representatives from each regency in which nominated sites are located; the local and international experts and those directly involved in the creation of the dossier. At the meeting, the researcher brought up the issue of the local community in Jatiluwih village being unaware of the nomination process. The answer obtained from representatives of each regency was that they had distributed the information through the Heads of Villages and *Subaks* at the nominated sites. Their answers made the researcher seek and collect the minutes of village and community meetings for clarification and verification. These opportunities had created more comprehensive understanding by the researcher of the nomination process from different viewpoints/stakeholders.

The interview with Agung Widura, the Head of volunteers and the secretary of governing assembly body discovered some major issues related to the process for nomination. These included such topics as the role of politics in the World Heritage nomination, unprofessional attitudes of the local government, problems with the future management plan, the importance of being listed, difficulty of preparing the nomination dossier, poverty among farmers, justification for selection of specific sites, optimism associated with the nomination, the gap between the tourism and agricultural sectors and no tourism-related benefits for local farmers, as well as some other issues.

In this research, the issue of reflexivity is not solely limited into choice and wording of questions. As Hsiung (2008) stated that reflexivity is the process of examining both oneself as researcher and the research relationship, thus the issue such as bilingual researcher and insider researcher are vital to be discussed. It is vital since in this study, the researcher is the primary instrument for making sense of the phenomenon under study through his research methods, especially his observations on the fields and interviews with stakeholders. The following sections are dedicated to discuss about bilingual researcher and insider researcher.

4.7.3 Bilingual Researcher

Since journals do not need to explain language translation approaches, qualitative researchers do not define in detail the translation method used in their studies (Esposito

2001). Consequently, researchers fail to identify the significance translating data (Larkin et al. 2007) to the whole objectivity of the study. As suggested by Tsai et al. (2012), translation is one of the threats to the accuracy of cross-cultural, cross-language qualitative research. It is known that concepts do not always exist across cultures and languages; therefore, translators need to be creative in finding ways to convey concepts from one language into another (ibid).

The topic of translation and interpretation is gaining attention in research literature because of the increase in studies conducted by institutions in English-speaking countries with non-English speaking subjects. Several authors have expressed their opinions on ethical considerations that can emerge from such conditions. For example, a European Union study was conducted on child and youth migration in which the transcriptions from the original language (Portuguese, Swedish or Greek) were processed in two different cultures and languages. The concern was whether the British researcher analysed the original meaning or one filtered through adult researchers (Redmond 2003 cited by Shklarov 2007). A study of adolescent health and behaviour by Michaud et al. (2001) was conducted by a multicultural research team with concern for providing different perspectives during the interpretation stage. Another example is a study of Korean immigrants by Choi et al. (2012), which raises the issue of the capability of translators to comprehend the culture and language of the immigrants within the issue of back translations.

A back translation has been considered a validation and verification technique to ensure the accuracy of the translation, based on the original source of transcription (newsletter). The idea of back translation is to verify whether the translations represent all aspects of the original (Brislin 1970; Andriesen 2008). The issue of back translation is generally linked to a research using questionnaires as a data collection method (Brislin 1970; Micahud et al. 2001; Andriesen 2008). If the questions in the questionnaires are not translated precisely from the original, there is a danger the answers would not represent accurate results (Andriesen 2008). However, whilst useful as approximate checks, the outcomes of such back processes are not consistently precise. Back translation works effectively and accurately in conditions where the source and target languages have similar structures. For example, Danish, French, German, Italian and Spanish have

similar structures to English since they are classified in the Indo-European language group (Brislin 1970). Moreover, back translation must be less accurate overall than back-calculation since verbal symbols (words) are regularly indefinite, whereas mathematical symbols are clear and exact by design. Furthermore, translation is not a science because, in science, similar factors and the same aspects will create constant outcomes. As posited by Regmi et al. (2010), it is hard to develop precise and concise transcriptions since precise equality or meaning may not exist. As Jones and Kay (1992) state, the cause of this is not all terminologies can be freely translated since not all concepts are universally the same. “Translation is more than an exchange of words from one language to another” (Temple 2002, p.846).

The main issue about translation is equivalency since the meanings of words frequently convey subtle nuances and cultural associations that have to be captured in translation (Hunt and Bhopal 2004). As Squires (2009) suggested, ensuring translations have equivalent meaning and preserve relevance in the cultures of both the original language (non-English) and the study language (English) is a fundamental issue for cross-language research. In translation of cross-culture study, cultural and conditional interpretation constantly plays a part; thus, language translation is not a simple linguistic exercise (ibid). As suggested by Choi et al. (2012), understanding cultural condition offers an understanding within the context for the phenomenon, research questions and outcomes. The familiarity of researchers with the cultural beliefs of their studied population has a significant result on their understanding of findings (Munet-Vilaro 1988). For example, as a Balinese, the researcher is familiar with terms such as ‘*banjar*’, ‘Family Welfare Organisation’ and ‘*musyawarah dan mufakat*’ (deliberation and consensus). A study by Tsai et al. (2004) about the use of Faecal occult blood testing (FOBT) of Chinese American participants showed the involvement of coders from the same cultural background as participants provided development of deeper and richer analysis that not only describes the current situation but could also predict future trends. As Temple and Young (2004) stated, cross-language data analysis is best conducted by bilingual researchers since they are capable of translation themselves.

A bilingual researcher has many benefits entrenched in his/her capability to recognise and comprehend problems, as an outcome of his or her understanding of the target culture and common understanding with cross-language familiarities (Shklarov 2007). As suggested by Birblii (2000), in translation where balance between linguistic skill and cultural familiarity is needed, there is a direct impact on the trustworthiness of the researcher. Therefore, besides linguistic skills, having the same cultural background as the researched participants is considered an advantage in creating precise and meaningful transcriptions (Temple 2002; Lee et al. 2007). A study by Chung (2000) demonstrated the importance of understanding a cultural context in translation. A simple sentence in the Indonesian language can carry several meanings in English, as is described in this sentence:

Ali tidak jadi membeli buku (Indonesian)

Ali not finished buy book (word-by-word translation into English)

‘Ali didn’t buy any book(s)/there was a book that Ali didn’t buy (representative translation)

However, an Indonesian speaker could interpret the above correct translation into two conditions. In condition A, Ali is very poor, he goes to a bookshop wanting to buy a book but he cannot afford it. In condition B, Ali is very rich, he buys all the books that he wants but one book escapes his attention because it is lying under some newspapers. Therefore, he leaves with a pile of books, but not that book (Chung 2000).

In this study, the researcher adopts the dual role of a bilingual researcher, functioning as researcher and translator in his analysis with monolingual, non-English speaking research participants. The researcher’s first language is Indonesian, Balinese is the second and English is his third one. Although his English proficiency is less than his ability to speak Indonesian, the researcher has the benefit of not being classified as a ‘frozen in time’ bilingual researcher. The term ‘frozen in time’ was introduced by Temple and Edward (2002) to describe bilinguals who have lived in western countries for a long time and where their language, culture and values might be different from their home country’s culture and language. These differences are caused by the change

in their home culture and language causing them not to know new words and terminologies that have appeared in their mother tongue since they left their home country (ibid).

Another advantage to being a bilingual researcher is the ability to check the quality of translated data and to ensure the translation is done appropriately. As put forward by Tsai et al. (2004), analysis of the translated data could lose interviewees' original understanding of their experience because it has been filtered through translators' selections of wording and phrasing. However, Bhopal (1995) stated, "For insiders, the risk of subjectively misleading data is real, since acquaintance with the subject matter is possible to influence the way phenomena are perceived" (p.161). It is recommended that the insider's familiarity might make the researcher overlook activities or ideas that are unique but identified only by individuals who come from other ethnic/cultural groups.

In certain conditions, the researcher has to modify sentence orders in a paragraph or make a few changes to preserve the meaning of that paragraph whilst, at the same time, make the translation grammatically correct in the English language. He/she might add and/or change words, phrases and sentences to ensure that the interview flowed well and that the meaning was the same before and after editing. Unlike English, Indonesian verbs do not contain tenses; therefore, the Indonesian language does not specify whether the action happened in the past, is happening in the present or will happen in the future. In order to identify when the action takes place, Indonesian speakers normally use temporal words, such as 'just now' and 'soon' without changing the verbs following the event or action (Boroditsky et al. 2002). Therefore, in this study, the researcher is challenged with the job of creating meaning-based translations instead of word-for-word translations since the Indonesian language is different from the English language in several aspects. For example, nouns are not changed for numbers; there are no direct and indirect articles; the 3rd person pronoun 'dia' could mean 'he' or 'she'; moreover, verb tenses in English are challenging for Indonesian speakers since verbs are not marked for tense or number. In addition, there are other difficulties for Indonesian speakers since modal auxiliaries of the Indonesian language do not have one-to-one

correspondence with English (Yong 2005). The passive sentence is seldom used in spoken Indonesian and gerunds and infinitives do not exist in Indonesian (Yong 2005).

In this study, the researcher retained interview transcriptions in the native language (Indonesian) because leaving the transcriptions in the native language avoids losing the original meaning when they are coded. Learning from inaccuracies during the first phase of the pilot study, the researcher transcribed the interviews into English and coded afterwards, which meant the result for every interview was either identical or similar. The researcher then realised that several Indonesian phrases were translated into similar English words and sentences. By translating the interviews before coding analysis, the researcher had already inserted a layer from the original findings. Thus, in this final field research, the researcher coded the interviews from the native language; however, the labels for coding are in English. The purpose of using English when labelling for coding is to make it easier for the researcher during the qualitative analysis. The processes of reiteration, refinement and recoding during analysis with NVivo have to be in line with the theoretical background. Thus, using coding labels in English will ensure the labels of coding and theoretical/literature backgrounds correspond in order to produce results based on a scientific approach.

The researcher is completely aware of the ethical consequences of linking the two roles of a bilingual researcher-translator actively involved in obtaining raw data whilst, at the same time, translating the data into English. As described by Shklarov 2007, two contradictory views of the roles of a bilingual researcher are the unbiased role of truthful translator against the active role of an innovative researcher. Therefore, the main issues for bilingual researchers are trustworthiness and reliability, as one person presumes the roles of both researcher and translator.

4.7.4 Insider Researcher

There are various ways in which a researcher can be categorised as an insider. For example, professionals may conduct a study in their work area, which is also called practitioner research (Robson 2002). Researchers might be a member of the community they are studying or they may become an acknowledged member after a certain period

with the community (Tedlock 2000). Secondly, collaborative research, which occurs when the researcher and subject being studied are both actively involved in conducting research (Jarvis 1999). Jarvis (1999) demonstrated that an insider research could also be associated to involve cases where the researcher is a partisan to the political, emotional, sexual affiliations of the subject(s). Examples of this are gay research conducted by homosexuals (Boellstorff 2003) and feminist research conducted by feminists (Devault 2004). In this case, the researcher can be categorised with the latter since he is partisan to the emotion of the subject, which is the local community of Jatiluwih village, and most of them share the same beliefs, ethnicity, caste and culture with the researcher.

Jatiluwih village is similar to the villagers of Penglipuran, a village which is also famous as a tourist destination. The villagers of Penglipuran do not have a caste hierarchy, though they are Hindus and local community regarded as Jaba (the lowest caste by the lowland nobility) (Hitchcock and Putra 2012). This is advantage for the researcher since the researcher and his participants are represented the lowest caste in the Balinese social system. This means that participants could freely express their opinions to him, which would not have been the case had the researcher come from another caste. All the local community from Jatiluwih village is from lowest caste, which means, if a high caste person interviewed them, they would have acted differently and chosen different words to express their opinions. They would have spoken in refined Balinese and they would have also tended to create more space because they would have been self-conscious speaking with another caste having a different social status. By being a lower caste, the researcher also avoid caste prejudice where the higher castes are known having privillage in using language, etiquettes and formality. Those factors are certainly would have created a gap between the researcher and his participants. When Miguel Covarrubias was studying Bali and the Balinese in the 1930's, caste and language fascinated him (Covarrubias 1973). A peasant had to talk to a higher caste person in the refined high Balinese, and incongruously, to Covarrubias's ear, the higher caste person would reply in the harsh, guttural low tongue (ibid)

The researcher found no difficulty in adjusting to community life in the village of Jatiluwih because, previously, the researcher had stayed for one day for the first phase

and a week for second phase of the pilot interview. In this main field research, the researcher stayed for a month to collect the primary data through interviews and observations. The daily life of the community in Jatiluwih village reminds him of his childhood. For example, the habits of the local community in Jatiluwih are similar to life in the community where the researcher previously lived. These habits include waking up in the morning around 5:30 am, then sweeping the yard and preparing breakfast. During a month living in the community, the researcher was accepted openly by locals. One of the examples is during the public holidays; the researcher was invited to prepare, cook and eat food with the local community.

The benefits of being an insider researcher are having depth and breadth of understanding of a population which might not be available to a non-native researcher (Kanuha 2000). Being a Balinese, the researcher knows some information related to community participation, such as the existence of youth organisations and Family Welfare and other organisations available in a Balinese village. Furthermore, by being a Balinese, the researcher was confident when approaching participants since he understands how Balinese participants tend to behave during conversations. This is in line with the statement by Adler and Adler (1987) in which they mention that the status of native researchers allows them to be welcomed more by their participants. Participants might be keener to tell their experiences because there is a supposition of understanding and a supposition of shared distinctiveness (Dwyer and Buckle 2009).

The flaw, however, is the participants might make assumptions of similarity and thus fail to describe their distinct experience completely (Dwyer and Buckle 2009). For example, in relation to the first and second pilot study, some participants assumed that the researcher already knew about community participation Bali; therefore, some of them did not explain the topic elaborately. Another possibility is the researcher's views might be clouded by his or her personal experience and that, as a member of the group, he or she will have difficulty separating it from that of the participants (Dwyer and Buckle 2009).

This is in line with the researcher's experience when he involved his Danish colleague during the first phase of the pilot study in which his Danish colleague asked questions

which were uncommon in a Balinese perspective. For example: his Danish colleague asked if a farmer is allowed to plant corn instead of rice and following the rice culture tradition. This type of question certainly would not be asked by a Balinese researcher because it is considered irrational. The second uncommon question was his Danish colleague asking about the local decision making in the *Subak* meeting. The farmer told us that the meeting was conducted in the spirit of *musyawarah* and *mufakat* (deliberation and consensus) and there are no arguments between *Subak* members. Nevertheless, his Danish colleague insisted that there must be an argument during the meeting and then he asked the farmer again for reassurance. As a Balinese, the researcher would not be so critical about a local decision-making process in a meeting attended by Balinese people because he is familiar with it.

However, this has made the researcher aware that as an outsider, his Danish colleague was able to ask questions which might not ever be thought of by an insider researcher like him. As Fay (1996) identified, the outsider has three benefits in conducting a study compared to the insider researcher. First, individuals are often so involved in their own experience that sufficient distance essential to identifying their experience is not available; thus, an outsider might more effectively conceptualize the experience. Second, people are full of emotions (motives, desires, thoughts and feelings). Thus, of these features of human experiences, an outsider might sometimes be able to see through the complication in ways an individual (insider researcher) cannot. Third, often outsiders external to the experience might be capable of appreciating the wider perspective, with its relations, patterns and influences, than one also internal to the experience.

Based on this experience, the researcher had to ignore his Balinese identity and not assume that he knows about the object being studied. As Asselin (2003) stated, as an insider researcher, a researcher has to assume that she or he knows nothing about object being studied and be open for any possibilities during data collection although she/he is part of the culture under study. In the second phase of the pilot study, the researcher had to assume he did not know about the community meeting, although, as a Balinese, he knew precisely about the situation in community meetings in Balinese society. This raised a question from a participant about the validity of his background as a Balinese;

participants frequently said that, as a Balinese, the researcher should have known about some issues related to community participation. Nevertheless, some procedures related to community meetings in Jatiluwih village are different from community meetings where the researcher lives. This is in line with Asselin (2003), who stated that it is important for the researcher not to assume the phenomenon being studied because she/he might not understand the subculture of the object being studied.

4.8 Analytical Methods

4.8.1 Organising Data

All interviews were recorded and then transcribed using Microsoft Word before interview transcriptions were exported into NVivo 9. NVivo is computer-assisted qualitative analysis software (CAQDAS) that was designed for qualitative researchers working with very rich text-based and/or multimedia information (Clarke 2011; Edhulnd 2011). There are eight main tabs available in NVivo 9, namely sources, classifications, nodes, collections, queries, reports, models and folders. All transcriptions, articles, documents and recorded audio interviews are placed under the **sources** tab and categorised as research material (Edhulnd 2011). **Classifications** provide a possibility to record descriptive information about the sources in this research, such as social demographics of interviewees (ibid). **Nodes** are the main feature of this programme and it is where the researcher can store, code and categorise data to seek concepts and themes (Clarke 2011). Nodes operate as manual methods, which include cutting multiple selected texts and filing them according to specific categories/ideas/themes (ibid). Such features as annotations and memos are useful when the researcher wants to clarify a point or give a comment/reflection on the selected coded texts. These two features can be found under the **collection** tab (Clarke 2011). The **Queries** tab allows the researcher to search for specific words using such commands as ‘word frequency’, ‘text search’, ‘coding search’ and ‘matrix search’ (ibid). In the **Models** tab, the researcher can create a model of their research by linking all themes and categories and examining their relationships (Edhulnd 2011). Lastly, the outcomes of the research analysis are placed under the tab called **reports** (ibid). The use of NVivo provided a

very important detailed evidence base for the chapter findings, which would have been unmanageable to the same level using manual methods. The software allowed for full exposure of all stages of coding and several levels of reiteration in categorisation of coded interviews. The use of NVivo for qualitative data analysis is explained in section 4.9.3 and 4.10.3 about the data analysis procedure in which the researcher went through several stages of coding from the first to the final stage in order to obtain the final themes for the findings of this thesis.

4.8.2 Analysing Data

According to Denscombe (2007), content analysis is a method that enables the researcher to analyse the content of documents. It can be used with any text, regardless of how it is presented (e.g. in written form, sounds or pictures) as a way to quantify the content of this text (ibid). The researcher applied the conventional approach to analysis of the interview transcriptions. Conventional content analysis is usually employed by studies that aim to describe a specific phenomenon (Hsieh and Shannon 2005). The researcher should avoid using pre-conceived categories (Kondracki and Wellman 2002); instead, he should allow the categories and category names to flow from the data (Hsieh and Shannon 2005). The researcher focuses on the substance of the data in order to allow the new insights to emerge (ibid). Direct content analysis is usually applied within those studies aiming to validate or conceptually extend a theoretical framework or theory (Hsieh and Shannon 2005). Content analysis based on the direct approach relies upon a more structured process compared to conventional content analysis (ibid). The shortcoming of direct analysis is that the researcher is more likely to find evidence to support, rather than disclaim, a theory. Conventional analysis was applied to analyse the interview transcriptions. The transcribed interviews are coded into several nodes (categorised data) by employing a procedure called 'open coding'. Open coding allows the researcher to break down the qualitative data into a number of separate parts, carefully investigating these data with consequent matching to identify similarities and differences (Strauss and Corbin 1998). The ultimate goal of open coding is "to remain open to all possible theoretical directions indicated by your readings of the data" (Charmaz 2006, p.46). All concepts/coded sentences can be classified into a number of

categories using axial coding. “The purpose of the axial coding is to strategically re-assemble the data which were ‘split’ or ‘fractured’ during the initial coding process” (Strauss and Corbin 1998, p.124). Axial coding is also often referred to as ‘second cycle coding’ (Saldana 2009). The next coding procedure is selective coding, which selects the core category and fills in the categories that require further refinement and development. This coding procedure enables the researcher to emphasise the most common codes and identify those codes containing the most relevant data. The following sections 4.9 and 4.10 discuss the data analysis of the interviews with the local community and other stakeholders in the nomination process for a World Heritage Site in Jatiluwih village.

4.9 Data Analysis of Interviews with the Local Community as a Stakeholder in the Nomination Process.

Forty-six semi-structured interviews were conducted, thirty-three with men and the remaining thirteen interviews with women. The selection for interview was purposeful and allowed for analysis of local community participation based on gender and various occupations. The participants were selected using snowball, time and location, heterogeneous and criterion sampling. The reason for using varied types of sampling to select participants in this thesis has been described in Section 4.3.5 (Case Study and Sampling). Moreover, care was taken to ensure selection of participants represented various occupational/educational, marital status and gender backgrounds, thereby ensuring a representative sample (see Table 4.3). This allowed for wide-ranging variety in the experiences and narratives of participants from several backgrounds.

Section 4.9.1 provides a short biography of each individual, outlining his or her current occupation and situation. To assure confidentiality and ethical concerns, all participants’ names have been changed to pseudonyms. In section 4.6.4, the researcher has already explicated the usage of pseudonyms.

4.9.1 Interviewee Profiles

Table 4.3: Interviewee Profiles

No	Name	Age	Gender	Occupation
1	Ade	26	Male	Chef
2	Kernu	60	Female	Retired
3	Tirta	50	Male	Medical doctor
4	Mustara	49	Male	Senior superintendent
5	Susila	54	Male	Rice farmer
6	Suanda	56	Male	Teacher
7	Edi	19	Male	Ticket attendant
8	Suta	31	Male	Rice farmer
9	Soma	60	Male	Rice farmer
10	Martini	32	Female	Veterinarian
11	Wiwik	21	Female	Waitress
12	Sudani	25	Female	Tailor
13	Yande	16	Male	Student
14	Suli	35	Female	Food stall owner
15	Maya	43	Female	Chicken farmer
16	Astuti	43	Female	Restaurant owner
17	Susi	44	Female	Rice farmer
18	Suja	52	Male	Rice farmer
19	Sukra	46	Male	Rice farmer
20	Lilik	38	Female	Food stall owner
21	Karya	52	Male	Rice farmer
22	Murya	71	Male	Owner of Inn
23	Murni	32	Female	Owner of mini market
24	Suti	55	Female	Mini shop owner
25	Wisnu	39	Male	Rice farmer
26	Ningsih	40	Female	Midwife
27	Putra	40	Male	Owner of Inn
28	Surata	40	Male	Chicken veterinarian
29	Windu	43	Male	Head of Village
30	Sukra	28	Male	Rice farmer
31	Sukarena	29	Male	Ticket attendant
32	Mangguk	57	Male	Rice farmer
33	Merta	58	Male	Rice farmer
34	Sara	54	Male	Rice farmer
35	Mustara	60	Male	Rice farmer

36	Rudi	29	Male	Village office staff
37	Miarta	44	Male	Rice farmer
38	Miarsih	30	Female	Rice farmer
39	Tole	58	Male	Rice farmer
40	Semarapura	42	Male	Rice farmer
41	Suranadi	60	Male	Rice farmer
42	Suprapti	40	Female	Food stall owner
43	Parta	53	Male	Rice farmer
44	Jenar	61	Female	Rice farmer
45	Yasi	50	Male	Chicken farm owner
46	Suartana	37	Male	Rice farmer

1	Grace	56	Female	Owner of organic farming group
2	Heru	60	Male	Owner of rice milling
3	Sudiana	46	Male	Owner of travel and tour service
4	Desianta	39	Male	Owner of international restaurant in Jatiluwih

4.9.2 Summary Profile of Interviewees

The profile of local community participants is presented in Table 4.3. The majority of participants were male (67%), of which 80% were married and 22% were over 50 years. Married females account for about 73% of total female participants and 13% were over 50 years. The participants were all within the age range of 16-60 years, with the majority being in the 40-60 years category. The majority of participants (male and female) interviewed are rice farmers (45%). The remaining 55% comprise food stall owners, ticket attendants, chicken farmers, veterinarians, waitress, chef, medical doctor, senior superintendant, inn owners, midwife, Head of Village and teacher, student, tailor and retired. The educational background of participants ranged from being non-educated to undergraduate, with undergraduate/diploma participants accounting for about 24% of total participants. SMA level (equals to year 15 to 18 of secondary school in UK) is 31%, SMP level (equals to year 11-14 of secondary school) accounts for about 5%, SD level (Primary school) is 32% and 2% is illiterate. Nine per cent of the total participants were 'returners', which is a group of people who do not live in the village of Jatiluwih but occasionally return to the village to attend religious activities (temples, anniversaries,

funerals and wedding parties). These people are called ‘returners’ rather than former residents since they still own their houses and rice fields in the village (please see Appendix K for list of questions for field research/final interview).

Besides interviewing the local community as participants, the researcher also interviewed four people he considered could provide rich data for this study. The researcher interviewed Sudiana and Desianta, brothers who own Waka Experience, a travel company operating pioneer trips to Jatiluwih village at the beginning of the 1990’s. The purpose of interviewing them was to identify the history of tourism in Jatiluwih village. Moreover, the researcher also interviewed a couple, namely Grace and Heru. Grace is a Filipino chemical engineer regarded as the saviour for local farmers in Jatiluwih village since she buys red rice at a price far higher than the market price. Her husband, Heru, is an environmental and tool design engineer, who created an environmentally friendly rice-milling machine. Their interviews are considered to support and complement as additional information. The researcher analysed these four interviews using the same technique as for the local community interviews; however, they were not grouped as part of the local community’s interviews. The reason their interviews were not grouped with the local community was because the list of questions was different. Their interviews are used to support facts in the field.

4.9.3 Data Analysis Procedure

Within the qualitative analysis phase, the objective was to gain further understanding of the local community’s participation in Jatiluwih village and, based on that understanding, to integrate the nomination process for World Heritage Site status into a theoretical (stakeholder and ladder of participation) model. To analyse the 46 interviews, detailed transcriptions were undertaken. The interview guide (See Appendix K) asked each participant to answer questions about their experience of participating in their village and their awareness of the nomination process for a World Heritage Site. Participants were asked to describe the types of meeting and community participation they attended and joined and their perception of those participations. In addition, they were asked to identify any impact of World Heritage designation on their place.

Given the volume of data involved in this study, computer assisted qualitative analysis software (CAQDAS) was adopted for use. Many qualitative advocates, including Patton (2002), Flick (2009), Hennink et al. (2011) and Silverman (2011), have supported the use of electronic software in analysis of qualitative data. Computer-assisted qualitative analysis software, NVivo 9, was chosen and utilised to organise and store data and aid data analysis within this research. However, it is important to note that using qualitative data analysis software is not a substitute for the task of data analysis, rather the software is a device that helps the process. In this research, the implementation of NVivo 9 led to the data analysis being finished in a more appropriate way, as well as presenting better transparency to the analysis phase by recording each phase of data analysis. Moreover, the software allowed for computerisation of the physical tasks of cutting, pasting, segmenting, photocopying and collecting the number of interview transcriptions. Therefore, more time was available to connect and develop ideas and theory to address the research objectives.

In line with Bazeley and Jackson (2013), the objective of this qualitative analysis was not merely to discover concepts and categories in order to describe the study but to deliver a root and branch review of the data, including assessment of patterns, identifying connections between concepts and categories and detailed explorative analysis of participants. Given the nature of this research, the participation of the local community was to the fore and a review of differences and patterns emergent in the categories and concepts between and among men and women was essential. Continuous improvement of concepts was conducted in order to produce categories and enhance the data analysis and labelling of categories.

Several stages were necessary in the analysis of the interview transcriptions. Stage one involved line-by-line analysis of the 46 interview transcriptions, from which many codes were developed (in excess of 200 hundred). This was considered the first level of data abstraction, which is often regarded as open coding (Saldana 2009). At this level, the codes generated were purely participant led. Stage two involved synthesising; organising and grouping the open codes generated in stage one of the analyses into broader codes or themes, called concepts. This stage of data analysis led to some

concepts being validated based on the number of codes associated; others were redefined or renamed and, in a number of cases, codes were merged and graded and linear structures developed to represent the nature of the relationships among the codes. This stage of abstraction led to collapsing the open codes and the construction of 19 number concepts; it was both participant and researcher led. Participant led coding is when codes are derived directly from the participant's interview transcript whereas researcher led implies the influence and knowledge of the researcher being used in the coding procedures. Within this stage, a vast amount of reiteration occurred and the concepts were modified several times during the data analysis process.

The final stage in the analysis was the development of categories perceived as very broad summary descriptions of the concepts. The categories formed at this stage were entirely researcher led, representing the transfer to theorising the data. Again, a high level of reiteration was conducted with continuous improvement of categories based on the synthesis of theoretical and participant understandings. At this stage in the analysis, relationships between concepts and categories were examined, as well as different views within codes being observed. These were undertaken in order to gain a more holistic understanding and insight into the issues of local community participation as a stakeholder in the nomination process for World Heritage status. The final refinement of the concepts into sets of categories led to evolution of the conceptual models presented in Chapter 6, the findings chapter. The evidence base for this research is contained in Appendix L (first cycle coding), Appendix M (second cycle coding) and Appendix N (final coding).

The utilisation of software also provided a very important helpful feature in which to store photos, administrative data and field notes in NVivo 9. This feature allowed the researcher to attach some photos to coded interviews; hence, coded answers from the interviews are supported by multiple sources of evidences. Therefore, the use of NVivo for coding the interviews has also given another benefit of the researcher being able to triangulate various data during the analysis stage, which would have impossible to the same level using manual methods.

Besides interviewing the local community as a stakeholder in this nomination process, the researcher found there is a need to identify issues surrounding the nomination process. The findings from these interviews are expected to contribute a comprehensive understanding of the on-going process for nomination. Therefore, by interviewing those involved in the creation of the dossier, it is expected this nomination process will not solely be recognised by interviewing the local community but also from the point of view of other stakeholders, such as the government, as the initiator, international and local experts as the creators/revisers and the NGO as the financial contributor. The participants were asked open-ended questions regarding their participation in the nomination process. The following section discusses the data analysis from the interviews with other stakeholders in the nomination process.

4.10 Data Analysis of the Interviews with Other Stakeholders in the Nomination Process

Eight semi-structured interviews were conducted among technical working group members who worked on the creation of the revised dossier; they are grouped as other stakeholders in the nomination process. These interviews were undertaken in order to identify the issues surrounding the nomination process and the various stakeholders involved in it. Selection of interviewees was via snowball sampling and allowed for analysis of the roles of the government, international experts, local experts and the NGO in the nomination process and creation of dossiers. Section 4.10.2 provides a short biography of each individual, outlining his or her current occupation and situation.

4.10.1 Interviewee Profiles

Table 4.4: Interview Profiles

No	Name	Age	Gender	Occupation
1	Agung Widura	53	Male	Volunteer
2	Yuda Asmara	51	Male	Deputy in Culture and Tourism Ministry
3	Winda Darmadi	29	Female	Volunteer
4	Budiarti	50	Female	Vice Head of Bali Culture Board
5	Wayan Dirga	57	Male	Head of Tabanan Tourism

				Board
6	Prof Winarta	60	Male	Professor at Udayana University and Subak expert
7	Adrienne Alonso	42	Female	Owner of NGO
8	Stewart Lee	-	Male	International expert

4.10.2 Summary Profile of Interviews

The profiles of participants are presented in Table 4.4; participants were selected using the snowballing and criterion methods. The researcher used networking to contact Professor Winarta, who was involved in the creation of the revised dossier, and with whom the researcher worked at the same university, although in different faculties. Through Professor Winarta, the researcher was introduced to Agung Widura, the head of the volunteers and secretary of governing assembly body, who then provided access to interview an international *Subak* expert, Stewart Lee, who is responsible for the majority of the content for the revised dossier. In addition, access was gained to Yuda Asmara, a Deputy in the Culture and Tourism Ministry and Winda Darmadi, who is responsible for legal action and the management plan for the dossier.

Another prominent figure in revision of the dossier is Adrienne Alonso, leader of the Samdhana Institute, a NGO based in Bali. Adrienne Alonso contributed by providing funds for the operational cost of the Bali World Heritage team revising the deferred dossier. In order to identify the role of government in the nomination process, Budiarti and Wayan Dirga were interviewed to gather information from the government's point of view.

4.10.3 Data Analysis Procedure

The objective of analysing interviews with various stakeholders involved in revising the dossier was to obtain comprehensive understanding of the nomination process for World Heritage Site status in Bali. In order to analyse the seven interviews, detailed transcriptions were undertaken for each interview. The interviews were semi-structured and each participant was asked about their involvement in the revision of the dossier. Similar to the interviews with the local community in Jatiluwih village, computer

assisted analysis software (CAQDAS) was used in analysing the interviews. The computer assisted qualitative analysis software NVivo 9 was chosen and utilised to classify and store data and aid data analysis within this research. The procedure for analysing eight interviews was the same as the previous analysis of 46 interviews with the local community. Stage one involved line-by-line analysis of the eight interview transcriptions and, based on this, 50 codes were expanded. Stage two involved combining, organising and classifying the open codes produced in stage one of the analyses into wider codes or themes, called concepts. This stage of the coding was both participant and researcher led. Participant-led coding is when the codes are derived directly from the interview transcript of the participant whereas researcher-led coding indicates the influence and knowledge of the researcher about the coding processes. Within this stage, a massive amount of replication occurred and the concepts were revised several times during the data analysis process.

The final stage of analysis was the improvement of categories when categories were perceived as very broad summary descriptions of concepts. The categories formed at this stage were entirely researcher led, representing the transfer to theorising the data. Again, a high level of reiteration was conducted with continuous improvement of categories. At this stage in the analysis, relationships between concepts and categories were examined, as well as observing different views within codes. The utilisation of the software also provided a very important detailed evidence base for the chapter findings, which would have been impossible to the same level of detail using manual methods. The software allowed for full exposure of all stages of coding, several levels of reiteration in categories and analysis of the data. The evidence base for this research is contained in Appendix O (first cycle), Appendix P (second cycle) and Appendix Q (final cycle).

4.11 Conclusion

In this chapter, the researcher describes his research methodology. It starts with the research philosophy, in which the researcher considers social constructionism as the underlying philosophy of his research. This is followed by a case study as the research

methodology and several sources of evidence (interviews, observations and secondary data) as the research method. Social constructionism is a philosophy applied in this methodology and is deemed appropriate by the researcher since it emphasises human social participation in the construction of knowledge in which people and communities create a construction of reality. This philosophy is appropriate for his research since it involves a community in the nomination process for a World Heritage Site. Furthermore, social constructivists believe there is no purely objective view of the world (positivism/matter over mind) nor a subjective view (idealism/mind over matter). Therefore, a qualitative case study is the most appropriate methodology for conducting the research since it uses multiple sources of evidence (interviews, observations, field notes, administrative data, photos, statistical data, demography data, blog and facebook fan page). Interviews, observation and field notes are considered as a qualitative approach and administrative, statistical and demography data reflect a quantitative approach.

Besides, secondary data (demography, statistical, administrative data and photos) are considered to enhance the validity of this research since it does not solely rely on the interviews, observations and field notes, which are very often considerably subjective. Interviews, observations and field notes are deemed subjective since there were conducted and interpreted by the researcher. Reliability for this research was achieved through utilisation of a case study protocol. A case study protocol is a procedure for collecting the data and it was prepared prior to the collection of the data in the field and considered as guidance for the researcher when gathering data.

Another important topic in this chapter is the use of two pilot studies to shape the final interview questions and the samples of the research. The types of interview were changed from a structured interview in the first phase of the pilot study, an unstructured interview in the second phase and semi-structured interviews for the final field research. The structured interviews in the first phase of the pilot study used structured questions that proved to be very inflexible, tending to force the researcher to try and obtain answers from participants to fit his theoretical models. There were some unforeseen sub-themes identified during these interviews when the researcher could not ask for

further information since the questions were limited by their structured nature. Thus, during the second phase interviews, the researcher decided to change his approach by using unstructured interviews in order to gain more information and richness of data whilst identifying 'what is going on in the field'. The unstructured interviews were useful for shaping the list of final questions in the field since the list contains the type of questions that not only fit his theoretical models but also relevant issues related to the nomination process for the World Heritage Site in the village.

Furthermore, another advantage of having pilot studies was the researcher's ability to identify convenient times to conduct interviews with participants; for example, avoiding lunch hours when interviewing food stall owners. Conducting pilot studies also established rapport with the local community that helped him to interview other participants from other occupational backgrounds. For example, through one of the farmers, the researcher was introduced to other local people with occupations of doctor, teacher and police officer. Having participants from different backgrounds gained the researcher a more comprehensive understanding of community participation and opinions in the village of Jatiluwih.

Another important facet in this chapter is the use of NVivo. The use of NVivo (computer assisted qualitative analysis software) for analysing the data was vital to storing, organising and managing the data. The data were not solely in the form of interview transcriptions but also secondary data such as photos, administrative documents and field notes. NVivo allowed the data to be merged and complement each other. For example, when participants mentioned participation in the village, a photo of the local community, which is stored in the NVivo, can be attached to the coded answer. Overall, NVivo is very practical for use in a case study methodology when this approach involves several sources of evidences. By using this software, the researcher indirectly triangulated his data by merging, connecting and attaching several data during the coding stage and developing themes afterwards. The data analyses have been through several coding stages. The codes generated in stage one were purely participant led and generally known as open codes. This stage was then followed by stage two when coded interviews were merged, grouped and synthesised to produce concepts established by

participants and researcher led. Finally, stage three (final stage) was when categories were produced as very broad summary descriptions of the concepts and this stage was entirely researcher led since, in this stage, theoretical models are integrated into the concepts. These categories, which were produced in this final stage, were then presented as findings for this research in chapter six. The following chapter five discusses the research setting of Jatilwuih village and also specifically discusses the village governmental system as community participation linked to the governmental system in a country in which the community lives.

Chapter 5: Jatiluwih and Village Government in Indonesia

This chapter describes the village of Jatiluwih as the case-study setting for this research. The chapter explains over the geography, demography, rice terraces and religious ceremonies; moreover, it introduces Jatiluwih village in depth as part of the nominated properties of the Cultural Landscape of Bali Province (CLBP), a series of sites nominated as a World Heritage Site by the Indonesian Government. Besides the description of Jatiluwih village, the chapter also discusses village government in Indonesia since, as a nominated site, Jatiluwih is a village located in Indonesia and governed according to the Indonesian governmental system.

5.1 Geography and Climate

Jatiluwih village is one of the famous tourist destinations in Bali, Indonesia, located in Tabanan regency, which is the west part of the island (Arismayanti 2005). Bali Island is part of the Indonesian archipelago, located 1673 kilometres from Singapore and 1757 kilometres from Australia (see figure 5.1). Jatiluwih village is located 47 kilometres from the capital city of Bali, Denpasar (see figure 5.2) In terms of geography, Jatiluwih village represents an agricultural area in which rice is the main commodity; therefore, rice farmers form the majority of the local community (Arismayanti 2005). Jatiluwih village is characterised by mild temperatures, having an average temperature of 19°C, which is low compared to the average climatic conditions in Bali, as the village is located on the slopes of Mount Batukaru, Mount Sangyang and Mount Poohen (ibid). Mild climate, low levels of air pollution, less motorised traffic and clean mountain water are factors making this village suitable for growing any type of plant, including cocoa, coffee and vanilla and rice, which enables development of agritourism in the area and other types of tourism related to nature and conservation (Bali Ecotourism 2012). The following figure 5.1 shows the distance of Bali Island from Singapore and Australia.



Figure 5.1: Location of Bali Island

Source: <http://baliexpress.travelblog.fr/>

The following figure 5.2 shows the distance of Jatilwuih from Denpasar (Capital city of Bali). It takes approximately 1 hour and 2 minutes drive from the capital city of Bali, Denpasar.



Figure 5.2: Distance of Jatiluwih from Denpasar (capital city of Bali)

Source: Google Map

The following figure 5.3 is the map of Jatiluwih village based on the superimposition of images obtained from satellite imagery, aerial photography and geographic information system (GIS) 3D globe. As it is shown in the figure 5.3, Jatiluwih village is located in a large green landscape area which is consisted of four mountains and forrest reserve.

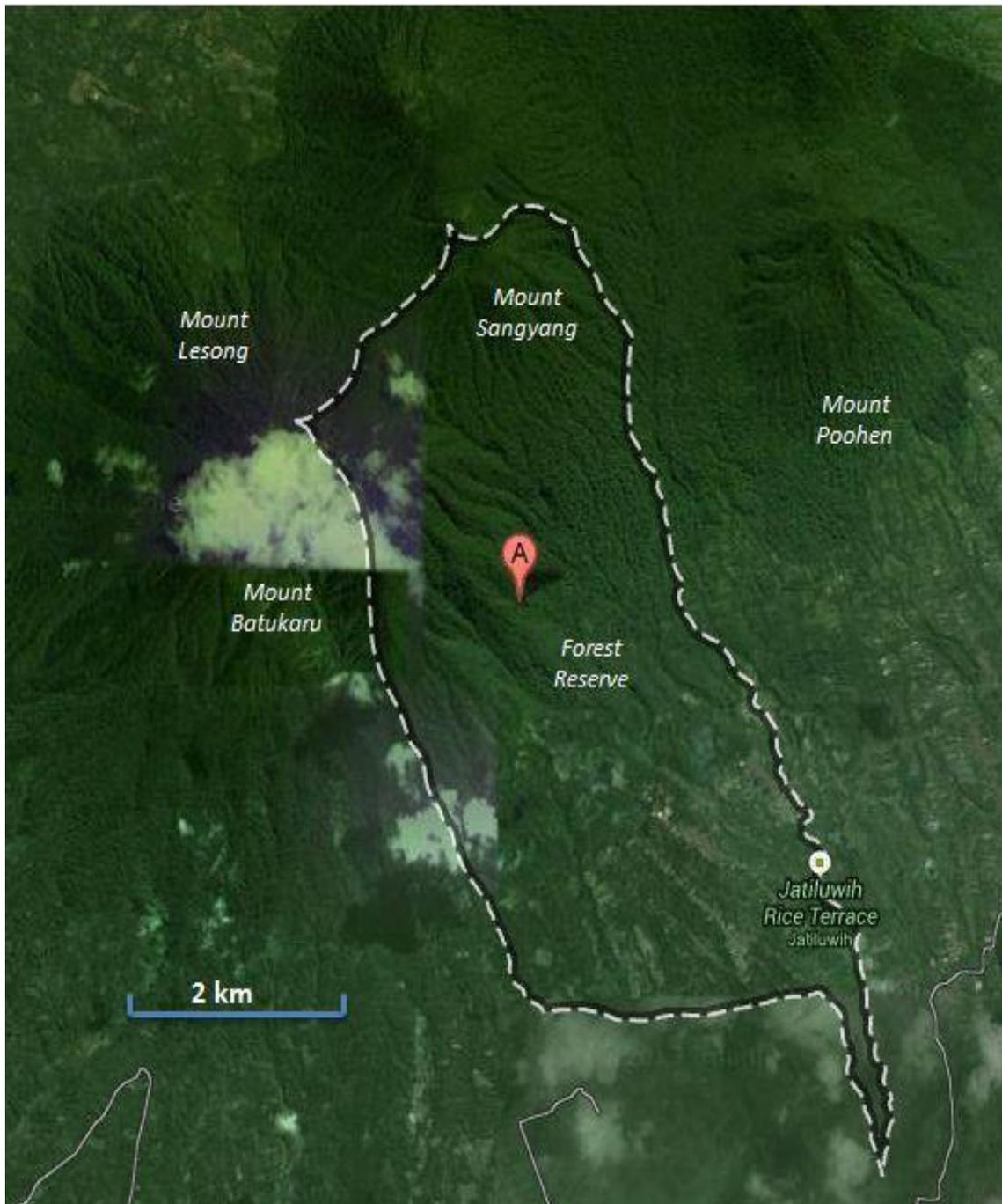


Figure 5.3: Location of Jatiluwih village

Source: Google Earth (2014)

The following figure 5.4 demonstrates the map of Jatiluwih village with the explanation of communities living in that area.

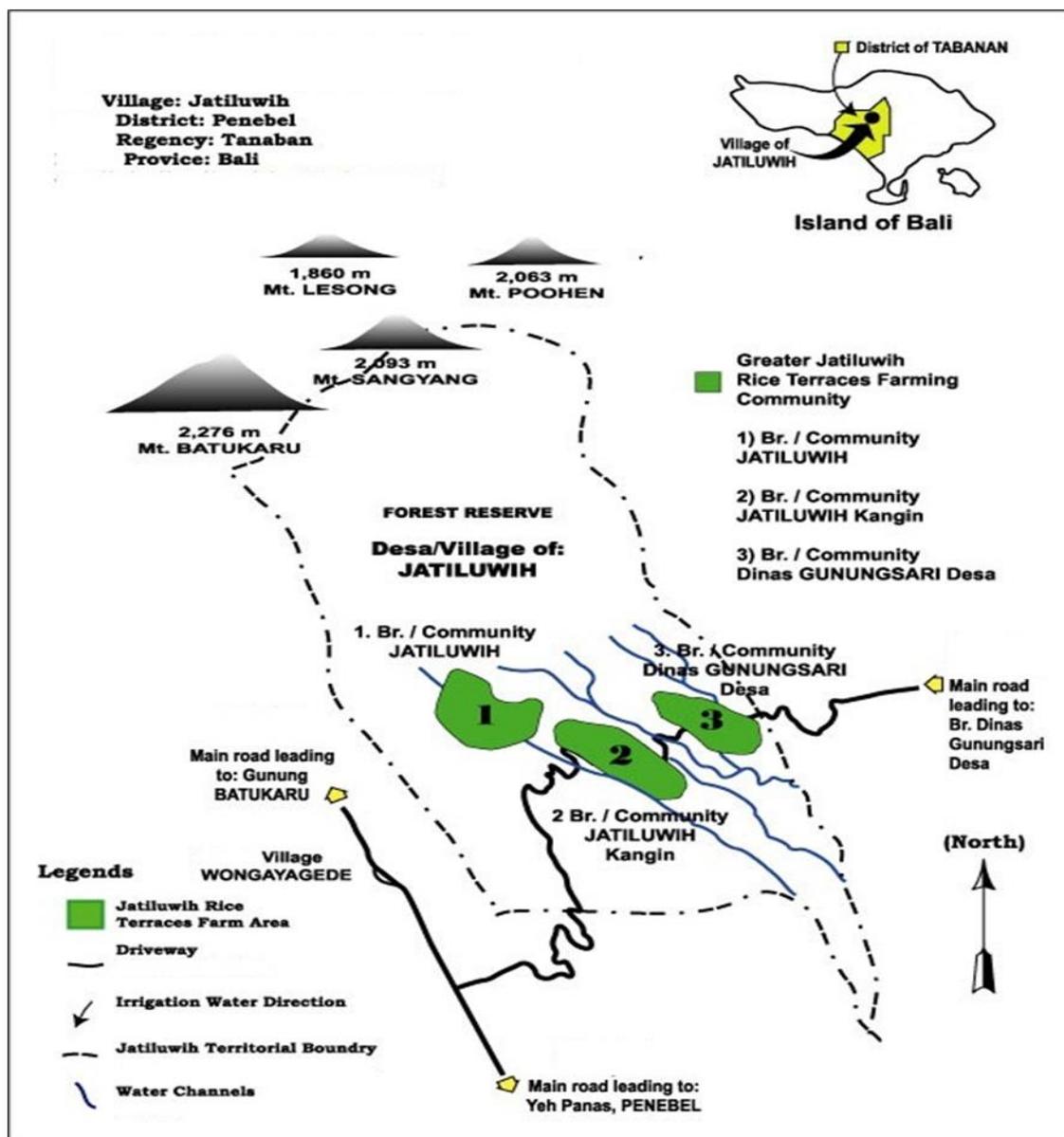


Figure 5.4: Jatiluwih map

Source: Archive of Red Rice Organic Farming Group

As is shown in Figure 5.4, Jatiluwih village is divided into three main communities, which are Jatiluwih community, Jatiluwih Kangin community and Gunung Sari community, the most populated of which is Jatiluwih, followed by Gunung Sari. In the upper north of this village, the rainforest reserve and three tropical rainforest mountains supply the irrigation water continuously to the Jatiluwih rice fields. The sampling areas

for this research were taken from Jatiluwih community (1) and Gunung Sari community (2). The following figure 5.5 portrays the sampling areas of this research.



Figure 5.5: Sampling Areas of this Research

Source: The author 2014

Figure 5.5 is a fusion of three separate aerial photos. This photo shows that the village of Jatiluwih is located on the slopes of Mount Batukaru, Mount Sangyang and Mount Poohen, which are not Desert Mountains but tropical rainforest mountains; therefore, rice fields on the downhill slopes receive abundant amounts of irrigation water from the rainforest. The reasons for conducting interviews in those sampling areas are explained in the following Figures 5.6 and 5.7



Figure 5.6: Jatiluwih Community of Jatiluwih village as Sampling Area 1

Source: The Author 2014

Apart from the large population, the reason for choosing sampling area one is that the researcher heavily relied on his gatekeeper who lives there. Other reasons are because it is the main spot of tourist attractions, the location of the Jatiluwih village office, a place in which people have various occupational backgrounds (ranging from rice farmers, food stall owners, and inn owners to head of the village) and it is the location of the inscription of the ceremony of a World Heritage Site and the plaque of the World Heritage Site is also located there.



Figure 5.7: Gunung Sari Community of Jatiluwih Village as Sampling Area 2

Source: The Author 2014

Sampling area two is Gunung Sari community, which is where the researcher rented a house for a month. Participants were interviewed from this community because of access to information and people with various occupational backgrounds living in this area. Another reason for choosing this area is because the World Heritage Education for Young People event was held there and it is highly associated with this study into the nomination process for a World Heritage Site. Based on the map of Jatiluwih (figure 5.4) and the photos of the sampling areas (figure 5.5), it can be seen that mountains, forest and rice fields cover more area than the residential area in sampling area two. Moreover, this area is also known as the first settlement for those who fled from other conflict areas in Bali in the 17th century (Arismayanti 2005)(see section 5.3 about the history of Jatiluwih village).

Table 5.1: Jatiluwih Village Land Use

No.	Land Use	Size (Ha =10.000 m2)	Percentage (%)
1.	Rice fields/paddy	303.40	16.73
2.	Plantation/Farm	390.00	21.51
3.	Residential	24.00	1.32
4.	Forest	1,056.00	58.24
5.	Graveyard	0.35	0.0001
6.	Public building	11.01	0.60
7.	Others	28.86	1.59
Total		1,813.02	100

Source: Jatiluwih village administrative data (2012)

Table 5.1 presents the land use of Jatiluwih village in which forest covers about 58.24% of the total area, followed by plantation/farm area at 21.51%. This farm area is planted with many types of cash crops, such as vanilla, coffee, cocoa and non-wet rice (rice which grows without requiring irrigation water). Meanwhile, rice fields/paddy covers about 16.73% of the total area in Jatiluwih village. From this data of land use, it can be seen that most land use is dedicated to farming activities; hence, the majority of the local livelihoods relate to farming. The following section discusses the demography of Jatiluwih village, including occupations, levels of education and age groupings.

5.2 Demography

In Jatiluwih village, 50% of the village population is involved in rice farming, which is primarily because of the suitable geographic location and natural setting of the village. The remaining 50% of local residents are represented by chicken farmers, private employees, self-employed and other occupations (see Table 5.2).

Table 5.2: Jatiluwih Village's Occupations

No	Occupation	Gender		Total
		Male	Female	
1	Army	12	1	13
2	Chauffeur	2	0	2
3	Construction Worker	6	5	11
4	Rice Farmer	577	499	1076
5	Housemaid	2	1	3
6	Housewife	0	92	92
7	Lecturer	0	1	1
8	Medical staff	1	2	3
9	Policeman	11	0	11
10	Private employee	175	132	307
11	Public servant	16	10	26
12	Retired	3	5	8
13	Self employed	120	83	203
14	Student	120	151	271
15	Teacher	5	4	9
16	University Student	6	11	17
17	Others	43	33	76
18	Total	876	810	2129

Source: Jatiluwih Village 2012 Election data

The occupations based on gender in Jatiluwih village are presented in Table 5.2. The majority occupation is rice farming (50.54%), of which 54% are male and 46% are female. The second most popular occupation is private employment (14%), comprising chicken farmers, tourism-related jobs and chicken farming-related job. The third largest group is students (elementary, junior and high school and diploma), which accounts for about 12% of the total occupation, and the self-employed account for the fourth largest group at 9% of total occupations. The self-employed consists of chicken farm owners, food stall owners, accommodation owners, dairy product sellers and agricultural product-related sellers (rice and vegetables). In this research, participants are dominated by rice farmers since this occupation reflects the majority of this village and the topic of the research is about the Subak system, a traditional irrigation system of outstanding value for the nominated site. With regard to education levels, the majority of people in

Jatiluwi village are elementary school graduates. Table 5.3 shows the cross-tabulation between education level and age groups.

Table 5.3: Jatiluwi Village’s Demography based on Education Level and Age Groups

No	Education	Age Groups								Total
		0-10	11-20	21-30	31-40	41-50	51-60	61-70	70+	
1	Bachelor degree	0	0	8	29	27	16	1	0	81
2	Academy	0	0	4	18	5	0	0	0	27
3	Diploma II	0	0	3	4	0	1	0	0	8
4	Diploma I	0	0	6	6	0	0	0	0	12
5	Senior High School	0	54	156	216	111	20	6	1	564
6	Junior High School	0	41	81	82	57	41	11	3	316
7	Elementary School	4	161	44	81	207	188	129	73	887
8	No education	156	15	1	2	1	6	13	40	234
	Total	160	271	303	438	408	272	160	117	2129

Source: Jatiluwi Village 2012 Election data

Table 5.3 shows different age groups with their levels of education. As can be seen, elementary school, which equates to primary school level in the UK’s educational system, is the majority category in the levels of education in Jatiluwi village. Based on the Indonesian educational system, elementary school consists of six grades, in which the typical age for attending 1st grade is 6-7 years old. This table shows that 524 people from the age of 31 to 70 only have an elementary school educational background, which is larger than the number of school age children attending elementary school in 2012, which were 165 people. This data is congruent with the interviewed participants because the majority of rice farmers are elementary school graduates only.

5.3. History of Jatiluwi

Historically, Jatiluwi was once called Village Girikusuma but the name change occurred during the reign of Dalem Waturenggong (1460-1552) (Muriawan 2009). At that time, there was a spiritual leader in Girikusuma village named Ida Bagus Angker,

who meditated before becoming a priest. After he became a priest, the village was renamed Jatiluwih (ibid). Afterwards, several people from other regions of Bali, who refused to submit to the command of powerful Kings in Bali, decided to flee to this village (Arismayanti 2005). For example, in the 17th century, I Dewa Putu Agung Maruti, a king who ruled Puri Kaleran in the Karangasem regency, invaded the Klungkung regency and caused a chaotic situation in which many people fled to safe places to live. Among them was a group of refugees who fled to the slopes of Batukaru Mountain where Jatiluwih village is located (ibid). Another group, a clan from the village of Gobleg called Pasek Gobleg in Buleleng regency, was threatened with death or sentenced to death by King Buleleng in the 17th century (ibid). The Pasek Gobleg clan fled to the village of Jatiluwih and have remained there ever since. Another group, the followers of Pasek Tohjiwa, who was defeated by King Mengwi (the influential kingdom of Badung) in the 18th century, also fled to the slopes of Mount Batukaru and settled in the village of Jatiluwih (ibid). Based on the situations described above, it can be concluded that the ancestors of Jatiluwih inhabitants are mostly those fugitives who would not submit to the commands of ruling kings who defeated or invaded their native lands.

The existence of several big temples (non-local temples) whose followers come from all over Bali can be linked to this history of fugitives/refugees settling in Jatiluwih village. Clans/groups who fled to Jatiluwih in the 17th and 18th century, built their clan's temple in this village and attracted clan members from all over the island of Bali to visit and pray in these temples (Arismayanti 2005). There are reliable historical records that reveal how long Jatiluwih village communities have farmed their terraced fields and it is believed that the Subak irrigation system has been used by local residents since the 8th-9th century when the concept was brought to the island from Java (UNESCO 2008a). The rice farming culture was then preserved by the fugitives and refugees who settled in the 17th and 18th century until the Dutch came with their forced cultivation system for the village in the 19th century (Muriawan 2009).

After 1830, a system of forced cultivations and indentured labour was introduced to Java, which was known as the Cultivation System (in Dutch: *cultuurstelsel*) (Ricklefs

2001; Vickers 2005). As this system brought the Dutch enormous wealth, the Dutch government wanted every village to set aside some land for planting commodity exports to Europe (coffee, sugar cane and tilapia). The forced cultivation system marked the start of planting of non-native cash crops and coffee and tea, which was originally planted just to enhance the beauty of the park, started to be developed extensively (Ricklefs 2001). This explains the existence of coffee plantations on the slope of the Batukaru Mountain and some participants in the first and second phase of the pilot study for this research mentioned these coffee plantations.

The forced cultivation system was remarkably successful system for the Dutch colonial government and brought the Dutch enormous wealth (Cribb and Kahin 2012). Nevertheless, in 1870, Engelbertus de Waal (Dutch Minister for the Colonies) ordered the abolition of the forced cultivation system as it was considered to be against humanity. Moreover, the liberal politicians in the Netherlands also wanted to help the people of Java and neighbouring islands to economic improvements by allowing the establishment of a number of private enterprises. Several actions were taken, such as the colonial government sponsoring a massive expansion of wet-rice cultivation, extending irrigation, clearing land and beginning a program for developing improved varieties (Cribb and Kahin 2012). These facts linked to the statement by one of the participants in the second pilot study in which he mentioned that the cemented irrigation canals in Jatiluwih village were built during the Dutch colonisation in the 19th century. After 1960, a permanent, cement-based irrigation infrastructure was installed by the Indonesian government and, in 1975, a concrete dam was constructed by the local people across the River Yeh Baat (UNESCO 2008a). Since then, repairs to the main waterworks have been carried out by joint actions and the dam was renovated in 1980. In 2005, the area was given status as a conservation area to reflect its unique natural and cultural attributes (ibid). The following section explains the deep interconnectedness between rice fields and religious ceremonies

5.4 Jatiluwih Village, Rice Terraces and Religious Ceremonies

Rice is grown on irrigated land and provides harvests twice a year. The first harvest is for traditional rice, called 'red rice', which is planted in December-January and harvested in May-June. Another variety of rice is planted in July-August and harvested in November-December (Arismayanti 2005). As Bardini (1994) states, this harvest comprises the traditional paddy rice called '*padi del*'. It is a long-maturing and slow-growing (200 to 210 days) variety of rice that is more nutritious than the first crop (*padi cicih*), which is usually a non-photosensitive rice variety with an average growing period of only 120 days (Bardini 1994).

Irrigation systems in Jatiluwih village, like other areas in Bali, are constructed along the rivers and begin with a spring and a weir (a diversionary dam) in a river, which diverts all, or part, of the flow into irrigation canals (Lansing 1994; Lansing 2006; Janssen 2007). Moreover, controlling the water by managing the flow into the terraced rice fields allows the farmers to form pulses in some main biogeochemical cycles. The cycle of wet and dry levels alters soil pH, brings a cycle of aerobic (with oxygen) and anaerobic (without oxygen) conditions in the soil that controls the movement of microorganisms, stabilizes soil temperature and, over a long period of time, manages the formation of a plough pan that stops nutrients from being leaked into the subsoil. Thus, the role of water in the rice paddy ecosystem goes far beyond providing water to the roots of the rice plants.

There is always a small shrine or temple in the vicinity of a weir or spring, at which rice farmers, who use water in the area, can make donations to the Goddess of the Lake, who is believed to supply water flow into canals (Lansing 1994). Religious ceremonies are regularly performed in shrines and sacred Hindu temples to express gratitude to Ida Sanghyang Widhi (God Almighty). All agricultural activities, starting with rice planting and ending at rice harvesting, are characterised by special religious ceremonies. For example, a *Nyungsung* ritual is celebrated when the panicle begins to swell and the paddy is said to be pregnant (Bardini 1994). Therefore, temples play an important role in the life of local communities because every religious ritual in Jatiluwih village is performed in temples. With regard to religion, the majority of residents in Jatiluwih

village are Hindus; in fact, the demographic data for Jatiluwih village confirms only one in 2129 people is Muslim, according to the census in 2010. There are several well-known Hindu temples located in the area, such as Luhur Petali, Besi Kalung and Bujangga Waisnawa, which also attract followers from other regions in Bali (Muriawan 2009).

Due to the richness of the cultural, ritual and natural settings of Jatiluwih village, the Indonesian government proposed this site, along with other eight monuments in Bali, in a serial nomination to obtain World Heritage status in 2008. However, this nomination was deferred due to a problem with the theme formulation and the absence of maps describing the protected sites (UNESCO 2008a). This site was then re-nominated in a revised dossier in 2010 and inspected by ICOMOS in 2011 (CLBP 2011).

5.5 Jatiluwih and the World Heritage Nomination

Today, there are seven World Heritage Sites in Indonesia; four sites were designated in 1991 and the remaining three in 1996, 1999 and 2004. Since 1995 into 2010, Indonesia has placed 27 sites on the List of Tentative WHSs, one of which is the Cultural Landscape of Bali Province (CLBP) (see Appendix B) that consists of a number of sites representing the Balinese Subak (traditional irrigation) system. This site was selected for nomination to underline the historic scope and continued cultural role of Bali's Subak system for ecological management (CLBP 2011). It is important to recognise that Subaks are not simply water-user associations managed by single communities; instead, Subaks are connected via the water temple networks into functional hierarchies that manage the landscape at different scales, from whole watersheds to individual paddies (Helmreich 1999; Lansing 2006; Janssen 2007). In this way, the Subak systems represent an example of effective coordinated management in a large and complex ecosystem, which includes lakes, forests, rivers, springs and rice terraces (Lansing 1994; CLBP 2011).

5.5.1 Cultural Landscape of Bali Province

Five sites were chosen to represent specific features of the Subak system; collectively, they outline its most important aspects (CLBP 2011). Three sites were selected to represent the main role of the crater lakes and forests and higher level water temples that include a large group of Subak members (ibid). The two additional sites cover the whole functional orders of water temples, Subaks, forest and rivers. A key function of the Subaks is to perform temple ceremonies where Subak priests and devotees worship the gods and goddesses who ensure fertile land and the waters flowing (ibid). Irrigation and cultivation cycles are also linked to the ritual calendars and the water temples help facilitate interaction and collaboration among dozens of Subaks (ibid).

The criteria for selection of these sites includes receptiveness of local people to inclusion in the World Heritage nomination, the archaeological and historical importance of their water temples and associated Subaks, the need for local farmers to continue planting native Balinese rice, the environmental feasibility of each site and the way each site demonstrates a specific historical manifestation of the Subak system (CLBP 2011)

The nomination contains five component parts. The first is the water temple Pura Ulun Danu Batur, which is situated on the crater rim overlooking Lake Batur and is considered by Balinese farmers to be the home of the Goddess of the Lake, Dewi Danu (CLBP 2011). This temple is believed to be the supreme Subak temple of Bali. The second part is the crater lake of Batur itself, which is also included as part of this nomination since it is believed by Balinese Hindus to be the main source of water for the Subaks and, in a broader sense, for all life on the Island of Bali (ibid). This lake has no outlets but it is a large and deep reservoir of water that serves the groundwater system, which enhances the flow of the rivers serving irrigation canals (Lansing 1994; CLBP 2011).

The third component part consists of a constellation of Subaks, temples and villages situated at high altitude in the valley of the Pakerisan Gianyar regency (CLBP 2011). Archaeological evidence shows that this valley was the birth place of Balinese civilization in the late first millennium C.E. Nowadays, waters from natural springs

surrounded by ancient temples provide irrigation water for ancient rice terraces on which native Balinese rice is still produced in the traditional way by local Subaks (UNESCO 2008a; CLBP 2011).

The fourth component part contains the Subaks, temples, villages, springs, forests and lakes clustered around Mount Batukaru (CLBP 2011). Five important temples delineate the borders of an area called Catur Angga Batukaru (the Four Components of Batukaru), situated downslope from the temple of Mount Batukaru. Greatest among them is the main temple of Pura Luhur Batu Karu, which is devoted to the god of the mountain. The other four temples (Besi Kalung, Petali, Muncaksari and Tambawaras) mark the boundaries of a sacred area considered to be the supreme or holy landscape of Tabanan regency (ibid). The Subaks of this holy region of Catur Angga continue to plant native Balinese rice using traditional equipment. For instance, rice stalks are harvested with a blade concealed in the palm of the hand, called ani-ani, to honour the Rice Goddess at the time of her sacrifice (ibid).

The fifth component part is situated at the centre of the former kingdom of Mengwi in the Regency of Tabanan, the royal temple of Taman Ayun (CLBP 2011). All of the Subaks of the former kingdom of Mengwi and Tabanan regency visit this temple to obtain sacred water from the mountain lakes that is collected every year by the royal family accompanied by a delegation of priests and Subak leaders (ibid). This royal temple represents the final stage of the downstream development of the Subak system where Balinese kings became active partners with the Subaks in the management of terraced landscapes (CLBP 2011).

The supreme water temple and the crater lake on Mount Batur were selected because of their unique historic and religious importance for all Subaks (CLBP 2011). The Pakerisan site includes the key sites linked with the historical origins of the Subak system. The lakes, forests, Subaks and water temples within the sacred landscape of Catur Angga Batukaru are the largest and most holy region in which the Subak system continues to function with minimum disruption from unplanned development. The royal water temple Taman Ayun continues to play a dynamic role in the regular rites of the

Subaks of Western Bali and demonstrates the wide-ranging harmonisation among Subaks (ibid).

Other examples of cultural landscapes sharing the same three criteria for listing as a World Heritage Site (3,5,6) with the Cultural Landscape of Bali Province (CLBP) are Zimbabwe's Motobo Hills, Nigeria's Sukur Landscape, Vanuatu's Chief Roi Mata's Domain, Senegal's Bassari, Fula and Bedik Cultural Landscapes and Kenya's Sacred Mijikenda Kaya Forests (UNESCO 2012f; UNESCO 2012h). Although those sites are not related to rice terraces and rice culture, the criteria for being listed are the same. Criterion 3 refers to bearing a distinctive or, at least, outstanding testimony to a cultural tradition which is living or which has disappeared and Criterion 5 regards a remarkable example of a traditional human settlement and land use which is representative of a culture (or cultures); Criterion 6 refers to being directly associated with events or living traditions, with ideas, or with beliefs (UNESCO 2012f). However, two other sites, the Rice Terrace of the Philippines Cordilleras and the Cultural Landscape of Honghe Hani Rice Terraces in China, are considered to resemble the CLBP but share only two of the same criteria. This is possibly because the CLBP is not solely about rice terraces; but also includes a complex traditional irrigation system where lakes, temples, mountains and rice terraces are part of this system. If the CLBP were merely about rice terraces, it would have shared similar criteria with the other two cultural landscapes of the rice terraces of the Philippines and China. Nevertheless, the Cultural Landscape of Honghe Hani Rice terraces share several similar features to Jatiluwih village in terms of farming systems, such as using water buffalo to slough the fields, chicken manure to fertilise the land, ducks to fertilise young rice plants and planting red rice as the main crop. If solely Jatiluwih village were being nominated, it would have been categorised as a similar World Heritage site to the rice terrace of Honghe Hani.

This research solely focuses on the village of Jatiluwih because the Subak system continues to play an important role in the village's rice terraces and local villagers still perform elaborate ritual ceremonies to celebrate the rice cycle (Arismayanti 2005; Muriawan 2009). This village is home to the unique Balinese paddy that is grown exclusively in this area, as well as the three biggest temples (Besi Kalung, Luhur Petali

and Bujangga Waisnawa) with a thousand devotees from all over Bali Island (Arismayanti 2005; Muriawan 2009). Moreover, the area is one of the popular tourist attractions in Tabanan regency, Bali, Indonesia (see tables 5.4 and 5.5). Lastly, Jatiluwih village was referred to in the first deferred dossier as the only natural site among the other eight cultural landscape monuments in Bali Province and it remains as a part of the revised dossier (UNESCO 2008a; CLBP 2011).

Table 5.4: Number of tourists visiting Jatiluwih village based on countryorigin

No	Country	2009	2010	2011	2012	Total number of tourists based on country origin
1	Africa	214	169	595	422	1,400
2	USA	942	639	1,495	1,868	4,944
3	Australia	1,545	1,731	3,116	5,695	12,087
4	Austria	359	244	512	882	1,997
5	Belgium	897	833	595	2,815	5,140
6	Brazil	182	173	893	271	1,519
7	Canada	615	441	936	590	2,582
8	Denmark	401	213	349	796	1,759
9	UK	1,396	1,920	2,725	6,637	12,678
10	France	4,904	8,367	8,618	6,357	28,246
11	Germany	5,160	8,314	8,267	4,566	26,307
12	Holland	977	1,929	3,216	1,194	7,316
13	Hong Kong	706	608	1,804	363	3,481
14	India	160	139	634	148	1,081
15	Italy	1,164	1,926	1,270	924	5,284
16	Japan	1,958	1,717	1,706	1,087	6,468
17	South Korea	326	439	666	1,184	2,615
18	New Zealand	236	264	436	439	1,375
19	Spain	563	331	606	1,046	2,546
20	Switzerland	331	304	359	28	1,022
21	Taiwan	1,008	725	952	614	3,299
22	Indonesia	68	98	149	964	1,279
Total number of tourists per year		24,112	31,524	39,899	38,890	

Source: Jatiluwih village office's administrative data (year 2009-2012)

The number of tourists visiting Jatiluwih village was obtained with the permission of the staff from the village office in Jatiluwih. The data refers to the period 2009 until September 2012 when the researcher conducted his field research. Table 5.4 shows an annual increase in the total number of tourists visiting Jatiluwih village and table 5.5 shows the comparison of the number of tourists visiting 11 tourist attractions in Tabanan regency where Jatiluwih village is located.

Table 5.5: Total Number of Tourists Visiting Tabanan Regency in 2013

No	Tourist Attraction	Domestic Tourist	Overseas Tourist	Total
1	Tanah Lot Temple	1,804,743	1,240,945	3,045,688
2	Lake Beratan	216,443	507,622	724,065
3	Bedugul Botanical Garden	490,428	29,100	519,528
4	Eka Karya Botanical Garden	307,079	33,026	340,105
5	Alas Kedaton Monkey Forest	81,528	40,895	122,423
6	Jatiluwih village	5,344	96,216	101,560
7	Margarana War Grave	27,867	1,071	28,938
8	Batukaru Temple	126	13,406	13,532
9	Lestari Butterfly Park	6,044	2,715	8,759
10	Penatahan Spring Water	5,359	1,108	6,467
11	Subak Museum	3,279	1,172	4,451
	Total	2,948,240	1,967,276	4,915,516

Source: Bali Tourism Bureau of Statistics (available from:

<http://www.disparda.baliprov.go.id/id/Statistik2>)

The total number of tourists visiting Jatiluwih village is 101,560, which makes it the sixth most visited location shown in the table. However, in terms of foreign markets, Jatiluwih village is placed in the top three, as it accounts for 96,216 tourists. These overseas tourists represent 95% of the total tourists visiting Jatiluwih village, with the remaining 5% being domestic tourists. This might be because the rice terraces are exotic and unique for foreign travellers. Apart from the uniqueness of Jatiluwih village with its rice terraces and religious ceremonies, the reason for nominating this site is detailed in the revised dossier.

The revised dossier identifies some threats to Jatiluwih village, such as:

- . Development pressure from houses and buildings developed for tourism near the site.

- . Expansion pressure on the site as a whole caused by changes in land ownership, changes in the function of the agricultural farms and building construction.
- . Electrical cables strung across the rice fields at various locations, disturbing both the view and the security of the property.
- . Restaurants and shops beginning to appear in the area diminish the visual integrity of the landscape. (CLBP 2011)

The next subsection 5.5.2 is dedicated to explain about Bali's tourism. It is necessary to explain the history of tourism in Bali in order to identify the development and recent condition of Bali tourism industry. The reason for giving this explanation is at the end, it will be able to formulate a type of tourism which is suitable to be developed in Jatiluwih village. It is expected that this type of tourism is not solely act as a supporting element for preservation of the World Heritage status but also in line with Bali's tourism concept. The explanation over the relationship between Jatiluwih village, tourism, World Heritage status, the concept of Bali's tourism and the finding of this study can be found in section 8.6.3 (the contribution this thesis to knowledge of tourism in Bali).

5.5.2 Bali's tourism

This section presents the history of Bali's tourism from the colonisation era until the recent situation. Some highlights from this history are the balinasation; the establishment of the international airport and the Bali bombing.

5.5.2.1 Dutch Era (Colonisation era)

The beginning of tourism in Indonesia can be traced back to 1908 when the Association of Tourist Traffic in Netherlands India was established in Jakarta. This company had a broad range of services such as commercial banking, insurance and shipping. The establishment of this company was a few weeks before the last Balinese Kingdom fell (Picard 1996). In 1920, a policy was introduced by the Dutch in order to make Bali a "living museum". This policy is known as Balinisation (Baliseering) with the aim being to raise the awareness of Balinese youth over their rich heritage. The policy put the emphasis on the study of the Balinese language, literature and traditional art and at the same time discouraging unsuitable expressions of modernism (te Flierhaar 1941 in

Hitchcock and Putra 2012). The year of 1920 was also known as the initial step of Bali's tourism promotion when the publication of the myth of the "beautiful women of Bali" in Krause's photographs (Picard 1996). In the inter-war years, western scholars, painters, sculptors, film makers and photographers who lived in the island, helped to raise Bali's profile (Hitchcock and Putra 2012).

5.5.2.2 Sukarno's era (1945-1968)

The newly-independent Indonesian Republic continued to promote Bali abroad as a tourism destination, which was ironical given the President's persistent anti-Western rhetoric (Hitchcock and Putra 2012). This obvious inconsistency can be explicated by the fact that Sukarno maintained a deep affection for the island, because his mother was Balinese (ibid). Using war reparations from Japan, Sukarno constructed the Bali Beach Hotel in 1966 and began the development of Ngurah Rai, the first international airport which was finally opened in 1969 when Suharto replaced Sukarno him as president (ibid). The Ngurah Rai airport and The Bali Beach Hotel, the only ten-storied hotel on the island became the symbol of Bali's growing participation in international tourism (ibid).

5.5.2.3 Suharto's era (1968-1998)

After the disorganised style of planning under Sukarno, efforts were made to implement a more organized form of development, and tourism was integrated in the first Five Year Plan (1969–1974) (Hitchcock and Putra 2012). In 1971, the conception over type of tourism in Bali was formulated through a seminar on cultural tourism (ibid). The Balinese authorities decided that "cultural tourism" as a term was deemed the most appropriate to their island (Picard 1995). The Balinese seem to be fully proud of their culture and keen to demonstrate their cultural traditions to the tourists. They believe that instead of destroying Balinese culture, tourism would rejuvenate it, an assurance based on one of the most deeply rooted assumptions about Balinese culture - its dynamic resilience (ibid). Consequently in 1979, a joint commission namely Commission of Cooperation for the Promotion and Development of Cultural Tourism was established to ensure that the interests of culture in line with those of tourism (Picard 1995). This joint commission was established by the Director General of Culture and the Director General of Tourism. The objectives of this commission were: to increase and extend the use of cultural objects for the development of tourism, and to use the proceeds of tourism development for the promotion and the development of culture (ibid). From the late

1980s to the mid 1990's, The number of international airlines flying to Bali grew remarkably to include Singapore Airlines, Malaysia Air Service, Brunei Air, JAL, Cathay Pacific, Thai Airways (Asia), KLM, Lufthansa, Air France and Lauda (Europe), Air New Zealand, Qantas and Ansett (Oceania) and Continental Micronesia (America) (Hitchcock and Putra 2012).

5.5.2.4 Reformation era (1998-)

The post-Suharto era in Indonesia started with the fall of Suharto in 1998 during which Indonesia has been in a period of transition, an era known in Indonesia as *Reformasi* (English: *Reform*)(Cassing 2000). This era led to changes in several governmental institutions in Indonesia, reforms on the structures of the judiciary, legislature, and executive office (Dagg 2007; Murphy 2009). Events related to Bali's tourism in this period are the terrorist attack is known as 2002 Bali Bombing and an outbreak of Bird Flu in 2005 (Gurtner 2007; Putra and Hitchcock 2009; Hitchcock and Putra 2012). The terrorist attack was a major hit to Indonesia's tourism business (Putra and Hitchcock 2009; Hitchcock and Putra 2012). Several travel warnings were issued by a number of countries. Consequently, the rate of tourism in Bali decreased by 32% (Sundberg 2003). An outbreak of Bird Flu in 2005, known as SARS (Severe Acute Respiratory Syndrome) all over the country then affected the numbers of foreign visitors (Gurtner 2007). From 2005-2006, the epidemic had killed at least 46 people making Indonesia the country with the highest death-toll from the epidemic (ibid).

After those two major blows, several efforts were conducted to restore Bali and Indonesia's tourism by the government of the Republic of Indonesia. In 2007, Visit Indonesia Year 2008 was announced by the Indonesian Ministry of Culture and Tourism (Bayuni 2008). Visit Indonesia year was also celebrating 100 years of Indonesia's national awakening in 1908 (ibid). Another effort was the creation of Indonesia's motto called Wonderful Indonesia in 2011(Maulia 2011). This motto was created by the Indonesian Ministry of Culture and Tourism as an international marketing campaign. The "Wonderful Indonesia" idea stresses Indonesia's "wonderful" nature, cultures, people, food, and value for the money (ibid).

Those elements in Wonderful Indonesia such as nature, cultures, people and value for the money have been studied by Suradnya (2005) in deciding several factors which affect

and attract tourists to visit Bali island. His study of eight factors which attract tourists visiting Bali include price (reasonable travel products), culture (any form of cultural attractions), beach (with any attractions offered), convenience (for travelling), relaxation (opportunities to relax), image (reputation of Bali island), natural beauty (the beauty of nature), and friendliness of the locals (Suradnya 2005). Price is the main factor which counts 12.66% of the total factors which attract tourists to visit Bali. The growing concern from tourists on the price as the deciding factor in their decision to visit a tourist destination is a generally accepted phenomenon (ibid). In addition, due to lower purchasing power in general, increasingly competition among many tourist destinations in the world also make the travellers' consideration to the price factor becomes significant. Cultural attractiveness in all its manifestations which represents 10.35% of the total factors is still the hallmark as well as the main attraction of Bali as a tourist destination (Suradnya 2005). This is similar to study conducted by the author in 1999. In fact, in that study in 1999, also revealed that 25% of tourists visiting Bali, solely attracted by the appeal of a culture that Bali has to offer (ibid). Other factors such as beach counts for 10.28%, convenience (9.47%), relaxation (7.04%), image (6.6%), natural beauty (5.12%), friendliness of the locals (3.6%). This study was based on a survey conducted to 505 visitors from the main tourist generating countries (e.g. Germany, USA, Australia, Japan, France, and Republic of China) who visited Bali during peak and low season in 2005 (Suradnya 2005).

The next section 5.6 will explain village government in Indonesia. Jatiluwih is a village and part of Indonesia; therefore, it is necessary to explain the concept of village government in Indonesia, particularly as this research concerns participation of the local community at the village level. The next section generally discusses the changing governmental system in Indonesia, from authoritarian to democracy, before narrowing down to the village level by comparing village government laws during authoritarian and democratic eras.

5.6 Governmental System in Indonesia

Up to 1998, when the period of political reforms began, Indonesia was characterised by a strong, centralised government in which the military played an important role in the social and economic development of the country (Robertson-Snape 1999; Hadiz 2003; Rose 2004; Takeshi 2006). The national government imposed a number of restrictions

on all social and political processes in the country during Suharto's presidency (1966-1998) and non-governmental organisations and their members were often treated with suspicion by the government (Anderson 2001). The Suharto regime was characterised by authoritarian practices that resulted in restricted public access to information and limited community involvement in national events (Roberston-Snape 1999). The primary sources of information, such as mass media and electronic media, were controlled by the government and did not, therefore, present any information that might have compromised governmental interests and concerns (Rose 2004). Instead, the mass media were extensively used by the government for propaganda purposes, focusing exclusively on positive outcomes of national development (Sarsito 2006).

The situation changed when the "New Order" (a term coined by the second Indonesian President, Suharto, to distinguish his government when he came to power in 1966) regime collapsed due to the reformation movement led by university students, scholars and intellectuals in 1998 (Cassing 2000). This period has been marked as the era of democratic reforms. The mass media, once totally controlled by Suharto, has experienced significant liberalisation and these improvements have been positively viewed by donors and external analysts, who considered them to be signs of Indonesia's political recovery (Murphy 2009). The *reformasi* (political reforms) have given rise to a large number of political parties that started competing for electors' votes at the central, provincial and district levels. Democratic presidential elections have been introduced and other fundamental changes have taken place at local government level, associated with significant administrative, fiscal and political decentralisation (Dagg 2007).

The mass media have begun to play a significant role in informing citizens about the key principles of democracy and the significance of being a democratic nation (Rose 2004). Citizens now have the right to access objective information from, or communicate with, the government (ibid). The new democratic freedoms and attitudes have shifted the political visions of citizens and changed their behaviour, including enhancing their willingness to get more involved in rapidly developing democratic processes (Antlov 2003; Widjaja 2003; Bebbington et al. 2006). However, Hadiz (2003) argued that Indonesia's 'democratic transition' has been anything but linear. The persistence of 'money politics', the pervasive use of political violence, threats imposed by the media and widespread corruption are all issues implying that an enormous gap remains, which separates the new, democratic forms of the post-'New Order' political and social

organisations from actual practices and substances (ibid). As Firman (2010, p.400) posited, “Indonesia’s democratisation is essentially ‘top-down democratisation’, since the government do not emerge from public needs”.

Firman (2010) argued that the progress towards the change to decentralisation achieved by Indonesia between 1999 – 2009, has led to some inconsistent implications. This is in agreement with Antlov (2003), who states that the capacity of local government in Indonesia to take action on decentralisation processes has been inconsistent and is largely dependent on their capacities. For example, in the context of fiscal administration, the transfer of funds from central government to local and provincial governments has been predominantly unutilised in government bonds and certificates issued by the Bank of Indonesia (the central bank of the country), amounting to over US \$10 billion (Hill 2007 in Firman 2009), thereby reflecting the low capacity of local governments to absorb and utilise the development funds. Since colonial times, the local governments’ finances in Indonesia have relied heavily upon transfer funds (so-called ‘revenue sharing’, ‘general allocations’ and ‘special allocations’) from the central government (Firman 2009). In the past, local inter-governmental collaboration has never been a significant problem in Indonesia, since the local governments had to follow the dominant central government, which required local governments working together when required to achieve national political agendas (Bebbington et al. 2006).

The decentralisation policy has fragmented local governments in Indonesia. Consequently, many local governments have started believing they are ruling their own ‘kingdoms of authority’, with regional and central governments having little right to interfere with their authority (Firman 2003). Such attitudes could, in the long run, become a serious barrier to achieving economic improvements in the regions. In the 10-year period after 1999, 205 unit of autonomous regions were formed, consisting of 7 provinces, 164 districts and 34 cities (Harmantyo 2011); in other words, there was an increase of 64% from the number of autonomous regions in 1998 (the last year of Suharto’s era). On average, 20 new autonomous regions were established each year and the number of new autonomous regions had implications for the growth of new autonomous regional development funds allocated from the state budget. In 2002, the funding allocated was Rp. 1.33 *trillion* (equal to £88.6 million), in 2003 Rp. 2.6 *trillion* (£173 million) and, in 2010, Rp. 47.9 *trillion* (£3.19 billion) (Harmantyo 2011).

Several anomalies are evident, including a new autonomous region with a very small number of people as well as a new autonomous district with less than 12,000 inhabitants. Other aspects are the number and quality of local government officers being low, poor government infrastructure and the emergence of local conflicts that accompany the process of decentralisation due to boundary issues (ibid). As McCarthy (2004) stated, the new decentralisation policy in Indonesia has established a new trend of local governments misusing local resources (water, land and other physical assets) more intensively and exploiting their own income (*Pendapatan Asli Daerah*), which often disregards the political and socio-economic needs of the region. For example, the Samarinda government of the East Borneo Province of Indonesia have issued many mining licences to investors who do not support the local community and the environment. This has resulted in the abundance of mining activity in Samarinda having polluted the rivers and lakes and affected the farmland of local farmers. The reason for issuing so many mining licences is a political consensus between the investors and some candidates for local government leadership of Samarinda that was established prior to the local election (Hadijanto 2014).

5.7 Village Government in Indonesia

During the authoritative presidency of General Suharto, a law concerning village government was adopted in Indonesia in 1979. The law, which is known as Law 5, prescribed that a Village Head should be responsible, not to the local community, but to a District Head acting on behalf of the Governor of the Province (Bebbington *et al.* 2006). A Village Head had to report to the Village Consultative Council controlled by a District Head (Antlov 2003) and they were also in charge of another organisation, namely the Village Community Resilience Council, which was held accountable for developing social and economic projects in the village (Antlov 2003; Widjaja 2003).

Under this system, village development was heavily dependent on the resources provided by central government and a Village Head was officially responsible to the District Head, rather than to the community (Antlov 2003; Widjaja 2003; Bebbington *et al.* 2006). Such a system implied little motivation for a Village Head to serve the community's interests; moreover, the security of a Village Head's post depended on their success in serving the interests of the district and sub-district governments (Bebbington *et al.* 2006). With significant power and control concentrated in the hands of the central

government, autonomous and self-directed community groups in Indonesia had little space to grow (Widjaja 2003).

More than 30 years of total control from central government under General Suharto's regime and the Indonesian military suggest that democratic changes could not happen immediately (Firman 2003; Firman 2010). Some districts just duplicated the policies from other districts in Indonesia or followed guiding principles proposed by the State that often disregarded local perspectives (Bebbington et al. 2006). At the village level, most legislative bodies hardly recognised their roles because the system created and then implemented by central government emphasises the macro level (i.e. central government and district) rather than the micro level (local communities) (Antlov 2003; Widjaja 2003).

In Indonesia, the issues related to the capability of local community development entered the political agenda after the process of decentralisation began. This process was prescribed by the constitution, namely Law 22 (1999), which came into force in 2001 (Antlov 2003; Widjaja 2003; Fitriani et al. 2005; Firman 2010). Law 22 (1999) was revised in 2004 and became Law 32 (2004) (Bawaslu 2009). At present, every regency (*Kabupaten*) and municipality (*Kota*) in Indonesia has the right to decide what developments are required for the benefit of the region, such as building hospitals and local banks, improvement of water and power supplies or renovation of tourist attractions, to ensure that key local needs for access to clean water, electricity supply, etc. are addressed (Wollenberg et al. 2006). Table 5.6 presents the changes and differences between Law 5 (centralisation), adopted in 1979 and Law 32 (decentralisation), adopted in 2004, with special emphasis on village government.

Table 5.6: Comparison of Village Government Law 5 (1979) and Law 32 (2004)

No	Attributes	Law 5, 1979	Law 32, 2004
1	Village name	Similar	Various
2	Organisational structure of the village government	Head of the Village, staff and Appointed Village Consultative Assembly (<i>Lembaga Musyawarah Desa</i> , LMD)	Head of the Village, staff and Elected Village Representative Boards (<i>Badan Permusyawarahan Desa</i> , BPD)
3	Authority of the village government	Implicitly stated; the law suggests that the authority, rights and obligations of the village are established and regulated by Provincial Laws	Explicitly stated; Authority is granted under the rights of the village government
4	Legislative body/legislative institution in the village	LMD, under the Head of the Village/part of the village government	Independent and separated from the village government
5	Members of the village legislative body/legislative institution	Appointed by the Village Head	Elected by the local community
6	Responsibility of the Village Head	Village Head is responsible to the superior official (regent) and provides an annual report to LMD	Village Head is responsible to the local community through BPD and reports to the Regent.
7	How the Village Head is elected	Elected by the local community and approved by the Regent	Elected by the local community, inaugurated by BPD and approved by the Regent
8	Adoption of the village laws/regulations	Drafted by the Village Head and LMD, approved by the Sub-District Head	Drafted and approved by BPD in collaboration with the Village Head
9	The Village Head's relationships/association with the Sub-District Head	Responsible to The Sub-District Head	Village Head is not subordinate to the Sub-District Head
10	Duties and obligations of the Village Head	Organiser; responsible for various areas of village governance and community development, including maintaining peace and order	Similar to Law 5, 1979, with an additional duty to resolve disputes in rural communities
11	Village budget	Drafted by the Village Head and LMD, approved by the district	Drafted and approved by BPD in collaboration with the Village Head
12	Village funding	Block grants from the district	Block grants and local sources
13	Projects initiated by the provincial and regional	Rarely involved in the village government	Compulsory for the provincial and regional governments to involve the village government in their projects
14	Autonomy levels	None; villagers are strictly controlled by of the sub-district	Villagers have the right to reject governmental programmes not accompanied by the funds, personnel or infrastructure and to draft regulations

Source: Widjaya (2003p. 25) and Bawaslu (2012),

Comparative analysis of the two laws suggests that they are different in their overall character and intent. Law 32 (2004) clearly states that diversity, participation, autonomy, democratisation and people's empowerment should form the basis for new

regulations adopted by the village government (see Table 5.6). Law 32 (2004) favours democracy at the local level because it contains a number of clear democratic features. The village head is no longer controlled by the sub-district; it represents an autonomous governmental level (point No. 9 in Table 5.6. above), suggesting that the village head is no longer responsible to the higher levels of government. Importantly, a village is a legal community, rather than a territorial entity (point No. 3); moreover, it has the right to raise funds and does not need to consult with or seek approval from higher authorities in order to pass the village's regulations or budgets (point Nos. 11 and 12). Villagers have the right to reject projects proposed by other governmental levels if they are not accompanied by sufficient funds, personnel and infrastructure (point No. 14). Law 32 (2004) provides more space for diversity and responsiveness to local aspirations, as the village can now be called by any traditional name (point No. 1).

Another distinctive democratic feature is the introduction of village councils (*Badan Perwakilan Desa*, BPD), which have replaced the non-democratic LMD (point No. 2). BPD is a democratic institution, which consists of 5 - 13 members, depending on village size. Members of the BPD are elected 'by and from villagers' (Bawaslu 2009) and it has the power to draft the village legislation, approve the village budget and to monitor the village government (Bawaslu 2012). Furthermore, the BPD even has the right to propose to the District Chair that the Village Head should be replaced (though the final decision is made by the district government) (ibid). This demonstrates clear progress from the past, when the higher authorities, through the Village Head, made decisions on what the villagers needed and wanted (point No. 3). Decisions on local regulations and budgets are now made jointly by the BPD and the Village Head, while the higher authorities are only confronted with a *fait accompli*.

Furthermore, the reformed village government consists of the Head, other staff members and the BPD (No. 2). Village Heads are responsible to the village residents through the BPD and they submit an annual accountability report for the BPD to approve (Bawaslu 2012). Therefore, the Village Head is no longer oriented towards the macro-governmental level; instead, he/she is accountable to the village residents and should answer questions at BPD meetings (point No. 6). These regulations suggest a quiet revolution in the Indonesian countryside because they not only provide a sound mechanism for performing checks on the village government but they also shift the older paradigm, in which villagers were considered objects of development, to the new

paradigm, which implies that villagers should have the right to exercise their democratic authority over public matters (Bebbington et al. 2006).

Despite a number of improvements introduced by Law 32 (2004), the negative legacy of the 'New Order' regime, such as money politics, collusions, corruption and nepotism, were still heavily rooted in the governmental system (Roberston-Snape 1999; Firman 2009). Therefore, the decentralization of authority should have been accompanied by the 'decentralization' of corruption, collusion and nepotism to the local level (Newman 2011). Importantly, in several areas of Indonesia, such as Java and Bali, decentralisation resulted in the local governments having fewer resources at their disposal for implementing improvements (Silver 2003). In the absence of formal institutions organising and managing resources, a determinant factor of decentralisation was to ensure that local citizens could be helped with goods and services provisions through community development action (Beard and Dasgupta 2006).

5.8 Conclusion

This chapter discusses the research setting background, which includes geography, demography, history and the nomination process for Jatiluwih village to be named as a World Heritage Site. The more detailed information about the research setting offers an insight into the place being studied. Firstly, the information about the geography of this village can be linked to the sampling area and the purposes for choosing those areas as the sampling area. Moreover, the geographical information is also used to explain the location of Jatiluwih village in relation to the climate, which influence the type of occupation in this area. Secondly, information about the demography is associated with the interviewees and the reason for selecting some people as participants in this study. Thirdly, the history of Jatiluwih village can be linked to local community settlement in this village, which is then associated with the presence of famous temples and a rice farming culture in this village. Fourthly, the presence of the temples and traditional rice farming culture has led to the nomination of this village as a World Heritage Site. A site can be listed as a World Heritage Site because it has outstanding value from its traditional irrigation system called Subak, which is not solely about the rice farming activities but also related to religious activities. Lastly, the presence of tourists and tourism activities in this village add to the complexity of this village as a nominated site; moreover, unplanned tourism is one of several factors identified in the nomination

dossier that were behind nomination of this site as a World Heritage Site. The information on geography, demography, history and the nomination process of this village as a World Heritage Site is also used as a justification for the researcher choosing this site as the setting of his study.

This chapter also discussed the village government system in Indonesia, which was necessary since this research aims to discuss local community participation in Jatiluwih village. The village government system is directly related to local community participation in the decision-making process. For example, the use of village funding, village budget and election of Head of Village involve local community participation since the law relating to village government has shifted from authoritarian to democratic system. Therefore, this chapter also briefly discusses the shift of the Indonesian government from authoritarian to democratic and from centralisation to decentralisation. When it is linked to the nomination process for a World heritage Site, the purpose for discussing the village government system becomes apparent in the finding chapter, which will identify how this changing village government system affects participation of the local community in Jatiluwih village in this nomination process.

Chapter 6: Findings

6.1 Findings from the Local Community

This chapter explores ways in which participants responded to the topic of local community participation in the nomination process for a World Heritage Site. It includes discussion of their opinions on generic community participation, such as meetings, government initiated programmes and religious participation (section 6.1.1) and more specific participation in the nomination process (6.1.2). These generic participations highlight some participants' opinions about traditional law, traditional decision-making processes, top-down government approaches and religious participation, which are the primary issues of local community participation in Jatiluwih village. Importantly, these generic participations seemed to influence the local community in their participation in the nomination process for a World Heritage Site.

6.1.1 Local Community Participation in Jatiluwih Village

6.1.1.1 Introduction

This section will critically analyse participation by the local community in Jatiluwih village. Local community participation can be divided into three parts, which are participation in meetings, in government-initiated programmes and religious participations. This section is related to local community participation in order to address the two objectives of this thesis, which are:

1. To critically review local government and local community involvement in the local decision-making process in Jatiluwih village, Bali, Indonesia.
2. To investigate the degree of involvement by the local community of Jatiluwih village as a stakeholder group in the nomination process for a World Heritage Site.

Figure 6.1 is the general outline of this finding section for local community participation.

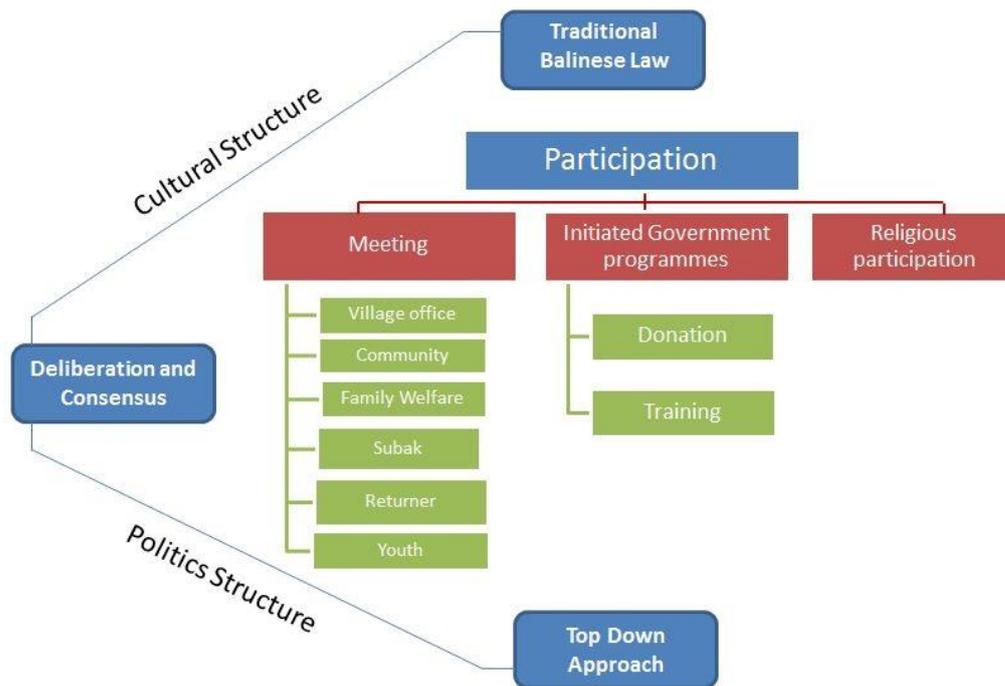


Figure 6.1: Local community participation in Jatiluwih village

Source: Author (2014)

Figure 6.1 shows local community participation in meetings (village office, community, family welfare, *Subak*, returners who do not reside in this village but occasionally return to attend religious activities and youth meetings), government-initiated programmes (donation and training) and religious participation. The meetings are influenced by a traditional decision-making process called *musyawarah mufakat* (deliberation and consensus) and attendance at all meetings, except for village office and family welfare, are based on traditional Balinese law. Both the traditional decision-making process and traditional Balinese law make up the cultural structure influencing meetings in Jatiluwih village.

Another generic participation is government-initiated programmes, which are top-down by nature and consist of donations and training from central, provincial and regional government. The government-initiated programmes are decided in a meeting based on a traditional decision-making process; therefore, the two factors influencing these programmes are deliberation and consensus and a top-down approach, which comprise

the political structure affecting government-initiated programmes in Jatiluwih village. Another participation found in this village is religious participation, which is based on the religious beliefs of the local community. Religious participation is not affected by traditional Balinese law, the traditional decision-making process (deliberation and consensus) and top-down approach but is motivated by the belief of the local community in their god and goddess. Section 6.1.1 is dedicated to discussing the issues of local community participation in Jatiluwih village. It starts with discussion of local community participation in meetings (section 6.1.1.2) before it goes on to discuss participation in government-initiated programmes (section 6.1.1.3) and religious activities (section 6.1.1.4).

6.1.1.2 Meetings

Prior to any participation involving the local community, a meeting is usually organised. A number of agreed actions, such as community programmes, collaborative actions and other activities, such as religious or agricultural related activities enabling community collaborations, are decided upon at a meeting. Therefore, it is essential to identify the types of meeting, participants and points of discussion, as this facilitates better understanding of the levels of local community participation in Jatiluwih village.

A resident in Jatiluwih village will formally attend only one meeting known as a community meeting, which is held monthly in *Banjar*'s hall. *Banjar* is an institution that preserves the traditional Balinese way of life in Bali (Warren 1993; Lee 1999). In some cases, residents can attend up to three types of meeting, as they can also be farmers and belong also as legislative members in the village; therefore, a typical resident could attend community, *Subak* and village office meetings. In Appendix C, the types of meeting (village office, community, Family Welfare Organisation, *Subak*, returner and youth), the general situation, meeting places, the attendees, topics of discussion and how decisions are made in Jatiluwih village are explained in more detail. Appendix C is based on interviews with the local community of Jatiluwih village. Nevertheless, this section is dedicated to putting forward several important issues that occur in all meetings in Jatiluwih village, such as the lower community participation in meetings, gender discrimination and traditional decision-making process, which is the foundation for all types of meeting in Jatiluwih village.

A. Lower Community Participation in Meetings

Several meetings in Jatiluwih village, such as community, returner and youth, have started to decline. The following statement by Mustara describes the general situation in the community meeting at the time the interview was conducted in 2012.

“In the past, the lifestyle was not as complicated as today. In the past, we never thought about having a motorcycle. Nowadays, we are full of desires. We do not have enough money but we want and must have a motorcycle. That’s why we have to take instalments for having a motorcycle and this has to be paid monthly” (Mustara, Senior Superintendent).

The above statement is related with a statement by Susila, a former Head of Community, as follows:

“They want the meeting finished as early as possible because ‘they are chased by time’ (time-oriented). Time is money now. It was different in the past when we used to ask what is more, what is more for next month’s plan. We used to read the running order/timetable of the meeting but now, no longer. No questions come from them; they just want to go home. They just think about money. The earlier the meeting finishes, the more able they are to do part time jobs” (Susila, rice farmer, Member of Parliament).

A similar phenomenon occurs at returner and youth meetings. The following statements derive from interviews with returners and youth members.

“Nowadays, we seldom have returner meetings because not all returners return to the village during public holidays. Most of the time they can’t make it because they have their own activity agenda” (Suanda, teacher).

“How can you be actively involved if all members are too busy to find a job? If there was a meeting, it’s very seldom young people get involved in it. Even for youth events, such as Independence Day competitions, it happened because of the participation of the whole village, not only from this community” (Wiwik, waitress).

Wiwik’s statement is supported by another participant concerned about the dynamism of the youth meetings at the present time.

“We used to have many events during the public holidays but now it is not so often because the youth leader is working in the city” (Sudani, tailor).

A participant, who is a former member of a youth organisation, expressed the following opinion on the issue of diminishing enthusiasm for youth meetings.

“Maybe today everyone is busy with their own lives. Maybe, because times are changing, everyone is trying to find a job outside of the village. Although they have a day off, they prefer to stay in Denpasar (capital city of Bali) rather than come here. Maybe we have lost the spirit of togetherness” (Martini, veterinary).

By pursuing careers outside of their village, young people now have some sense of detachment from their village when it comes to participating in meetings. A similar phenomenon occurred with young people in New Foundland and Labrador, Canada who lost confidence in their community's capability to offer a successful future. They could no longer depend on the fishing industry for employment that for centuries helped to define rural culture and identity; the consequence is most of them relocated to urban areas, resulting in diminishing pride of place and sense of detachment (Higgins 2008). A similar case occurred for the young men and women in the Codilleras rice terraces in the Philippines who left their places to find jobs in the cities (UNESCO 2006; IMPACT 2008) and in sub-Saharan Africa (SSA) they migrated to cities to escape poverty (Min-Harris 2010).

However, there are also contradictory arguments from the local community, as are shown below.

“These days, local people are actively involved in a community meeting because now they can express themselves freely. In the past, they just accepted what their leaders said but they can now express their own opinions as freely as they want although there are sometimes too many opinions among them” (Ade, restaurant cook)

“Nowadays, the local community is more actively involved in meetings because they obtain grants from government, so they are more enthusiastic. It is common sense. We are all attracted to money; attracted to better change. In the old days, the grants were very seldom distributed, so if there was no grant, what would be discussed in a meeting? Nowadays, we have these grants and we then discuss in a meeting how to use them. Let's say the grant is going to be delivered within a month; from now on, we have a meeting on how to use it” (Suranadi, rice farmer).

The above statements indicate the active participation in meetings in the past was because the local community felt obliged to attend as they were ruled by an authoritarian regime. According to Anderson (2001), the government of Indonesia from 1966-1998 was centralised with powerful military functions in social and economic development. However, in the current *era reformasi* (reformation era), active participation has started

to vanish because people are free to attend the meetings they want to and (based on the interview with Mustara). At the same time, the lower community participation in the meetings is caused by the sense of detachment because the youth and productive people have relocated to urban areas to pursue better employment since rice farming can no longer be relied on for better income.

B. Gender Discrimination Based on Traditional Law

Women are prohibited from attending community meetings and the following quotation explains more about this situation.

“The wives never get involved in any meeting. Only the husbands join the meeting. All the decisions are made by the husbands; the wives just accept the results. So far, none of the wives have complained about the results of the meeting. We accept and do it and no one complains about it”(Suli, food stall owner).

As Veszteg and Narhetali (2010) mentioned, meetings in Balinese society are attended exclusively by men, while women are assigned different responsibilities because the differences between gender roles are rooted deep in Hindu beliefs and make the Balinese social structure strongly patrilineal. That statement is echoed by Rahayu, a member of the NGO dealing with women’s issues in Bali, as she found living in a paternalistic social system means women did not have the right to make significant decisions in their families and communities, and most were unable to be involved in community meetings in their villages (Suriyani 2010).

The inferiority of Balinese women are not merely manifested by participation in decision-making but also in every aspect of life, such as inheritance of properties and assets. Balinese society is a patriarchy in which local families practise a male heir system, letting only their sons inherit their parents’ lands and assets (Bagus 2010; Suriyani 2010; Veszteg and Narhetali 2010; Budawati et al. 2011; Cole 2012). A married Balinese female must serve her husband’s family and leaving her rights to her original family such as family assets and temples and she also has no right to her husband’s assets, even after the husband deceased (Budiwati et al. 2001). It is not surprising that in this condition, Balinese women’s rights are very limited, including being heard in the meeting or being involved actively in the decision-making process. Moreover, in *Subak* meetings, the presence of women (the wives) is restricted to

acting as representatives should their husbands be unable to attend the meeting, as is mentioned in the following quotation.

“Wives can attend a meeting on behalf of their husbands” (Suta, rice farmer and a treasurer for a Subak).

The presence of wives in the meeting is permitted to represent their husbands by paying attention to important information or messages from the Head of the Subak without being able to give feedback in the meeting (based on the interviews with Susi). This finding shows women have no rights to express their opinions at a *Subak* meeting and their status is considered lower than their husbands and deemed only as complement rather than equal to their husbands.

Nevertheless, a female participant expressed her opinion over her hope to be involved in a meeting.

“If I had an option, I would like to engage in the meeting and to discuss anything we need to know or just see how the meeting is conducted” (Miarsih, rice farmer).

The statement by Miarsih shows that women also want to be involved in the meetings; however, the customary/traditional laws prohibit them taking part in a community meeting. Based on the constitutional law of the Republic of Indonesia, women in Indonesia have had the right to be involved in elections since 1945 (WTP 2010). This difference is caused by the Republic of Indonesia’s constitutional law, which is based on the rule of law inspired by continental Europe’s system of law. The establishment of the Family Welfare Organisation by the Suharto regime in 1970’s was evidence of special attention being given to equality and emancipation for Indonesian women (Keiko 2007).

“I am not a member of a Family Welfare Organisation because I am not married yet. Only those who are members of Empowering Family Welfare can join the meeting. Only members of Family Welfare take part in any activity in this village, if they are not members, they don’t participate” (Sudani, tailor).

Traditionally, women in Jatiluwih village have no rights to participate in a community meeting; however, there is an opportunity for Balinese women to be involved by joining female organisations, such as the Family Welfare Organisation, a community development movement which emphasises on empowering women in all Indonesian villages. This movement was established during former president Suharto’s era, which

was influenced by the United Nation's International Women's Years and the United Nations Decade for Women, from 1976–1985 (Keiko 2007; UN 2013). A more detailed explanation of the Family Welfare Organisation can be found in Appendix C, under section: Family Welfare meeting. Nevertheless, these constitutional laws are, in fact, often inferior to customary laws (WTP 2010; Budawati et al. 2011). Customary law dominates and often discriminates against women's daily life in Indonesia, such as the inequitable practices related to marriage, divorce and custody of children (ibid).

C. Traditional Decision-Making Process

“There are no disagreements or arguments in the meeting, usually everyone agrees on the decision through musyawarah mufakat (deliberation and consensus) and also because it is for their own good”(Windu, Head of Village).

“We usually discuss the problems and their solutions and stress on “musyawarah mufakat” (deliberation and consensus) between us” (Sukra, rice farmer).

According to Koentjaraningrat (2009), *musyawarah* and *mufakat* grew out of a cooperative spirit that underlies the village sense of community in most Indonesian cultures. It frequently seems as if the Head of the Village controls everything in an authoritarian style, while all community members act only in acceptance of his decisions (ibid). However, intense lobbying is executed secretly to agree compromise decisions between those who support and those opposing; thus, the official meeting is merely ceremonial following behind-the-scenes actions being accomplished (ibid). Koentjaraningrat (2009) states the reason for such a system of conducting behind-the-scenes intensive lobbying existing in a rural community lies in a conforming element in the behaviours of Indonesians, which is to avoid arguments in public at all costs. The cost argument is revealed in the interview with one participant.

“Once, a member argued about the decision of the leader or officers and it led to a quarrel between them. It is hard to be honest here and stand for what you believe. The guy sitting over there once expressed his opposition and the meeting ended in a battle of nerves. Even now, some of them involved in that debate don't speak to each other” (Suli, food stall owner).

The above phenomenon of not expressing opinions in public is identified by Reisinger and Turner (1997), who found the Indonesian culture emphasises on control of emotions, avoidance of disagreement and focus on consensus. This means competition is disapproved, risk is not taken and outsiders with new ideas are not accepted. It is not surprising that expressing a different opinion will end up in a conflict with leaders or superiors because

it is regarded as a negative emotion (Wikan 1987; Resinger and Turner 1997). The following quotes show the local community's resentment towards the leadership of the Head of Village. Moreover, they stated their disappointment to the researcher instead of expressing it to their leader.

"It has been 9 years since he was elected as a leader (Head of the Village); he never invites us (local community) to any meetings for him to present his accountability report. Never, in nine years, has he ever come to our customary village meetings because he and Head of the Customary Village are no longer talking to each other" (**Murya, inn owner**)

"To be honest, our Head of Village never turns up at customary village meetings. He never attends the meetings, even though he is always invited. You can ask the Chief of the Customary Village ...he never attends because he wants to avoid discussions about the revenue from admission fees. If he was a Head of the Village in another village, he would not have stayed in power for this long"(**Surata, chicken farmer**)

The above statement confirms a study by Tosun (2000) that by winning votes and being in power for definite periods, elected politicians and their representatives seem to claim they are allowed to implement all required decisions on behalf of those who elected them without further participation being required during their tenure. Despite being a democratic organisation in terms of the distribution of water, the *Subak* is still influenced in the decision-making process by a local value called *Musyawahar Mufakat* (deliberation and consensus).

"...Because the election of the Head of Subak is not based on a formal ballot, prior to a formal meeting, we (committee and board) have another meeting to choose the suitable person to be the leader. Thus, at the formal meeting, the election is normally decided by approval from a majority of members' acclamation and is not vote based. For those elected by acclamation, they cannot deny being elected as a Leader of Subak" (**Tirta, medical doctor**).

"My dad was elected as Head of Subak; although he told everyone he was illiterate, the local community still chose him" (**Suanda, teacher**).

Based on the quotations above, the new leader was elected by committee members or inner-circle board members prior to a formal meeting. Thus, during a formal meeting, other ordinary members will automatically follow their leaders' decision because, in Indonesian and Balinese culture, decisions made by such people are not to be questioned, challenged or changed (Resinger and Turner 1997). This style of decision-making is more likely to denote an authoritarian style rather than a democratic style since the

election decision is made by a handful of people and a new elected leader has no right to deny or refuse the decision made by them.

The *musyawarah mufakat* (deliberation and consensus), a traditional decision-making rule in Indonesia and Bali, is the foundation for all the meetings in the village of Jatiluwih. However, this traditional rule contradicts the spirit of democracy because decisions are made prior to a meeting by a few members in order to avoid open debate and conflict. Thus, the meeting represents some sort of secret lobbying utilised to impose a decision and the formal meeting is treated like a ceremonial occasion after the 'behind-the-scene' decision has been agreed. This has shown that the outcome of meetings in Jatiluwih village is steered by elite members; in other words, the local community's voice in the meeting is influenced and channelled by their leaders. This traditional decision-making process is influenced by the collectivist and high power-distance culture of Balinese people that involves avoiding public disagreement, saving face, obeying people in authority and not questioning decisions made by an authority. The village government system has been changed from Law 5, 1979, which was regulated during Suharto's era into Law 32, 2004 that is more democratic; however, the change has not happened immediately in Jatiluwih village (see table 5.6, p.206) concerning comparison of Village Government Law 5, 1979 and Law 32, 2004. Following the governmental system of Indonesia having shifted to democracy in 1998 and the regulation of Law 32, 2004, people are expected to be more empowered and have their say in meetings or forums. This would allow them to be more direct in expressing their opinions, open to disagreement and to exhibit direct and open behaviour. In relation to epistemology, the collectivist culture of Jatiluwih community can be categorised into social constructionism. Social constructionism emphasises that knowledge and reality are socially constructed through discourse (Stead 2004), historically and culturally specific (Young and Collin 2004) and formed by language as a form of social action (ibid). In the case of Jatiluwih village, traditional law, *Subak* law and the *musyawarah mufakat* (deliberation and consensus) are socially constructed through social actions.

6.1.1.3 Government-Initiated Programmes

The purposes of government-initiated programmes are to accelerate the government's efforts to reduce poverty and to assure equality and inclusiveness for all community programmes in Indonesia, especially in the rural areas (PNPM 2013). These government-initiated programmes take the form of donations and training programmes initiated by central and local government (provincial and regional).

A. Donations

Central and local government initiates several donations, such as oxen, seed and a national programme for community empowerment. Most donations are funded by Jakarta's central government by using the national budget and distributing it through regency and district government to the village government of Jatiluwih village. Other donations are made from provincial and regency government using regional budgets. Some donations related to agricultural issues were found in this field research since the interviews were conducted with rice farmers, which represents the major livelihood in this village.

a. Central Government Donation

"It was the street and this programme is called "PNPM Mandiri". The street (minor street) at that intersection was only cemented, not stone paved like now (see figure 6.11). The local community worked together to pave the road because the grant from the government was only for materials (stones). Before it was paved, it was only cemented and then the grant came. The local community was led by the Head of Society to participate. We didn't spend any money on hiring workers because it was all done by the community". (Suli, food stall owner).

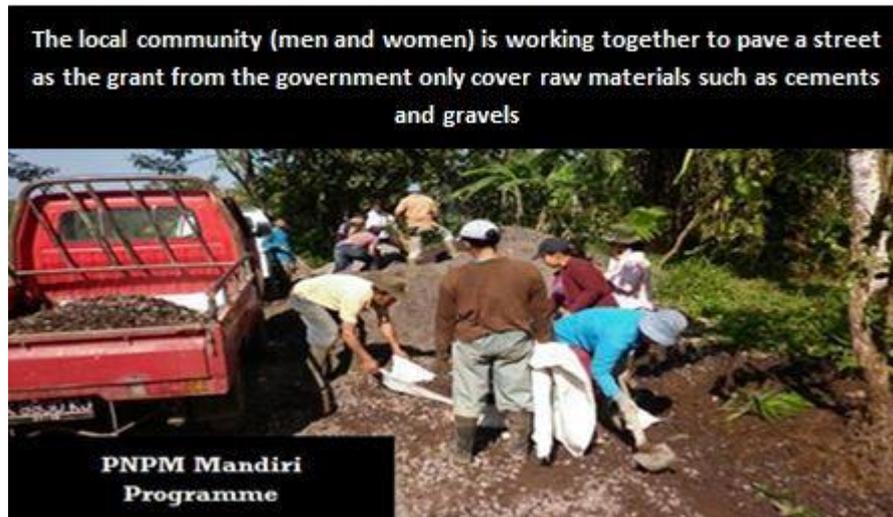


Figure 6.2: PNPM programme for renovating a street in Jatiluwih village.

Source: Jatiluwih village archive

Figure 6.2 is evidence of the PNPM programme implemented in Jatiluwih village. The PNPM programme (contribution aid from government) for street construction in Jatiluwih village was discussed on 14 and 19 July 2011 and the PNPM programme in 2013 that allocated funding to repair a primary school was discussed on 17 September 2012 (see Appendix E of the village office meeting minutes). The nature of this programme is top-down since the funding comes from central government to the local community; however, active participation by the community is required for implementation of this national programme for community empowerment.

b. Provincial and Local Government Donation

Apart from programmes such as PNPM, donations are also obtained from the provincial government of Bali Province. The following quotation describes the donations from regional government, which are related to the livelihood of a majority of the local community in Jatiluwih village.

“There was a contribution of oxen and my father was appointed as Head of the Oxen Breeder Group. This group consisted of 20 members but only 10 Oxens were given to them, which means half of the members were given a chance to raise the oxen until they produce two calves and, afterwards, the oxen are transferred to the remaining half of the members. They had to put a proposal to the Animal Husbandry Department to have this aid. It was the Head of the Village who informed about this kind of contribution” (Martini, Veterinary).

The contribution of oxen programme is called Simantri and is similar to donations from central government; thus, the nature of this donation is top-down. Figure 6.3 is evidence of the government of Bali's Simantri programme.



Figure 6.3: Oxen donated from government

Source: Author (2014)

Based on interviews with several participants during field and pilot studies, a majority of participants mentioned seed donations as the most common assistance local people obtain from the government. This seed donation is labelled “*creation of community's forests*”, which is primarily about cash crop donations that include mahogany, mangosteen, teak wood, and durian. Another donation associated with the livelihood of local people in Jatiluwhi village is rehabilitation of the rice barns. The central government offered donations to restore the barns and to pave the ground to make the rice barns aesthetically appealing, as this village is one of most visited tourist attractions in Tabanan regency, Bali province (see table 5.5: Total Number of Tourists Visiting Tabanan Regency in 2013, p.197). However, the donation is not limited to the livelihood of local people in Jatiluwhi village but also to their religious/spiritual life, as is shown in the following quotation:

“The customary village got a grant from our Governor amounting to Rp 50 million per year. There is also a grant from the Regent for the customary village. Mostly, this grant is allocated for temple restoration. My husband was involved on the committee so I know this information from him” (Kernu, housewife).

Jatiluwi village is well known as the home of four big temples in Bali, which are Petali temple, Besi Kalung temple, Rambut Sedana temple and Bujangga temple (Muriawan 2009; Interview with Mustara, Priest). These temples are not locally-owned or belong to the local community but they are visited by devotees from around Bali Island. Therefore, the provincial government offers special attention to this village for rehabilitation of some temples since devotees from all over Bali visit the temples. Besides those four major temples, there are also small temples that belong to the village, such as the three temples (Desa, Puseh and Dalem temple) and several small temples related to the *Subak* system.

c. Flaws of Donation Programmes

Despite good intentions from the central, provincial and local government in offering donations to the village, some participants demonstrated their disappointment with the donation. Some of them express their criticism over public facilities, such as streets and other donations related to their livelihood as farmers in Jatiluwi village. The majority blamed the lack of commitment by local government for implementation on the field/ground.

c.1 Agriculture

“The benefit is low because some of the cash crops are not growing well here as this area is too cold for them to grow and it takes longer if we compare to other areas further down in the south, like Ngis, Tabanan. In that area, they grow faster and here it is quite difficult” (Wisnu, rice farmer).

Wisnu criticised the seed donation from local government since they never take the climate in Jatiluwi village into consideration. It appears that the official from Bali’s agriculture department, which is responsible for the donation, did not conduct an in-depth survey prior to giving the donation. An interview with Suja illuminated the realities on the ground.

“A guy from the Agriculture Department came here with his coffee plantation programme. So, I asked him whether he had done some surveys of the soil here and the types of vegetation suitable to grow in this area. This guy said he had not done any survey but he was looking for any farmer who would like to join this programme and those who did would be given a certificate. The fact there was no product (coffee), the only product (outcome) was the certificate. This programme was then stopped because of no real outcomes” (Suja, rice farmer, Leader of Organic Farming Group).

The action of the official from the Agriculture Department showed little concern for the needs of the local community in Jatiluwih village and that they were merely conducting a programme already set up by central or provincial government. This is because donations from the government that come from the national and regional annual budget have to be distributed each year in order to help local communities in all villages in Indonesia (Sucipto 2014).

Susi, a rice farmer, put forward another criticism of the donations from government related to the livelihood of local people in Jatiluwih village. She expressed her complaint over donated fertilizer from the local government as follows:

“I don’t think government has contributed enough here. They say the fertilizers are being subsidised by government but, in fact, we still pay for these fertilizers. “Subsidised by the government” is written on the package but the reality is we are still paying to have it” (Susi, rice farmer).

This fact shows the need to supervise the flow of donations from the government to the local community. The complex bureaucratic systems in developing countries provide opportunities for exploitation by some governmental officials taking advantage of it. One suggestion for the future is that the complex bureaucracy system should be reduced by removing intermediaries to ensure the donations reach grass-roots level as intended. One of the examples of the top-down approach on chemical fertilizer by the government is represented in the article published by Bali Post on 13 October 2011 with the headline: “Farmers protest on fertilizers and pesticides” (see figure 6.4).

Disepakati, UMK Jembrana Rp 1 Juta

Negara (Bali Post) -

Rapat tripartit mengenai penentuan besaran Upah Minimum Kabupaten (UMK) Jembrana tahun 2012 yang digelar di ruang Ekbangsodsub Pemkab Jembrana kemarin nyaris *deadlock*. Tarik ulur angka UMK antara pihak pengusaha (Apindo) dan buruh terjadi sepanjang rapat dengan pelbagai argumen. Namun akhirnya rapat yang difasilitasi Dinas Tenaga Kerja itu menelurkan kesepakatan. Dari tiga hari jadwal yang direncanakan, kesepakatan dihabiskan pada hari pertama.

Perwakilan buruh dari Ketua SPSI Jembrana, Sukirman, akhirnya menyetujui angka UMK Rp 1 juta. Sebelumnya pihak buruh ngotot menginginkan UMK naik 15 persen dari sebelumnya Rp 927.500 atau Rp 1.066.625. Angka itu menurut pihak buruh lantaran akan adanya kenaikan gaji PNS tahun depan sebesar 10 %. Dengan kondisi itu tentu akan mempengaruhi kenaikan harga serta pertumbuhan ekonomi lainnya. Namun usulan itu langsung ditolak oleh Apindo. Pihak Apindo yang diwakili Putut, menilai besaran itu akan menimbulkan urbanisasi apabila prosentase kenaikan terlalu tinggi, sehingga pihak pengusaha mengambil jalan tengah kenaikan Rp 1 juta.

Pihak buruh sempat menawar lagi di kisaran Rp 1.025.000, namun sekali lagi ditolak dan akhirnya disepakati Rp 1 juta. Kendati menerima besaran kenaikan itu, Sukirman meminta kepada pihak pemerintah maupun pengusaha untuk menjalankan komitmen besaran upah minimum itu. "Harus ada tindakan tegas dari dinas terkait. Penyelidikan dilakukan terhadap perusahaan yang tidak bayar upah sesuai UMK," harapnya. Harapan pihak buruh itu disambut baik oleh perwakilan Apindo, Putut. Pihaknya menilai akan percuma bila hanya satu dua perusahaan yang menerapkan besaran UMK ini di Jembrana. Bahkan tidak memberikan kontribusi kepada pertumbuhan ekonomi di Jembrana.

Pihak pemerintah selaku perantara lewat Bidang Tenaga Kerja menyatakan akan menegakkan hasil keputusan rapat UMK itu. "Hasil ini kita bawa ke Provinsi agar bisa ditetapkan tahun 2012 nanti," tandas Kabid Tenaga Kerja I Made Ardana. (kmb26)



TRIPARTIT - Rapat penentuan besaran UMK Jembrana kemarin akhirnya menelurkan besaran Rp 1 juta.

Pisang Tandan Lima Hebohkan Warga

Negara (Bali Post) -

Warga dusun Munduk, Desa..., Kecamatan..., Kabupaten..., Jembrana belakangan dikejutkan oleh munculnya pohon pisang di luar kewajaran. Pisang yang terletak di rumah Asdiana (50) itu bertandan lima. Warga semakin heboh lantaran pisang aneh itu berada di dekat kuburan Tulang.

Pisang ini sering didatangi warga karena dinilai membawa berkah. Salah seorang warga Muhamad Husni (28) ditemui, Senin (17/10) kemarin menjelaskan, awal mula didatangnya pohon pisang aneh itu tidak disangka oleh pemilik. Bahkan ibunya tidak memperdulikan pisang susu tersebut. Saat masih belum besar, tandan belum terlihat ada lima. Namun setelah membesar dan tandan itu nampak sejak seminggu belakangan ini. Ibunya yang sering memperhatikan



SILUMAN - Petani di Desa Penyalin, Kerambitan menunjukkan deretan pestisida yang diduga siluman karena terlalu mahal dan memberatkan, Senin (17/10) kemarin.

Khawatir Diililit Utang

Petani Protes Pupuk dan Pestisida Siluman

Tabanan (Bali Post) -

Petani di Tabanan tak pernah sepi dengan keluhan. Yang terbaru, ribuan petani di Kecamatan Kerambitan, mengeluhkan munculnya pupuk siluman dalam program Gerakan Produksi Peningkatan Pangan Berbasis Korporasi (GP3BK). Sebab, jumlah pupuk yang dibekankan terlalu banyak dan mahal. Karena takut, mereka hanya bisa pasrah menanggung utang yang cukup besar. Sistem paket pupuk dan pestisida ini akan membuat petani terililit utang.

Program GP3K adalah kebijakan pemerintah pusat untuk membantu meringankan beban petani, terutama pengadaaan bibit dan pupuk. Namun, yang dirasakan petani di Kerambitan justru memberatkan. Mereka dibebani pembelian pupuk dan pestisida yang cukup banyak. Tak tanggung-tanggung, totalnya mencapai Rp 2,6 juta per hektar. Biaya ini diwujudkan dengan pupuk urea, NPK dan pupuk organik. Yang paling dikeluhkan adalah banyaknya jenis pupuk yang wajib dibeli dalam satu paket. Pupuk inilah yang dituding siluman. Sebab, dicurigai, pestisida yang dipaketkan seajutnya tak sebanyak itu. "Petani benar-benar mengeluh. Gara-gara program itu, mereka harus mengeluarkan biaya lebih besar," kata Ketua Sahantara Kerambitan Nyoman Anteb, Senin (17/10) kemarin. Yang ironis lagi, petani harus berutang membeli paket tersebut dan harus dibayar

ketika musim tanam erang tanaman belum bisa diprediksi. Karena itu, terancam mubazir. Keluhan paket pestisida siluman ini dibenarkan Pekaseh Penyalin, Wayan Suarya. Dia mengatakan petani bisa menerima pupuk dan pestisida yang banyak. Tapi justru disodori paketan yang banyak" keluhannya. Dia khawatir, justru sistem paket pupuk dan pestisida ini akan membuat petani terililit utang.

Selain mahal, petani juga mengeluhkan kemampuan pestisida tersebut. Sebab, beberapa petani mengaku, pestisida yang dibekankan justru tak mampu membasmi hama. Ada petani yang sudah memakai pestisida, tapi hama kupunya tak mau hilang," ujarnya.

Selain mahal, petani juga mengeluhkan kemampuan pestisida tersebut. Sebab, beberapa petani mengaku, pestisida yang dibekankan justru tak mampu membasmi hama. Ada petani yang sudah memakai pestisida, tapi hama kupunya tak mau hilang," ujarnya.

Stres, Ibu Muda Terjun ke Danau

Tabanan (Bali Post) -

Diduga stres, ibu muda, Kadek Dwiyantri (28), asal Desa Jegu, Penebel, Tabanan terjun ke Danau Beratan, Baturiti, Senin (17/10) kemarin. Beruntung, nyawanya berhasil diselamatkan para petugas danau. Aksi nekat ini ternyata yang ketiga kalinya dilakukan wanita beranak satu tersebut.

Peristiwa nahas itu terjadi sekitar pukul 12.30 waktu. Wanita itu datang sendirian menggunakan sepeda motor. Usai parkir, dia bergegas menuju dermaga perahu bebek di kawasan rest area, lalu menyewa sebuah perahu. Pelaku kemudian mengayuh perahu sendirian menjauhi tepi danau. Sejak awal datang, kata Kadek Bayu, pihaknya sudah curiga dengan gerak-gerak pelaku. Karena itu, ketika berlayar, petugas terus mengawasinya. Ternyata, pelaku memang sengaja menyewa perahu dan berniat menceluburkan diri ke danau. Kemerin, pelaku juga tak mengajari perahu mengayuh. Petugas danau khawatir, pelaku kembali berubah.

Petugas mulai curiga ketika melihat pelaku bergerak menjauhi batas berlayar yang ditentukan. Kecurigaan petugas memuncak ketika pelaku tak mengubris saat diteriaki menggunakan pengeras suara. Karena takut, petugas langsung mengejar pelaku menggunakan speed boat.

Ternyata benar, pelaku ditegasi Kepala KP 1 dir. Rapat Komisi A Bubar

Negara (Bali Post) -

Tidak hadirnya Kepala Kantor Pertanian (KP) Kabupaten Jembrana dalam rapat dengan Komisi A DPRD Jembrana dan notaris membuat peserta kecewa. Padahal dalam rapat ini diharapkan pihak KP bisa menjelaskan menyangkut kebijakan terkait prona dan pengurusan sertifikat tanah. Lantaran hanya diwakili oleh kepala seksi, akhirnya rapat dibubarkan menunggu hingga Ketua KP hadir sendiri.

Rapat yang sedianya membicarakan mengenai keluhan masyarakat terkait pengurusan sertifikat ataupun prona di Jembrana itu dihadiri seluruh anggota komisi A serta Ketua INI (Ikatan Notaris Indonesia) Kabupaten Jembrana, Dharma Atmaja beserta dua anggota. Sedangkan dari KP hanya diwakili Kepala Seksi SPP, Ketut Budiasa. DPRD yakin dengan tidak hadirnya Kepala KP, tidak bisa mengakomodir seluruh persoalan yang akan dibicarakan. Ketua Komisi A DPRD Jembrana, Gede Agus Sanjaya, menyampaikan bahwa persoalan yang akan dibicarakan bu-

Bahkan mayoritas anggota menginginkan agar Ketua KP sendiri yang menjelaskan. Anggota Komisi A, Nyoman Birawan mengatakan bila memang tidak bisa hadir dan tidak bisa menjelaskan maka sebaiknya rapat ditunda. "Selain prona, ada beberapa persoalan yang memerlukan penjelasan dari pemegang kebijakan," tukas Birawan. Pihaknya memperlakukan kepada notaris untuk menyampaikan permasalahan terlebih dahulu. Namun Dewa Atmaja dari pihak notaris ternyata juga berpendapat sama dengan komisi A. Dengan perwakilan hanya satu kasi saja dinilai tidak bisa mengakomodir aspirasi. Bahkan menurutnya ada beberapa persoalan yang menyinggung di bidang seksi lainnya di KP.

Pihak KP yang diwakili Kasi Survei Pengukuran dan Pemetaan (SPP), Ketut Budiasa mengatakan, untuk masalah kebijakan pihaknya tidak bisa mengutarakan seandainya untuk teknis seperti prona pihaknya bisa menjelaskan. Dia memang mewakili Kepala KP karena izin

Figure 6.4: Article in Bali Post about fertilizer for rice farmers in Bali Post, 18 October 2011

Figure 6.4 identifies the programme initiated by the government that is causing fears of farmers facing substantial debts. Instead of helping the farmers, this programme has burdened the farmers because the all-in-one/bundle system forces them to purchase some of the wrong types of pesticide.

Some sentences are rectangle marked and numbered to highlight significant issues found in this article.

1. The headline: Fear to be in debt: Farmers protest over fertilizers and pesticides.
2. This paragraph states the initiated programme of the government is considered to be a burden because farmers must purchase some unnecessary pesticides in this package system.
3. The ironic condition exists where, on the one hand, the government suggested reducing the use of pesticides but, on the other hand, they are selling seven types of pesticide to farmers.
4. Some farmers testified that these pesticides were not effective to disinfect the pests.

This article confirms condition of the Balinese rice farmers with the relation to the donation from the government which is in line with the real situation of Jatiluwih village's rice farmers. Nevertheless, the issues of donations from government to the local community are not only limited to the livelihoods of farmers, such as cash crops and fertilizers, but they also relate to general issues, such as roads and other public facilities.

c.2 Road

“This road here was once restored but it wasn't seriously restored. They put in more sand than asphalt whereas, in road construction, it should be more asphalt but, in fact, they put in more sand and the asphalt was not much. So, when it rains, the sand is washed away by the rain and what is left is a damaged road”
(Yande, student).

The road mentioned in the above quotation is shown in the following figure 6.5



Figure 6.5: Condition of Roads in Jatiluwih village

Source: Author (2014)

Based on the researcher's observation and field notes, this road (see figure 6.5) leads to the main tourist attraction, which is the rice terraces, and is also a connecting road to another tourist attraction called Batukaru temple. The road is severely damaged and its condition does not reflect the income obtained from tourist visits to the village. Evidence of this is that Jatiluwih village receives 3300 tourists per month on average (see Appendix R for details of tourists visiting Jatiluwih village between 2009 and 2012) with entrance tickets costing £1, which equals Rp. 15,000 per person. Therefore, it means local government should pay more attention to the condition of the roads in this village since the area generates income contributing to the regional income of Tabanan regency. The researcher's opinion of the devastating road conditions can be found in his blog <http://whjatiluwih.wordpress.com/page/5/> in section 30 May 2012. In this blog, the researcher expresses his dismay over the damaged condition of main road as a result of the negligence of regional government.

The poor access in Jatiluwih village is caused by inappropriate allocation of the regional budget for Tabanan regency, of which Jatiluwih is part. The Tabanan Head of Department of Public Works admitted many roads in this regency are damaged, explaining that the total length in Tabanan is 2294 kilometres and 74% is severely damaged (Balipost 2011). Of the regional budget for Tabanan, which is more than Rp 700 billion (US\$ 777,777), approximately Rp 500 billion (US\$ 555,555) is spent on government officials' salaries. The remainder, about Rp 200 billion (US\$ 222,222), is insufficient for infrastructure development (Balipost 2011a). Surprisingly, the Tabanan

government in 2011 continued to hire employees even with this excessive amount. If there was no moratorium on public employee procurement from Jakarta, it is believed the Tabanan regency would possibly employ more public employees (Bisnisbali 2011).

Another possibility is related to corruption. A study by Olken (2009) illustrated this case by finding corruption present in the road project in Indonesia through comparing the total cost incurred by the village government on the project with an independent estimate of the total cost to construct the road. Since villagers have the capability to spot corruption where costs are marked up, village officials then hide the corruption by reducing quantities, i.e. they claim to have provided sufficient rock, sand, and gravel to build a road that is 20cm thick but, in fact, they construct a road that is only 15cm thick. Subsequently, they build rather thinner roads than official engineering guidelines and these will not last long and soon need to be replaced (Olken 2007: 2009). However, this road has been refurbished as the researcher visited the village in Jatiluwih village, two years after the inscription; evidence of this renovation can be seen on the photos below (figure 6.6).



Prior to the Inscription ceremony

Two years after the inscription

Figure 6.6: Before and after photos of the condition of the road to the main attraction in Jatiluwih village.

Source: Author (2014)

The rehabilitation of the road shows some benefits can be obtained for being listed a World Heritage Site. Several sites, such as the archaeological site of Delphi in Greece (Carlsson and Lambrechts 1999; UNESCO 2010b), Borobudur temple compound (Hampton 2005) and Angkor Wat, Cambodia (GHF 2011), also show the benefit from being listed as a World Heritage Site. After being listed as a World Heritage Site, preservation and protection of these sites have been improved.

c.3 Public facilities.

Three other participants also complained about the devastating condition of public facilities in Jatiluwih village.

“We had clean water aid and this water is distributed through pipelines but, today, nobody is taking care of it. The water is running dry now. We bought a device to channel the water into each household when the aid was given but, in fact, the water is running dry until now” (Edi, ticket attendant).

“Like you look at the infrastructures, the road, the street, you look at the facilities that can be offered to tourists when they come here; they got no place to wee wee. When it rains, there is no place to seek shelter, the tourists only pass by and see the rice terraces, that’s all. There is no public toilet here and you look at infrastructure” (Grace, owner of Red Rice Faming Group).

“I have been asking for some funds to build a parking area and public toilets for tourists but, to-date, there has been no follow-up action from the government. I do not understand this as, on the one hand, they want this place to be listed as a World Heritage Site but, on the other hand, they do not pay enough attention to improve the facilities” (Rudi, village office staff).

The three statements above are supported by a suggestion of one Member of Parliament about the need for improving the public facilities in Jatiluwih village. He mentioned that special attention has to be given to build infrastructures such as parking areas, and an information centre and portals (see village government office meeting minutes for 3 July 2012, Appendix E). Previous quotations over the poor condition of roads and public facilities are supported by an article published by Radar Bali on 12 June 2012 (see figure 6.7) with the headline: “No tourism route in Jatiluwih”.



UH INFRASTRUKTUR: Selain berwisata untuk menikmati panorama alam, wisatawan ke Jatiluwih untuk wisata pendidikan. Seperti mengenal beras merah. Sayangnya, prasarana ke jalur tersebut belum disiapkan, padahal juga butuh restorasi

Subak Jatiluwih merupakan bagian dari Catur Angga tukaru di Tabanan. Bagaimana kondisinya setelah jadi bagian warisan budaya dunia?

BEK wisata Jatiluwih masuk WBD nantang Pemerintahan Kabupaten mkab) Tabanan menggodok peraturan ngenai subak abadi. Di mana terdapat irangan mengenai pembangunan di kan wisata tersebut. Meski tengah mengok aturan mengenai subak abadi. Di satu keberadaan warung pinggir jalan yang nyajikan menu asing hingga menu lokal erti tipat cangkok malah menjamur.

rkait keberadaan warung-warung mtersebut, Kepala Satuan Polisi Pamong ja (Kasatpol PP) Tabanan, Wayan arya, menyatakan tems melakukan pemn ke Jatiluwih secara pelan-pelan. "Kasmpai saat ini terus melangsungkan binaan terhadap pemilik warung ana (Jatiluwih, Red)," ungkap Sudarya at lalu (8/6).

enurutnya pembi- n yang dia lakukan ing dari inspeksi idadak (sidak) yang pat mereka lakukan ya tidak ada kesan igusir mata penca- nian masyarakat. mi sudah sempai ke sana. Hasilnya yang masih punya izin dan ada yang a sekali tidak berizin," ungkapnya.

gi warung yang tidak memiliki izin dirikan bangunan, maka pihaknya lang- g melakukan pembongkaran paksa. a satu warung yang kami bongkar karena sekali tidak memiliki izin dan megar jalur hijau," rincinya.

depan, katanya, di sela pembinaan terap pemilik warung yang masih ada kini. knya memberi tahu jika ke depan kawasan Jatiluwih akan menjadi subak di. "Sambil jalan kami beritahu kan eka, kalau Jatiluwih ini akan jadi subak li. Jadi biar sama-sama jalan, mereka se- snya paham dan di mana seharusnya obngon," ungkapnya.

mbinaan yang mereka lakukan ke- ung-warung tersebut mengajak apar- esa. "Sifatnya persuasif. Dan mereka harus selalu menyadari bahwa akan an seperti itu nantinya dan harus di-

kan untuk angkat kaki.

Sementara itu, Kadis Pariwisata dan Kebu- 1 n Tabanan, Wayan Adnyana, sendiri ngah menggodok regulasi mengenai lah itu dengan beberapa subak terkait.

Banyaknya warung berjejeran dipinggir jalan sepanjang Jatiluwih tidak bisa dipungkiri. Pasalnya di Jatiluwih, kekurangan kawasan rest area atau tempat beristirahat untuk bersantai.

Ketika tidak ada tempat berteduh, mau tidak mau pilihan turis asing maupun lokal adalah masuk kedalam warung yang berje- rer dan menyajikan pemandangan alam tadi.

Saat seorang pengunjung domestik, Prati- wi, menuturkan, jika kawasan dengan pan- orama sawah diperlukan paling tidak tempat duduk-duduk. Perempuan yang gemar jalan- jalan keliling objek wisata itu mengambil con- toh kawasan wisata danau Beratan Bedugul di Desa Candi Kuning Baturiti. "Seperti con- toh Beratan, di sana dipinggir danau ada tempat duduknya, walaupun bukan kursi, paling tidak pengunjung bisa duduk-duduk untuk melihat-lihat," bebarnya.

Saat ini, katanya, di Jatiluwih hanya ada satu saja lokasi yang bisa disebut sebagai rest area. Yakni, di tikungan paling ujung sebelum masuk permukiman penduduk. Itu pun lokasinya kecil dan cukup sempit. Di lokasi itu banyak turis yang datang dan membicarakan kameranya.

Hal senada diungkapkan guide lokal yang merangkap sopir travel, Sudira. Dia menyen- tikan, jika kondisi jalan menuju Jatiluwih man- pun di Jatiluwih sendiri banyak yang rusak. "Jalan di sini hancur, apalagi yang mau ke Batukaru itu juga rusak," ungkap Sudira kemarin.

Pria asal Desa Apuan, Baturiti, menuturkan jika rata-rata guide enggan mengajak turis- nya ke Jatiluwih. Mengapa? "Pertama karena lokasi jauh sekali dari objek wisata pendukung lainnya," ujar Sudira.

Dia menuturkan, akses ke Jatiluwih tidak memiliki rute wisata. Karena dari Jatiluwih, dilan- jutkan ke Batukaru. Dan untuk menuju objek wisata lainnya yang searah tidak ada lagi. Dia mencontohkan objek wisata dengan rute sejajar yakni, dari Taman Ayun Badung, menuju Bedu- gul, kemudian turun ke Alas Kedaton dan ter- kahir sore harinya melihat sunset di Tanah Lot. "Kalau itu (Jatiluwih, Red) ada jalurnya, seperti di Gianyar yang ada jalurnya jadi enak sekali, banyak pilihan wisatanya," ungkapnya.

Lalu apa yang membuat Sudira membawa turisnya ke Jatiluwih? "Turis yang datang ke

Kalau itu (Jatiluwih, Red) ada jalurnya, seperti di Gianyar yang ada jalurnya jadi enak sekali, banyak pilihan wisatanya."

SUDIRA
Guide di Jatiluwih

Dikatakannya jika turis yang datang ke Jatiluwih cenderung kepada wisata pendidikan. Mereka datang untuk mengenal sawah dengan padi beras merah-hijau. "Seperti tamu saya ini, dia dari Rusia sudah tiga kali datang ke sini. Sampai di sini dia jalan kaki muter-muter di sawah," ungkapnya sambil menunggu turis yang dia antar keliling sawah.

Menurutnya, ketika tidak ada turis yang mau ke Jatiluwih, kalangan guide atau sopir travel umumnya jarang menuju Jatiluwih. "Kalau untuk melihat sawah saja cukup ke Ubud. Sampai di sana, banyak kita bisa masu- ki rute wisata, bisa ke Tampak Siring dan tempat lainnya juga. Tapi kalau tamu ke Jatiluwih, ya kewajiban kami mengantarkan mereka kesini," ungkap Sudira yang membawa mobil Kijang Innova itu.

Sebagai guide dia pun menghend- 3 nya sarana infrastruktur jalan bisa di- benahi. "Jalan mau masuk Jatiluwih kok hancur. Itu perlu diperbaiki. Dan yang di Jatiluwihnya sendiri juga perlu lebih mulus lagi," harannya.

Di tempat terpisah, Kepala Dinas Pariwa- sata dan Kebudayaan Tabanan, Wayan Ad- nyana, menuturkan jika perbaikan sarana infrastruktur seperti jalan memang menjadi perhatian penting pihaknya. "Perbaikan sa- rana jalan menjadi perhatian kami, itu segera diperbaiki," ungkap Adnyana.

Sebagai contoh pengembangan objek wisata baru yang sejajar dengan Jat- 4 iluwih, pemerintah kini tengah membangun jalan di Banjar Tuaklang, Desa Denbata. Menurut Bupati Tabanan, Eka Wiryastuti saat memulai pembangunan awal pasar ikan menyatakan jika pasar ikan nantinya bisa menjadi destinasi wisata baru ke Tabanan.

Selain bisa menjadi destinasi wisata baru di Kabupaten Tabanan, yang lebih utama adalah berguna bagi kelompok penzolah



RELIGIUS: Sebelum mengikuti ujian nasional, siswa di Gianyar berdoa di Pura Tir

Minta Kontribusi UNES

JADI WBD memang membanggakan warga di sekitar Jatiluwih dan Danau Batur, namun bagi mereka ternyata masih ada yang kurang. Yakni, mengetuk UNESCO agar memberi kontribusi pendanaan.

Benarkah? Menurut salah satu petani di Jatiluwih, Wayan Semara Jaya, sebagai petani dia tidak mengetahui apa maksudnya penghargaan dari dunia kepada ham- paran sawah yang dia garap sehari-harinya itu. "Saya dengar seperti itu, Tapi belum ada sosialisasi resmi dari pemerintah atau yang terkait untuk masalah itu," ujarnya, dua hari lalu.

Dikatakan, penghargaan dari dunia memang penting untuk kabupaten dan Bali. Namun sebagai petani, baginya tidak ada yang lebih penting ketika penghargaan yang diberikan dunia itu dibayar dengan kontribusi kepada petani. "Ya, walaupun mendapatkan penghargaan, kami tetap menuntut kontribusi dari pemerintah," ungkap Semara Jaya.

Katanya, saat menanam padi, hinga punen, selalu saja difoto oleh turis. Sehin- ga, dia neklaim menjadi penyumbang pendapatan. Apalagi subaknya sampai di- aku dunia. "Dulu kami pernah melavane-

Pura Ulun Danu dan Danau sekadar gagah-gagahan, melai bukti nyata sejarah panjang da kawasan di sekitar Gunung B Persoalannya kini, setelah dengan status yang memba apa langkah berikutnya dari Dalam hal ini tentu saja Pen- Bangli yang menguasai kan- jahar tersebut. Pasalnya, se- budaya tinggi, kawasan di i juga merupakan destinasi p- vortir turis lokal dan mancan- re orang mengunjungi Kint- tabuhnya, terutama di hari-1

Terkait hal ini, Pemkab I- gaku tidak bisa berbuat bi- upaya melestarikan kawas- Maklum, Bangli merupakan daerah termiskin dengan asil daerah (PAD) rendah heran, Bangli pun berharap kait di tingkat pusat dan i- mengucurkan bantuan.

"UNESCO sudah menep- undanu dan Danau Bat- warisan budaya dunia, sekar- tribusi konkret UNESCO un-

Figure 6.7: Article in a local newspaper about tourism in Jatiluwih village in Jawa Pos, 12 June 2012

In summary, this article explains the poor tourism facilities and access to Jatiluwih village. Some paragraphs are marked by coloured rectangles to show important facts about the conditions in this village. Each coloured rectangle is explained below:

1. The lack of rest areas in Jatiluwih village leaves tourists with no other option than to seek shelter at the food stalls. This has caused the proliferation of food stalls in this village.
2. A tour guide complains about the road leading to the main attraction (rice terraces).
3. The same opinion about the poor condition of the road. A quotation from this paragraph: *“How on earth are roads in Jatiluwih village so badly damaged?”*
4. A government official expressed his concern and promised to restore the road. A quotation from this paragraph: *“The rehabilitation of the roads is soon to be executed”*

The proliferation of food stalls in this village, as is mentioned in point 1, is caused by the lack of rest areas. Based on observation by the researcher, there is no rest area in this village, which causes some guides to take tourists to food stalls, not solely for the shelter but also to use the toilets. However, one of the food stall owners does not see the proliferation of food stalls as a problem since she believes that tourists need to take rest after a long walk and the food stalls exist not solely as a place to shelter but also to provide drinks and food. In an interview with Rudi, a village officer, he mentioned the lack of the local government’s support to providing public facilities and his disbelief at the attitude of the local government following this village being nominated as a World Heritage Site. Two years after the inscription, the road has been renovated; however, public facilities have not been improved. There are still no public toilets available for tourists who are forced to use the only toilets available, which are in the restaurants and accommodation services.

B. Training

Besides offering donations, central and local government also initiate community-based training programmes to the local community in Jatiluwih village that are modified to suit

local needs. Several training programmes have been initiated by the government, including encouraging the use of natural fertilizer and planting cash crop schemes.

“For myself, the training programme initiated by the government has helped me to have new knowledge about how to plant coffee and how to control pests”(**Parta, rice farmer**).

“A month ago, official government staff told me to use organic fertilizer, so now I can learn the theories and practices about organic farming” (**Sukra, young rice farmer**).

These community-based programmes from local government to the local community are part of the National Programme for Community Empowerment (PNPM). This type of Community Driven Development seeks to improve involvement and put decision making and resource development in the hands of community groups.

“I participated in the scheme called “the creation of community’s forests”. This movement is basically planting several types of tree, such as mahogany, albizia and teak. We have rented land for a pilot project for pineapple farms, coffee farms and papaya farms” (**Merta, rice farmer and priest**).

“I have participated by joining the movement called “planting thousands of durian”, planting thousands of mangos teen” and “planting a hundred thousand snake fruits” (**Mangguk rice farmer**).

The two quotations above confirm the movement was launched by the government and not the result of a local community’s initiative, which might account for farmers having little knowledge of cash crops. This movement is still top-down in nature; consequently, there are several non-native plants in the area that fail to grow, evidence of which can be seen in the following section A, Flaws of the Training Programme. Nevertheless, the government should hold consultation meetings with the local community before advocating this movement.

a. Flaws of the Training Programme

Despite the purpose of the Community Driven Development Programme being to enhance participation and delegating control of decisions and improvement to community groups, the reality in the field is a top-down process. This top-down agricultural programme was identified by the researcher from interviews with leading figures, such as the Head of *Subak* or a rice farming group. He is the first person normally contacted and informed when government officials from the Agricultural and Husbandry Department need to introduce new agricultural programmes to farmers.

“There was a training programme initiated by the government called “the correct way to plant coffee and how to fertilize them”. It was planned as a weekly training programme but, after the third meeting/training, the officials responsible for training us never came again; so, we (rice farmers) decided to disband/stop because nobody was guiding us anymore” (Susi, rice farmer).

The facts show there is a need for continued guidance from government to the local community since the nature of training is initiated from the top (government) down (local community). In this case, the government, as the initiator, should act consistently in order to ensure all training is conducted effectively and to help the community itself.

“Some farmers in Jatiluwih village are still using chemical fertilizers and pesticides, but I decided to join an organic farming group because of the effect of chemical fertilizers on my rice fields. The soil is now hard and it is difficult for me to plough; I think it was because my dad used to use chemical fertilizer. So now, I am using organic fertilizer consisting of chicken and cow manure” (Semarapura, rice farmer, Head of Organic Farming Group).

The dependency on fertilizer started during the Green Revolution initiated by the Suharto regime back in the 1970's when he gave tremendous support by providing large amounts of fertilizers and pesticides. Despite its good intentions, it became one of the most unsuccessful projects in history with on-going widespread effects (Bardini 1994; Suseno and Suyatna 2007). In the post-Suharto era (1998-2013), the top-down approach in agricultural programmes still continues. A recent example is the case of a paddy seed called “Supertoy” in 2008 (Tempo 2008). The result was crop failure and a quote below reflects the concern of a rice farmer over the approach of the government in imposing their programme on the rice farmers. Adrienne Alonso, the leader of a NGO, stressed the importance of listening to the needs and wants of the local community.

“But to me it is the key: We think there are many important things right, so it is easy, so we research it, we figure it out; oh, this is the important solution, but that is what you think, that is what I think. What do they (the local community) think? Always a big question. How do we know what we think is a solution is indeed the solution from the perspective of the local community facing the problem themselves” (Adrienne Alonso, owner of NGO).

However, some programmes do not fit the needs of the local community in Jatiluwih village. Therefore, in future, the government should first conduct research or feasibility studies on Jatiluwih village before giving out assistance and training, thereby listening to what the local community essentially need rather than merely provide assistance and training without prior consultation with the local community in Jatiluwih village. The government should not assume a programme and training successful in one region can

automatically be applied in the same way in Jatiluwih village. In future, farmers in Jatiluwih village must be engaged in a forum and discussion by involving them actively in meetings and asking them what they actually need such as more traditional methods of agriculture.

6.1.1.4 Religious Participation

Another interesting finding from this study is the devotion of the local community to religious participation. This religious participation is not imposed by central and local government but stems from the commitment of local people in Jatiluwih village for religious participations that include weddings, funerals and temple ceremonies. Several interviews expose the importance of religious participation for the local community.

“If there is a ceremony at the temple, they come to participate, but to participate in a meeting is rare and it is difficult. In a meeting, they simply accept all the results of a meeting. In a temple ceremony they come and work but, in a meeting, they rarely attend”(Murni, minimarket owner).

Sulatra, a rice farmer and Member of the Village Parliament, expressed another similar view, as is revealed below.

“It is hard to ask them to join a meeting, almost all of them like that, but when it comes to religious activities they are ready; for a meeting, it is quite difficult. For example, if we now have a ceremony or temple anniversary, everyone will join the events (Susila, rice farmer and Member of the Village Parliament).

Based on the above quotations, it can be seen that the local community of Jatiluwih village regard religious activities as a higher priority than formal meetings.

“...They don't come when being asked to join a community meeting but they attend a temple's anniversary and participate at ngaben (funerals). Even if they are asked for a financial contribution for the temple's anniversary, they are willing to contribute but not willing to discuss their contribution in a meeting. No matter how much the dues are that must be paid, they are willing to pay”(Susi, rice farmer).

The devotion to temples is not restricted to the older or mature generation because the younger generation also shows similar religious fervour for the spiritual life, as is shown in the following quotations:

“Although they are busy and never attend the meeting, young people still get together during temple ceremonies and participate in them. For example, bathing the statues of God and carrying the umbrellas” (Wiwik, waitress).

“The meeting is accidental, if we are going to have a ceremony in the temple or conduct cleaning activities in the temple, a meeting is needed to discuss the event” (Yande, student).

The Balinese dedicate all their waking hours to a countless series of temple festivities, making offerings and rituals because the core of Balinese belief is that their ultimate God, Sanghyang Widhi, owns the island (Covarrubias 1973; Lee 1999; Eisemann 2009).

According Bagus (2010), the participation of Balinese women is indispensable in a religious ceremony and public rituals, which contradicts the limitations of their rights in a formal meeting or other civil rights. The researcher observed during one of the temple ceremonies in this village that women play an important part in making offerings and taking part in religious performances. Moreover, based on several interviews with female participants in Jatiluwih village, all of them actively participate in religious ceremonies.

“I am a saya (a woman who is responsible for preparing materials and components for making religious offerings) my job is like a runner; I provide all materials for making offerings to all the wives who need my help” (Astuti, local restaurant owner).

A statement from a female participant reveals similar information about the central role of women in religious activities.

“I never get involved in any meetings but if there is a religious ceremony at the temple, I’ll take part in it” (Maya, chicken farmer).

The explanation about the indispensable role of women in Bali can also be found in chapter 2, page 63.

Religious participation might be regarded as self-driven participation since it is not imposed by central or local government and the local community participate because of their religious beliefs. This kind of participation has a higher priority than meetings and participation in government-initiated programmes because, for local people, life after death is more important than present life. Although it is self-driven, tradition plays an important part in this participation since parents pass down the concept of life after death to their children when they were young. Despite the rehabilitation of the temples being funded by the provincial government, this does not imply the local community is being forced to visit or partake in temples’ ceremonies. Nowadays in Jatiluwih village, all of these participations, especially the meetings, have faced a new challenge from the

pressure of modern life since local people are more money and time-oriented. Several types of meeting, such as local community, returners and youth meetings, are gradually losing their significance from lower community participation in the meetings. The cause of the lower community participation is the rural exodus, in which the youth and productive people in Jatiluwih village relocate to the city to find employment opportunities. Moreover, those remaining in Jatiluwih village have to work hard, often having extra employment, to fulfil the growing needs and demands and consequently, this has caused locals to assign lesser priority to meetings. However, this phenomenon does not apply to religious participation.

6.1.2 Participation of Jatiluwih Village's Local Community in the Nomination Process for a World Heritage Site

6.1.2.1 Introduction

This section deals with participation of the local community in Jatiluwih village in the nomination process for a World Heritage Site. Issues such as awareness of the local community's hopes and concerns and threats after the designation are discussed in this section. The following figure 6.8 shows the broad outline of this section.

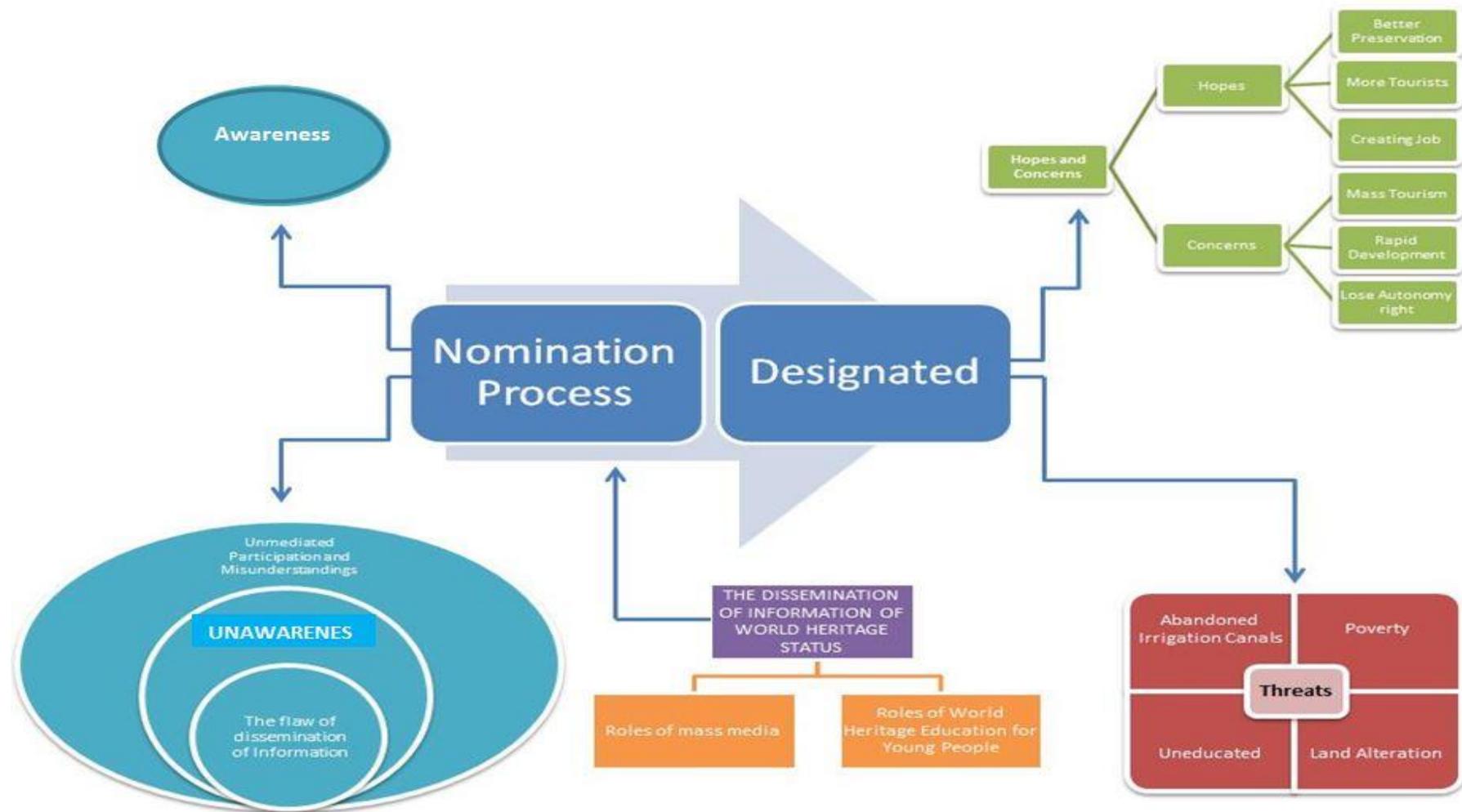


Figure 6.8: Local community participation in the nomination process for a World Heritage Site in Jatiluwih village

Source: Author (2014)

Figure 6.8 demonstrates the local community's awareness of the on-going nomination process and its hopes and concerns for future designation. It also shows the threat to the status of World Heritage in the future. This diagram is divided into two parts, which are the nomination and designation processes. Firstly, the nomination process refers to the awareness and unawareness of local people. In relation to unawareness, flawed dissemination of information is the main factor responsible for local people's lack of familiarity with the nomination process, which has led to further outcomes, such as misunderstanding the nomination process. However, although they are not aware of the nomination process, the local community will always preserve the rice fields (unmediated participation) with or without this process. Secondly, the designation process is associated with the hopes and concerns of local people. Their hopes include better preservation, increasing the numbers of tourists and creating job opportunities; meanwhile, their concerns include mass tourism, rapid development and losing autonomy rights. In addition, threats are presented by participation based on recent conditions in this village, such as abandoned irrigation canals, uneducated people, land alteration and poverty.

6.1.2.2 Awareness of World Heritage Nomination

In order to identify the extent of the local community's involvement in this nomination process, the researcher asked participants about their awareness of the process. The researcher had assumed the majority of local community members would be aware of the process since they are definitive stakeholders. According to Mitchel et al. (1997), a definitive stakeholder is a stakeholder possessing power, legitimacy and urgency in an organisation. In the case of Jatiluwih village, the local community can be classified as a definitive stakeholder because any decisions made in this village have a major impact on the local community. The awareness of the local community of Jatiluwih village concerning World Heritage status can be classified into four categories, which are aware, unaware, misunderstanding and unmediated participation, all of which are discussed in the following sections.

A. Awareness

Some participants, especially those working for the village office and involved in village government, are familiar with the nomination process for World Heritage Site status.

The majority of them are leaders of several organisations in the village, such as Head of Customary Village, Head of the Village and Members of the Village Parliament.

“We had a meeting at the Jatiluwih café in Jatiluwih village to discuss this nomination; it was back in 2005 and I was invited to attend this meeting. The participants were public figures, Heads of Subak and official staffs from the Culture and Tourism Department” (Sara, Head of Customary Village, rice farmer).

“Yes I heard about this. I have been informed by the Head of the Village and village officials about this nomination. I was invited to the village office to attend a public hearing/consultation about this nomination” (Merta, rice farmer).

“Many times, from the Bali Tourism Board (Provincial) or the Tabanan Tourism Board (regional). Sometimes they come here or invite us to visit their offices. There, I met several institutions, not only the Tourism Board but also other departments, such as the Agriculture Department, Animal Husbandry Department, Public Services Department and other departments, because Jatiluwih village is a place where those boards and departments have their interests. Therefore, those boards are components that need to be involved in this nomination” (Windu, Head of the Village).

The above statements show that the local community, especially those members working for the village government office, recognise the nomination process for World Heritage Site status. Eleven people out of 46 are aware of the nomination of Jatiluwih as a World Heritage Site, which is not surprising since they are the lowest unit of the governmental system in the Republic of Indonesia. In other words, village government is the lowest unit of the governmental system in Indonesia before any programmes or information from central and provincial government reach the local community. The nomination process for World Heritage Site status is a national programme in which the State (Indonesia) proposed Jatiluwih village for World Heritage Site status. However, some farmers are aware of the status since they were invited by the village government to attend the village office for consultation about the nomination. Nevertheless, awareness of the nomination process was not the majority view among participants because a high portion of participants stated they were unaware of this nomination process.

B. Unawareness

“I had never heard about World Heritage Site and I didn’t know this village was nominated as a World Heritage Site” (Maya, chicken farm worker).

“I heard about World Heritage and it is just a little. I heard other people discussing it but I don’t clearly know what it is all about because I didn’t really pay attention to it. I can’t really tell you what World Heritage all about” (Lilik, food stall owner).

“I’ve never heard about World Heritage. I don’t know about it. That issue is only known by the leaders; I am only an ordinary citizen. It is never discussed in meetings as well. I did not know this place is being nominated as a World Heritage Site” (Parta, rice farmer).

The above three statements were obtained from interviews with ordinary citizens in Jatiluwih village. In total, about 35 people out of 46 were unaware of the nomination of Jatiluwih as a World Heritage Site. Women were not aware of this nomination since they have never been involved in or invited to any meetings in this village. The following statement illuminates the reason for the unawareness of women in Jatiluwih village about the process for nomination.

I told all of the female members of this organisation to disseminate programmes from this village or local government and they usually disseminate the information to the local community during informal gatherings, such as funerals, temple ceremonies, weddings or any religious events. So, there is no formal meeting to distribute this information because local people here are busy; most of them work in the rice fields or as workers in chicken farms. None of them stay at home and do nothing” (Ningsih, Head of Empowerment Family Welfare; midwife; wife of Head of the Village).

There is a possibility for distortion of information from the Head of the Family Welfare Organisation to the local community since it is distributed at non-formal events, such as funerals, temple ceremonies and other religious events. In those situations, the local community might not be able to comprehend the information accurately since it is not the focus of the event. Besides, telling the local community about government programmes at those events impedes active participation in questioning or giving feedback for the programme. The proof of this fact is women’s lack of awareness of the nomination process for a World Heritage Site, although the head of Family Welfare told the researcher that information about the nomination process has been disseminated during non-formal events, such as funerals and temple ceremonies (interview with the Head of Family Welfare). Despite the busy lifestyle of the local community, members of the Family Welfare Organisation should find ways to distribute information accurately. A part/segment of a community meeting could be dedicated to local women obtaining information from the Head of Village and the Family Welfare Organisation.

Unless they are members of a Family Welfare Organisation, they would not have an opportunity to participate in a meeting. This is in line with findings on community meetings, from which, under Balinese traditional laws, women are prohibited, such as local community meetings and *Subak* meetings.

Murni made an interesting statement regarding awareness and unawareness of the World Heritage nomination process.

“Only certain people know about this nomination, such as the heads of society, Heads of Subak and village officers. We are ordinary people and won't know. Maybe teachers at primary schools and Heads of schools know about this because they were invited to the village office” (Murni, mini market owner).

“We were told that a team from UNESCO would come to our village and, as Subak members, we were invited to the meeting. The UNESCO team came to see our area and we do not really know what their mission was and the benefits from being listed. The ones who really know about the mission and programme are those who work in the circle of government” (Semarapura, rice farmer, Head of Organic Farming Group).

The findings from this research suggest senior citizens are also believed to be unaware of the process for nomination.

“Maybe some people know about this nomination but if you ask my dad or mom (his mom is over 70 years old), they won't know. Most likely, only educated people know about this nomination” (Mustara, senior superintendent).

The statement from Mustara accords with the fact that senior citizens have no rights to be involved in any formal meeting since their responsibility to attend meetings has to be passed on to their son or son-in-law, once their son or daughter is married. Moreover, his statement about educated people also reveals that only those who are literate will be invited to a meeting because a formal meeting is conducted in an official language (Indonesian), which is shown in the minutes of village meetings and community meetings. Some participants tried to give answers showing little understanding of the World Heritage nomination process and this has led to misunderstanding the process for nomination. Some of them associated the nomination process with Agritourism, joining a tree-planting movement and movie shooting. The following quotations by participants reveal their confusion over the World Heritage concept.

C. Misunderstanding

“I have heard from the regent and local government officer at a meeting at the hall that this place is going to be developed as an agritourism destination” (Mangguk, rice farmer).

“I participated in this nomination by joining the scheme called “the creation of the community's forests”. This movement is planting several types of trees, such as mahogany trees, albizia trees and teak trees. We have rented land for a pilot project of pineapple farms, coffee farms, papaya farms” (Merta, rice farmer).

The participants misinterpreted the World Heritage nomination process in Jatiluwih village, associating this process with agritourism activities and a tree-planting movement. This demonstrates the local community has no formal role in the nomination process because participants were not involved at the very beginning of the process, such as in the identification of properties or being informed of the nomination process. The need for the local community to be involved at the very beginning of the process is stated by one of the participants.

“We need to involve local people at the very beginning of the process because people at the grass roots level are the ones who will preserve this tradition. By knowing that their jobs have made a contribution to the World Heritage designation, they will eventually be proud of what they have been doing as a rice farmer” (Suja, rice farmer, Leader of the Organic Farming Group).

This statement from Suja is in accordance with the Operational Guidelines for the Implementation of the World Heritage Convention, Article 12:

“States party to the Convention are encouraged to ensure the participation of a wide variety of stakeholders, including site managers, local and regional governments, **local communities**, non-governmental organizations (NGOs) and other interested parties and partners in the **identification, nomination** and protection of World Heritage properties” (UNESCO 2012a, p.3).

Some of them claimed they had heard about the nomination; however, they did not seem to know clearly what the nomination was about. One participant stated that the nomination was associated with movie shooting, while others said the concept was ambiguous.

“Yes, I have heard this rumour. I have often heard about the World Heritage nomination...the movie shooting; they were looking for suitable settings for movies... to shoot the village’s scenery, the cafes” (Miarsih, rice farmer).

Her statement about movie shooting can be seen in figure 6.9, in which a film crew are making a movie with the famous tourist spot in Jatiluwih village, the rice terraces.

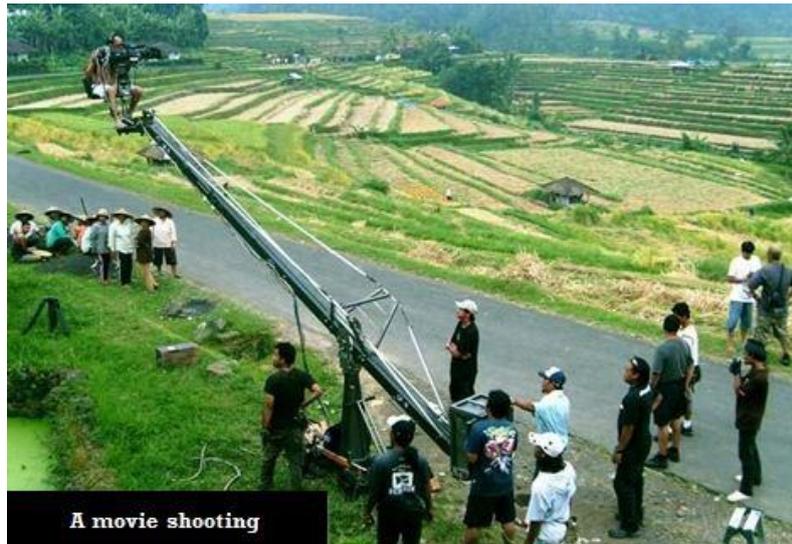


Figure 6.9: Movie shoot

Source: <http://www.balifilm.com/images/globo08/S7306711.jpg>

In the minutes of the village office meeting, a topic about a movie shoot was discussed in more detail. The discussion was about the distribution of income from a movie shoot and the producer or film maker has to provide 10% of the cost of the movie shoot in Jatiluwih for the *Subak* organisation, which is the area used as a location for the movie (for more detail of this topic please see minutes of village government office meeting on 20 September 2011 in Appendix E).

“What will be inherited? There are only rice terraces, what will be inherited? This was my question during the meeting at the cafe in Jatiluwih village. I do not understand this..if rice fields only, we can now make a new one” (Sukarena, ticket attendant).

“No, never, I have just heard a rumour that if our site is being nominated or listed in this world heritage, it means we are going to have some funds from the World Bank; is that true?” (Tole, rice farmer, priest).

The two above statements showing misunderstanding reflect the lack of information obtained by the local community. The nomination process was introduced in 2001; however, the majority of the local community has not been directly informed about the nomination process. Any unfamiliar activities, such as movie shoots, pre-wedding photo shoots and agritourism programmes, are presumed to be part of the World Heritage nomination. This could be because the local community is partially informed about The World Heritage Site. The researcher found World Heritage nomination was only discussed once during 2011 in a community meeting, which was held on 10 October 2011 (see Appendix D for minutes of the community meeting).

In future, the village government and the regional government of Tabanan regency have to establish an effective method to deliver information to the local community as a target audience. Based on observation by the researcher during the field research, the Balinese traditional mask dance is effective for delivering a message about the World Heritage nomination process. The Balinese traditional mask dance (Bondres) is very much alive in this village. During the night of Independence Day and the event of World Heritage Education for Young People, the local community enthusiastically watched the performance of the Balinese traditional mask. In this dance, humour and jokes play a foremost role; in other words, they are not used as mere interludes but as ‘the main product sold in the performance. Some serious messages are also delivered through this performance; therefore, this theatrical dance can be used to deliver a message about the nomination process. Furthermore, in future, this dance can also be utilised as an effective tool to deliver a message about preservation and conservation issues as this site is being listed as a World Heritage Site.

D. Unmediated Participation

Based on the interviews with participants from Jatiluwih village’s local community, it is obvious the local community has not participated in the nomination process for World Heritage Site status. However, this is not a view shared by everyone; for example, Agung Widura claims local people have already participated in the nomination process.

“They have been preserving and protecting their rice fields without being told. That is their role in this nomination without them being aware of doing it. It is just because their acts or preserving have not been legalised or included in any formal laws”(**Agung Widura, volunteer**).

The statement by Agung Widura is understandable because, with or without the World Heritage label, the local community has been and will always preserve its land since the act of preservation is related to livelihoods and religious beliefs. The following quotation by Grace Tarjoto illuminates Agung Widura’s statement over the indirect roles of rice farmers in Jatiluwih village in the nomination process for World Heritage Site status.

“Even without the World Heritage designation, Balinese farmers will continue planting for years and years and years. The proof is red rice came to Jatiluwih in the year 1150 and now it is 2012; after many thousands of years, they are still preserving the culture. Even without UNESCO’s designation, they will continue planting Balinese rice because they believe in it, their culture in it, it is the

symbol of their god, Dewi Sri. It will be gone if their belief is gone” (Grace Tarjoto, Owner of Red Rice Farming Group).

Her statement on the local belief about preserving the site without having the World Heritage label is similar to the case of another World Heritage Site, the Sacred Mijikenda Kaya Forests in Kenya. Local community participation in preserving these forests and the kayas is based on their beliefs about the sacredness of the places (Githitho 2003; Rossler 2012). Nevertheless, although the local community has been taking part in this participation without being aware, local community members should be informed of the nomination process at the beginning because they are the owners of the rice fields and they will be responsible for the sustainability of the status if this site is designated. A statement by Suja, a local rice farmer, reflects the lack of concern by Bali World Heritage to involve the local community at the very beginning of the nomination process.

“I was Head of Subak for 10 years. Agung Widura (Head of volunteers) introduced me to Yuda Asmara (man in charge for Ministry of Culture and Tourism). I was close to Agung Widura, so we had chitchat. I think it was the beginning of the identification process of this village as a World Heritage Site. But, at that time, they didn’t tell me the purpose of collecting the data. I didn’t ask them too and what it was all about and only helped them in gathering the data because I regarded Agung Widura as my close friend” (Suja, rice farmer, Leader of the Organic Farming Group).

Based on the above quotation, the Bali World Heritage team seems to devalue and underestimate the role of the local community during the identification process for a World Heritage Site. Two possibilities emerge here. The first possibility is the committee has already known that, with or without the World Heritage label, the local community will always preserve the site. The second possibility is that involving local communities at the very beginning is more time consuming and may end up with conflicting goals amongst stakeholders (WTO 1994 in Tosun 2005) since it might increase expectations in the community. The situation is more complicated in Indonesia as a developing country since Indonesia experiences typical issues of developing countries, such as availability of funds to ensure the community programme is well conducted. However, although scarcity of funds occurs in places like Indonesia, the central and local government should not underestimate or devalue the role of the local community in this nomination and should avoid causing apathy from them, as is reflected in the following quotation:

“The majority of farmers here do not know much about the benefits of being listed on the World Heritage List because they are not well informed. If you ask them, the most probable answer you will get will be ‘I do not care’. With or without the label, it will not change my life” (Semarapura, rice farmer, Head of Organic Farming Group).

That statement represents the resentment of Semaraja, the Head of the Organic Farming Group, which may be affected by several previous issues that occurred in this village, such as the top-down government programme, which offered them no chance to give feedback to the authority (such as the Green revolution and subsidised fertilizer issues). On the contrary, in the nomination process specified in Article 123 of the Operational Guidelines (UNESCO 2012a) for implementation of the World Heritage Convention, local community participation is indispensable.

“The participation of local people in the nomination process is essential to enable them to have a shared responsibility with the State Party in the maintenance of the property. States Parties are encouraged to prepare nominations with the participation of a wide variety of stakeholders, including site managers, local and regional governments, local communities, NGOs and other interested parties.” (Article 123, p.30).

Despite Article 123 of the guidelines requiring indispensable participation of the community in the nomination process; in practice, the local community in Jatiluwih village has never been involved from the very beginning of the nomination process. Several evidences are identified, such as misunderstanding of the concept of World Heritage Site; unawareness of the nomination process; ambiguity of World Heritage status and uncertainty about the benefits from being listed.

6.1.2.3 Dissemination of Information about World Heritage Status

Section 6.1.2.3 explains the role of the media, such as newspapers/televisions and a UNESCO event, in shaping the local community’s understanding of the nomination process for World Heritage Site status. The first subsection describes the role of the media in Jatiluwih village and the second subsection is about the role of UNESCO’s event, a World Heritage Education for Young People on 25 June 2012.

A. Role of the Mass Media

The local community's ambiguous understanding of the nomination process is caused by the flow of information from the village government that never reached the local community at the grassroots level. However, instead of obtaining information about the nomination process from the village government, the locals gained it from the media, such as television and local newspapers. As described in the following quotations, most participants state they obtained information about the nomination process through electronic media, such as television, and printed media, such as newspapers.

“I heard about this nomination through television not from village government here. We never heard about the World Heritage nomination process being discussed in the local community and Subak meeting. In fact, I know about this nomination more clearly through a UNESCO event on 25 June (he was actively involved in the UNESCO event) (Suja, rice famer, Leader of the Organic Farming Group).

“I know about the nomination through newspapers; in fact, we first got to know about this nomination through television and the printed media. Very often, we get information about any decisions related to our village through television and newspapers. The information from village officers usually comes late. It seems local people here prefer reading newspapers” (Murya, inn owner).

It is evident from the interviews that media, such as television and newspapers, play an important role in disseminating information to the local community in Jatiluwih village about the nomination process for World Heritage Site status. The nomination process for a World Heritage Site is of national interest; thus, information about this process could be accessed through national newspapers and television channels. The two interview statements above are supported by articles from the Bali Post (figures 6.10; 6.11; 6.12; 6.13) and two photos are taken from a local television programme about the nomination process for World Heritage Site status in Bali (figures 6.14 and 6.15).

"World Culture Heritage" Empat Destinasi Tunggu Pengesahan UNESCO

Denpasar (Bali Post) -

Empat destinasi wisata di Bali, di antaranya kawasan wisata Jatiluwih, Pura Taman Ayun, Daerah Aliran Sungai Pakerisan dan Pura Ulun Danau Batur tengah menunggu pengesahan dari UNESCO sebagai Situs Warisan Budaya Dunia (*World Culture Heritage*).

Kepala Pusat Penelitian Pengembangan Arkeologi Nasional, Badan Pengembangan Sumber Daya Budpar, Kemenbudpar Dr. Bambang Sulistyanto menyatakan optimis jika empat situs asal Bali yang diusulkan sebagai warisan budaya dunia atau *world culture heritage* dapat memenuhi persyaratan UNESCO.

Bambang menjelaskan, saat ini di Tanah Air hanya ada tiga peninggalan budaya yang menjadi warisan dunia. Ketiga warisan dunia itu adalah Situs Manusia Purba Sangiran, Candi Borobudur dan Prambanan. Menurut dia, untuk bisa menjadi warisan dunia itu, sepengetahuannya ada 10 persyaratan yang harus dipenuhi oleh situs atau peninggalan budaya yang

diajukan tersebut.

Konsultan *World Heritage Culture* Kementerian Budpar Prof. Stephen menyatakan, Jatiluwih saat ini tengah menunggu penilaian terakhir untuk dinobatkan sebagai *World Heritage Culture*. "Saya pribadi yakin Jatiluwih bisa masuk dan layak dijadikan situs warisan budaya dunia," ucapnya.

Dikatakan, sejumlah proses sudah dilalui Jatiluwih. Saat ini, menurutnya, pihak penilai dari UNESCO hanya membandingkan data dengan kenyataan di lapangan. "Saat ini hanya tinggal proses komparasi antara data dan kenyataan di lapangan," sebutnya.

Sementara itu, Sekretaris Dewan Pengelola Warisan Budaya Bali Wayan Alit

Artha Wiguna mengatakan, pihaknya tidak ingin salah satu situs saja yang bisa diterima sebagai warisan bu-

daya dunia. "Kami berharap keempat situs yang diusulkan tersebut dapat diterima, bukan hanya salah satu saja.

Karena empat situs itu memiliki satu kesatuan yang memiliki fungsi bagi kawasan di sekitarnya," katanya. (par)

Surya Electronic
 Jl. Imam Bonjol 402 Br Margaya. Denpasar-Bali
 Telp. 0361 488034 - 488035. Fax. 0361 483191
 Setiap hari Minggu kami TUTUP

LG
 Life's Good

Periode 23 September - 27 oktober 2011
Surya Outstore Promo
Harga Murah, Tanpa syarat
Buktikan !!!

BIG SALE

CINEMA 3D SMART TV
 55" 47" 42"

LG HERCULES Inverter

Figure 6.10: Headline in Bali Post on page 4, 14 October 2011



BALI POST GRAFIK

PERSENTASE KONSUMEN TERHADAP PERUBAHAN HARGA BARANG/JASA YANG AKAN DATANG, OKTOBER 2011

Waktu	Lebih Baik	Sama	Lebih Buruk
Saat Ini	88,50	10,50	1,00
6 Bulan Kedepan	92,00	7,50	0,50
12 Bulan	91,50	7,50	1,00

SUMBER: BI

KEMISKINAN



PASRAH - Siari, salah satu warga miskin asal Dusun Uma Anyar Desa Tamanbali, Bangli, hanya bisa pasrah meratapi nasibnya.

Siari Biasa Makan Nasi Basi

MESKI sudah divonis mengidap penyakit paru-paru oleh dokter, Nengah Siari asal Dusun Uma Anyar Desa Tamanbali, Bangli, terpaksa harus berjuang untuk bisa menghidupi empat orang anaknya. Apalagi Ketut Anggur, suaminya, sudah tidak lagi bisa diharapkan menjadi tulang punggung keluarganya lantaran mengidap ambeien dan sempat masuk rumah sakit jiwa.

Didampingi Kadus setempat, Siari mengatakan dirinya selama ini hanya mengandalkan hidup dari berjualan sepuluh bungkus nasi keliling milik keponakannya yang menikah di Bangli. Untung yang diraih satu bungkus nasi itu hanya Rp 500. Sering nasi itu tidak habis terjual. Karena tidak mampu untuk membeli beras, nasi yang tidak laku itu pun dimintanya untuk makan anaknya di rumah. Terkadang hanya tersisa tiga bungkus hingga dirinya bersama suaminya sudah



WISMAN - Sejumlah wisatawan mancanegara (wisman) menikmati indahnya persawahan di Jatiluwih, Tabanan, baru-baru ini.

Diusulkan, Petani Jatiluwih Dapat Subsidi Pajak

Tabanan (Bali Post) -

Impian bebas pajak para petani di kawasan Jatiluwih, direspons Pemkab Tabanan. Wakil Bupati (Wabup) Tabanan, Komang Gede Sanjaya, menegaskan pihaknya memahami permohonan para petani di kawasan wisata tersebut. Karena itu, mereka akan diupayakan mendapat subsidi pajak. Rencana ini sekaligus mendukung pelestarian Jatiluwih menjadi kawasan wisata internasional.

"Kami menyadari keluhan petani Jatiluwih. Karena itu, kami masih mencari solusi untuk memberikan pajak bersubsidi," kata Wabup baru-baru ini. Menurutnya, bebas pajak bukan perkara mudah. Sebab, akan berpengaruh terhadap pendapatan asli daerah (PAD). Menurut Wabup,

luas lahan pertanian di Jatiluwih mencapai sekitar 300 hektar. Dari luas ini, pajak yang didapatkan sekitar Rp 76 juta. Jika pajak itu dibebaskan, angka ini dipastikan mengurangi PAD Tabanan.

Menurut Wabup, subsidi pajak bisa diambilkan dari penerimaan pajak di tempat

lain. Salah satunya, proyek pembangunan perumahan atau lainnya. "Subsidi silang ini bisa menjawab keluhan petani. Tetapi, prosesnya harus dibahas mendalam," tegasnya. Selain subsidi, pemerintah akan berusaha mengandalkan Dana Alokasi Umum (DAU) pusat yang

naik menjadi Rp 112 miliar. Harapannya, subsidi silang pajak bisa menjaga kawasan Jatiluwih dari ancaman alih fungsi lahan. Apalagi, pihak UNESCO sudah melirik kembali kawasan ini menjadi cagar budaya dunia.

Petani Jatiluwih sejak lama mendesak diberikan bebas pajak persawahan. Mereka beralasan, kawasan pertanian setempat banyak menghasilkan retribusi wisata. Yang terbaru, Jatiluwih akan dijadikan sawah abadi. Namun, hingga detik ini mere-

ka belum mendapatkan sedikit pun pembagian retribusi wisata. Selain bebas pajak, petani juga berharap pembangunan infrastruktur lahan pertanian dibuat lebih baik. Mereka kerap kali mengeluhkan saluran irigasi yang rusak hingga mempengaruhi hasil panen petani. Baru-baru ini, hasil panen petani merosot tajam akibat rusaknya irigasi. Karena menjadi objek wisata, petani juga menginginkan perhatian khusus untuk pelestarian kawasan pertanian. (udi)

Figure 6.11: Headline in Bali Post, on page 11, 7 January 2012



TERASERING - Terasering persawahan di Jatiluwih yang telah ditetapkan UNESCO sebagai nominator warisan budaya mesti terus dijaga keindahannya.

Terkait WBD

1.000 Ha Lahan Sawah Dilindungi

Denpasar (Bali Post) -

Sekitar 1.000 hektar lebih lahan sawah di Bali akan dilindungi terkait dengan empat kawasan yang dimasukkan menjadi nominasi Warisan Budaya Dunia (WBD) ke lembaga pendidikan dan kebudayaan dunia (UNESCO).

"Itu akan kami konservasi benar termasuk mengawasi perkembangannya, yang penting peruntukannya tidak bergeser terlalu jauh dari sektor pertanian," kata Kepala Dinas Kebudayaan Provinsi Bali I Ketut Suastika, usai sidang di DPRD Bali, Rabu (18/4) kemarin.

Diakui, pergeseran tersebut terjadi karena beralihfungsinya lahan sawah tersebut. "Ini tantangan berat melestarikan subak di sekitar nominator warisan

budaya dunia itu," ucapnya. Sebab, pesatnya perkembangan kawasan tersebut menyebabkan munculnya permukiman, perdagangan maupun aktivitas wisata. Ia menyampaikan, 1.000 hektar itu merupakan kawasan persubakan yang berada dalam empat kawasan yang diusulkan ke UNESCO yakni kawasan Catur Angga Batukaru (Kabupaten Tabanan), kawasan Pura Taman Ayun (Badung), DAS Pakerisan (Gianyar) dan Pura Ulundanu Batur (Bangli).

"Bentuk perlindungannya diarahkan agar ada aktivitas di bidang pertanian dan masyarakat tetap melakukan aktivitas pertanian juga. Kami harapkan nanti ada keringanan pajak serta ada lembaga yang peduli untuk pengembangannya," ucapnya. Ia menambah-

kan, sampai saat ini memang belum ada keputusan dari UNESCO terkait dengan diterimanya empat kawasan itu sebagai Warisan Budaya Dunia.

"Sekarang masih terus dalam proses pembahasan, kalau jadwalnya tepat sekitar 20 Juni 2012, negara-negara anggota akan mulai bersidang untuk mengambil keputusan," katanya.

Suastika menyampaikan, perlindungan tersebut juga sebagai hasil evaluasi dari ICOS sebagai lembaga independen UNESCO yang diminta dilakukannya penyempurnaan terhadap empat kawasan nominasi WBD.

"Pertama, mereka meminta komitmen fasilitas pendukung pada daerah tersebut dan itu

sudah kami lakukan sosialisasi. Kedua, adanya penguatan regulasi sehingga kami sudah mendorong pemerintah kabupaten untuk segera secara pasti menetapkan kawasan-kawasan subak bahwa itu diperuntukkan bagi pertanian," ucapnya.

Ketiga, diminta membuat MoU (nota kesepahaman) antara Gubernur Bali, Menteri Pendidikan dan Kebudayaan yang diwakili oleh wakil menteri dan Bupati Tabanan, Badung, Buleleng, Gianyar dan Bangli.

"Itu sudah ada MoU sebagai langkah konservasi wilayah subak. Kami pun gencar melakukan sosialisasi pada prinsipnya agar masyarakat paham untuk melakukan langkah konservasi maupun pengembangan," kata Suastika. (029)

Figure 6.12: Headline in Bali Post, on page 4, 19 April 2012

Info Kebudayaan

Perjuangan Panjang 12 Tahun Akhirnya Taman Ayun Jadi WBD

SETELAH melewati proses panjang dan menegangkan, selain jadwal sidang molor akibat pembahasan sebelumnya diwarnai voting, akhirnya 21 negara anggota komite warisan budaya dunia UNESCO dalam sidang tahunan yang ke-36 di Tavritcheski Palace, St. Petersburg, Rusia pada 29 Juni 2012 lalu, dengan suara bulat telah menetapkan pengukuhan subak sebagai implementasi *Tri Hita Karana*, termasuk di dalamnya Kawasan Pura Taman Ayun di Kecamatan Mengwi Kabupaten Badung sebagai Warisan Budaya Dunia (WBD). Bupati Badung Anak Agung Gde Agung, S.H. usai sidang dalam keterangan persnya mengungkapkan bahwa dalam sidang tahunan ke-36 yang dipimpin langsung

Menteri Kebudayaan Rusia yang juga Duta Besar Tetap Federasi Rusia untuk UNESCO ini sempat diwarnai perdebatan sengit dan alot sebelum dapat mengambil keputusan. Bahkan, berulang kali jadwal sidang harus diubah dari yang sudah ditetapkan sebelumnya.

Demikian pula halnya pembahasan mengenai Indonesia. Sidang pada tanggal 29 Juni 2012 seharusnya sudah dimulai pukul 10 pagi waktu setempat, namun karena sidang sebelumnya berjalan sangat jauh molor yang berakhir dengan voting yang menegangkan, maka sidang yang membahas Indonesia tertunda sampai sekitar pukul 17.00 sore. Delegasi Indonesia sangat bersyukur, berbangga dan terharu sekali karena sejak awal Chairwom-

an ICOMOS mempresentasikan profile situs Indonesia (Provinsi Bali) yang terdiri dari 4 situs "Living Cultural Landscape," suasana sidang tiba-tiba berubah menjadi hening dan sangat serius.

Dikatakannya, seluruh delegasi peserta memberikan aplaus dan apresiasi yang sangat tinggi pada sistem subak sebagai implementasi (Best Practice) dari pada prinsipal filosofi *Tri Hita Karana* dalam kehidupan masyarakat Bali yang sudah teruji keberhasilannya sejak abad 12 masehi. Secara spontan dan aklamasi, dalam tempo yang sangat singkat sidang UNESCO membuat keputusan ketok palu pengukuhan dan disambut dengan gemuruh oleh peserta sidang dengan segenap delegasinya. Delegasi Jepang mengawali dukungannya, disusul sebagian besar negara-negara lain seperti Jerman, Arab Saudi, India, Kamboja,

dan beberapa negara-negara Afrika. Bahkan pimpinan delegasi Meksiko memberi ilustrasi dengan merferensikan tulisan-tulisan penulis terkenal Michael Copa Rubias tentang kearifan-kearifan lokal Bali yang mengandung universal values. "Tepat pukul 17.35 waktu Moskwa, telah mengukuhkan situs Indonesia yang diwakili oleh Provinsi Bali dengan tema Cultural Landscape of Bali Province: The Subak System as a Manifestation of the Tri Hita Karana Philosophy, yakni Jati Luh, Kawasan Pura Taman Ayun dan DAS Pakerisan yang merupakan implementasi *Tri Hita Karana* telah ditetapkan sebagai *World Heretage Cultural* atau Warisan Budaya Dunia," katanya.

Bupati Badung Gde Agung hadir langsung bersama penugeloa Pura Taman Ayun didampingi instansi terkait dengan pengelolaan subak yak-

ni Pesedahan Agung, Bina Marga dan Pengairan dan Dinas Kebudayaan. Kehadiran delegasi Indonesia pada sidang UNESCO di St. Petersburg ini dipimpin langsung Wakil Menteri (Wamen) Pendidikan dan Kebudayaan Republik Indonesia Prof. Ir Wiendu Nuryanti. Juga hadir Bupati Gianyar Tjokorda Ardhana Sukawati.

Bupati Badung Gde Agung menekankan bahwa setelah melalui perjuangan panjang yang tiada henti selama 12 tahun serta dukungan dan doa restu masyarakat Kabupaten Badung dan Bali, akhirnya penetapan kawasan Taman Ayun sebagai Warisan Budaya Dunia berhasil diraih. Ini merupakan wujud apresiasi UNESCO sebagai representasi masyarakat dunia atas nilai-nilai kearifan lokal masyarakat Bali yang telah mengimplementasikan filosofi *Tri Hita Karana* dengan baik yang salah satunya tersuguh pada



FOTO BERSAMA - Wamen Pendidikan dan Kebudayaan RI Wiendu Nuryanti foto bersama dengan Bupati Badung A.A. Gde Agung dan Bupati Gianyar Tjokorda Oka Artha Ardhana Sukawati.

situs kawasan Pura Taman Ayun.

Wamen Pendidikan dan Kebudayaan RI Wiendu Nuryanti usai sidang mengungkapkan, pihaknya atas nama pemerintah dan rakyat Indonesia terutama sekali atas nama masyarakat Bali menyampaikan apresiasi yang mendalam serta terima kasih kepada se-

genap anggota komite UNESCO yang telah mengukuhkan subak sebagai implementasi *Tri Hita Karana* menjadi Warisan Budaya Dunia. "Tentu selanjutnya menjadi komitmen Pemerintah Republik Indonesia bersama masyarakat Bali untuk menjaga dan melestarikan keberadaan sistem subak ini," tandasnya. (ad20)



Figure 6.13: Headline in Bali Post on page 3, 2 July 2012

Figure 6.10, 6.11, 6.12 and 6.13 show articles about the nomination process in local newspapers. Those articles are translated into English as follows:

1. *Empat Destinasi tunggu pengesahan UNESCO* (Four destinations to be designated by UNESCO).
2. *Diusulkan, Petani Jatiluwih dapat Subsidi Pajak* (Farmers of Jatiluwih are getting tax free for their land).
3. *Terkait dengan WBD, 1000 Ha lahan sawah dilindungi* (Linked with World Heritage, 1000ha rice fields are protected).
4. *Akhirnya Taman Ayun jadi WBD* (Finally, Taman Ayun Temple is listed as a World Heritage Site).

15 published articles linked with the nomination process for a World Heritage Site in Bali were collected on 19, 20 and 21 September 2012 (see chapter 4, section 4.4: field research timeline). Clearly, this kind of article was referred by the local community in their statements that they obtained information from printed media, such as newspapers. Besides newspapers, television is a media from which to gain information about the nomination process. Figures 6.14 and 6.15 are captions from a local television programme about an interactive dialogue over the nomination process in Bali.

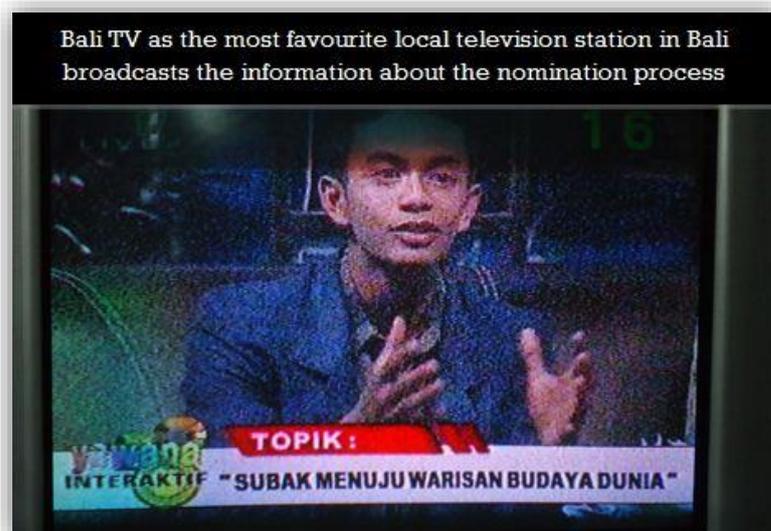


Figure 6.14: The nomination process aired on local TV

Source: Author (2014)

This programme is called *Dialog interaktif* (Interactive Dialogue) and it is aired at 16.00 hours by the Bali Post Media Group, which also owns Bali TV; it is the first television channel owned by local Balinese, broadcasting most programmes in the Balinese language. The caption is literally translated as “Topic: Subak towards World Heritage”. However, based on an interview with one participant, who was involved in this programme as an expert, no local people from Jatiluwih village took part in it, despite being an interactive programme.



Figure 6.15: The nomination process aired on local TV

Source: Author (2014)

Such an interactive programme, which allows exchange of information between the parties, needs real participation from local people involved in the nomination process. Ade, one of the interviewees, stated as follows:

“Maybe the way to disseminate information from local government to local people needs to be adjusted and made suitable for their level of mind-set to comprehend the information”(Ade, restaurant cook).

When the researcher asked Ade how to inform local people to suit their level of mind-set, he was not able to be specific. Nevertheless, the researcher observes that Balinese performances, such as the *Topeng* dance (Balinese musical theatre), is one of the most favourite cultural performances. Based on observation by the researcher, local people in this village still preserve and enjoy traditional Balinese cultural performances (see figure

6.16). This admiration of traditional cultural performances can be seen during the Independence Day Night Festival and World Heritage Education Programme for Young People (WHEYP).



Figure 6.16: The mask dance performance at the World Heritage Education Programme for Young People

Source: Author (2014)

Based on observation by the researcher, the dialogue of the mask dance, *Bondres*, was not solely about traditional stories because the actors were also disseminating information about the nomination process for a World Heritage Site during their performance. Therefore, English First students and the local community involved in this event acquired information about the nomination process.

B. Role of UNESCO's Event

The researcher was actively involved in the event called World Heritage Education Programme for Young People, which aimed to increase the awareness of young people to preserve the heritage in Indonesia. At this event, the researcher conducted participant observation and witnessed the active involvement of the local community in the event related to the UNESCO programme for the first time (see figure 6.17).

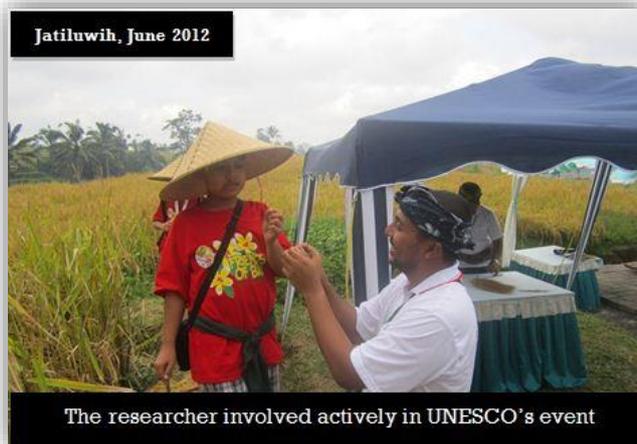


Figure 6.17: The researcher at the WHEY event

Source: Author (2014)

Having stayed for a month in the field, the researcher built rapport within the local community. As a result, the Leader of the Organic Farming Group included the researcher as an interpreter at the UNESCO event (see figure 6.18). The involvement of the researcher in this event can also be seen in his blog <http://whjatiluwi.wordpress.com/page/3/> in section 22-23 June 2012. In this blog the researcher uploaded some pictures of his involvement in this event.



Figure 6.18: The researcher as an English translator (interpreter)

Source: Author (2014)

The researcher attended several preparatory meetings with UNESCO and English First (EF) Bali, who were the main organisers of this event. Two site inspections were made

by EF representatives on 19 May and 26 May in order to ensure the smooth running of the event (see figures 6.19 and 6.20).



Figure 6.19: English First representatives discussing the venue for welcoming EF students in World Heritage Education Programme for Young People event.

Source: Author (2014)



Figure 6.20: English First representatives inspecting the venue for World Heritage Education Programme for Young People event

Source: Author (2014)

The intense activity of the local community started in May 2012 when all members started preparations for the main event, which took place on 25 June 2012. The local community showed their creativity by decorating the venue, along with the entrance and surrounding area. Several meetings were conducted among members to assign job descriptions and responsibilities during the main event, during which some community members were nominated as flag stick carriers whose responsibility was to direct the 250 participants to the event. Several members were allocated to facilitate participants during the harvesting activity, making offerings and learning Balinese dance and serving food and beverages. The researcher was asked to translate the stories from local folklore and Balinese Hindu mantras into English. During the main event, the researcher was responsible for guiding participants during the prayers. Afterwards, all the participants from English First, with the help of rice farmers, were harvesting the paddies (rice) and, at the same time, a press conference was held by the Cultural Department of Bali Province and UNESCO to inform the event to the local and international mass media (see figure 6.21).



Figure 6.21: A press conference during World Heritage Education Programme for Young People event

Source: Author (2014)

After harvesting, the 250 participants were divided into three groups. The first group learnt how to make Balinese offerings, the second group learnt to play traditional

instruments and third group learnt Balinese dances (see figure 6.22). After all the activities finished, participants were entertained by the masked dance and the researcher's job was to translate the dialogue between the two characters in the dance. The event ended with a closing ceremony from UNESCO and the English First representative. The researcher's involvement in this event has been explained in more detail in chapter 4, section 4.4.6: Timeline field research and section 4.4.2.1: Events the researcher attended.



Figure 6.22: The English First students and local community at the event

Source: Author (2014)

Based on the researcher's observation, this event was the first time the local community was involved in UNESCO's World Heritage event. Moreover, they were involved from the very beginning, such as attending several meetings, building the press conference venue and decorating the venue (see figure 6.23). During the preparatory meetings for the event, Grace Tarjoto, leader of the local community group in charge of the event, informed the local community about the World Heritage concept.

“Before this event on 25 June, I didn't know about World Heritage. After hearing the information from Pak Heru and Grace, I understood the benefit of being listed as a World Heritage Site. Before joining this UNESCO event, the source of information about World Heritage was the television because it was never discussed at community meetings.” (Suja, rice famer, Leader of the Organic Farming Group).

Suja suggests that the local community gained understanding of the nomination process through the World Heritage Education Programme for Young People event. Prior to this event, they had no knowledge about the nomination process. Therefore, participation by local community members in this event enabled them to understand their village and the rice terraces were being nominated as a World Heritage Site.



Figure 6.23: Local community participation at UNESCO's event

Source: Author (2014)

Grace Tarjoto, with the help of farming members, emphasised the significance of being involved in heritage protection to about 250 students, including protection of the *Subak*'s intangible culture at the local level. Moreover, for the very first time, local people in Jatiluwih village from grass roots level were directly involved and played roles in the World Heritage Nomination process. Grace Tarjoto conducted several preparatory meetings to welcome all delegates and carried out some advance inspections of the site with English First and UNESCO.

“After I got the terms of reference (the structure and purpose of World Heritage Education Programme for Young People) from UNESCO about the event, I had a meeting with the farmers of my association. We discussed the terms of reference, what will fill the space, and the responsibility. I have to reconstruct how things must be done and I have to manage 108 people from the community that do not know what to do; I am the only person who will implement the requirement from UNESCO” (Grace Tarjoto).

Grace Tarjoto and her husband provide support to 40 farmers who work on 24 hectares of rice fields in Jatiluwih village. Tarjoto paid 9,000 rupiah (USD 1) for one kg of red rice dry grain from farmers in the Jatiluwih village farming group; by comparison, the price offered by the government was only Rp 700 (USD 0.077) per kg. Grace Tarjoto dedicates her life to helping local farmers by raising their standards of living, dissuading them from selling land and by supporting preservation of the local ecosystem (MediaIndonesia 2012). Grace Tarjoto is considered a prominent figure concerned with the welfare of the rice farmers in Jatiluwih village. She is referred to as the “Mother of Jatiluwih” and regarded as a hero by the local community in Jatiluwih village (Cybertokoh 2012).

6.1. 2.4 Hopes and Concerns after Designation

The researcher posed the question about the expectations of the local community in order to know attitudes towards designation. It is essential to identify the attitudes of local communities at an early stage, as Nash (1996) argues that local people's attitudes are useful clues to predicting what is going to happen at a particular location. The site, which is supported by the local community, tends to be sustainable for the long run. Since attitudes are a result of expectations, the local community should have certain expectations at the pre-designation stage of World Heritage status, especially when the residents are aware the site has been nominated as a World Heritage Site and are familiar with the type of tourism and existing facilities in place. Moreover, section 6.1.2.4 is

related to the third objective of this thesis, which is ‘to investigate the degree of involvement of the local community of Jatiluwih village as a stakeholder group in the nomination process for a World Heritage Site’. Moreover, although local residents do not know the individual roles they could play if the site is listed as a World Heritage Site, they do however have some expectations of the type of services the community could provide (e.g. human resources as well as the natural resources in the area).

A. Hopes

a. Better Preservation

From the interviews, eleven participants were aware of the nomination process and were in favour of their location being listed as a World Heritage Site. Some of them believe that being listed means better treatment, preservation and protection for the village.

“If, in the end, this place gets its status, we might have such a course, training, coaching from UNESCO about protection and preservation. This course might be integrated with local value for the benefit of local people and their place. The most important thing is local people get the benefits” (Windu, Head of the Village).

Windu’s statement is understandable since the task of UNESCO’s World Heritage Committee is to help preserve sites. For example, Angkor Wat has attracted international aid to restore the complex of hundreds of temples and benefits to the local community since it was listed (UNESCO 2008b; UNESCO 2011c). The inscription of Indonesia’s Borobudur temple not only benefits the temples but also local people around the area by selling snacks, drinks and providing tour guides for tourists (Hampton 2005). Therefore, by being listed as a World Heritage Site, the local community could expect guidance and preservation from the World Heritage Committee and the increasing number of tourists visiting the site will consequently boost Jatiluwih village’s economy. Rudi, a village official, stated another advantage of being listed, stating that being listed means Jatiluwih village belongs to the world; thus, any party wishing to alter the function of the land would be exposed worldwide.

However, Antoinette, a NGO owner actively involved in this nomination process, expresses a different opinion. She stated that being listed means there is an opportunity to spread local wisdom and knowledge to the world; thus, it is not merely accepting assistance from the World Heritage Centre of donor countries but also making a contribution to the world.

“You see the value. Subak farmers are now the teachers of the world, so farmers teach visitors, farmers teach students to plant rice, farmers teach those who manage the irrigation, farmers teach those who need to link nature with god and nature to each other. Farmers teach all of that with their own lifestyle by just doing what they are doing. The door just opens for the Balinese people to be teachers and my highest dream is they realise they put a lot of value to it by shaping the next generation to become really good teachers of the world” (Adrienne Alonso, NGO owner).

The World Heritage Education Programme for Young People event in June 2012 proved the above statement by Antoinette. Figure 6.24 below is evidence of the WHEYP event.



Figure 6.24: EF students at WHEYP event

Source: Author (2014)

b. Desire for more Tourists

A majority of participants' link World Heritage status with tourism, believing that a World Heritage label will mean their village is recognised worldwide and will ultimately draw more tourists to visit.

“I hope that I can provide my house as a guest house for tourists, as I have an expectation that more tourists will come here and enjoy our traditional music and dance; therefore, they will hire our dancers and musicians to perform at hotels or other places in Bali or even overseas. I am also the leader of a dance studio here” (Merta, rice farmer).

“Maybe, with World Heritage status, this place will become famous and will attract more tourists to visit” (Tole, rice farmer).

“The world will recognise us, which is good for our village, especially for marketing our village to the world. More people and tourists will come to our village, not only to see the rice fields but also to taste/buy our crops and, at the end, they might become interested in buying our crops and other commodities here” (Mustara, rice farmer, priest).

Table 5.5, p. 197 shows the comparison of the number of tourists visiting 11 tourist attractions in Tabanan regency, in which Jatiluwih village is located. The total number of tourists who visited Jatiluwih village is 101,560, which is the sixth largest number in the table. However, in terms of foreign markets, Jatiluwih village is placed in the top three, which accounts for 96, 216 tourists. These overseas tourists account for 95% of total tourists visiting Jatiluwih village, compared to 5% for domestic tourists. The rice terraces are unique for foreign travellers. Several actions can be considered to be implemented in this village to increase visitation, such as creating activities related to agriculture and farms (ploughing with water buffalo and planting seeds), visiting a traditional homestead, cycling around the rice fields and learning about traditional Balinese dances from local community residents. Several strategies can be applied to increase the benefits from tourism for Jatiluwih village. In fact, the members of parliament and the village government staff of Jatiluwih village had formulated the plan to conduct a comparative study of Tanah Lot (number one tourist attraction in Tabanan regency). This can be found in the minutes of the village office meeting on 6 September 2012.

c. Creation of more Jobs

Some participants believe World Heritage status can draw more tourists to the village and, eventually, this will create more jobs. A majority express their expectation by saying that opening a small business and getting jobs in the tourism industry are two of several opportunities available when this village obtains World Heritage status. Several participants also hope the status will generally bring prosperity to their village.

“I hope that my son and daughter-in-law can work here in our village so they are not away from me and I don’t feel lonely anymore. Now, both of them are working at restaurants in Badung (tourist area)” (Kernu Housewife).

Kernu expressed her desire to have her son and daughter-in-law working in Jatiluwih village; thus, by working at home, her son would be able to maintain their rice fields at the same time. The above statement shows she believes World Heritage status will create more jobs in her village; hence, future generations do not need to leave the village to find jobs. Another evidence of the local community favouring tourism can be found in the minutes of a village office meeting in which participants agreed to invite and bring investors to Jatiluwih village (see the minutes of meeting on 3 July 2012, Appendix E).

Job opportunities are more likely to attract the younger generation back to their village. The consequences of the young generation returning to the village include the village not being left with senior citizens and it will avoid immigrant workers invading Jatiluwih village since the senior citizens will no longer be able to work in the rice fields. Kernu's statement related to the creation of more jobs is in accordance with the fact that there are several designated areas, such as Ujung Kulon National Park in Indonesia and The Jiuzhaigou Valley Biosphere Reserve in China (Li 2006; Rareplanet 2012)

"I hope that all the dreams of my grandchildren will be fulfilled. Hopefully, they will be able to build whatever they want in this village. If they do not find a job in the city, hopefully they will be able to set up a small business (become self-employed) here" (Jenar, rice farmer).

Based on observation conducted by the researcher, small tourism-related businesses are already established in the village of Jatiluwih, such as restaurants and accommodation services; however, public toilets are still not available in this area. Hence, some tour guides have to take tourists to food stalls, not solely for the shelter but also to use the toilets. These tourism amenities are available in the village because Jatiluwih is well known as a tourist attraction with remarkable views of rice terraces. Some local people believe the status will draw even more tourists to Jatiluwih village; therefore, they have an opportunity to set up small businesses, such as opening homestays and selling souvenirs (interview with participants). The number of tourist visiting Jatiluwih village will increase a positive trend in the future.

However, one participant, a professor at Udayana University, has a different opinion over the way to improve the life of local people in Jatiluwih village through World Heritage status obtained from UNESCO. He suggests World Heritage status will bring special attention from central government to the village, such as tax-free rice fields, free tuition for rice farmers' children and health system priority for rice farmers' families.

“So, they have a right to live well like other people who are not working in this sector. If people could buy a motorcycle, they should be able to do the same; if people could send their children to college; they also have a right to it. If they couldn’t do the same, do not blame the farmers for being poor or lazy.” (Winarta, professor).

There are strategies that can be used to help local farmers improve their standard of living. Firstly, an educational subsidy could be provided to offset the cost of formal secondary school fees for children of all *subak* members; this could be achieved with help and collaboration between the Indonesian Department of Education, the Government of Bali Province and the Regional Government of Tabanan. Secondly, a health subsidy card could be distributed to all households within Jatiluwih village to provide free basic Category One medical services (according to established government categories for health care support). This could be conducted through collaboration between the Indonesian Department of Health, the Government of Bali Province and the Regional Government of Tabanan.

B. Concerns

Besides positive acceptance of World Heritage status by local people, one participant expresses his concern over the designation, which would lead to rapid development through tourism. His concern is more likely a fear of the multiplier effect caused by tourism, such as rapid development and invasion by immigrants into the village

“I am concerned about the rapid growth of development. When locals involve in this rapid growth, they automatically tend to have high expectations but that is normal. However, the rapid growth sometimes leads to destruction. For example, a tourist attraction that used to be well maintained becomes a ruined site because of the high number of tourists and immigrants” (Siandana, owner of a 5-star restaurant).

His concern is in accordance with the fact that some World Heritage Sites become threatened by tourist activities. Several destinations, such as Galapagos (de Groot 1983), Machu Picchu (Roach 2002), Angkor Wat (GHF 2011) and Italian sites (De Simone 2014) are discovering it is progressively more complicated to balance conservation of the site, optimise access and maximise visitor experiences.

“But, if being listed or nominated means attraction of more mass tourism, more mass tourists and building more hotels, I am 100% going to reject it. Building hotels means that our rice fields would have to compete for water sources with

hotels. So, I would refuse any tourism developments here” (Tole, rice farmer, priest).

The concern over poor tourism management in Jatilwuih village was also put forward by one of the members of Jatilwuih village parliament, who mentioned tourism should not sacrifice Jatilwuih’s heritage. His opinion can be found in the minutes of the village government office meeting on 8 July 2012 (Appendix E).

In order to cope with mass tourism issues after being listed as a World Heritage Site, the Indonesian government has to take action. Firstly, it should conduct scientific research on the potential prospects and threats associated with tourism and preservation of Jatilwuih village and its rice terraces. Secondly, it should hold consultative workshops on sustainable tourism in Bali and engage the local community living at the heritage sites. Thirdly, it should develop a new tourism management plan based on the results from the workshop and scientific research. Lastly, mechanisms should be established to evaluate and mitigate the socio-cultural impact of tourism development at a World Heritage Site in Bali. All of these actions should be carried out via collaboration among related bodies, such as the Cultural Office of Bali Province, academics (university or independent researchers), Tourism Board of Bali Province, Government of Bali Province, Regional Government of Tabanan regency and the local community

“But, if this nomination means that we lose our freedom to govern ourselves and they impose laws we have to obey without our consent, I definitely disagree” (Tole, rice farmer, priest).

Toka’s statement reflects the fear of local people about the consequence of World Heritage status. His concern is plausible since some cases have occurred where local people have lost their rights to their own land, such as the case of The Pitons (Yacha Wasi 2006), Sangha Trinational (Woodburne 2009), Lake Bongoria (ACHPR 2010) and the Ngorongoro Conservation Area (UNPFII 2011). Toka’s statement about losing freedom might also be influenced by the case of the Mother Temple of Besakih, Bali, Indonesia (Putra and Hitchcock 2005) (see chapter 3 for more details about the case of Besakih’s nomination process, page 101).

6.1.2.5 Future Threats from World Heritage Status

Four threats in relation to World Heritage status have been identified from interviews with the local community. These threats include abandoned irrigation canals, land alteration and issues of rice farming jobs, as well as the consequence of poor and illiterate people. The following sub sections will discuss these issues in more detail.

A. Abandoned Irrigation Canals

This site is being nominated as a World Heritage Site because of the outstanding value of the *Subak* system. *Subak* is a traditional irrigation system in Bali, which involves managing the water that flows to the rice terraces. Irrigation canals are indispensable for sustainability of the *Subak* system and have to be well preserved in order to ensure this traditional irrigation system. However, based on some interviews with participants and observation by the researcher, the facts in the field tell a different story.

“The majority of the irrigation system is already broken down. We are in the source of mineral spring water but it is only thrown in the river, wasted. You have seen already that the Subak (irrigation) canal is dry. Last December when the planting of red rice started, two Subaks have this Gotong royong (mutual aid) and they just used sacks filled with sand and blocked the irrigation canals, so the water that flows will not be wasted in the river” (Grace Tarjoto, owner of a red rice farming group).

The recent rainfall, well, again the dam built back in 1940 by the Dutch army is now damaged. The government needs to do something about it, otherwise some rice fields will dry up. As you can see, the top soil is dry because the irrigation channel is damaged. This again means that the government should do something about it” (Heru, rice mill owner).

These two quotations from the interviews reveal great concern about the current situation in Jatiluwih village related to the irrigation canals. The irrigation canals are the backbone of the *Subak* system in this village since the canals connect the irrigation water from the source to the rice terraces. The dam built by the Dutch in 1940 was once renovated during Suharto’s era but no major rehabilitation has taken place since on the damaged dam. If the canal is left abandoned, the *Subak* system will gradually vanish; hence, it will affect the World Heritage status of this village in the long run.

“Irrigation canals are closely related to agriculture, so irrigation canals have to be repaired. Most of the irrigation canals are broken, so how do we keep this World Heritage Site in future, if these canals are not repaired? (Suja, rice farmer, Leader of Organic Farming).

“Actually our Head of Subak has already made a proposal and sent it to the government; they told us financial support was on the way but, in fact, it never comes. So what we are doing now is to stack up sacks to prevent leakage”
(Karya, rice farmer, secretary of the Subak organisation).

Their concern over the condition of irrigation is plausible since irrigation canals are a tool for transporting the water to rice terraces. The problems in Jatiluwih village can only be solved by the willingness of the Government of Indonesia and the Provincial Government of Bali to rehabilitate the irrigation canals as the main infrastructure. The government should prioritise the rehabilitation of the irrigation canals since the canals transport the water from the forest and mountain areas to rice terraces in Jatiluwih. The government also should be aware that without immediate action, the existence of rice terraces will be in danger. If the rice terraces were to become extinct, Jatiluwih village would automatically lose its unique rice culture and beauty. Eventually, it would affect the status of this village as a World Heritage Site.

B. Land Alteration

The issue of land alteration for tourism development and residential areas is one of the major concerns put forward by some participants. This issue is not uncommon because World Heritage status is considered a magnet that attracts investment. One participant refers to this issue in the interviews, as is shown in the following quotation.

Some of the farmers sold their land to outside investors. Mostly, these investors build restaurants or villas. Some of them are foreigners **(Sudani, tailor).**

In September 2013, the researcher witnessed land near the designated area was already being rented by an investor for use as an accommodation service.



Figure 6.25: A New accommodation service after the inscription of Jatiluwih village as a World Heritage Site

Source: Author (2014)

The accommodation in figure 6.25 is located opposite the protected rice terraces, which is clear evidence that the status of a World Heritage Site more or less has an impact by drawing investors to this village. The case study of the Pitons area in Saint Lucia has proved that following designation of the Pitons World Heritage Site, construction of ultra-exclusive villas is taking place at Beau Estate, mainly for foreign investors (SLNT 2012). In the case of Jatiluwih village, the dossier to UNESCO presents the threat to traditional rice terraces from rising land prices because of tourism development and construction of restaurants and shops (CLBP 2011). However, a different statement about land alteration was put forward by Toya, who emphasised the existence of chicken farms is a real threat to the rice fields and *Subak* system, as well as tourism.

“Today, a majority of us is money-oriented and society wants quick-fix solutions, which can be found through cash, crops and livestock. Chicken farming is the quickest solution and I am afraid the existence of our Subaks is threatened by chicken farming groups. Chicken farming has more economic value than paddies from the meat, egg and manure. Now chicken farming is also using productive land. They said in the newspaper that tourism is a threat for the rice fields; that is not true, chicken farming is the real threat for land alteration”. (Tirta, medical doctor).

In order to prove his statement, the researcher observed the rice fields and found some chicken farms located in productive land. It is clear that these chicken farms not only alter the land but, from an aesthetic point of view, they have ruined the beauty of the landscape, which is the outstanding value for being nominated as a World Heritage Site. The following figure 6.26 is photo evidence of Toya's statement regarding the existence of chicken farms.



Figure 6.26: Chicken farms on the rice fields

Source: Author (2014)

Since the chicken farms existed before the nomination, the local government have no plans to relocate them (interview with Head of Village). However, the local government will prohibit any new development on the protected rice fields, as this is written into the dossier for the Cultural Landscape of Bali Province (CLBP 2011). The Indonesian government developed a management plan to protect nominated sites through policies and sources/levels of finance for the Cultural Landscape of Bali province, details of which are presented in Appendix S.

This management plan covers the issues of boundaries and settings of the sites, conservation and preservation programmes, biodiversity, changing ways of life, tourism and visitor management, infrastructure, research, monitoring and sources and levels of finance. UNESCO has stringent rules over violation of designated sites, causing some

sites to be placed on List of World Heritage in Danger. This means, if the government of Indonesia fails to protect the site or prevent any unregulated development within the village of Jatiluwih, it will automatically place not only this village on the List but also other sites included in the Cultural Landscape of Bali Province. Sites that do not follow UNESCO's recommendation will face serious consequences, which is removal from the list of World Heritage Sites, such as occurred in the cases of Oman's Arabian Oryx Sanctuary and the Dresden Abbey Valley in Germany (see section 3.6 concerning the World Heritage List).

C. Poverty

Another threat to the existence and sustainability of rice fields is that employment as a rice farmer is considered a low-educated job and associated with poverty. The following quotations from interviews with rice farmers indicate the stereotype of rice farmers in Bali.

“My parents were rice farmers and they didn't send me to school because they didn't have enough money. Nobody helped me at that time” (Kernu, housewife).

“Let me be the only one who is having this experience as a farmer. If you compare this job with other jobs, we earn so little; I am doing this because I have no choice/powerless.” (Miarta, rice farmer).

It is evident from the above statements that being a rice farmer is not a chosen profession for some local people in Jatiluwih village; this kind of job is undertaken when no other option is available. Poverty is a threat to the preservation of Jatiluwih village as a World Heritage Site since the outstanding universal value of this site is based on the traditional irrigation system (*Subak*). Poverty creates the exodus of young men and women of Jatiluwih village to find employment opportunities in the cities. Therefore, Jatiluwih village will be left with an aging population that manages the rice terraces and without regeneration, sustainability of the traditional irrigation system will be in danger.

“My tuition fee was paid by my parents who were rice farmers. They only had the cash every 6 months after the harvest, so they borrowed money and repaid after harvesting.” (Tirta, medical doctor).

A similar statement was made by Putra when he said that his parents had to give their rice fields as collateral for the money they borrowed from the bank to pay for Putra and his brother's tuition fees. The researcher calculated the income a rice farmer receives per month, which depends on the type of rice grown. Two types of rice are planted in

Jatiluwi village, which are IR4 type and Balinese native rice. IR-4 is a fast-grown rice that is planted in July and harvested in November, whereas Balinese native rice is a slow-grown rice planted in December and cultivated in May. A 4000 m² rice field (average size of rice field owned by a rice farmer in Jatiluwi village) can produce about 1300 kilograms of IR4 type and 850 kg of Balinese native rice. The market price for IR4 is 50 pence and Balinese native rice is £1; thus, the calculation is shown below:

IR4 rice = 1 kg = 50 pence

Balinese native rice = 1 kg = GBP 1

IR4 rice = 1300 kilogram x 50 pence = £650 for 4 months (July – November)

Balinese native rice = 850 kg x 1 pound = £850 for 5 months (December – May)

Total income per year = £650 + £850 = GB £1500 per year.

Total income per month = £1500/12 = GB £125 per month

Information about the size of rice fields, market price and the production of the rice was gathered from rice farmers in Jatiluwi village, Heru Tarjoto, a rice milling owner, and Agung Widura from the Institute of Agricultural Research and Technology Assessment in Bali.

According to regulation no 44/2013 issued by the Governor of Bali, the minimum salary per month for Tabanan regency, where Jatiluwi village is located, is Rp. 1.250.000, which is equal to £83/month (UMK 2013). Although a rice farmer earns more than the minimum salary in Tabanan, their earning is not sufficient to have a decent life because a good education and healthcare are not free in Bali. For example, the tuition fee to enter the favourite computer and business school in Bali for a year is Rp. 7.700,000, which is equal to £531 and has to be paid in advance or by 8 instalments (Wearnes 2013). Therefore, at least £65 has to be paid in monthly instalments out of their £125 income each month.

In order to eradicate poverty, several actions need to be taken. Firstly, a fund should be established to support non-formal education and vocational training for *Subak* members and families. This action could be achieved with the help of the Indonesian Department of Education and Indonesian Department of Agriculture. Secondly, a training

programme for farmers in organic farming, post-harvest handling, processing and marketing should be implemented. Thirdly, a mechanism with which to redistribute tourism revenue for conservation of heritage sites should be established and maintained. Lastly, new regulations relating to land use rights should be introduced.

D. Uneducated Population

Besides being associated with poverty, a rice farmer is also labelled 'uneducated'. Clearly, this generalisation is accurate since, in order to become a rice farmer, local people do not need to have formal education because skills necessary for preserving rice fields are passed down within the farmer's family.

"I chose this profession because I can do nothing" (**Suranadi, rice farmer**).

Miarsih, a female rice farmer, stated a similar argument when she mentioned her parents were not able to send her to pursue higher education and she ended up with no choice other than to become a rice farmer. She expressed her disapproval if her daughter were to follow in her footsteps and she demands that her daughter should become educated and pursue a career as a nurse. Another parallel opinion was put forward by Suli.

"I don't want my son to be a farmer. I want him to have different job. I want him to be a useful person for his country and nation. Now my husband is working to pay for his education and maybe, in the future, he can become an officer." (**Suli, food stall owner**).

Rice farming is laborious work and income from this type of job is very low and inequitable with the effort rice farmers exert in the rice fields (Hidayat 2000; Suseno and Suyatna 2007). For some people in Jatiluwih village, working as a farmer is associated with lowly-educated people; thus, some parents work hard to ensure their children have the best education they can afford. The following figure 6.27 explains the condition of rice farming in Bali.

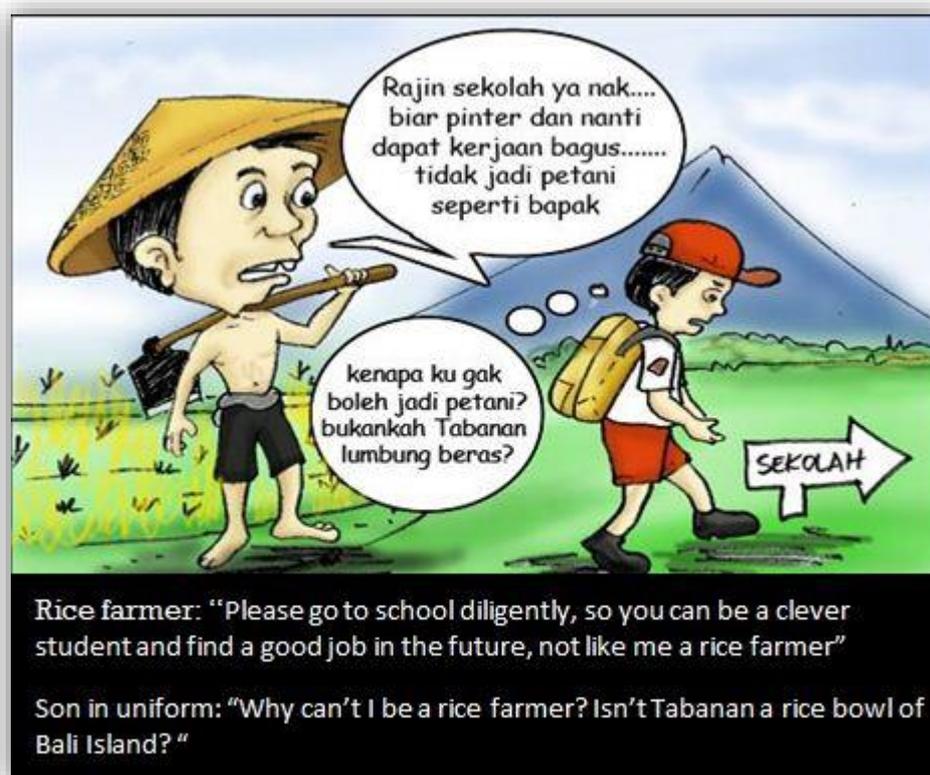


Figure 6.27: Caricature of a rice farmer and his son

Source: <http://talov.org/2012/04/jangan-jadi-petani/>

Figure 6.27 shows that rice farming is not a favourite job in Tabanan regency where Jatiluwih village is located. This figure is in line with the interviews with some rice farmers in which they state they do not favour their children following in their footsteps. It is clear there is a close link between poverty and being illiterate, which were attached to the profession of rice farmer in Jatiluwih village. Given that some rice farmers' families are very poor, they were not able to send their children to school since, in the past, schooling was not free in Indonesia. This represents a vicious cycle between poverty and being illiterate unless a rice farmer works hard to improve his/her family life, as is shown in the following quotations:

"Besides working as a rice farmer, my dad worked as a builder and furniture maker to have additional income. We could not rely on rice farming only"
(Tirta, medical doctor).

"My parents' income was not enough to cover my living costs, so when I was a teenager, I worked at an art studio in Ubud and sold my paintings to the tourists"
(Mustara, senior superintendent).

These two interviewees are now working as a medical doctor and a chief superintendent of police in Bali respectively, showing the hard work of their parents and themselves had paid off and their standard of living has been improved. Based on observation by the researcher, the medical doctor and chief superintendent's houses in Jatiluwih village are more luxurious compared to their cousins and relatives who work as rice farmers. Nevertheless, this improvement of their standard of living has also created an issue in Jatiluwih village. On one hand, it has inspired others in the local community to follow their success story; on the other hand, it has caused the young generation to refuse to preserve rice-farming jobs. In the long run, it will affect the sustainability of the rice terraces in Jatiluwih village. In the case of Jatiluwih village, the researcher found it difficult to find a young rice farmer during his field research since the majority of young people are pursuing their careers in Denpasar (capital city of Bali) or Tabanan (Capital city of Tabanan regency). This was one of the reasons for low youth participation in the meeting in Jatiluwih village since there are not many young people left to attend the meeting.

One of the crucial findings from this study is the majority of the local community, who are not in the inner circle of the village government, are unaware of the nomination process. This lack of awareness has led to misunderstandings about the nomination process with some participants associating this process with agricultural tourism, movie shoots, and a programme from the government called the Planting a Thousand Trees Movement. These facts show there is a gap in information dissemination from the village government to the grass roots level in the community. This gap in information is caused by the government not involving the local community at the very beginning of the nomination process. This act of devaluing local community involvement is closely related to the nature of any programmes initiated by central and local government. The findings from section 6.1.1 about local community participation in Jatiluwih village reveal that initiated programmes, such as training and donations, are top-down in their essence. Therefore, the nomination process initiated by the central government is similar in essence to other government programmes. In the top-down governmental system, the government assume they recognise what is best for the community without consulting them. However, this is not the only factor causing lack of awareness by the local community since other factors, such as traditional law and the traditional decision-making processes (deliberation and consensus) in Jatiluwih village, also affect decisions

and attendance at meetings. It is not surprising female participants are fully unaware of the nomination process since traditional law prohibits them from participating in local community meetings.

Despite the government's unwillingness to involve the local community causing vagueness in the nomination process, some people obtain information from mass media, such as newspapers and television programmes. The printed and electronic media are powerful tools for disseminating information on the nomination process since they are available and updated daily. The roles of mass media are important, although these are not adequate since they are solely made aware and passively recognise this process without taking part in it. Nevertheless, the grass roots of the local community had the opportunity to participate actively in the nomination process by joining the World Heritage Education for Young People event on 25 June 2012. In this event, the local community passed their knowledge and skills to younger people regarding preserving the rice field culture. Indirectly, by joining this event, the local community became aware of the nomination process and the intention of their government to propose their village as a World Heritage Site.

In these findings, the hopes and concerns of the local community about World Heritage Site status for their village are identified. They believe the status will draw major attention worldwide, which eventually will attract more visitors and create more jobs in the village. However, attracting more tourists means the possibility for creation of mass tourism and rapid physical development in the village. These concerns are put forward by the local community in anticipation of obtaining World Heritage status, which is considered by some people as a magnet for visitors. Nevertheless, the nomination dossier clearly identifies zoning systems and certain boundaries where development of accommodations and restaurants can be tolerated in the World Heritage main area. Another concern is that the status will cause the local community to lose autonomy over management of the rice fields. However, the fear of losing the right is an example of the lack of awareness of the local community about the nomination process. In this process, Jatiluwih village is considered a living heritage as a part of the cultural Landscape of Bali Province. Therefore, to preserve the landscape, rice farmers are being encouraged to maintain the rice fields and carry on with their rituals in the fields as they always have, without controlling or prohibiting rice farmers' activities in the fields.

Moreover, the facts in the field, such as abandoned irrigation canals, poverty, being illiterate and land alteration, are major issues for future sustainability of this site. Abandoned irrigation canals and land alteration can be categorised as the threat from the physical sector that can directly affect the existence of the rice fields in the short term. In order to tackle these issues, serious commitment by central and local government is needed to rehabilitate the irrigation canals and to impose stringent laws on the land leased in the World Heritage area. Poverty and illiterate people are other threats to World Heritage status, which can be classified as threats from the social sector and directly affect the existence of the rice fields in the long term. The low income obtained from rice farming has stimulated the younger generation in Jatiluwih village to consider pursuing other careers. This is aggravated by the fact that rice farming is regarded as a job for illiterate people. Poverty and being illiterate can be overcome by the willingness of the government to offer incentives and privileges to rice farmers in the nomination area. These privileges include tax-free land, buying their products above the market price or subsidising and facilitating their needs for preserving their rice fields. Facilitating their needs can be achieved by providing more oxen and, by having oxen, farmers can obtain cow manure to fertilize their paddies. Another way is for the government to subsidise buying manure from local chicken farmers for use by rice farmers in Jatiluwih village. Buying rice products above the market price is another way to help farmers in Jatiluwih village because, by paying more than the market price, rice farmers will maintain their rice fields, as they will feel they are worth being preserved and protected. Ultimately, it is not only worth preserving the rice fields and terraces but also the rice culture and the World Heritage Site status.

6.2 Findings from Other Stakeholders

6.2.1 Introduction

A site has to go through a number of steps in order to be listed as a World Heritage Site. These include short-listing for a tentative list, submitting the nomination file (dossier) to the World Heritage Centre, evaluation by advisory bodies (ICOMOS and IUCN) and decision-making on whether or not a site is to be designated, deferred or rejected. This section will discuss the lengthy nomination process undergone by the Cultural Landscape of Bali Province. The information was retrieved via interviews with the government, NGOs and private sector enterprises. The purpose of this chapter is to review critically UNESCO's World Heritage Site nomination process and to explore the degree of engagement of stakeholder groups (non-local community) in the nomination process. This chapter is divided into two major sections; the first discusses the deferred dossier and the second addresses the revised dossier.

The findings from other stakeholders emerging as part of the research are classified under two major sections. Section 6.2.2 will discuss the first dossier and section 6.2.3 will explicate the second dossier, including issues, such as the roles of each stakeholder, involved in the creation of the dossier. Section 6.2 is related to the third objective of this thesis which is to investigate the degree of involvement of the local community of Jatiluwih village as a stakeholder group in the nomination process for a World Heritage Site. Despite the third objective specifying the involvement of the local community as a stakeholder, there is a need to identify the involvement of other stakeholders, as this nomination process involved several stakeholders collaborating for the success of this nomination. Moreover, identifying other stakeholders not only helps the researcher to understand the process for nomination as a whole but also facilitate the researcher identifying the local community roles and their relation to two proposed models in this thesis (Mitchel et al.'s Stakeholder Model (1997) and Choguill's Ladder of Community Participation (1996)).

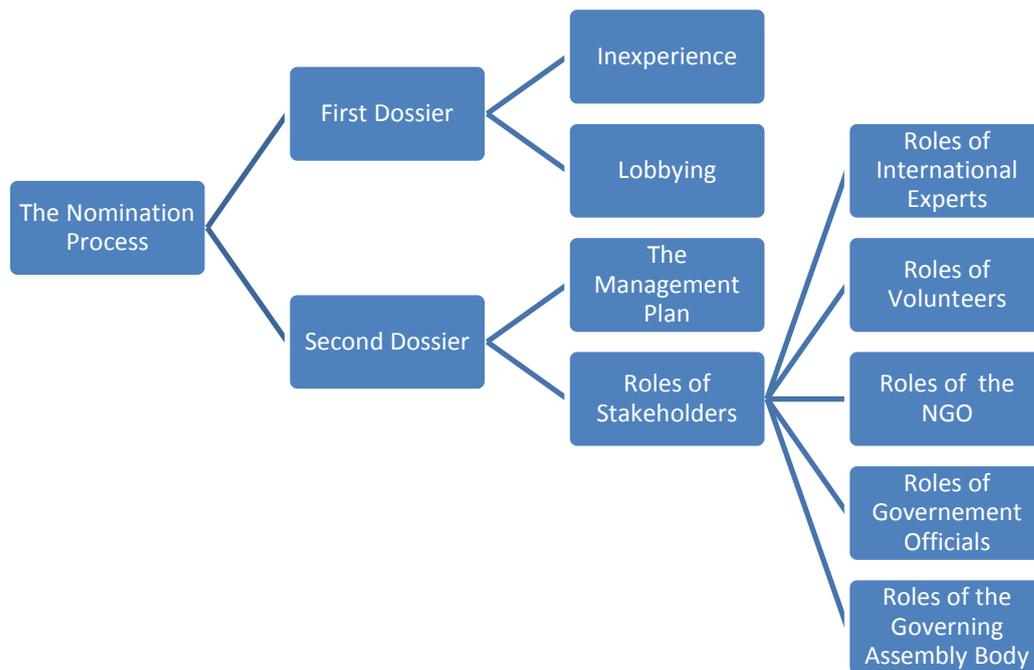


Figure: 6.28: Summary of findings from other stakeholders

Source: Author (2014)

The summary of findings for other stakeholders is outlined in figure 6.28. In this figure, the findings are divided into two major themes, which are first dossier and second dossier. The first dossier theme is divided into two sections, which are inexperience and the issue of lobbying, both of which emerged from the interviews with those involved in the first and second (revised) dossiers. The first dossier emphasises on the reasons for the nominated properties being deferred and issues surrounding the submission of the first dossier. The second dossier stresses on the issues for revision and the roles of stakeholders. The roles of stakeholders are solely discussed in the revised dossier because the field research was conducted during revision of the deferred dossier, when the researcher was able to collect primary data directly through interviews and observations. Therefore, through observation and interviews, the researcher was able to identify the roles of other stakeholders in this nomination process.

6.2.2 First Dossier

The World Heritage Centre received the first dossier on the 31st January 2007; consequently, the World Heritage Centre sent a technical evaluation team (ICOMOS and IUCN) to Bali between the 29th September and 7th October 2007. After this visit, ICOMOS and the State party (Indonesia) exchanged information (i.e. comments and

additional information requests) before the case for the nominated site was presented to the headquarters in Paris in 2008. However, the World Heritage Committee decided to defer the nominated site since this dossier was considered to have a number of flaws (UNESCO 2008a). These flaws included a lack of comparison of the proposed site with other existing cultural landscapes and the absence of a clear layout in relation to how these sites represent the combined work of man and nature. The following figure 6.29 is the timeline for the first dossier. For more detailed information about this time line, please refer to Appendix T.

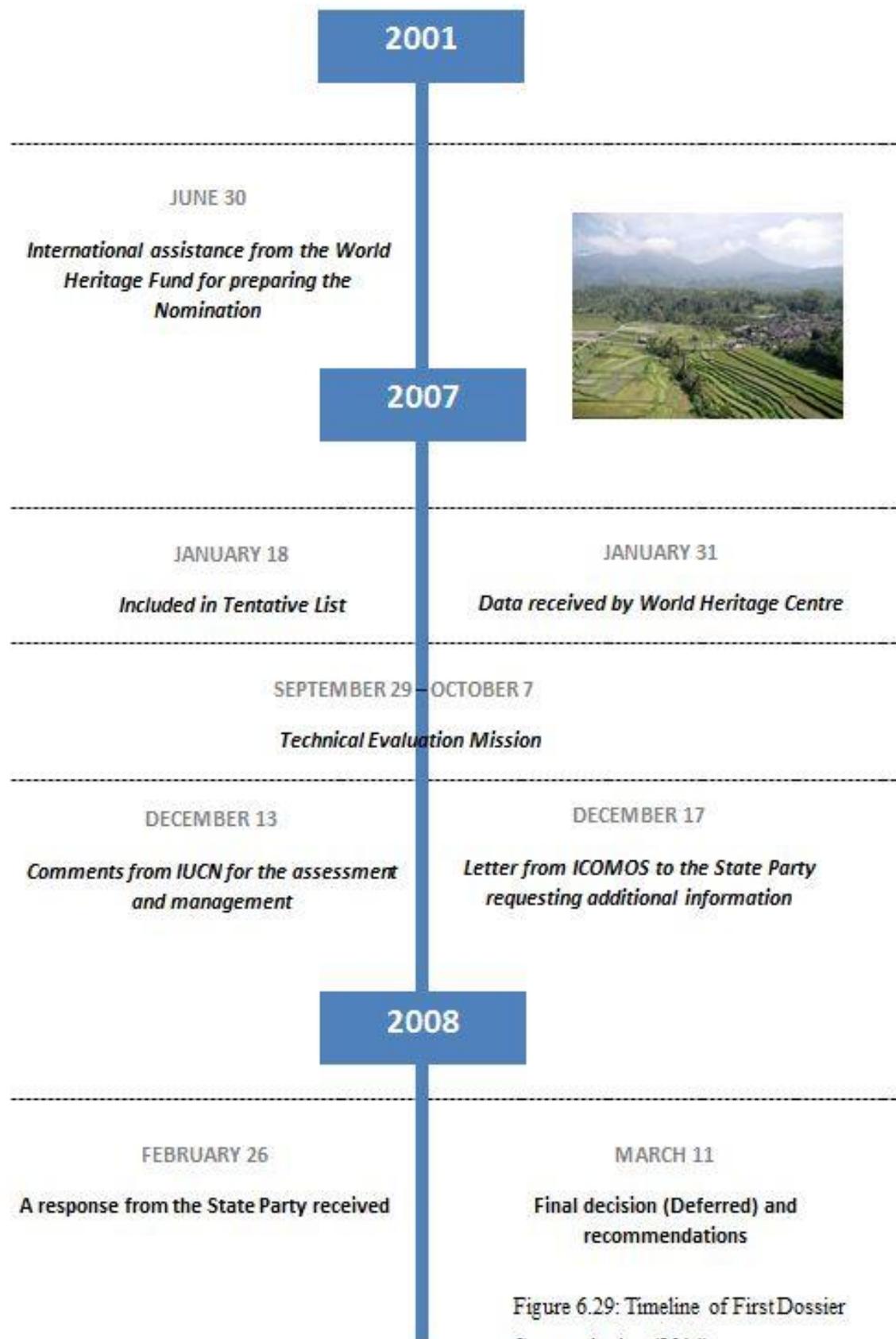


Figure 6.29: Timeline of First Dossier
Source: Author (2014)

A. Inexperience

The flaws in the first dossier were the confusion and lack of comparative analysis between nominated and non-nominated sites. The confusion concerned the nomination and why the sites were nominated as a group, rather than separately, and if they should have been considered as a landscape or as part of the rice terrace landscape (UNESCO 2008a).

“The first dossier was based only on the report. However, the newly-appointed head of Bali World Heritage team collected the primary data for the recent dossier and he came to the villages with his team and had maps with him. This is to confirm the ownership of the rice fields with the local communities” (Wayan Dirga, Head of Tabanan Tourism Board).

The final decision to defer the site from the list was made on the 11th March 2008 and it was announced at the 32nd session of the Statutory Meeting in Quebec, Canada, 2 - 8 July 2008. Notwithstanding this, all attempts to influence the decision of UNESCO failed because UNESCO follows a number of stringent criteria that need to be fulfilled for a site to be designated as a World Heritage Site.

“We thought submitting the nomination file was just filling in the forms and we were just copying a management plan from other sites. In fact, a management plan is also related to an action plan. It has to be clear who is doing what and who has responsibilities, as well as budgeting and other issues” (Yuda Asmara, a Deputy in the Indonesian Ministry of Culture and Tourism).

Instead of involving international experts during creation of the dossier, the Government of Indonesia invited the experts at the last minute to conduct the presentation in UNESCO’s headquarters in Paris (Interview with Stewart Lee). Mr Yuda Asmara, a Deputy in the Indonesian Ministry of Culture and Tourism, asked Professor Stewart Lee, a *Subak* system expert, to help the Balinese delegation by supporting the nomination and delivering a presentation.

“Two groups (Yuda Asmara from the Culture and Tourism Ministry of Indonesia and Susan Denyer from the United Kingdom) about the same time, two years ago (2008) I was in Durham University. Susan Denyer from ICOMOS UK came to say and she was about rejecting, UNESCO is about to reject a proposal Indonesia create a cultural landscape in Bali and it was partly about Subaks and it would not succeed and she asked if I would be willing to help to make a better one. I said I did not know anything about UNESCO World heritage. She said: “Well, you know about Subaks and if you don’t do anything, nothing happens to protect the Subaks in Bali; how much longer do you think it will exist? I thought it was a good question, so, anyway, he (Yuda, Deputy in the Culture and Tourism Ministry) requested them (the Indonesian Embassy in Paris) to invite me and

asked me to give a talk to support the Balinese delegation and its nomination in May 2008. Therefore, I came and delivered a talk, but the nomination failed' (**Stewart Lee, international expert**).

The government assumed that the dossier could be prepared using secondary data only and blindly copying a management plan from other sites and inviting an international expert to deliver a presentation at the last minute. There is a need to involve international experts in the creation of the dossier because their roles are crucial, especially in providing comparative analysis of the sites and the use of scientific evidence (UNESCO 2011a). The use of secondary data only in the dossier does not convincingly reflect eagerness by the State Party to protect and preserve the sites. By using secondary data, the issues of accuracy of boundaries and protected zones were unclear and will eventually affect the integrity of the nominated site. The issues of integrity and authenticity are two factors used for evaluating a nominated site and whether a site is eligible to be listed as a World Heritage Site.

B. Lobbying

Lobbying was also identified as a factor during the interview with the Indonesian government officer. In an attempt to obtain a positive decision on the nomination, the Indonesian and Balinese governments sent a team of Balinese artists and dancers to perform at UNESCO's headquarters in Paris (interviews with Stewart Lee, Agung Widura, and Wayan Dirga). In addition, a coffee morning event was held in Jakarta (interview with Wayan Dirga).

The following quotation explains the lobbying process after the first dossier had been submitted to the World Heritage Centre.

"I held a coffee morning session for the ambassadors and embassy officials of World Heritage Committee countries in Jakarta. We hoped this process of lobbying would affect the decision because our leader (regent) said we had to do two things, lobbying through politics (diplomatic) and culture (sending the team of Balinese dancers). This nomination process is related to politics; last time we supported South Korea by giving them our vote and they helped us too. Our vote is important because this nomination process is all about voting" (**Yuda Asmara, Deputy in the Culture and Tourism Ministry**).

In the case of the nomination of the Cultural Landscape of Bali Province, the Indonesian government was unsuccessful in influencing the World Heritage Committee's decisions through diplomatic (coffee morning) and cultural approaches (sending a team of Balinese dancers). The Indonesian government believed the gift-giving act could positively affect

the results. However, the dossier was imperfect because of the lack of comprehensive comparative analysis and insufficient discussion of the planned site management actions (UNESCO 2008a). Later, the Indonesian government realised it was necessary to include international experts and some volunteers in revising the deferred document (interview with a Deputy in the Culture and Tourism Ministry).

The next section (6.2.3) explains issues related to the revised (second) dossier that emerged during the nomination process. Overall, these issues are linked to the management plan, comparative study, and the roles of stakeholders (non-local community). The discussion is richer than the first dossier since the interviews were conducted between the submission of the revised dossier and the preparation for welcoming the ICOMOS team evaluating the nominated sites.

6.2.3 Second Dossier

The Indonesian government resubmitted the dossier to the World Heritage Centre on 28 January 2011. After the dossier was accepted in the World Heritage Centre in Paris, the technical evaluation mission (ICOMOS only) was sent to Bali between 12 and 19 October 2011. After this mission, ICOMOS and the State Party (Indonesia) exchanged information (i.e. comments and additional information requests) (ICOMOS 2012). Finally, on 29 June 2012, the Cultural Landscape of Bali Province was designated as a World Heritage Site during the 36th session of the World Heritage Committee in St Petersburg Russia (WHC 2012). Figure 6.30 is the time line for the second dossier, which is explained in Appendix U.



Figure 6.30: Timeline of Second Dossier
 Source: Author (2014)

A. The Management Plan

To account for the mistakes made when producing the first dossier, the team responsible for revising the dossier focussed their efforts on the creation of a better management plan; therefore, they visited Angkor Wat to learn about the management plan for the Angkor Wat site. At first, they planned to visit Banaue Rice Terraces of The Philippines because of their similarity; however, this site was listed as a World Heritage Site in Danger at that time, since it was poorly managed by the central and regional government of the Philippines. Angkor Wat was chosen because this site is well managed and has professional management, which is organised by APSARA (Authority for the Protection and Management of Angkor and the Region of Siem Reap). This organisation is in charge for research, protection and conservation of cultural heritage, as well as urban and tourist development in Angkor Wat and the Region of Siem Reap, Cambodia.

“We had a small grant from the Samdhana foundation which enabled us to send the team, including the Head of Dinas Kebudayaan (Cultural Department), to Angkor Wat. This was done to make sure they saw and understood what a World Heritage Site is about. How it is managed and what strengths and weaknesses exist. How it benefits the life of local people, what it lacks.... so there has been a lot of preparation” (Stewart Lee, international expert).

The study was conducted to ensure the team working on resubmitting the dossier would understand what a World Heritage Site is about and eventually be able to manage the strengths and weaknesses of the Cultural Landscape of Bali Province Site for the benefit of local people (interview with Stewart Lee).

The State Party and all stakeholders involved must have a comprehensive understanding of management plans and their implementation on issues of conservation and management (UNESCO 2012a). A number of examples demonstrate the lack of preparatory work on management plans led to the deferral or rejection of sites nominated for World Heritage status. The cases of Mehrgarh, Rehman Dheri, and Harrapa of Pakistan, Central Highlands in Sri Lanka and Orheiul Vechi of the Republic Moldova are examples of incomplete management plans and insufficient human and financial resources (ICOMOS 2009; ICOMOS 2010).

B. Roles of Stakeholders

Apart from creating the management plan, the roles of stakeholders were identified in the revised dossier. The revised dossier had shown international experts, volunteers, NGOs and the governing assembly body play important roles as stakeholder groups in this nomination process. Their participation is immensely important and surpasses the role of provincial government, as a representative of the State Party (Republic of Indonesia). The role of each stakeholder is explained in the following sub sections.

a. Roles of International Experts

UNESCO made a number of suggestions to the Balinese Government after the deferral of the first dossier. These included putting more emphasis on the maps and buffer zone areas as a lack of precise boundaries was noticed between the protected zones, which did not meet World Heritage mapping criteria. Moreover, Yuda Asmara, as a government official responsible for nominating sites, realised the mistake of not involving international scientists in the nomination process.

“The World Heritage Site nomination process is a playground for scientists. Stewart Lee is the right person to write about the outstanding value of Subaks (Balinese traditional irrigation system). Nobody would deny his statement on Subaks because it has been scientifically and academically proven through journal articles he has written” (Yuda Asmara, Deputy in the Culture and Tourism Ministry).

The use of international experts, in addition to the best national experts, is vital in preparing the nomination document, especially when reviewing the comparative analysis of a site (UNESCO 2011a). The comparative analysis is important for better understanding of the potential Outstanding Universal Value of a site. Quantifying this value is crucial for sites being listed as World Heritage Sites (UNESCO 2012a). Thus, a comparative analysis is required that should be supported by the best scientific evidence (UNESCO 2011a) and such a comparative analysis is expected to contribute to successful nomination (UNESCO 2012a). The use of scientific evidence, along with other sources of information, such as physical, oral and figurative sources, is also essential for describing the authenticity of the site (UNESCO 2011a).

“At first, we were just advising the team from Gadjah Mada University. They already had a team that was going to revise the first dossier but it was quite clear that the revision they were suggesting would not succeed. So, we volunteered to

help and became more and more involved in writing the proposal”(Stewart Lee, **international expert**).

The work on the recent dossier is not the first significant contribution made by Stewart Lee to Bali and the Balinese people. In the mid-1980s, he and his colleague, James Kremer, successfully convinced the central government of Indonesia not to implement the green revolution among the local Balinese rice farmers and to return to the old traditional farming system. They developed a computer model of the agricultural system in Bali, which showed that synchronisation between the upstream and downstream rice farmers in Bali was essential for the survival of paddies, as it is complex and involves thousands of farmers from the upstream and downstream areas (Lansing 1994; Helmreich 1999).

b. Roles of the Volunteers

The majority of the active members were volunteers and played important roles in this nomination process because they are experts in areas related to the nominated sites. Their areas of expertise include the *Subak* system and preparing regional and local laws for preservation, as well as the networking they possess. Stewart Lee, as an international expert, chose local people to work with him. For example, Agung Widura, who surveyed the nominated sites, is co-author for his academic paper about the *Subak* system in Bali. Agung Widura’s main occupation is as Head of the Institute of Agricultural Research and Technology Assessment in Bali.

Subsequently, Agung Widura invited Winda Darmadi, a lecturer from the International Relationship Faculty, to join the team gathering local preservation and protection laws. Susi Sunarni, who raised public awareness through electronic media, is a colleague of Winda Darmadi and previously worked at RCTI (one of the biggest national television channels in Indonesia). In addition, Stewart Lee contacted Adrienne Alonso, an NGO leader, to participate in this nomination process and she helped the volunteer team by financing their conduct of a comparative study trip to the Angkor Wat World Heritage Site. The following quotes explain the roles of volunteers in the nomination process for revision of the deferred dossier.

“I came to the Subaks and temples and we showed the maps we produced in collaboration with PT Skala (a cartographic institution) to the rice farmers and asked them to confirm the boundaries of the rice fields. I also conducted research on the temples located within the boundaries of the nominated sites.

With the help of BP3 (an ancient heritage conservation body), we outlined the boundaries of the temples in the nominated sites” (Agung Widura, volunteer).

It was necessary to collect data on temples to ensure they all qualified for listing in the dossier. It was also done to address mistakes made in the first dossier, namely to ensure that all temples were related to the *Subak* system and to justify why some temples were included on the nomination list while some were not.

*“Winda Darmadi worked on getting the key elements for establishing a legal structure, which is a *dewan pengelola*, the governing assembly that gives power to the local community but that has to be adjusted to fit the mini requirements of the boundaries of sacred sites in Indonesia. There are rules on the level of government, province and regency, concerning, for example, the buffer zone around temples, the buffer zones around lakes, rivers and so forth” (Stewart Lee, international expert).*

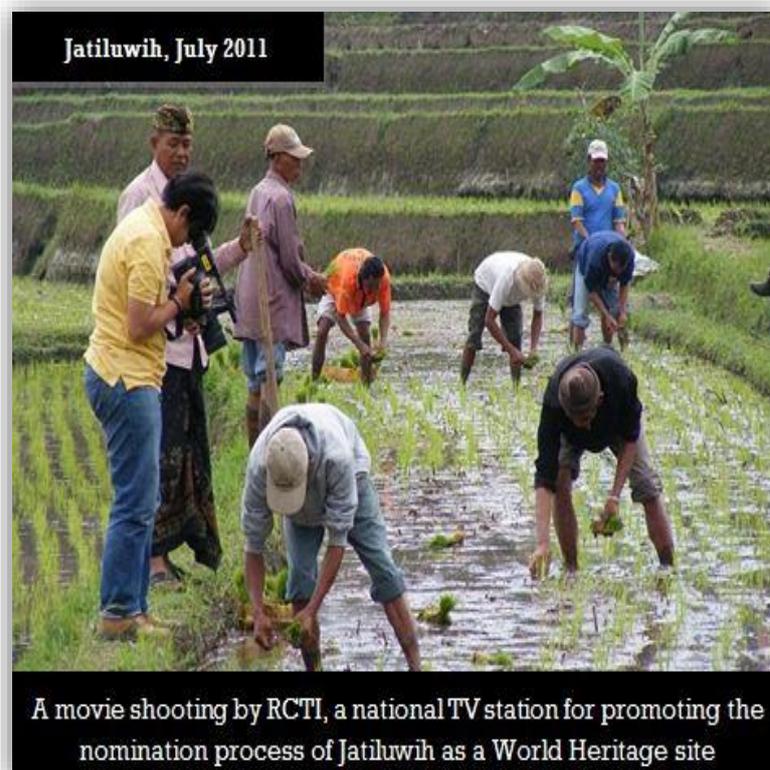


Figure 6.31: Movie shoot

Source: Author (2014)

Moreover, Susi Sunarni managed to negotiate with RCTI (Rajawali Citra Televisi Indonesia), the commercial terrestrial television broadcasting network, to broadcast a programme about the nominated sites of the Cultural Landscape of Bali Province (see

figure 6.31). RCTI is a popular television channel in Indonesia that broadcasts Indonesian Idol and several other popular news and current affairs programmes, such as *Seputar Indonesia* (Around Indonesia) and *Bulletin Malam* (Nightly Bulletin). This media coverage was discussed in the minutes of the Governing Assembly meeting on 5 August 2011 (see Appendix V: minutes of Governing Assembly Body meetings).

No costs were involved in producing the film since Susi Sunarni had good connections with RCTI due to her previous work experience there as a public relations officer.

“Susi Sunarni had once worked as a public relation officer in RCTI; therefore, she has a lot of friends there and she uses her networking to invite this TV station to make this short film” (Winda Darmadi, volunteer).

At the same time, RCTI was considering making a movie as part of their TV programme celebrating Indonesia’s Independence Day (interview with Stewart Lee). They believed that by broadcasting the beauty of Indonesia’s natural and cultural heritage, they could raise public patriotism and national awareness.

In summary, the roles of the volunteers are vital since they use their networking and knowledge to ensure the revised dossier is accepted and, at the end, the nominated properties are designated. The roles included gathering local conservation laws, promoting the nomination process on Indonesian television, collecting the primary research, such as mapping the size of rice fields, and ensuring all the rice fields are in protection boundaries. All of the above roles were conducted to repair weaknesses since, in the deferred dossier, there were no clear boundaries over the nominated properties.

c. Roles of The NGO

The role of the NGO in the nomination process was important because it performed a number of important tasks, such as sending a team to Angkor Wat, Cambodia, to conduct a comparative study and providing accommodation and catering for the ICOMOS delegates during their technical evaluation mission. Adrienne Alonso, the owner of the Samdhana, also contributed to the extra income of all volunteers working for the team. She is a community practitioner and co-owner of the Samdhana Institute, an NGO founded in 2003 by a small group of individuals, such as conservationists, development practitioners and human rights activists (Samdhana 2013). She also supported the Governing Assembly Body that conducted a comparative study to Cambodia. The

following quotation is from Adrienne Alonso about her involvement in this nomination process.

“Stu (Lee) had finished his sabbatical and he had to go back to the State and then he told me the problems about understanding what culture heritage is, then he asked me, do you have funds for that?. I supported it because I had a small fund and grant facilities and, at that time, I was also talking about the owners of the indigenous community in my workshop. So, by sponsoring them [to go] to Angkor Wat, I hoped they would understand what it means to have a governing council, the system, how to manage the landscape, what to look for, and everything needed to manage cultural heritage” (Adrienne Alonso, Head of NGO).

Besides covering the costs of the volunteer team conducting a study in Cambodia, she also paid for the food and accommodation expenses of the ICOMOS assessor, Augusto Villalon, and his team during his visit in October 2011 (see figure 6.32).

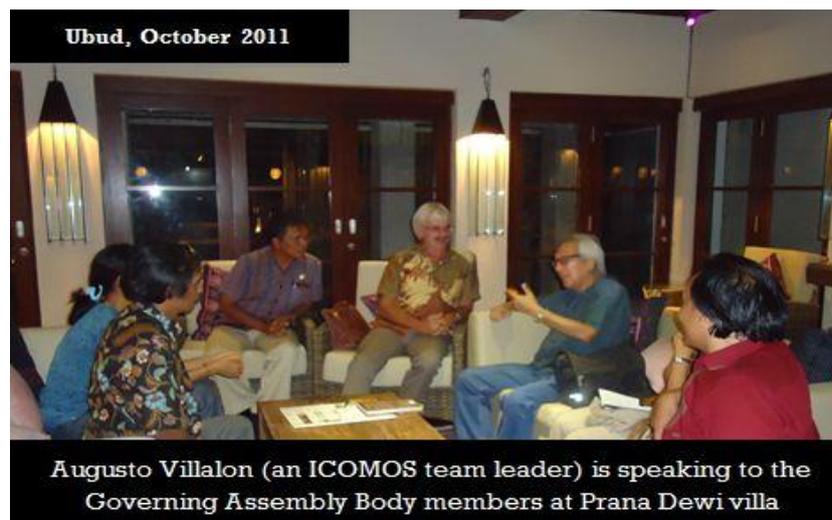


Figure 6.32: Meeting with the leader of ICOMOS

Source: Archive of Bali Culture Board

According to the researcher’s observations, Samdhana Institute has an interest in the success of the site being designated since this NGO owns Prana Dewi resort, a resort located in the designated area . By having World Heritage status, it will attract more tourists to visit the area. In her work, Coughill (1996) identifies this phenomenon and classifies it into the fifth rung of her Ladder of Community Participation, called ‘diplomacy’, in which the government has no interest and provides no financial contribution to support the community (see Figure 2.3: A ladder of community participation for undeveloped countries, p.33: Typologies and development of

participation). Once the community succeeds in making project improvements or once there is support provided by NGOs or external organisations, the government might change its attitude by giving a limited amount of financial support or taking the credit for successful events or projects (ibid). In the case of the Cultural Landscape of Bali Province, the Samdhana Institute, as a NGO, contributed to the success of the designation process. The site was listed as a World Heritage Site on 29 June 2012, despite limited support from the local government (WHC 2012).

d. Role of the Government Officials

To revise the dossier, the Government of Bali Province played an important part in the nomination process. According to Budiarti, the Bali Provincial Cultural Office is responsible for all sites nominated as part of the World Heritage Site. The Bali Cultural Office acts as the representative of the Ministry of Education and Culture of Indonesia, the supreme institution responsible for nominating several sites in Indonesia. Based on her statement, the contribution of the provincial government during this nomination process was as follows:

a. Hosting meetings of the Governing Assembly Body.

Several Governing Assembly Body meetings were held at the Bali Culture Board office. The topics of discussion included preparation of the evaluation by ICOMOS, reports from each representative from nominated properties, informing about the progress of the nomination process (minutes of Governing Assembly Body meetings).

b. Holding coordination meeting with government officials at the regency level.

This coordination meeting is about informing the stakeholders in each regency where nominated properties are located (minutes of Governing Assembly Body meeting).

c. Informing the local community about the nomination process through a meeting on the site. (Based on an interview with Vice Head of Bali Culture Board and the minutes of Governing Assembly Body meetings on 28 June 2011 and 9 February 2012).

d. Communicating with the Ministry of Education and Culture.

Ministry of Education and Culture is the highest representative of Indonesia as a State Party; therefore, as a subordinate, the local government of Bali Province must follow the recommendations and instructions from the Ministry of

Education and Culture (minutes of Governing Assembly Body meeting and based on the interview with Vice Head of Bali Culture Board).

- e. *Inspecting the sites and ensuring they were ready for the technical evaluation mission* (based on the minutes of Governing Assembly Body meeting on 5 August 2011 and see also figure 6.33).
- f. *Implementing all instructions from the Ministry of Education and Culture* (based on the interview with the Vice Head of Bali Culture Board).

Please see Appendix R: the minutes of Governing Assembly Body meeting for more details about the role of government officials.



Figure 6.33: Inspecting the site before the ICOMOS evaluation team come to visit

Source: Archive of Bali Culture Board

Another important role performed by the provincial governmental officials related to protocol, the formal etiquette and code of behaviour, and procedure for State and diplomatic ceremonies (observation by the researcher and based on the minutes of Governing Assembly Body meeting on 22 September 2011). They coordinated all activities during the technical evaluation mission and the celebration of the inscription event (see figure 6.34).



ICOMOS TECHNICAL EVALUATION MISSION 2011

Figure 6.34: ICOMOS technical evaluation mission 2011

Source: Archive of Bali Culture Board

During the technical evaluation mission, they coordinated the village government and the local police and ambulance service to ensure the ICOMOS team were provided with the best service during their visit to Bali, such as arranging catering and ensuring security (Interview with Budiarti). This coordination is more likely an official command from the upper level to the lower level authority.

Furthermore, the researcher witnessed the work of the local community in erecting the plaque near the rice terraces. The provincial government coordinated the Leaders of the village at each site (not solely in Jatiluwih village, but also at other sites included in the Cultural Landscape of Bali Province) to ensure that the stage and inscribed plaque had been erected (see figure 6.35).



Figure 6.35: Erecting the World Heritage plaque by local community

Source: Author (2014)

The coordination is more a reflection of a top-down programme from the local elites to the local community since the involvement of the local community only started at crucial events, such as the visit of the ICOMOS team, the construction of the plaque and the inscription ceremony. The local community should be involved at the very beginning of the nomination process; therefore, the nomination process would not be solely regarded as another government-initiated programme that is top-down in its nature.

e. Role of the Governing Assembly

The Assembly is organised into six working groups with specific responsibilities. This structure explicitly integrates participation from a broad forum of stakeholders, representing *Subaks* and community organisations, government institutions at the international, national, provincial and regional levels, and academic and research institutes (see figure 6.36). The role of the Governing Assembly is to organise all stakeholders involved in the nomination process to ensure there is harmony among them. Moreover, the Assembly is expected to provide a better management system overseeing the interests of all stakeholders involved after the designation (CLBP 2011).

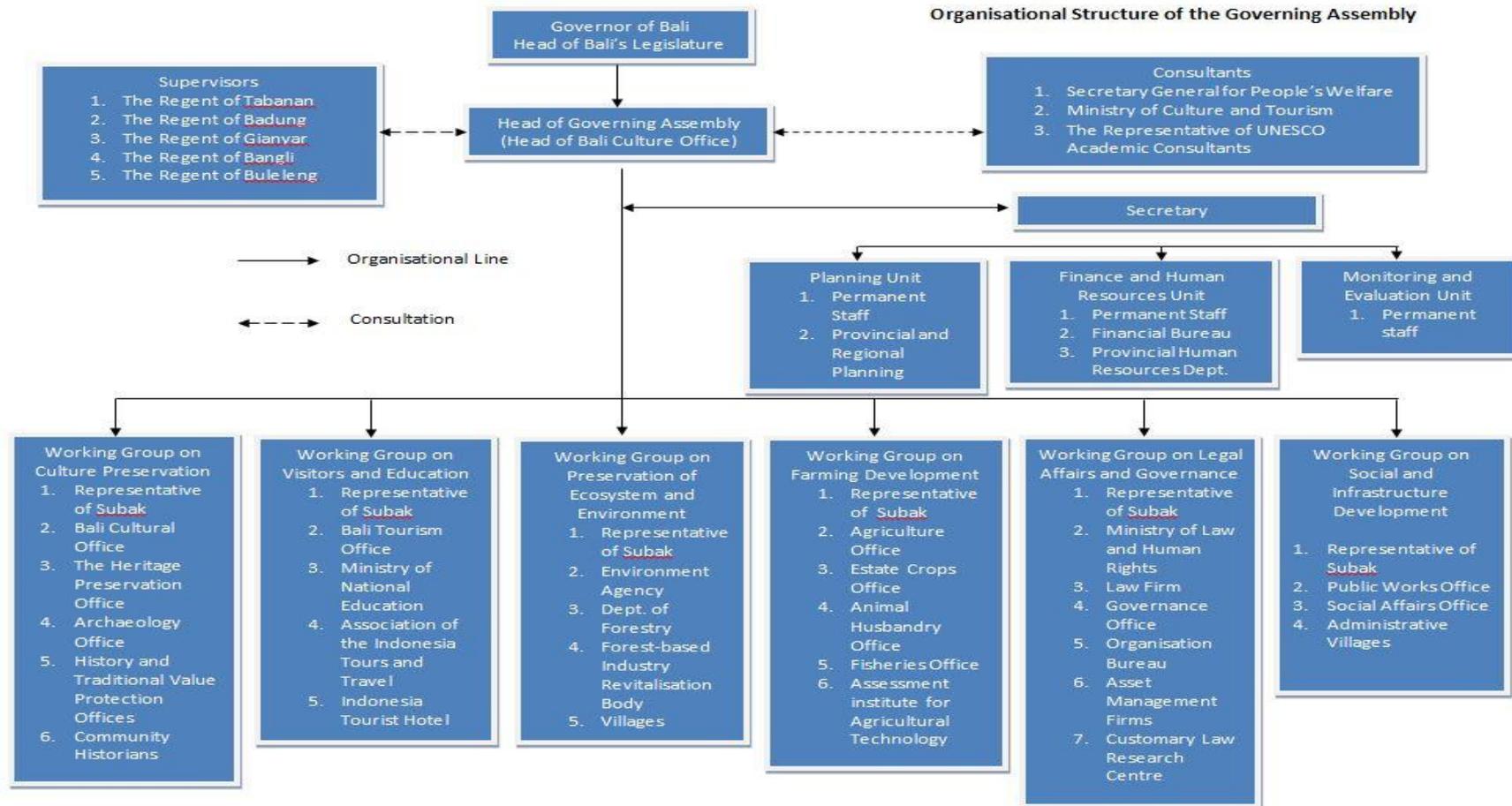


Figure 6.36: Organisational Structure of the Governing Assembly

Source: CLBP (2011)

Please see Appendix W for the more detailed explanation of the job description of the Governing Assembly Body.

Two volunteers working as part of the nomination process expressed their expectations from the establishment of a governing assembly body.

“I hope it will be an agency board or a governing body for world cultural heritage. Yes, we should develop a good management system and really accommodate the interests of all parties involved” (Agung Widura, volunteer).

“We want this institution to become an independent body, but remain part of the provincial department/government. In other words, it would still be working side-by-side with the provincial government... hopefully; later it would become a fully independent body” (Winda Darmadi, volunteer).

Both informants expressed their hope this assembly would become an independent body representing the interests of all stakeholders in the management of the Cultural Landscape of Bali Province. Their hope is arguably based on the fear of elite capture informants have experienced in the past, such as the provincial government asking for the inclusion of Taman Ayun, a royal temple, in this nomination. However, this site is not representative of the theme of the Cultural Landscape of Bali Province because the temple is not related to the *Subak* traditional irrigation system.

“The problem was that Taman Ayun was excluded from the serial nomination for the new dossier, but the Badung regency insisted they wanted this site to be included because they claimed they spent a lot of money sending the cultural performance groups to Paris back in 2008. I do not know how much they spent on Paris, I have no idea about this...So, they insisted on it being included. The provincial government told us we should understand the situation that the Badung regency had spent a fortune on the first nomination process. Stewart and I had headaches as it was a hard time...so we had to find a solution to include this site”(Agung Widura, volunteer).

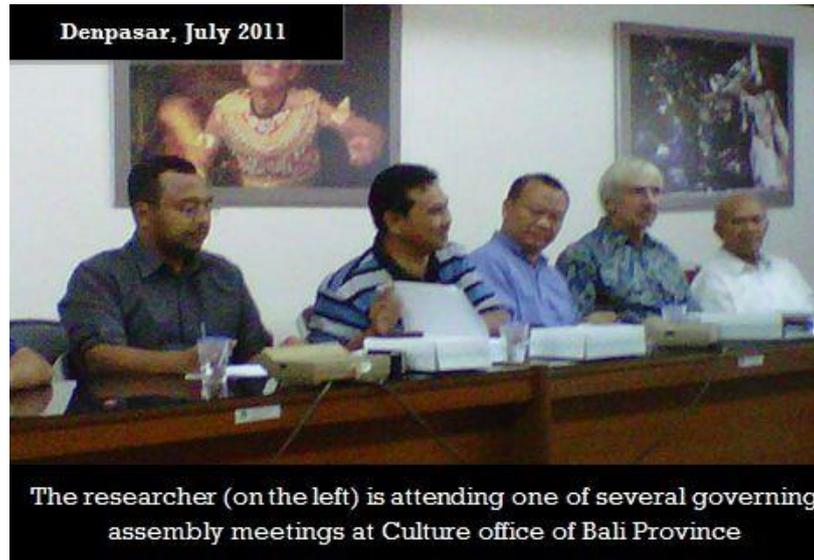


Figure 6.37: The researcher participates in governing assembly meeting

Source: Author (2014)

Ultimately, Taman Ayun is being designated as a World Heritage Site as a part of the Cultural Landscape of Bali Province, despite this site not representing the *Subak* traditional irrigation system. This evidence shows that an elite and ruling government in a developing country still dictate their demands to their citizens. Several Governing Assembly meetings were held in order to prepare for the visit of the ICOMOS evaluation team after resubmission of the dossier in September 2010 (see minutes of the Governing Assembly meeting in Appendix W). The minutes of meeting generally discuss the preparation for all stakeholders in welcoming the delegates from ICOMOS.

Figure 6.37 portrays the involvement of the researcher in the Governing Assembly meeting that discussed the preparation for welcoming ICOMOS delegates in September 2011. Each of the representatives from regional governments where the sites are located were asked about their readiness for welcoming ICOMOs delegates. This meeting also stressed the need for establishing an official office for the volunteers to work in.

The Governing Assembly is a new governmental structure introduced to represent a cross-sectorial democratic coordinating body modelled on the *Subak* system. It is expected to be an organisation through which several governmental offices and

departments, traditional *Subaks* and the community collaborate to manage Bali's multifaceted social and ecological landscape effectively. However, there was a different reality in the implementation meeting of the Governing Assembly, as is reflected in the quotation below:

“Some Heads of Departments, who were invited to attend meetings of the Governing Assembly, used to send their junior staff in their place. It would not cause a problem, if they always sent the same person to the meetings; however, in reality, they always sent different people. This demonstrates their lack of commitment to the nomination” (Winda Darmadi, volunteer).

The government officials' lack of enthusiasm was not restricted to their absence at Governing Assembly meetings but was also evident, to some extent, throughout the nomination process. This is reflected in the following quotation:

“What we lack is commitment from, not even commitment, just permission from government and the problem there, I do not know, they get a little complicated, I do not know what is gonna happen with this..... What is gonna happen with this do you think?” (Stewart Lee, international expert).

His statement represents the doubt of international experts over the commitment of the government in this nomination process. During this interview, the provincial government showed no commitment to the process; for example, the government did not give permission to establish an official office for the volunteers to work in (interview with volunteers and observation of the researcher). Another example is that the government did not inform the local community about the nomination process, which should have occurred through a formal bureaucracy in order to gather information and inform the local community about the nomination process (interview with Stewart Lee). This kind of attitude did not fully support the volunteers and international experts and left them to work on their own.

“It should be said that Stewart Lee was not paid by our government. It is a shame; shame on our government. This is simply because his unconditional love of Bali forced him to get involved in this project. He has stayed here for almost a year to write the dossier without being paid by our government. The funny thing is that Stewart Lee paid for the hotel where Allesandro Balsamo (UNESCO's officer) stayed during his visit to Bali; interestingly, the Head of the Cultural Department, who was supposed to deal with this aspect did not turn up” (Agung Widura, volunteer).

Another example refers to Professor Scarlett Gibson, who created the maps for the dossier and was underpaid by the government (interview with Agung Widura). To date,

the government has not even issued any acknowledgment in the form of a sheet of paper to recognise the work she has done (ibid). Resentment over the unprofessional attitude of the government officials was also put forward by a volunteer, Agung Widura, who stresses officials expressed their willingness to join the team travelling to Cambodia for the comparative study, despite their level of involvement in the nomination process being insignificant.

“Our officials were so enthusiastic when we had a study trip to Cambodia. We were sort of reluctant to involve them but, since they are government officials and part of the Governing Assembly body, we had to take them on board in this study” (Agung Widura, volunteer).

Despite the lack of commitment from government officials in this nomination at the very beginning, the volunteers had to involve them in the comparative study because of their legal function as representatives of the State Party. Moreover, the operational guidelines stipulate that only State Parties have the right to nominate the site. This State Party must have ratified the UNESCO World Heritage Convention, the foremost international legal tool supporting conservation of the world's cultural and natural heritage. Therefore, Agung Widura and other volunteers had no option other than to take government officials to Cambodia with them. Supposedly, the provincial government (Bali) and central government (Jakarta) provided the funds for conducting a comparative study to Angkor Wat, instead of a local NGO.

Several changes were made in the revised dossier. Those changes were made based on the advice from ICOMOS and IUCN in the deferred dossier. Those changes are related to the authenticity, integrity and outstanding value of nominated properties. For example, on the issue of integrity, the upper forested parts of the mountain and the villages that farm the land in Jatiluwih are included in the revised dossier; therefore, the *Subak* system is fully represented. In the previous dossier, only the rice terraces were proposed by the States Party; hence, the *Subak* system is only partly represented (CLBP 2011).

Moreover, the landscapes surrounding the nominated temples were included in the deferred dossier, whereas, very little of these landscapes are now included, which means the temples are seen to be cut off from their landscapes and cannot be seen as part of the cultural landscape. Another revision is the issue of authenticity. In the revised dossier, some temples are not a key central part of village life and most are archaeological sites

unrelated to the *Subak* system and were therefore removed. The revised dossier provides a clear layout of the case for this site representing the combined work of man and nature. The revised dossier explains that the *Subak* system has shaped the landscapes of Bali province in which this system covers lakes, mountains, temples, rice fields and villages as a unit of a complex system that has shaped the landscape of Bali province. In the previous dossier, there was no clear articulation and justification for how a nominated site is listed under appropriate World Heritage criteria. Other additional revisions include provision of protective policies for the buffer zone, the management plan and comparative analysis. Providing protective policies for the buffer zone are vital since the main threats to the nominated properties are the developmental pressures in the buffer zones, such as residential buildings or tourism-related buildings. The management plan was approved by the Bali government and covered conservation, prevention and protection over climate change and risk preparedness, whereas the management plan was not officially approved in the previous dossier. Providing a comparative analysis demonstrates the rationale for the selection of the nominated sites and their overall significance as part of the *Subak* system, whereas the rationale for the selection of the site in the deferred dossier was not acceptable. For example, the revised dossier clearly mentioned the significance of Lake Batur, as it is believed by Balinese Hindus to be the main source of water for the *Subaks* and, in a broader sense, for all life on the Island of Bali. Those are some of the changes made in the revised dossier.

6.3 Jatiluwih selling point

6.3.1 Introduction

This section deals with the uniqueness of the rice field cultures which have made Jatiluwih Village a tourist attraction and responsible for it being nominated as a World Heritage site. The beauty of its rice terraces, coupled with the ritual ceremonies on the fields not only attract tourists but also contributed a significant part in influencing the Indonesian government to nominate this site as a World Heritage site. The following figure 6.38 shows the broad outline of this section.

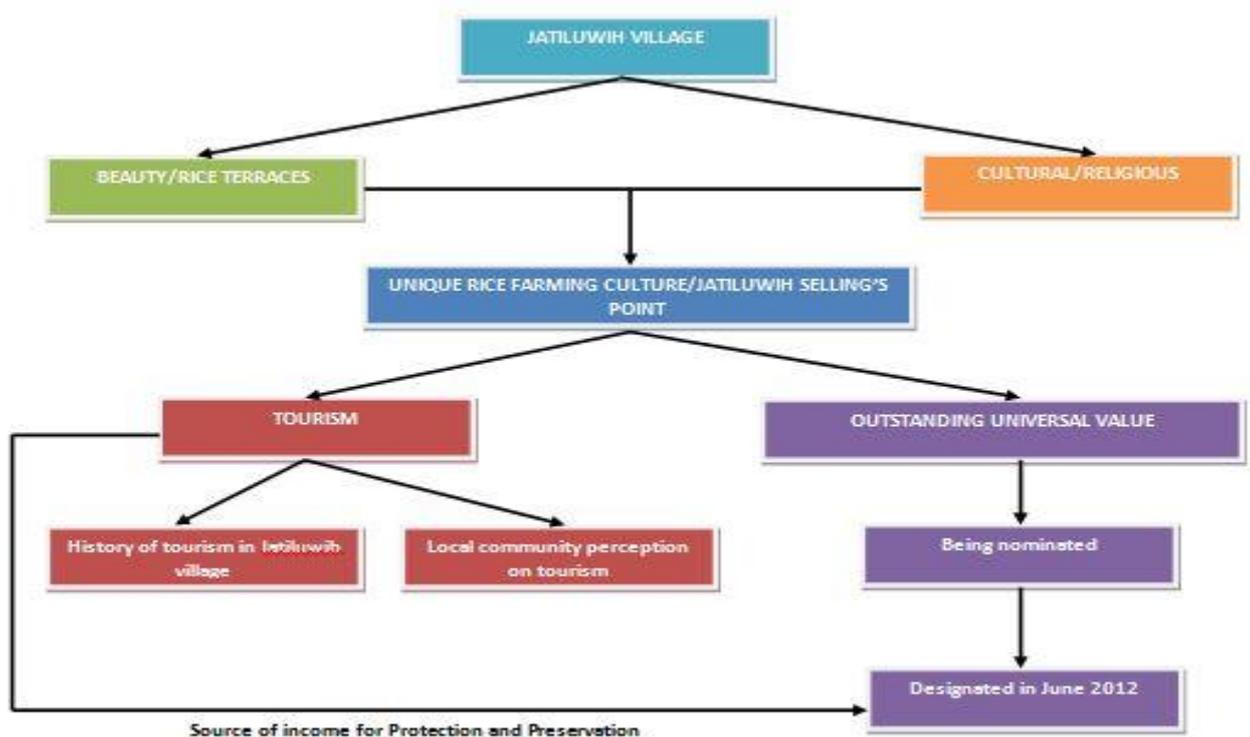


Figure: 6.38: Jatiluwih's selling point

Source: Author (2014)

Overall, this diagram depicts the selling point of Jatiluwih village as the place which is famous for its “subak” (traditional irrigation) system and its natural beauty. These factors have led local investors to establish this village as a tourist attraction (Interview with Heru, owner of rice milling). Since tourism has been developed in this village from 1990's, therefore, there is a need to identify local community perceptions in tourism

(Interview with Sudiana, owner of Waka Experience). The main reason to know their opinions was to recognise whether the local community were in support, or opposed, tourism. Their opinion is related to issues of preservation since tourism is regarded as the “clean” industry and could be regarded as source of income for protection and preservation of the rice fields and its traditional agricultural system in Jatiluwih village.

6.3.2 Unique rice farming culture in Jatiluwih

Jatiluwih village is located at the slope of the Batukaru mountain (Bali’s second-highest mountain at 2,276) which causes this area to have high rainfall. This mountain is fortunately still densely populated with plants that regulate the water. There are also two other mountains (Mount Sanghyang and Mount Poohen) which are located nearby the village (see figure 6.39). There are several wet lands on the slope of the mountain. Wet land is a full of water with wild plants that regulate the ecosystem of water itself.

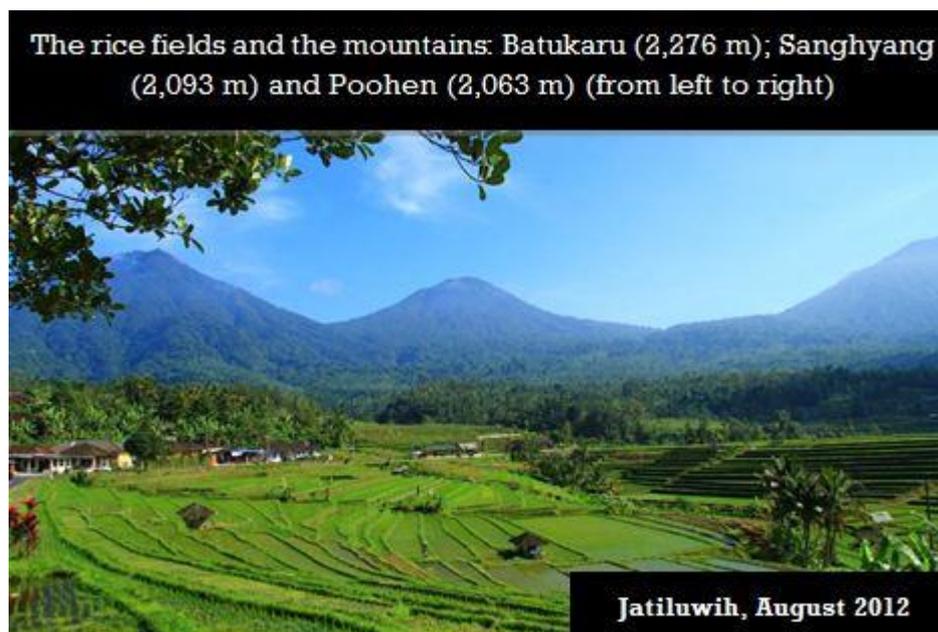


Figure 6.39: Three mountains in Jatiluwih village

Source: (2014)

“These farm lands are so vital because the worm is there, all other insects, air borne insects, water insects and earth bound insects, they are still live in harmony. These are the biological process that makes land so fertile. And make the rice is so fragrance and aromatic”(Heru, owner of rice milling).

Some of the farmers still use oxen to plough the fields and these oxen create a hole as they walk and create water reservoir and it also activate the micro-organisms under the ground (Interview with Heru). Based on the observation by the researcher, cattle are the major ploughing tools as rice terraces in Jatiluwih village are quite difficult for tractors to maneuver (see figure 6.40). According to Isager and Skydsgaard (1995) oxen and mules are used as draught animals and there are several advantages of using oxen as explained by Stephenson (2006) such as cheaper than machines; does not need fuel; they may be slower than machines but they can work in difficult terrains and the most advantage is that they are suitable to the local condition. The rice fields in Jatiluwih village are narrow and steep since this village is located in the slope of mountain (see figure 6.41)

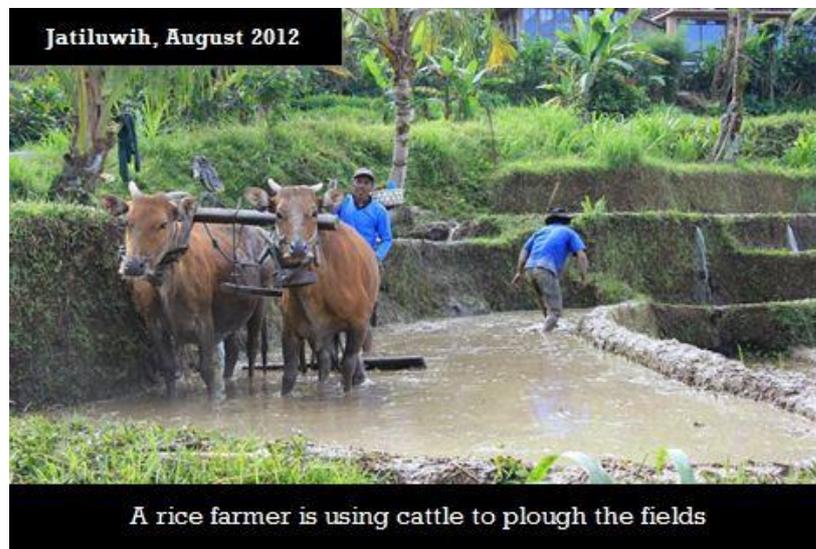


Figure 6.40: rice farmers and oxen

Source: Author (2014)



Figure 6.41: The rice fields contours

Source: Author (2014)

The rice farmers in Jatiluwih village are organised into a water management organisation called “subak”. Subak is not merely about rice cultivation or water management system but also strongly linked to social and religious aspects (Lansing 1994; Jha 2004; Lansing 2006).

“The subak system is genius because it lets the nature do its wonders. It knows the wonders of these mountains; the subak knows the wonder of these mountains. It knows that the water coming from these mountains is nutritionally balanced and rich in minerals, so the only thing people need to do is to maintain the irrigational systems and put some natural fertilisers” (Heru, owner of rice milling).

Water is not only use for cleaning and irrigating the rice but also as (Lansing et al. 2001) state that water plays an important role as fertilizer because water for irrigation in Bali is contained by rich nutrients and minerals of the mountain and the mineral leached from the volcanic soil and transported via irrigation system. Each of the hundreds of small-scale irrigation systems along Balinese rivers begins with a spring, a weir (diversionary dam) in a river, which diverts all or part of the flow into irrigation canal (Lansing 2006 Janssen 2007). Each of weir or spring there is always a small shrine or temple, where the rice farmers who benefit from this particular flow of water can make offerings to the Goddess of the Lake, who is thought to make the waters flow into canals (Lansing 1994).

“Yes, this place is associated with cultural and religious events, for example, we have a special ceremonies associated from seeding to harvesting processes. The difference in planting and harvesting rice between our place and other parts of Bali is we do have special religious ceremonial activities in every stages of growing rice, even until the crop goes into the barn” (Windu, head of the village).

Balinese people are famous for their complex religious rituals. Each stage of life is celebrated with special rituals. From the pregnancy period; birth of the baby; 5 weeks old; 3 months old; 6 months old; puberty; wedding until the death are associated with religious ceremonies (Covarrubias 1973; Lansing 1994; Eiseman 2009) In Bali, rice life cycle is perceived the same as human life cycle, therefore several ritual ceremony are dedicated and performed in several phases of rice life cycle from seedling, ploughing to harvesting (Bardini 1994).

“Thousands of people, very complicated system and it is beautifully managed by the bottom-up, self-governing subak. I would not say it is uniquely sophisticated, but it is an extremely sophisticated management system that works in a kind of hierarchical networks” (Stewart, international expert).

Due to the exotic view of rice terraces and the uniqueness of the religious cultural acts that related to rice cultivation, tourism entrepreneurs decide to include this village as part of tourist package for his travel company. The following section will present the tourism interaction in Jatiluwih village.

6.3.3 Tourism in Jatiluwih

Jatiluwih Village is an ideal eco-tourism destination because its scenery, atmosphere, natural beauty and rice terraces are blended with the unique traditional life of the local people. Moreover, an admission fee paid by tourists to enter the village allows them to roam freely in the village, rice terraces and surrounding areas. The history of tourism development in Jatiluwih village was started in the 1990's (interview with Desianta, owner of Waka Experience).

“My company was the first who started selling holiday trips to Jatiluwih village as no other tourism companies have ever tried to bring tourists to this village. At that time, we were seeking an alternative route to explore the south-west of Bali and we discovered this exotic place with the rice fields” (Desianta, owner of Waka Experience).



Figure 6.42: Waka Experience

Source: [//www.wakahotelsandresorts.com/waka-land-cruise](http://www.wakahotelsandresorts.com/waka-land-cruise)

Sumaniaka and his elder brother Siandana are sons of Wayan Kari (Waka), one of the tourism moguls in Bali. They are the owners of Waka Resorts in several places in Bali along with Waka Sailing catamaran and the Waka Land Cruise. Under the parent company called Waka Experience, they run resorts and travel adventure tours in Bali.

“That idea came from me and my French business partner. Both of us love to explore rural areas and ancient villages. Since we were very often exploring Balinese villages, it made us to think for showing “the real Bali” to the tourists. Of course “the real Bali” cannot be found in the mass tourism destination. Our company’s tag line is “Journey to the soul of Bali” that is the idea, to show the real Bali, the daily life of Balinese, the authentic Balinese experience with its natural landscape” (Sudiana, owner of Waka Experience).

Based on the observation of the researcher, Sudiana’s restaurant is located in middle of the tropical jungle and it opens only for lunch. Majority of his customer are Europeans, and for these customers, having lunch in the middle of the jungle.

“Our guests are those who are typically interested in the nature and traditional of Balinese life. They have a view of beach and rice fields from their rooms.

Normally, we will ask them whether they are interested in knowing and exploring how the rice fields is managed by traditional organisations of farmers in traditional way. Then we offer a trip to Jatiluwih village, which is not far from our resort to show them the authenticity and beauty of rice field terraces” (Desianta, owner of Waka Land Cruise).

During the field research, the researcher noticed, most of the tourists who visited Jatiluwih village were from France and Germany (European tourists). This is possibly related to the fact that the trip to this village was initiated by a Frenchman as stated from the previous quotation. In order to confirm this observation, the researcher visited the village office for obtaining tourist demographic data. Please see table 6.1 for the number of tourist based on the country origin from year 2009 to August 2012.

Table 6.1: Number of tourists to Jatiluwih village based on country origin

NO	Country	2009	2010	2011	2012	Total
1	Africa	214	169	595	422	1400
2	USA	942	639	1495	1868	4944
3	Australia	1545	1731	3116	5695	12087
4	Austria	359	244	512	882	1997
5	Belgium	897	833	595	2815	5140
6	Brazil	182	173	893	271	1519
7	Canada	615	441	936	590	2582
8	Denmark	401	213	349	796	1759
9	UK	1396	1920	2725	6637	12678
10	France	4904	8367	8618	6357	28246
11	Germany	5160	8314	8267	4566	26307

12	Holland	977	1929	3216	1194	7316
13	Hong Kong	706	608	1804	363	3481
14	India	160	139	634	148	1081
15	Italy	1164	1926	1270	924	5284
16	Japan	1958	1717	1706	1087	6468
17	South Korea	326	439	666	1184	2615
18	New Zealand	236	264	436	439	1375
19	Spain	563	331	606	1046	2546
20	Switzerland	331	304	359	28	1022
21	Taiwan	1008	725	952	614	3299
22	Indonesia	68	98	149	964	1279

As it shown in Table 6.1 France and Germany are two major contributing countries for tourists in Jatiluwih village. Another interesting fact is the significant change of number of British tourists visiting Jatiluwih village. In 2012, there were 6637 British tourists which grew significantly from 2726 in the previous year. During the second pilot study, the researcher had the opportunity to talk with a tour guide who brought French tourist to this village. He told the researcher that because of the political upheaval in Middle East (Egyptian and Tunisian revolution) has made French tourists divert their travel plan to Bali. However, there was no significant increase shown in the table. This fact is explained by the interview with ticket attendant

“From the middle of July and August to the middle of September. After that, it gradually decreases. Sometimes, it lasts only until August if the previous month (July) has already reached the peak point. If the peak season starts in May, it will last until August to decline gradually after August, the 21st . From October to January is a low season” (Sukarena, ticket attendant).

The above interview indicates that there is a trend of number of tourist arrivals in the same month in each year. Therefore the ticket attendant could predict the peak and low season every year. However, some participants believe that the increasing number of tourist in July and August 2012 was caused by the success of Jatiluwih village as being listed as a World Heritage Site.

6.3.4 Local community's perception on tourism

The purpose to ask the questions related to local community perceptions of tourism in Jatiluwih village is to recognise their attitudes toward tourism. It is important to understand their attitudes toward tourism as tourism is regarded as an industry that can support the preservation and/or protection of protected area thorough tourist visit to an area in developing countries. Several cases such as LuangPrabang, Laos (Aas et al. 2005), Jiuzhaigou Valley Biosphere Reserve (JBR) in China (Li 2006); Ujung Kulon National Park (Rareplanet 2012; Ujungkulon 2012), demonstrate examples where protected areas have successfully generated revenue from tourism.

6.3.4.1 Creating job opportunity

Tourism has been widely recognised as a form to create job opportunities. Some literatures have investigated the resident attitudes on tourism development. The majority of the resident mention that tourism will generally stimulate the local economy and generate employment opportunities for them (Choi Srikaya 2005; Haley et al. 2005; Diedrich and Garcia-Buades 2009). Similar opinions posited by local community in Jatiluwih village as they were asked about their opinion on the existence of accommodation and restaurants as part of tourism supporting facilities in their village.

“If that happens where there are lots of accommodation services here, so my son can find a job here and he can work and also taking care of the rice fields at the same time”(Sara, rice farmer).

“I support it because for those who are now working in the city they can come home to find a job here”(Wiwik, Waitress).

According to those above quotations it could be concluded that the local community in Jatiluwih village is in favour of tourism development in their village. A study by Lepp (2007) found that a local community in a developing country like Uganda perceive tourism as economic benefits and most remarkably revenue in making tourism so attractive. Tourism has improved the market for local agriculture in Bigodi village, Uganda because most of what tourists eat in this village is produced locally such as tomato and cabbage. However, two cases such as Komodo National Park, Indonesia (Walpole and Goodwin 2001; Goodwin 2002) and Cape Cost/Elmina (Teye et al. 2002) show that local community expectation on tourism as a vehicle for economic development was not met. In both areas, local community never have the opportunity to have a direct contact with tourists. It is because either tourist travels as a “packaged tourist” or only passing the site for a short period. Based on the participant/non-participant observation of the researcher and informal conversation with tour guides, most tourists arrive in Jatiluwih village only spend a day at the village since there are no adjunct tourist attractions associated with this village. Most of them only stay for one or two hours and continue their trip to the north of Bali or return to their hotels in neighbouring regions. Despite the fact there are no adjunct tourist attractions associated with this village, local people still benefited from the tourist who come to visit food stalls nearby rice fields. It is shown in these following quotations from local community.

“The tourists who walk and explore rice fields must be thirsty and in my opinion the existence of restaurants are fine. Tourists need a place to rest after long walk, the need rest areas. So I think is fine for the existence of restaurant. I see no negative impacts from the restaurants” (Suli, food stall owner).

Local people are generally employed as a waiter or cook in the restaurants or food stalls. However, during the field researcher, the researcher invited his Ph.D. colleagues from Austria, Barbara Neuhofer to visit Jatiluwih village. The researcher observed that local community has the ability to interact with tourists although their English proficiency is very low.

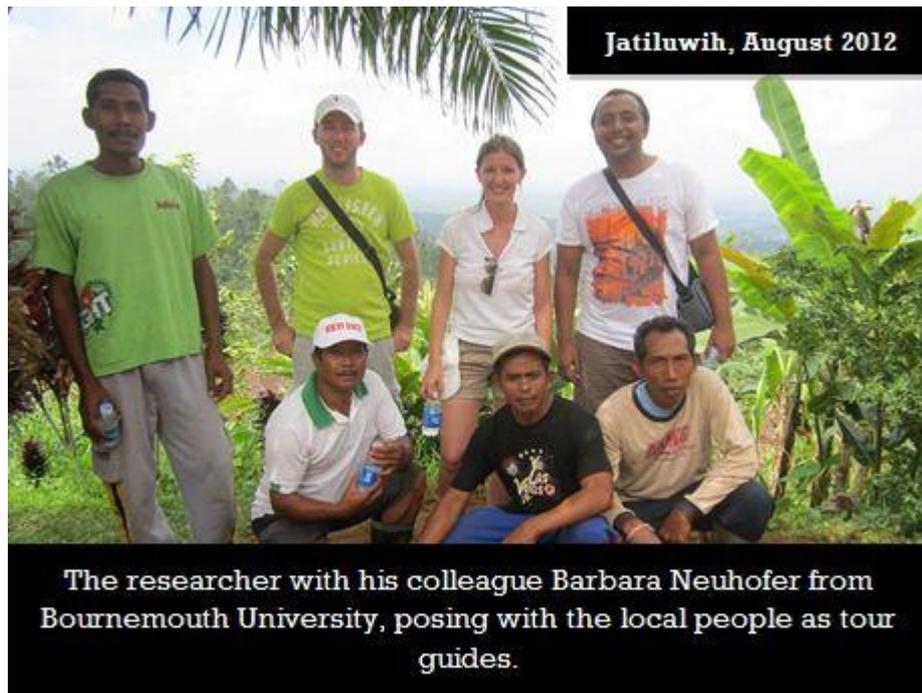


Figure 6.43: The researcher with local community

Source: Author (2014)

The service offered was limited such carrying the tourist to the off beaten track using motorcycle and teaching the tourist in making Balinese offering (see figure 6.44). Both activities were conducted with the help of Grace Tarjoto (The owner of Red Rice farming organisation) as a translator. Thus, it still requires having someone who is able to speak English. The local government realised the need to teach the local community in order to be able to speak English since Jatiluwi village is a tourist area. Therefore the local government made a plan to conduct English language training in Jatiluwi village, and it was discussed in a village meeting on 25 June 2012 (see appendix E).



Figure 6.44: The tourists with local community

Source: Author (2014)

Guiding is often regarded as a way into the tourism industry. During the second pilot study, the researcher examined that tour guides who brought the tourists to Jatiluwih village were not local people (Figure 6.45). Most of them are outsiders who are employed by the tour and travel companies. The local village government realised the problem about the inability of local people to interact with tourist in their area. Thus, they have provided guide training for local people in this village.

Figure 6.45 and Figure 6.46 were taken during the second pilot study in 2011. The researcher joined the tour to Jatiluwih village and it was clear that the tour guides promote this place as a World Heritage site even before its designation. It was clear that the tour operator has promoted this place as a World Heritage site even before it was designated.

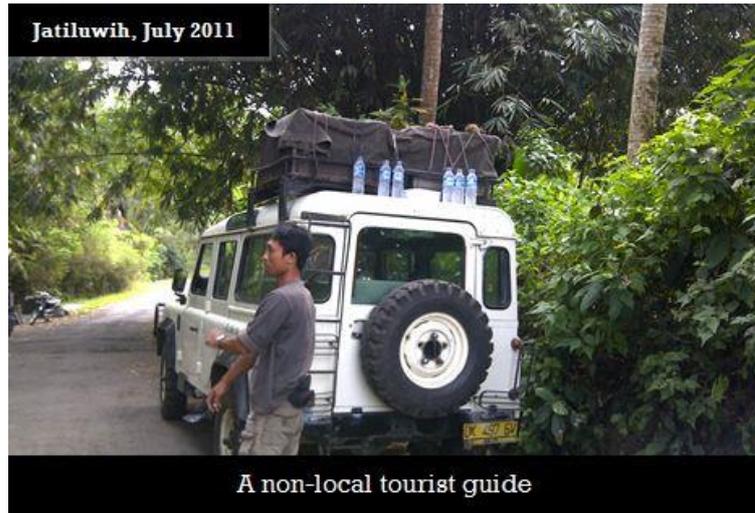


Figure 6.45: The tour guide

Source: Author (2014)



Figure 6.46: A trip to Jatiluwi village

Source: Author (2014)

6.3.4.2 Support for more tourism facilities

Some local community suggest the need for accommodation service in this village as the significant supporting tourism facilities for the tourists

“Because I am involved in tourism industry, I think the existence of hotels and restaurants is really helpful. Some guests want to stay in this village. The other day, a guest desperately needed a room to stay because there was no room here, and then she was back to the city. In fact, she really wanted to see the morning view of this village” (Astuti, restaurant owner).

Similar opinion posited by a Mini market owner over the necessity of accommodation service

“I agree because sometimes I saw tourists stay here until late afternoon and they were looking for a place to stay. Their purpose is to visit this village, so it would be nice to have accommodations here, so the tourists don’t need to stay far away from here”(Murni, mini market owner).

Therefore, it is can be argued that local community in Jatiluwih village would not fully benefit from tourism since most of the tourist arrive only to spend lunch break following by one hour taking the pictures of rice terraces (Observation by the researcher). The only way for local people to obtain revenue from tourists is through local owned food stalls where they can offer food and drink. Based on the researcher observation, there are only two accommodations available in this area, one is Galang Kangin Inn (see figure 6.47) and Teras Subak (see figure 6.48). However, if in the future, there will be more tourist facilities available in this village, it is not surprising that this condition will change. There is a possibility that this area will become more touristic attraction since it has been designated as a World Heritage site in June 2012. It is believed that, the World Heritage status attract more tourists to come (Williams 2004).



Figure 6.47: Galang Kangin guesthouse

Source: Author (2014)

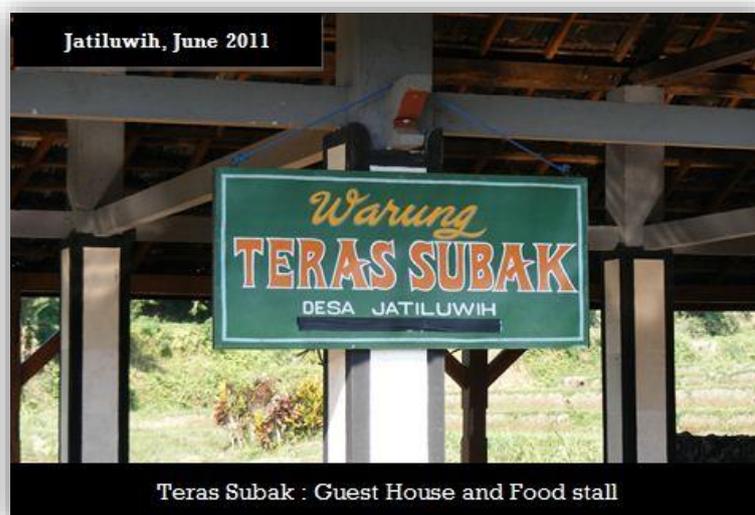


Figure 6.48: Teras Subak guesthouse

Source: Author (2014)

During the second phase of the pilot study, Teras Subak was on finishing stage and the researcher had an opportunity to interview the owner and he mentioned his reason for establishing this business.

“Tourists who came to our food stall were very often asking about a place to stay, that the reason why I am starting this business. All the interior amenities such as mattress, pillows I bought cheaply from The Laguna (formerly known as Sheraton Laguna) since I work there” (Putra, inn owner).

The researcher returned in June 2012 to visit and stay at his place for a night and found that besides providing rooms for the tourist, he also renting out bicycles. He told the researcher that since his accommodation formally opened in August 2011, some guests who stayed in his place asking for bicycles to explore the rice terraces.

6.3.4.3 Support community based tourism

“In my opinion hotel is not suitable to be built in this area because hotel is usually associated with tall building. Homestay is more suitable to be built here, homestay that use part of local community’s house”(**Miarsih, rice farmer**).

“I hope someone can renovate my house so the tourist can stay here in my place”(**Kernu, Housewife**).

The statement from Miarsih, might be influenced by her knowledge about the regulation regarding to the aesthetic of Balinese home. In Bali no building could be constructed taller than coconut tree (a height approximately five stories) (McRae 2012). This “no taller than coconut tree” regulation is not applied to the towers such as radio, mobile provider and electricity towers. This regulation is in line with the plan of Balinese government in making Bali as Cultural tourism destination (*Pariwisata budaya*) to develop tourism without degrading Balinese culture, by utilising culture to attract the foreign visitors and at the same time fostering it through the income generated by tourism (Picard 2008). During his field research in May 2012, the researcher observed on the first hand of local community participation for building homestays.



Figure 6.49: Community based tourism project meeting

Source: Author (2014)

This project is the collaboration between a red rice organic farming group with Architecture Faculty of Warmadewa University, Bali. Based on the researcher's observation, the final year students of this faculty were employed to measure the size of houses of local community which are going to be renovated as homestays for tourists. The students were also drawing the blue prints of the homestays as part of their final year project.



Figure 6.50: The community based tourism project

Source: Author (2014)

This project is sponsored by ICCO, the Netherlands-based interchurch organisation for development cooperation working to reduce poverty and justice around the world (Ngomonitor 2013)

6.3.4.4 Tourist's behaviour

Based on the interviews with local community and observation in the field above, tourism is believed to bring positive impacts to the local community in the village. However, there are some opposing facts that tourism is deemed as a catalyst of rowdy behaviours and intruding the privacy of local people as reflected on these below quotations.

“Sometimes teenagers drink alcohol imitating the tourists' behaviour. It does not mean I mind them consuming alcohol....but, please, stay sober and do not create mayhem/chaos. For example..they were drunk and out of control..they were trying to touch the girls' knickers” (Sukarena, ticket attendant).

“Tourists often try to ride the plough pulled by oxen.. Sometimes, they even wait in line to ride the plough. Farmers who own the rice fields next to the main road usually complain about tourists. Maybe tourists think that, since they have already paid for the entrance, they can do whatever they want in this area, maybe” (Suta, young rice farmer).

The imitating behaviour of teenager on tourist behaviour in consuming alcohols in Jatiluwih village is similar to a study of Andronicou (1979 in Dogan 1989) where the young Cypriots adopted values about sex, dress, and morality which completely different from the former generation as a result of their close contact with tourists. Similar study by Liu and Var (1986) and Witt (1991) over tourist behaviours affect the behaviour of community in the host area in Cyprus and Hawaii. In the long run, imitating tourist behaviours such as consuming alcohol in Jatiluwih village could possible erode the Balinese's local value since it is not part of the tradition of Balinese people.

Nevertheless, as it is known as a tourist area, the stakeholders in Jatiluwih village should work together to ensure that benefit for tourism directly channelled to the local community, as main actor in preserving rice fields. It can be done through several ways such as

- Discourage enclave practices. Encouraging tourists to purchase local goods and services from local community, for example: staying in local community's homestays, eating at local restaurants.
- Encourage flexible partnerships between local community and private sectors. There should be more local community employed in 4/5 star restaurants owned by non-local employer such as WakaLoka restaurant and Billy's Café.
- Maximise local community involvement through tour guide training. For example: during the tracking activities, local community would be expected not solely carrying water and food for tourist but also interact actively with them. This can be done through training and teaching them some very Basic English.

This chapter reveals that Jatiluwih village with its rice terraces, cool climate and great landscape has the potential to attract more international tourist to visit the village. Moreover, the majority of local community residents perceive tourism as a benefit to the community since they believe that it can provide more jobs, improve standards of living through community based tourism. However, some participants express their concerns over tourist behaviours and the poor of tourism facilities such as the damaged roads and the lacks of public facilities such as toilets and parking areas. This flaw is caused by the allocation of regional budget is spent in government officials salaries instead of improving public facilities. If these issues are persisting, it is not surprising that, in the future, it will cause the reduction of the tourists visiting Jatiluwih village since the access and the facilities of this place are poor.

Several cases in the management of World Heritage sites suggest that the tourism sector is the most favourable option available for preserving the sites. The income obtained from tourism can be used not only for tourism operations but also to protect the site from further deterioration. Thus, this protection has provides alternative livelihood availability for local communities generated from tourism industry. It is to say that by having alternative jobs in service industry, local communities will not depend solely to natural resources, especially resources that protected and inscribed as a World Heritage Site. The cases in Jiuzhaigou Valley Biosphere Reserve (JBR) in China, Belize Barrier Reef Reserve System (BBRRS), Luang Prabang in Laos, Ujung Kulon National Park and Komodo National Park in Indonesia offer good examples of how the tourism industry can support sustainable development of World Heritage Sites.

In the case of Jatiluwih village, the revenue generated from tourism could be used to support the local community as long as it community based tourism where local people play important part of the industry. The on-going project to develop homestays at locals' residences is an example of empowering the local people and at the same time to lift their standard of living through tourism, therefore enclave practice could be diminished. Moreover, the benefit from tourism can be directly channelled to the community since they are the owners of the land and rice fields.

Chapter 7: Discussions

7.1 Introduction

This chapter is structured in accord with the first, third and fourth objectives of this thesis. The second objective was discussed in chapter three and the fifth objective is addressed in chapter 8 (Conclusions). The first section (7.2), which is the first objective of this thesis, clarifies the issues related to local government and local community participation in the decision-making process in Bali, Indonesia. The second section (7.3), which is the third objective of this thesis, refers to analysing the degree of involvement of the local community of Jatiluwih village as a stakeholder group in the nomination process for a World Heritage Site. Lastly, the third section (7.4), the fourth objective of this thesis, advances models of the stakeholder theory by incorporating degrees of community participation to facilitate better understanding of the nomination process for World Heritage Sites at the local community level.

7.2 To critically review local government and local community participation in the local decision-making process in Jatiluwih village Bali, Indonesia

Indonesia has undergone significant changes in its formal governance system since the fall of President Suharto's centralised, authoritarian 'New Order' regime in 1998. This was possible due to the reformation movement led by university students, scholars and intellectuals (Cassing 2000; McCarthy 2004). During Suharto's era, the governmental regime was based on authoritarianism, which implied limited public access to information and limited community involvement in national events (Sarsito 2006). Suharto introduced laws for village governance, also known as Law No.5 of 1979, prescribing that the Village Head should respond not to the local community but to the District Head acting on behalf of the Governor of the Province (Bebbington et al. 2006). This section discusses the recent situation of local government and its relation to village governance in Jatiluwih village, Bali, Indonesia, as well as participation of the local community in the decision-making process at the village level.

The findings show that local community participation in Jatiluwih village are divided into three features, which are cultural features (gender segregation based on traditional

law; traditional decision-making process based on collectivist culture and religious participation), political feature (government-initiated programmes) and economic feature (poverty). Section 7.2.1 will examine cultural features, which is followed by discussion political feature (7.2.2) and economic feature (7.2.3).

7.2.1 Cultural features

7.2.1.1 Gender Segregation Based on Traditional Law

Balinese traditional law prohibits women participating in a meeting because a patriarchy society exists in Bali, in which men are dominant over women (Veszteg and Narhetali 2010; Budawati et al. 2011). This gender segregation could be found in a community meeting in Jatiluwih village because women are prohibited from attending. This supports studies by Veszteg and Narhetali (2010) and Suriyani (2010) in which they found Balinese women living in a paternalistic social system did not have the right to make significant decisions in their families and communities and most were unable to be involved in community meetings in their villages. A similar statement was put forward by Cole (2012) that the patriarchal system of Balinese society places women below men and they have the least chance to express concerns for fear of bringing disrespect or not showing respect. Nordholt (2007) stated that *awig-awig* (Balinese traditional law) displays conservatism and male bias, which is not in line with the requirements of national citizenship and democracy.

Based on the interviews with female participants, women in Jatiluwih village normally obtain information about any programme through their husband, which makes them passive recipients of whatever decision was agreed in the community meeting. However, two female interviewees expressed their wish to participate in the local community and *Subak* meetings, as they wanted to play an active part in those meetings and contribute their ideas. A study by Cole and Szerlip (2001) found each village has its own traditional laws. In this village, senior married male citizens, whose son/daughter are already married, are prohibited from attending meetings; according to law, all responsibilities related to community matters have been transferred automatically to their married son or son-in-law.

Even when participating in religious activity in Jatiluwih village, in which women play important roles in preparing and making offerings, the final decision is still taken by men. Religion, caste, ethnicity and other social–cultural forces set citizens apart and weaken their opportunities for creating a unified challenge to the position of dominant elite groups (Dike 1999; Tosun 2005; Bratton 2008; UHRP 2012; Pradolu 2013). This has caused a problem in the local community in Jatiluwih village and women, in particular, are not able to have their say or express ideas since their attendance is against traditional law.

Nevertheless, based on the constitutional law of the Republic of Indonesia, women have had the right to be involved in elections since 1945 (WTP 2010). Therefore, as a part of the Republic of Indonesia, women in Jatiluwih village are allowed to vote during Presidential and Parliamentary elections. In this case, the Republic of Indonesia encourages gender equality in Bali because the constitutional law of the Republic of Indonesia is based on continental Europe's Laws, as Indonesia was colonised by the Dutch in the past. This equality is also manifested in the formulation of the Family Welfare Organisation in Jatiluwih village, a formal institution that recognises the active roles of women in development of this village.

The result of this investigation shows that, on a daily basis, this recognition of women under national (constitutional) law is inferior to traditional law because women in Jatiluwih village are prohibited from attending community meetings and normally must accept whatever decision is approved during the meeting. This finding is in agreement with Antlov (2003) who showed some districts in Indonesia only allow household heads (husbands) to vote in the BPD (Village Parliament) elections, thereby violating the voting rights of the majority of women.

Nevertheless, there is a bright future and a significant change for Balinese and Indonesian women when taking part in the decision-making process in this country. This evidence is well presented in the situation of female politicians occupying around 18.03% of the 650 seats in Parliament and holding around 11% of government ministerial posts with 35 ministers (Safitri 2011; Presidenri 2013). Moreover, according to law no 10/2008 concerning general elections, a party is

now required to have at least a 30% quota of women at central and regional levels, in order to participate in parliamentary elections (Mahkamahagung 2008).

If Balinese traditional law is still superior to the constitutional law of the Republic Indonesia on a daily basis, the change will not occur immediately at village level. Evidence of this is a study by Jha (2004), who found the decision-making process in *Subak* (traditional irrigation) system meetings in the village are mainly decided by men since women are considered complementary but subordinate to men. Jha (2004) found 182 tasks based on gender division in the Balinese farming system, showing that women are still deemed lower to men in the Balinese hierarchal system. There should be a change to traditional law in Bali to ensure Balinese women are treated equally, have their say and give their opinions.

7.2.1.2 Deliberation and Consensus (*musyawarah mufakat*) based on collectivist culture

The Balinese culture is highly collectivist with focus on group rights and needs; therefore, the importance of group harmony is emphasised. This has led to avoidance of public disagreement and criticism in order to maintain group harmony (Reisinger and Turner 1997). With no exceptions, the traditional decision-making process is also influenced by being highly collectivist. Frequently, *musyawarah mufakat* is only used as a forum to legalise a decision agreed before the formal meeting. This same sort of secret lobbying is reflected in the election of the Head of *Subak* (traditional irrigation organisation) in which, before being elected, a behind-the-scenes meeting of the leaders has decided to select a Head of *Subak*. Koentjaraningrat (2009) states the reason for such a system of conducting behind-the-scenes intensive lobbying used in rural communities lies in a conforming element in the behaviours of Indonesians, which is to avoid arguments in public at all costs.

There are several factors why an ordinary member will not argue with a “behind-the-scenes” agreed decision. Firstly, people are group-oriented, which means an individual challenging a decision or having a new idea is not accepted (Resinger and Turner 1997). Secondly, individuals must obey his/her superiors, teachers

and elders; therefore, in order to avoid negative emotions, decisions made by those people are not to be questioned, challenged or changed (Wikan 1987; Resinger and Turner 1997). For instance, a study by Cole (2007) found a high power-distance aspect of local people in Ngadha, Indonesia where the local people focus on obedience, power of supervision and high reliance on higher authority. The villagers solely act based on instructions from their local government (ibid), which shows high dependency of ordinary citizens on their governments/leaders. Therefore, this “behind-the-scenes” meeting has been used by some leaders to impose their decisions/opinions on their members since the agreed decision is very seldom challenged by an ordinary member. Cole (2012) states authorities make decisions and they cannot be questioned. Local communities in Indonesia are taught blind obedience to central government (Erb, 2000 in Cole 2012) and the former dictator, Suharto (1966-1998), knew very well how to utilise this cultural tradition and, under his regime, *musyawarah mufakat* (deliberation and consensus) was utilised to avert contradicting opinions in public places (Kawamura 2011).

From an outsider’s point of view, it seems this deliberation and consensus (*musyawarah mufakat*) reflects the democratic system since it involves all members and the decision is agreed based on consensus. However, it is more like an authoritarian style or top-down approach that is packaged in a more democratic way. Actually, serious lobbying is executed secretly to agree on a mutual decision between those supporting and rejecting a motion; thus, the official meeting is merely a ceremonial affair after all the behind-the-scenes actions have been accomplished (Koentjaraningrat 2009). This is in line with the study by Cummings (2005), who found that religion, language, ethnicity and other social-cultural forces segregate the community in developing countries and weaken their opportunities for creating a unified challenge to the position of dominant elite groups. In meetings based on deliberation and consensus, an ordinary member has no choice because the culture prohibits him/her questioning or challenging the agreed decision. This type of participation could be classified as tokenism (Arnstein 1969), domestication (Deshler and Sock 1985), manipulative participation (Pretty 1995) and informing (Chougill 1996). It is important to underline how Tosun (2000), endorsing Arnstein’s (1969) theory,

suggests that cultural limits often lead developing countries to implement initiatives affected by forms of tokenism, or even non-participation. According to Tosun (2005), community participation under those limits is likely to be manipulative in nature.

7.2.1.3 Religious Participation

Religious beliefs have shaped how the local community participates in religious events in this village. The local community's devotion to their God is represented by an abundance of temples in the village. The Balinese people are famous for their complex religious rituals in which each stage of life is celebrated with special rituals. The result of this investigation shows that Jatiluwih people place higher priority on visiting the temple than attending meetings because it cannot be traded with money and the Balinese believe that life after death is more important than present life (Covarrubias 1973; Lansing 1994; Lee 1999; Eiseman 2009). In some meetings, such as the returner and community meeting, donating money could be used to compensate for absence at meetings.

This study has shown the local community, central or regional government do not impose participation in religious ceremonies and this type of participation is self-motivated and not linked to the interests of the government or other parties. In other words, religious participation is driven by a belief system and not by traditional or constitutional laws. The religious belief also influences the way the local community treats the rice fields. In Jatiluwih village, the stages from planting to harvesting the rice are associated with religious acts and this uniqueness supported this place being nominated as a World Heritage Site.

7.2.2 Political feature

7.2.2.1 Government-Initiated Programmes

This study identifies top-down government programmes applied in Jatiluwih village, in which the local community receives donations and training from central and provincial government. The nature of these donations and training is top-down; the local community receives aid to rehabilitate public facilities and training being implemented. These practices of top-down government programmes through donations and training represent a typical case in

developing countries where planning is a profoundly centralised activity (The UN 1981 in Tosun 2005). Seed donations and coffee plantation training are two examples of top-down donations and training from the government and this finding is in agreement with a study by Aas et al. (2005) of the Luang Prabang World Heritage Site, which is an example of a top-down approach from the government to a local community in a developing country. Donations and training programmes in Jatiluwih village portray government agencies, officers and representatives as dominant power holders in the participation process. These programmes are imposed by central and provincial government on the local community and reflect some government officers introducing programmes without consulting the local community about the condition of the soil or the climate in the village.

This has led to the failure of certain donation and training programmes whilst other donation and training programmes from government were inconsistent and were discontinued, such as the fresh water programme and fertilizers. These facts are somewhat surprising because the issue related to the capability of local community development was prescribed by the constitution, namely Law 22 (1999), which came into force in 2001 and then revised in 2004 (Antlov 2003; Widjaja 2003; Fitriani et al. 2005; Firman 2010). This practise of imposing the programme without consulting local people also occurred during the implementation of the Green Revolution in 1970, which forced local farmers to double their production of rice in disregard of the natural system of *Subak* (Lansing 2006; Janssen 2007). The use of chemical fertilizers during the green revolution programme in the 1970's damaged the soil in several areas in Jatiluwih village and this damage, coupled with global farming effects, has had devastating impacts on the rice fields. Despite its good intentions, it became one of the most unsuccessful projects in history, with effects that are still widespread (Bardini 1994; Suseno and Suyatna 2007).

As Das Gupta found, governments in developing countries have powerfully dominant regimes applying managerial leadership over local government (Das Gupta 1995). This leadership by a strong centralised government prohibits the emergence of open, autonomous and self-directed organisations at the local level (Jones 1990; Kaufman and Alfonso 1997). Cole (2012) mentioned that villagers in Indonesia, as a developing country, accept and expect political and social

control to be in the hands of the government. Moreover, Din (1993) cites a revealing comment by a local State Chief Minister in Malaysia: “we do not have to consult with the local people; we know what is good for them” (p.329). That statement is supported by Gede Raka (2000 cited by Cole 2012) in which he mentioned there is, or has been, a belief that the government knows best in a developing country such as Indonesia.

This study has shown the shift in the governmental system from authoritarian to a democracy has not yet occurred in Indonesia, although it was marked by the collapse of Suharto’s authoritarian regime in 1998 (Cassing 2000; Dagg 2007). As Firman (2003) suggests, democratic changes could not happen immediately after more than 30 years of total control under General Suharto’s regime. Examples of democracy in Indonesia not happening immediately are females in Jatiluwih village still not being involved in the community meeting and government-initiated programmes, such as donation and training, being conducted with no prior consultation with the local community. This is similar to the case of forestry management in provinces where the local communities are considered only as a means to achieve concessionaries’ goals of obtaining timber products (Suharti 2001). Even though a bottom-up method has been introduced by the Indonesian government for concessionaries, there is still no recognition given to the importance of active participation by the local community (Ibid).

The top-down approach of government programmes still persists in Jatiluwih village and could be affected by the economic situation in which local people in Jatiluwih village, like any other developing country, rely on aid from central and local government. As Todaro (1994) and Pinch (1997) discovered, most individuals in developing countries have poor housing and a low level of education. The case in Jatiluwih village has proved studies by Todaro (1994) and Pinch (1997) because most rice farmers have a low level of education, which is caused by poverty consequent upon rice farming being regarded as a low-income job. This is in line with a study by Berg (2008) who stated poverty not only causes poor nutrition for people in developing countries but also the lack of an education. She mentioned poverty has caused limited school attendance in developing countries and discouraged enrolment and survival to higher grades

(ibid). These factors have put their lives at the mercy of donations and top-down programmes from the government. Moreover, the lack of education, a high number of health problems and widespread poverty are likely to keep local people from controlling and managing their own rights (Mathur 1995; Dukeshire and Thurlow 2002). Findings from this study reveal donations from the provincial government to the local community for renovating temples, improving the road to the rice fields and raising oxen, are examples of the dependency of local people in Jatiluwih village on their government. These examples corroborate a study by Chougill (1996) of local community participation in developing countries in which she suggests low-income communities in developing countries require more than power alone. They also need empowerment to influence decisions that affect them and a degree of willingness by governments in facilitating community projects (Chougill 1996).

All of these participations in government programmes were conducted in the spirit called *Gotong Royong* (literally, reciprocal help or mutual aid). *Gotong Royong* stands for cooperative work performed by neighbours or community groups (Bowen 1986; Beard and Dasgupta 2006). The restoration of the road in Jatiluwih village was based on the National Programme for Community Empowerment and was performed in the spirit of *Gotong Royong*. As Bowen (1986) and Beard and Dasgupta (2006) state, the practice of organising residents into small groups to achieve mutual goals is a common phenomenon in Indonesian villages. In Jatiluwih village, the spirit of *Gotong Royong* is not solely associated with participation in government-initiated programmes but it also covers collective help, such as harvesting the paddies, cleaning and sweeping the roads and religious activities. These facts agree with a study by Beard and Das Gupta (2006) that mentions this collective help covers house building, weddings and funerals, as well as public community facilities, such as the repair of roads, bridges and mosques. *Musyawaharah Mufakat* (deliberation and consensus) is manifested from the Javanese (the majority ethnic group in Indonesia) philosophy of *Gotong Royong* (cooperation), which includes the leader's tendency to vigilantly invite followers to participate in teamwork, utilising an authoritarian style (Sutarto 2006).

7.2.3 Economic feature

7.2.3.1 Poverty

Rice farming is laborious work and the income from this type of job is very low and inequitable with the effort rice farmers contribute in the rice fields (Hidayat 2000; Suseno and Suyatna 2007). The findings of this study reveal some rice farmers expect their children not to follow in their footsteps since rice farming is associated with a low income and appropriate for the poorly educated. This finding supports a statement by Tosun (2005) that many governments in developing countries have stressed on serving organised groups in modern sectors of the economy rather than individuals in rural areas living from farming. He also added there is an imbalance of access to welfare services between institutional organised groups (public/civil servants and employed workers) and people in rural areas (Tosun 2005). It is not surprising some rice farmers in Jatiluwih village expect their children to work in an office and have a ‘proper’ job, such as a nurse or public servant. The young generation’s preference for a job unrelated to rice farming could cause more people to leave this village.

The recent fact is the younger generation increasingly leave the village to pursue jobs in the city and the older generation are left to maintain the rice fields. This phenomenon has already occurred in the Philippines where the young generation move to urban areas/cities to find better jobs (UNESCO 2006; IMPACT 2008). This has led to the elder generation being left to attend to the abandoned rice terraces and irrigation systems, which are the core value of this heritage site (ibid). The case of Jatiluwih village and the Philippine Cordilleras, in which the young generation move to urban/cities to find better jobs are well stated by Cole (2012), who mentioned the move away from agriculture is part of an emergent trajectory of agrarian change in South East Asia. As Lorenzen and Lorenzen (2011) state, the rice farming community is aging and the younger generation is not keen to ‘work in the mud’ anymore. Ultimately, this phenomenon could threaten the spirit of togetherness and collectivism among the local community in Jatiluwih village

By pursuing careers outside of their village, young people now have some sense of detachment from their village when it comes to participating in meetings. There are six types of formal meetings in Jatiluwih village, which are village office, community, family welfare organisation, *Subak*; returner and youth meetings. Among these meetings, the community meeting is seen as fundamental, as it is attended by local community members with different occupational backgrounds. Furthermore, this meeting is designed to deliver information from central or local government to the local community of Jatiluwih village.

The poverty is aggravated by the pressure modern life exerts on the daily lives of local people. Some local community members do not attend meetings because locals are money and time-orientated. For instance, based on the interviews, many people are willing to purchase motorcycles by making instalment payments and, in order to achieve the instalments, they take part-time or side-line jobs. This causes them not to attend meetings since they dedicate their time to earning more income. Several interviews with local people reveal rice farmers must have side-line jobs as carpenters, builders and other non-related farming jobs in order to have a decent life. The phenomenon of low attendances and inactivity of members has made several meetings gradually lose their significance. Moreover, this threat could also extend to the *Subak* as a traditional irrigation system and, in due course, could affect the existence of the rice fields since the *Subak* system encompasses rice fields, irrigation canals and temples.

7.3 To investigate the degree of engagement of the local community as a stakeholder group in the nomination process for World Heritage Site status and its role

This study set out with the aim of assessing the importance of the nomination process for World Heritage Site status. The results of this study show that the local community, as a stakeholder in Jatiluwih village, has no significant role in this nomination process. As mentioned in chapter three, section 3.14, several sites have been nominated without seeking prior and informed consent from their local communities. In the cases of Ngorongoro National Park in Tanzania and the Piton World Heritage Sites in Saint Lucia, the government nominated the sites without the free, prior and informed consent of indigenous people (Yachay Wasi 2006; UNPFII 2011). The findings in Jatiluwih village support those previous studies.

Only a few academic resources (Smith 2002; Leask and Fyall 2006) have analysed the manner in which World Heritage Sites are inscribed. Moreover, little research has been conducted on the processes by which World Heritage Sites are nominated, such as Besakih, Bali (Putra and Hitchcock 2005), which was based on news clippings, Levuka, Fiji (Harrison, 2005), which was based on a PhD thesis that focused on tourism and Wadden Sea, the Netherlands (Bart et al. 2004) was based on public hearing documents. Thus, this study seeks to understand the nomination process formed on first hand data through interviews with the local community and observations in the field. Based on interviews with the local community concerning the nomination process in Jatiluwih village, participants were found to be unaware of the process and some associated it with agritourism and movie shoot. Despite the fact that some meetings about the nomination process took place in the village hall, those at grass roots level are not aware of the process. The degree of involvement of the local community in this nomination process in Jatiluwih village could be classified into three rungs of Choguill's ladder of community participation (see chapter 2, figure 2.3, p.33), which are informing, conspiracy and dissimulation. The case of Jatiluwih village fits into the three rungs on which local government did not reject or neglect the local community but treated them as a means to an end. In other words, the case in Jatiluwih village is not as deprived a case as in Sangha Trinational where no consultation took place and there is no evidence local people were consulted regarding the nomination (Woodburne 2009).

Although the case in Jatiluwih village does not totally abandon the local community in the process for nomination, there is a need to involve the local community actively at the beginning of the nomination process, such as at the identification stage. The partial information from the government to the local community could be considered as a lack of transparency, which was identified in two stages of the process for nomination. The first stage was during the identification process of a World Heritage Site because local people were not informed of the purposes of collecting data about rice fields in Jatiluwih village. The government undermined the role of locals in this initial stage, as it was assumed the government was solely mapping the size of rice fields (interview with the leader of an organic farming group). The second stage was during the dissemination of information for the nomination process at the Village Hall where local community representatives were invited to join the meeting (interview with the Head of *Subak*, Head of Customary Village). Those who were invited did not pass information to the grass roots level, which was reflected in the minutes of the local community meeting, whereas the nomination process was only discussed once during a year. This is in contrast with the nomination process according to Article 123 of the Operational Guidelines (UNESCO 2012a) for implementation of the World Heritage Convention, stating that local community participation is indispensable. “Participation of local people in the nomination process is essential to enable them to have a shared responsibility with the State Party in the maintenance of the property. State Parties are encouraged to prepare nominations with the participation of a wide variety of stakeholders, including site managers, local and regional governments, local communities, NGOs and other interested parties” (Article 123, p.30).

The government seemed to devalue and underestimate the role of the local community during the identification process for the World Heritage Site and several possibilities emerge here. The first possibility is the committee already knew that with or without a World Heritage label, the local community would always preserve their rice fields as the source of their income. The situation in Jatiluwih village is similar to the Coffee Cultural Landscape of Colombia, where with or without the status of World Heritage Site, coffee farmers would always preserve their coffee fields as the source of their income (UNESCO 2014b)

Based on an interview with Grace Tarjoto, an owner of an organic farming group in Jatiluwih village, she mentioned that as long as local people hold their belief system of a rice culture, they will continue planting Balinese rice, the proof of which is that red rice has been planted in Jatiluwih since 1150 (interview with Grace; CLBP 2011). The second possibility is that involving local communities at the very beginning is more time consuming and might end up with conflicting goals amongst stakeholders (WTO 1994 in Tosun 2005) since it might increase expectations in the community. Similar to other developing nations, Indonesia experiences typical issues, such as the availability of time to ensure the community programme is well conducted. As Mahmud (2007) states, poor people have to work long hours to make a living; therefore, priority is given to issues of livelihood or matters of immediate urgency.

This fact is in contrast with a study of Bart et al. (2004) showing local people in a developed country were consulted on the nomination of the Wadden Islands as a World Heritage Site through public consultation. Even in the case of the Dresden Elbe Valley in Germany, local people had free will to decide through a public referendum about the construction of a bridge extending over the valley, which led to de-listing the site as a World Heritage Site (UNESCO 2009). However, although scarcity of funds occurs in places like Indonesia, the central and local government should not underestimate or devalue the role of the local community in this nomination to avoid apathy. This apathy is reflected in one of the interviews, in which a participant states there is no use for this status because with or without this status, it will not change his life (see chapter 6, page 247).

In some other developing countries, even though there is formal composition of a legitimate, multi-party democracy, these democratic organisations and policies are not shared with the majority (Cummings 2005). This lack of transparency has also led to unawareness of ordinary local people over the nomination process. The local community in Jatiluwih village was left with ambiguity and vagueness about the process for nomination in which some participants assumed this process was connected with agritourism and movie shooting (see chapter 6, section 6.1.2.2: Awareness of World Heritage Nomination, sub section C: misunderstanding, for quotations by the local community). This demonstrates the local community do not have a formal role in the process for nomination because they were not involved at the very beginning of the

process, such as in identification of properties or being informed about this process for nomination. This is in contrast with the Operational Guidelines (UNESCO 2012a) for the Implementation of the World Heritage Convention, Article 12:

“States party to the Convention are encouraged to ensure the participation of a wide variety of stakeholders, including site managers, local and regional governments, local communities, non-governmental organizations (NGOs) and other interested parties and partners in the identification, nomination and protection of World Heritage properties” (UNESCO 2012a, p.3).

This partial information and lack of transparency could lead to detrimental results in the future and could also affect the management of protection and preservation of the site. An example of a partial information outcome was identified by a study of Putra and Hitchcock (2005) that showed there was strong opposition by the local community in the nomination of a Balinese temple, Besakih, as a World Heritage Site. This misleading information has caused problems, as a majority of Balinese Hindus opposed this designation and was concerned they must hand their rights to the Indonesian government, which has a majority of Muslims (ibid). They assumed that this status would affect the right to use their temple on a daily basis and this concern over autonomy rights and authority was also reflected in one of the interviews with local people in Jatiluwih village.

A local farmer agreed with World Heritage Site status as long as this label would not affect his autonomous right to use his rice fields. In both cases, the Balinese people who opposed the status and the participant were not aware of the term ‘a living heritage’ (several cultural landscapes is categorised as continuing landscape, which retains an active social role in contemporary society closely associated with the traditional way of life, and in which the evolutionary process is still in progress (see table 3.3: categories of World Heritage Cultural Landscape, P.79). Another negative impact of partial information about the nomination process is reflected in another interview with a rice farmer in which he mentioned that with or without heritage status, it would not change his life. In other words, he uttered his antipathy over the government’s programme to propose his village as a World Heritage Site. This has shown the need to actively engage the local community to avoid tension in the nomination process for World Heritage Site status. Another consequence of not including the local community in participating

actively in this nomination process is the unawareness of local people, which is reflected in their lack of understanding of the nomination process. The majority of them associated World Heritage with tourism; however, the relation of World Heritage to tourism is not surprising since this village is well known as a tourist destination. Moreover, findings from the interviews reveal local people see World Heritage nomination and status attracting more tourists to their village. Williams (2004) supports status adding value to sites with the fact that visitation to American World Heritage Sites has seen an increase since having this label. Contrary arguments are put forward by du Cros (2006), Li et al. (2008) and Hazen (2008), who state the World Heritage Site status does not result in any major increases in visitation and has less to do with World Heritage Site designation and more to do with the uniqueness and accessibility of the area.

In the case of Jatiluwih village's rice fields, this area has been known for its unique rice terraces and religious ceremonies which are interwoven with stages of growing rice since the early 1990's (interview with Siandana, the pioneer of tourism in Jatiluwih village). This was a decade before the idea for nominating this village as a World Heritage Site emerged. When relating this to the Lijiang case study, Du Cros (2006) argues designation was followed by development in transportations to the site, such as the opening of a new airport, and these developments may have brought a greater number of tourists. Du Cros's statement is in agreement with the situation in Jatiluwih village in which the nomination process for a World Heritage Site has led to the rehabilitation and improvement of facilities, such as the road at the main attraction area (see figure 6.6, p. 229).

Moreover, being nominated has made some travel agencies in Bali promote Jatiluwih village as UNESCO's World Heritage Site (based on an observation of the researcher when he joined a day tour to Jatiluwih village during the second phase of the pilot study/interview). This phenomenon corroborates studies by Li et al. (2008) and Fyall and Rakic (2006), who state the increased publicity following designation may be the reason for the growth of tourists and not the designation *per se*. In this case, Jatiluwih village was promoted intensively to tourists and the public only after being nominated as a World Heritage Site. This has clearly shown the status of a World Heritage Site is considered a 'magnet for visitors' (Shackley 1998; Fyall and Rakic 2006), as a brand

(Hall and Piggin 2001) and a definite 'must see' (Li et al. 2008). The tourism management plan for Jatiluwih village, as a part of the Cultural Landscape of Bali Province (CLBP), is written and available in the revised dossier, such as carrying out scientific research on the impact of existing tourism and potential opportunities and problems related to tourism and conservation; holding consultative workshops on sustainable tourism; establishing a new tourism management plan based on the results of the workshop and scientific research; holding periodic consultative meetings as a vehicle for the local population; establishing a mechanism to redistribute tourism revenue for conservation; monitoring and mitigating the socio-cultural impact of tourism development; assessing visitor capacity and available tourism facilities of individual sites; establishing visitor centres and linking the management plan to infrastructure and facility development (see Appendix X for the tourism plan).

Some participants believe World Heritage status could draw more tourists to the village and eventually create more jobs. A majority of them express their expectation by saying that opening a small business and getting jobs in the tourism industry are two of several opportunities available when this village obtains World Heritage status. Several literatures have investigated residents' attitudes about tourism development and a majority of residents mention tourism will generally stimulate the local economy and generate employment opportunities for them (Choi Srikaya 2005; Haley et al. 2005; Diedrich and Garcia-Buades 2009). Several cases, such as Luang Prabang, Laos (Aas et al. 2005); Borobudur, Indonesia (Hampton 2005); Jiuzhaigou Valley Biosphere Reserve (JBR) in China (Li 2006) and Ujung Kulon National Park Indonesia (Rareplanet 2012; Ujungkulon 2012) are protected areas that generate revenue from tourism.

One may argue over the compatibility of implementing stakeholder theories to non-economic and non-firm related issues, such as nomination of a World Heritage Site. Nonetheless, these theories are useful for mapping and acknowledging the position of each stakeholder involved in this nomination process in Jatiluwih village. The stakeholder theory has been far extended from its original application in strategic management and business corporations to a number of fields of enquiry. These include health and social service research (Mercier 1997; Hyder et al. 2010); tourism planning (Sautter and Leisen 1999; Ladkin and Betramini 2002); environmental management (Reed 2008; Aaltonen 2011); protected area management (Rastogi et al. 2010); fisheries

and marine (Mackinson et al. 2011) construction project management (Atkin and Skitmore 2008) and, more recently, visitor attraction management (Garrod et al. 2012).

Based on this finding, the local community in Jatiluwih village could be defined as a discretionary stakeholder (no power and urgency, but with legitimacy), according to Mitchell et al.'s stakeholder salience theory (1997). Mitchell et al. (1997) grouped stakeholders based on their control of three attributes: power (the stakeholder's power to influence the company), legitimacy (the stakeholder's relationship with the company) and urgency (the degree to which stakeholders demand immediate attention). The following section (7.4) clarifies the classification of stakeholders in more detail, which is based on the observation and interviews from the field research. However, the stakeholder theory developed by Mitchell et al. (1997) is particularly problematic for the local community, which is powerless in trying to have its views heard by the government. This is because the nature of the stakeholder theory is developed from Western ideas of economy and rationality and it fails to address the needs of groups, such as the local community in developing countries, whose needs are at the mercy of government administrators. In other words, the highest priority will always be given to the stakeholder considered to have the three attributes (urgency, power and legitimacy), instead of a local community that is powerless and the government considers not demanding immediate attention. The example of neglecting local community demands for immediate attention are reflected in the abandoned irrigation canals and damaged roads in Jatiluwih village, as the government did not take immediate action to rehabilitate those facilities. However, two years after the designation, the researcher visited the site and saw an improvement to the damaged road leading to the main attraction in Jatiluwih village, which had been renovated. The evidence of this renovation can be seen in chapter 6, figure 6.6, p.229.

Nevertheless, the irrigation canal is still abandoned. Based on an interview with Heru Tarjoto, renovation of the canals is costly and the process for rehabilitation is challenging because the canals are spread and located from the mountains, steep valleys, and forests and into the rice fields. Eventually, the abandoned canals will affect the existence of the rice fields since the water for irrigating the fields is transported through them; therefore, if no further actions are taken, the rice fields could be at risk and placed on a World Heritage Site in danger list in a comparatively short time.

These findings have shown local community participation as a stakeholder in the nomination process for a World Heritage Site should be analysed with care to determine how genuine it is. As Fischer and Young (2007) state, the integrity of participation typologies has also been challenged on the basis that some stakeholders may not have adequate knowledge to engage in technical debates. In developing countries, stakeholder participation often assumes adversarial roles; for example, where firms have made payments to community leaders to ensure smooth operations with little concern for the welfare of the community (Wasserstrom and Reider 1998). In this case, the government of Indonesia still do not recognise the importance of active participation by the local community when the community remains in an inferior position. This form of community participation predominantly occurs in underdeveloped/developing countries, tends to be short term and does not necessarily lead to an increased capacity for individuals to participate (Aas et al. 2005; Lizarralde and Massyn 2007; Marzuki 2009; Hostovsky et al. 2010). In the words of Cohen (1980), this is known as ‘participation as contribution’, which is introduced by authorities in a top-down approach and does not automatically suggest that control and direction of activities pass to the local people.

The local community in this village has never been considered an important element of the process for nomination of World Heritage Site status. The following figure 7.1 is a solid evidence of no significant role of local community in Jatiluwih village.



Figure 7.1: Designation ceremony in Jatiluwih village

Source: The author (2014)

This picture was taken by the researcher during the ceremony to celebrate Jatiluwih village being listed as a World Heritage Site. There were two tents for the audience. The tent on the left is where the Regent, Head of Police and Head of Army were sitting and the tent on the far right is where the local community of Jatiluwih village were sitting. The woman standing in front of the audience wearing a green dress is a Vice-Minister for Education and Culture who was giving a speech over the designation of Jatiluwih village. It is clear from this picture that the local community had not always been actively involved in this nomination process and were considered less important. Instead of facing the local community, the Vice-Minister is seen merely interacting with the local elites (Regent, Head of Army, and Head of Police); moreover, this event offered no interaction between the audience and the Vice-Minister. The local community was there solely to enliven the event. They should have sat in front of the Vice Minister to hear the information and speech conveyed by her. Furthermore, there should have been a question and answer session between the local community and the government concerning the inscription process, the benefits from being listed and future plans after the inscription. This event should have been utilised to disseminate information about the new status of this village as a World Heritage Site.

In future, the interaction between the local community and the government should be changed through active consultation between the village government and the local community. The active consultation should involve all levels of the community, including the wives, senior citizens and the youth. The active consultation must be based on transparency and allow the local community to give feedback during meetings or forums. Their participation has to be empowered so that community members are able to exercise power and offer their opinions freely. Examples of this type of participation can be found in the poverty alleviation programme in Malawi (Chinsinga 2003); the Aboriginal Canadian Inuit community collaboration with Diavik Diamonds to form environmental policies and monitor water quality (Missens et al. 2007) and participatory initiatives to find local solutions to develop infrastructures like hygiene and cleanliness in Bangladesh (Weidner et al. 2010).

7.4 To advance the stakeholder theory model, through incorporation of the ladder of community participation, as a vehicle to enhance understanding of the nomination process for World Heritage Sites at the local community level

This section begins with criticism of the Stakeholder Salience Model before following it with a Ladder of Community Participation. Both models are criticised and reviewed based on findings in the field.

7.4.1 Stakeholder Salience Model

Mitchell et al.'s (1997) stakeholder model is applied in order to identify relevant stakeholder groups in the nomination process for a World Heritage Site in Jatiluwih village, Bali, Indonesia. This model facilitates stakeholder analysis along three dimensions (power, legitimacy and urgency) and provides a mechanism for identifying the relative salience of stakeholder groups. Such salience contributes to understanding the role of the local community as a stakeholder in this nomination process. Based on observations and interviews with the local community of Jatiluwih village and other participants involved in the nomination process for World Heritage Site status, the researcher classifies stakeholder groups into a number of different types. The adaptation for this model is shown below in Table 7.1.

Table 7.1: Adapted from Mitchell et al. (1997)

Stakeholder Type	Characteristic	Jatiluwih Village Example
Discretionary: Stakeholder possesses legitimacy but has neither power nor urgency	Management responds to this stakeholder for the purpose of moral duty	Farm labourers, women in general and senior citizens in Jatiluwih village
Dominant: Stakeholder possesses power and legitimacy but has no urgency	This stakeholder receives a significant amount of managerial attention and forms a dominant coalition in an enterprise	Examples include, local government (village, regional, provincial), NGOs, Grace Tarjoto (private sector)
Definitive: Stakeholder possesses power, legitimacy and urgency	This stakeholder possesses all the attributes and therefore requires management's greatest attention	The local government (village, regional and provincial) often emerges from the dominant stakeholder type

This classification of stakeholders is based on the findings from the nomination process for World Heritage Site status in Jatiluwih village, Bali, Indonesia. However, the classification in this study is not based on a survey or a comparative study of the manager's perception and other stakeholders (Agle et al. 1999; Gago and Antolin 2004; Parent and Deephouse 2007). This classification is built on participant observation and interviews with the local community and other stakeholders (NGO, government officials, volunteers and private sectors) during May-September 2012. The focus of this classification is on the active participation of stakeholders in the process, rather than the manager's perception compared to other stakeholders. The active participation of individuals or groups was identified through participant observation and interviews with participants. This is rather similar to the study by Eesley and Lenox (2006) in which

they suggest that saliency of stakeholders is based on the action of stakeholders not on the perception of the manager towards them. Moreover, the classification of stakeholders in this study does not intend to test the degree of saliency or positive correlation between stakeholder attributes (power, legitimacy and urgency) and saliency (Agle et al. 1999; Gago and Antolin 2004; Eesley and Lenox 2006; Parent and Deephouse 2007) but merely to classify individuals and groups into several stakeholder types. The main purpose of the classification in this study is to identify local community participation as a stakeholder in the nomination process for World Heritage Site status.

Mitchell et al.'s (1997) stakeholder model identifies seven types of stakeholder group, which are discretionary, dependent, demanding, dormant, dangerous, dominant and definitive. However, the findings of this study identify only three types of stakeholder, which are discretionary, dominant and definitive stakeholders. A discretionary stakeholder is one who possesses only one attribute, which is legitimacy, without power and urgency (Mitchell et al. 1997). Power is defined as access to resources, such as capital and funds, and urgency is defined as the degree to which stakeholder claims call for immediate attention (Mitchell et al. 1997; Eesley and Lenox 2006). In Jatiluwih village, this consisted of farm labourers, women in general and senior citizens. Farm labourers do not own the rice fields in Jatiluwih village but merely work for local farmers who own the fields; therefore, they have no right to be chosen as a leader or board member in the *Subak* (traditional irrigation system). Women in general are also classified into this group. According to the finding, women in Jatiluwih village have no power and urgency since they are prohibited from attending the meeting by traditional law. Another part of the community classified as this type of stakeholder is senior citizens since they are prohibited from attending the local community meeting, as their rights already have passed down to their married son under traditional law. In general, the local community of Jatiluwih village can be classified as a discretionary stakeholder since it does not possess power and urgency. Dominant stakeholders in Jatiluwih village comprise local government, NGOs and the private sector. The NGOs and private sector possess power through their capital and funds (resources), as Eesley and Lenox (2006) defined power as access to resources. These NGOs helped the local community in the creation of the revised dossier for the nomination process. The private sector also plays a significant part in this village; for example, Grace Tarjoto, Leader of Red Rice Organic Farming, managed her group to participate in UNESCO's World Heritage Education for

Young People event. Her efforts to bring prosperity to local people and her connection to central government have made her a prominent figure in Jatiluwih village. Meanwhile, local government plays important roles in this village since it is providing donations and training programmes to the community and, at the same time, imposing laws and regulations. However, these donations do not cover indispensable public facilities, such as main roads and irrigations canals, which require extensive funds to rehabilitate them.

The local government bodies are classified definitive stakeholders since they possess power (the extent a party has the means to impose its will in a relationship), urgency (time-sensitivity or criticality of the stakeholder's claims) and legitimacy (socially accepted and expected structures or behaviours). Similarly, a study by Harvey and Schaefer (2001) reported that the government, through regulation, was more salient than other definitive stakeholders were. Other stakeholders, such as local governments, NGOs and the private sector from the dominant group could also become definitive, depending on their involvement in the local decision-making process and in this nomination process. For instance, the environmental NGOs of the Netherlands, Germany and Denmark were obviously the definitive stakeholder in the nomination process for Wadden Sea because their involvement affected the decision-making process (Bart et al. 2004). Moreover, a study by Eesley and Lenox (2006) showed that NGOs are regarded as definitive because they have the power to boycott, protest and seek lawsuits. In the case of the nomination process for Jatiluwih village, a NGO, namely Samdhana, could be classified as a definitive stakeholder since its participation overshadows the role of the government through provision of funds for the volunteer team and by being actively involved with the local community in UNESCO's World Heritage event.

There are no individuals or groups in this study can be classified as dependent, demanding, dormant or dangerous stakeholders. Firstly, the criteria for a dependent stakeholder are possession of urgency and legitimacy but having no power (Mitchell et al. 1997). According to this study, the government are more likely neglect those who have no power, such as farm labourers, since their resources are less than the government's. Therefore, it is unlikely this stakeholder will have the urgency factor to influence the government since, in the first place, they have no power. As Eesley and Lenox (2006) mentioned in their study, the greater the stakeholder group's resources, the

more likely they are to respond positively and immediately. Secondly, the criteria for a demanding stakeholder are possession of urgency but having neither legitimacy nor power (Mitchell et al. 1997). In the case of participation in Jatiluwih village, a stakeholder without power and legitimacy will not be able to have urgency. The damaged irrigation canals and roads that need immediate action from government are an example of a lack of bargaining power that leads to neglecting the local community's needs. The interviews with the local community showed it had reported these issues several times to the village government; however, no follow-up action was taken. Moreover, Grace Tarjoto invited the local newspaper to record and publish the issues of damaged irrigation canals. As Parent and Deephouse (2007) suggested, power has the most important effect on salience, followed by urgency and legitimacy. Thirdly, a dormant stakeholder is a stakeholder possessing power but has neither legitimacy nor urgency. In this nomination process, no groups or individuals can be categorised as a dormant stakeholder, as this stakeholder possesses power but cannot and will not use it (Mitchel et al. 1997). Fourthly, a dangerous stakeholder is a stakeholder with urgency and power but no legitimacy (Mitchell et al. 1997). From the government's point of view, Grace Tarjoto could be categorised a dangerous stakeholder since she has the power and urgency but prefers to work on her own; an example of this is the World Heritage Education for Young People event. This event was organised by Grace Tarjoto with the help of local farmers in order to introduce the outstanding value of the nominated site to English First (EF) Students all over Indonesia. Instead of giving a mandate to local government as the representative of the State party, UNESCO Jakarta entrusted Grace to conduct such an event. Grace is also known as a saviour for the local farmers in Jatiluwih village since she buys the rice products at a higher level than the market price decided by the Indonesian government.

Although the stakeholder model of Mitchell et al. (1997) proposes differentiation into distinct categories or segments within each type, multiple inclusion or multiple roles for some individuals are found in the case of the nomination process for Jatiluwih village becoming a World Heritage Site. For instance, a Head of Village, who is part of local government, could also be categorised as part of the local community since he lives and grew up in Jatiluwih village. Multiple roles of a stakeholder lead to diverse classification of one stakeholder into other types. For example, the local government is also a complex stakeholder since it provides donations/training and it levies taxes while, at the same

time, proposing a place as a World Heritage Site. The stakeholder theory of Mitchell et al. (1997) gives a static impression whereas, in reality, some individuals could be classified into several types of stakeholder. Moreover, it can create an illusion that the classification of stakeholders is fixed and simplified. The multiple roles and inclusion is depicted in figure 7.2, in which a stakeholder is seen to have two or three different roles.

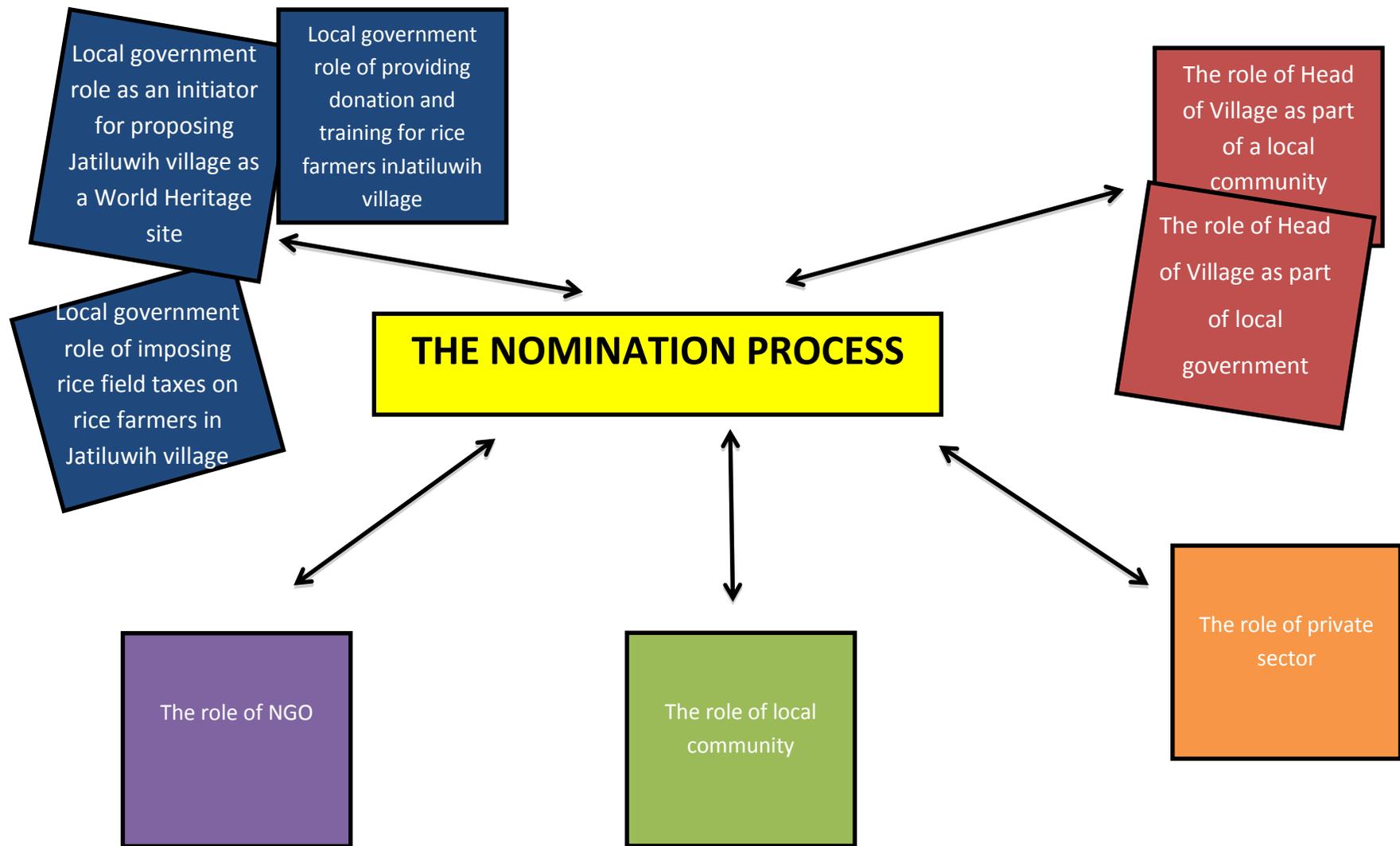


Figure 7.2: Multiple Roles of Stakeholders

Source: Author (2014)

Figure 7.2 illustrates the multiple roles of stakeholders in the nomination process, showing a stakeholder could possess more than one role.

In this nomination process, the classification of some individuals is dynamic within their roles in this process. For example, a rice farmer, who is classified as a discretionary stakeholder (possesses legitimacy but no power nor urgency), could change into a dominant stakeholder (possesses power and legitimacy) during the nomination process. For example, at the identification stage, the local community was ignored and not informed about the purpose of collecting data and surveying their rice fields; however, during the evaluation and inscription stage, they were informed and involved in the process for nomination. The changing roles of stakeholders is shown below in figure 7.3

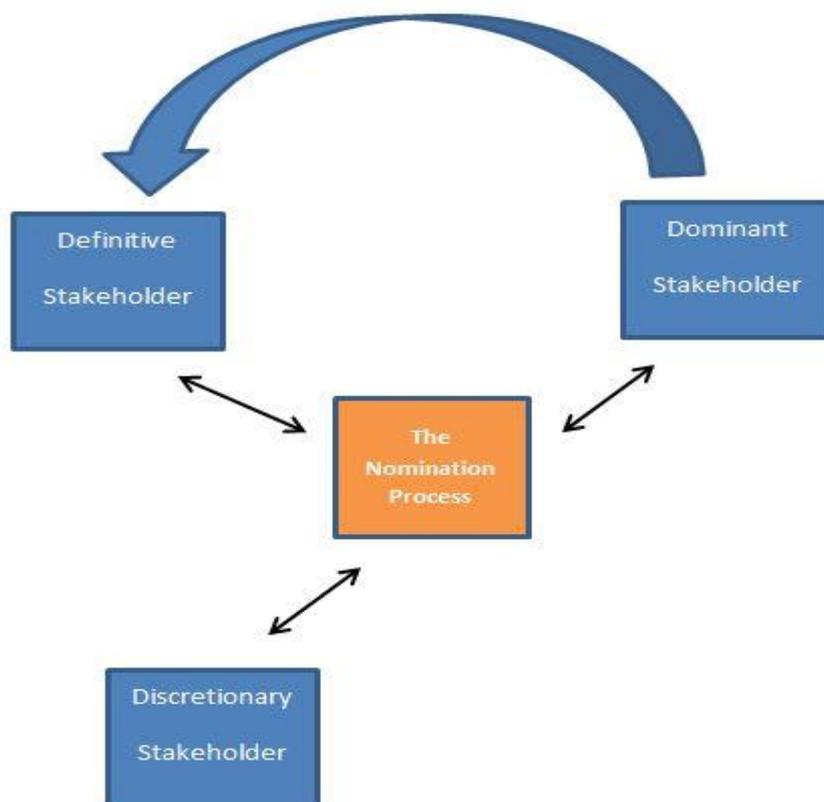


Figure 7.3: Changing Roles

Source: Author (2014)

Figure 7.3 shows once a stakeholder is classified as dominant, they could change into a definitive stakeholder. This change of classification occurs during the nomination process; an example of this can be found in the changing role of NGOs. At the beginning, they were involved in providing funds for a comparative study but, subsequently, they have an immense role, such as paying the salaries of those responsible for compiling data and revising the deferred dossier.

The stakeholder model by Mitchel et al. (1997) fails to recognise the anomaly environment during the nomination process for World Heritage Site status. A study by Eesley and Lenox (2006) identified the anomaly environment based on requests from other stakeholders to the management. The saliency of this request depends on the nature of the request and the attributes of the targeted firm. There is also mutual dependence between stakeholders in this nomination process, such as between a dominant stakeholder (NGO) and a definitive stakeholder (government) or within the same group of stakeholders, such as between the private sector and the government. This dependence fails to be identified by Mitchel et al. (1997); however, a study by Frooman (1999) found there is a link and dependence between stakeholders, as he applied the Theory of Dependence to some stakeholder groups. In the case of the nomination process for a World Heritage Site, the issue of classification of stakeholders is far more complex and shows the imperfection of Mitchell et al.'s (1997) stakeholder model.

7.4.2 The Ladder of Community Participation

The typologies of participation by Arnstein (1969), Wilcox (1994), Pretty (1995) and Borrini-Feyarabend (1997) cannot be implemented in this nomination process since their typologies are based on distribution of power, from powerless to empowered citizens and from passive to active participants. The implementation of those typologies is not compatible with the situation in developing countries. Those typologies recognise processes by which 'have not' citizens can bring major social improvement, which allows them to share in the benefits of the prosperous society in developed countries. Nevertheless, low-income communities in developing countries require more than power alone (Choguill 1996). They also need empowerment to influence decisions that affect them and the degree of willingness that governments display in facilitating community projects, such as the nomination process for a World Heritage Site. Thus, a ladder of

community participation by Choguill (1996) is used to recognise the level of participation of the local community in Jatiluwih village. This ladder demonstrates the level of willingness of the government to release their power to 'have not citizens' in developing countries. However, Choguill's ladder of community participation is an oversimplification, implying that the degree of government willingness to support the community should be the sole aim. In the case of the local community's involvement as a stakeholder in the nomination process, it cannot be classified into one single rung of the ladder of community participation. Their nature of involvement can be classified into at least three rungs of the ladder since their involvement changes during the nomination process. There are eight ladders of community participation in this theory (see chapter 2, figure 2.3, p.33); however, this nomination process is classified into three ladders, which are conspiracy, informing and dissimulation. This ambiguity of classification is the result of the anomaly situation of local community participation in relation to phases in the nomination process and external factors, such as ICOMOS's technical evaluation mission and UNESCO's World Heritage Education for Young People event in Jatiluwih village. In these two events (UNESCO's and ICOMOS's), the local community in Jatiluwih village took an active role in the event related to the nomination for a World Heritage Site. Prior to these events, based on the interviews with the local community, no single event required active involvement of the local community in the nomination process.

Some of them, especially those who were members of the village parliament, mentioned they were invited by the provincial and regional government to attend the meeting in 2001; however, the meeting involved only one-way information over the nomination of Jatiluwih village as a World Heritage Site. Another meeting to which they were invited was during the first technical evaluation mission by ICOMOS in September 2007, which also involved one-way information from the government to the local community. In other words, the local community was invited solely to enliven the event. Moreover, the minutes of village office and local community meetings from 2010 to 2012 show that the nomination process was only discussed once in the local community's meeting and twice in the village government office's meetings and (see Appendix D for the local community minutes of meeting and Appendix E for the village government office minutes of meeting). The World Heritage Education for Young People event transformed the level of participation by the local community from very passive

conspiracy into dissimulation; in other words, participation by the local community is not stagnant. This means that external factors, such as ICOMOS's technical evaluation mission and World Heritage Education for Young People event, have changed the community's passive participation into being more actively involved in the nomination process.

The application of the ladder of community participation to the nomination process for a World Heritage Site is problematic because, on its own, it fails to recognise the anomaly of the local community's participation in this process, such as changes to local community participation throughout the stages of the nomination process. The continuum of participation proposed by Crawley and Sinclair (2003) have similarity with the findings of this nomination process in Jatiluwih village. Although their study occurs in a developed country (Australia), their typologies of participation depict a similar situation, such as several stages of participation by the local community.

These stages passed through by Australian mining companies included ethical considerations when dealing with the local community and consisted of hostility; ignoring/neglect; instrumental pragmatism; paternalistic sponsorship; multi-level interaction; two-way learning and enduring engagement (Crawley and Sinclair 2003). Crawley and Sinclair identify that the majority of Australian mining companies in the 1970's were at the stage of ignoring local community needs. During the 1990's, the stages moved into instrumental pragmatism and paternalistic sponsorship because of increasing recognition that the mining companies' reputations and licenses were dependent on building better relations with the local communities in the areas in which they mined. The companies then moved into multi-level interaction and two-way learning as they tried and continued to learn from and develop respect for the local community's culture. The final stage of this continuum is enduring engagement in which two-way cultural learning and adoption and recognising power sharing is expected. However, there is a difference between a model proposed by Crawley and Sinclair and the situation in the nomination process.

The level of participation proposed by Crawley and Sinclair is more deliberate because it is based on the need for a company to include ethical development when dealing with indigenous people throughout decades. In the case of the nomination process in Jatiluwih village, the change in the level of participation occurred accidentally

throughout the stages (from identification and evaluation to designation) and was affected by external factors, such as UNESCO's World Heritage Education for the Young People event and ICOMOS's technical evaluation mission to Jatiluwih village. Therefore, it is relatively difficult to categorise local community participation in Jatiluwih village into one of the eight rungs in this ladder of community participation.

The finding suggests that the classification of participation by the local community should be analysed with on-going situations or "up-to-date" circumstances in order to know the local community's level of participation. The facts in the field show the local community can be very passive in some situations during this nomination process whilst, in other situations, they can be moderately active. For example, during the identification process, the local community was not actively involved because they were solely asked about the size of their rice fields during the mapping stage. Moreover, they were not told the reason for the mapping of the rice fields by the local government involved in this nomination process. Meanwhile, they were moderately active when the local community joined and participated in ICOMOS's technical evaluation mission and UNESCO's World Heritage Education for Young People Event. The outcomes from these events included some local communities becoming aware of their village being nominated as a World Heritage Site. Moreover, in the World Heritage Education for Young People event, some of the local community were proud tourists and young people are interested and willing to learn about their rice farming culture. The following figure 7.4 shows relationships of community participation with the phases of the nomination process.

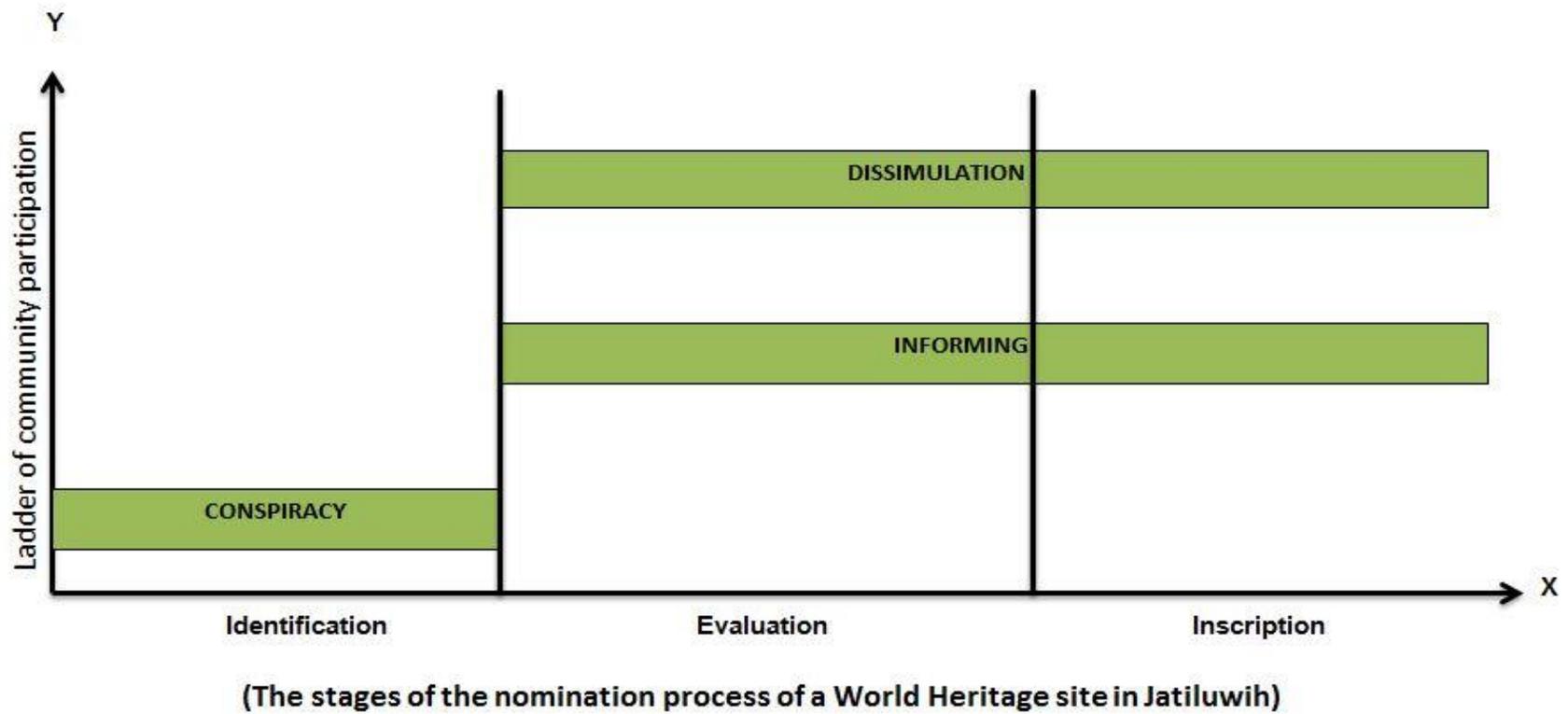


Figure 7.4: Local community participation in the nomination process for World Heritage Status in Jatiluwih village
 Source: Author (2014)

Two vectors demonstrate a relationship between stages in the nomination process and the ladder of community participation; X represents the stages and Y indicates the participation. During the identification stage, local community participation in Jatiluwih village was classified on the ‘conspiracy’ rung of the ladder of community participation. At this stage, the contribution of the local community was insignificant as the local government visited the village to gather factual data for mapping the rice fields without informing the community about the purpose of collecting it. This identification stage is equal to “ignoring/neglect” of the participation typology by Crawley and Sinclair (2003). This phenomenon is similar to the cases in other nominated sites, such as Ngorongoro National Park in Tanzania, Piton World Heritage Sites in Saint Lucia and Sangha Trinational in the Northern western Congo basin. In these locations, the government nominated the sites without free, prior and informed consent of indigenous people (Yachay Wasi 2006; Woodburne 2009; UNPFII 2011).

In the ‘evaluation’ stage, the government was solely giving speeches and briefing the local community about the nomination process during ICOMOS visit to evaluate the site. The local community was involved only to enliven the meeting with ICOMOS at the village hall. Moreover, up until the inscription process on 29 September 2012, the local community solely received information without being consulted at the village office meetings and once after their village had been designated as a World Heritage Site. Based on the minutes of meetings between 2010 and 2012, the nomination process was only discussed twice in the village office meeting and once in the community meeting (see Appendix E for the village office meeting minutes and Appendix D for the local community’s meeting minutes). This case in Jatiluwih village is rather similar to the case of Tri National de la Sangha (TNS) World Heritage Site, CEFAID (Centre pour l’Education, la Formation et l’Appui aux Initiatives de Développement au Cameroun) which found that the consultations were completely insufficient and were conducted at the very last minute, just before the resubmission of the dossier to the World Heritage Committee (CEFAID 2012). In another similar case, the local community near the Komodo National Park World Heritage Site, Indonesia was not consulted and have no place in the management plan of the National Park (Daya 2003).

In the ladder of community participation, this stage is categorised as informing, which equates to other stages in several typologies of participation by some authors, such as

informative (Arnstein 1969; Oxley Green and Hunton-Clarke 2003), domestication (Deshler and Sock 1985 in Selener 1997), information (Wilcox 1994), passive participation (Pretty 1995), agency control (Borrini-Feyerabend 1997) and instrumental pragmatism (Crawley and Sinclair 2003). The involvement of the local community in Jatiluwih village merely entailed receiving one-way information from the government about the nomination process.

The Head of Village and some Members of Parliament were involved during the evaluation and inscription stages. However, their involvement was passive since all the plans, procedures and any action taken by the provincial and central governments during the evaluation and inscription stage had been set up. The evidence from this was contained in the interview with one of department heads of the Bali Culture Board, in which she mentioned that she and her staff visited each village that are part of the nominated properties in order to inform about the nomination process. It was more like a top-down approach to information rather than involving the local community actively in the nomination process, which is not to say that the local community was only passive and static but that their involvement was limited. The Head of Village and Members of Parliament act solely as passive takers and transmitters of the policy set up by the provincial and central governments and, in the ladder of community participation, this stage is classified as dissimulation. These phenomena are equal to tokenism (Arnstein 1969), assistancialism/paternalism (Deshler and Sock 1985), passive participation (Pretty 1995) and instrumental pragmatism (Crawley and Sinclair 2003).

The aim of involving the Head of Village and Members of Parliament is to manage and coordinate the local people to participate in the evaluation and inscription. Although some of the local community were involved in the meeting, a majority of them were not aware of the nomination process for a World Heritage Site. It is not surprising the grass roots were not aware of this process since, in the community meeting, the topic of a World Heritage Site was discussed only once on 10 October 2011 (see Appendix D: minutes of community meeting). Moreover, based on traditional law, senior citizens, singles and women in Jatiluwih village are prohibited from attending the local community meeting. Surprisingly, the local community's involvement changed during the UNESCO event on 25 June 2012, which was four days before the village obtained World Heritage status. The local community that was once classified as a passive

participant became well informed and was heavily involved in the nomination process during UNESCO's World Heritage Education for Young People programme. Pretty (1995) depicts this type of participation as "functional participation", in which participation is a means to achieving project goals. This type of participation is interactive and involves shared decision-making but local people may still only be co-opted to serve external goals (ibid). Although this one-day programme cannot be the parameter for describing local community involvement in decision making, having instantly changed the fact the local community was actively involved shows they were once considered active participants of UNESCO's World Heritage's event.

The findings of this study have shown local community participation in the nomination process cannot be categorised on the fixed rung of the ladder of community participation. This is to say, the ladder of community participation model is static and fixed without considering the phases of the project and the UNESCO event. The ladder of community participation should include the continuum of time and not solely from the perception of the degree of willingness of government to support the community. The anomaly changes to type of local community participation in this nomination process have been identified and range through conspiracy, informing and dissimulation. Therefore, the time-frame and on-going circumstances have to be considered as factors when analysing local community participation in the ladder of community participation.

7.4.3 Fusion Between Stakeholder Theory and Ladder of Community Participation

Based on this study, a link is found between the stakeholder model of Mitchell et al. (1997) and the ladder of community participation of Choguill (1996). Both models fail to recognise the anomaly situation through the stages of local community participation as a stakeholder in the nomination process for World Heritage Site status in Jatiluwih village. The stakeholder theory by Mitchell et al. recognises the urgency factor in the relation with time; however, they do not specify the continuum of time in more detail. They also do not specify the classification of stakeholders is based on the stages. The ladder of community participation by Choguill (1996) merely classified the level of participation of the local community in an event without defining the possibilities that an event could change over time, which depends on the active participation of the local community. The proposed model below, figure 7.5, is the fusion between two models

(Mitchell et al.'s stakeholder model and Choguill's ladder of community participation) and it is based on the findings for local community participation in the nomination process.

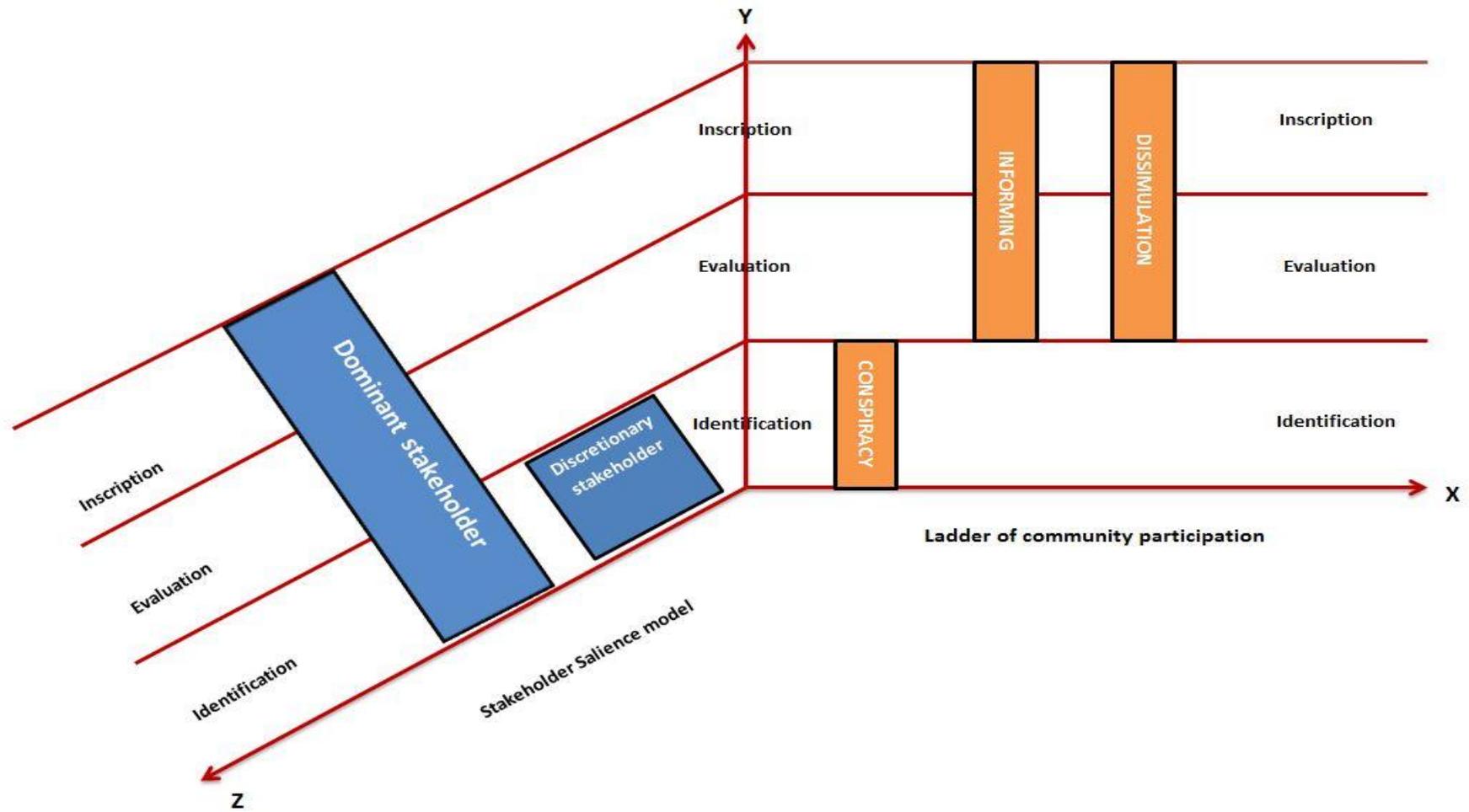


Figure 7.5: Local community participation as a stakeholder in the nomination process for a World Heritage Site

Source: Author (2014)

This three-vector model demonstrates the relationship between the stakeholder salience model and the ladder of community participation in relation to the phases of the nomination process. X represents the ladder of community participation, Y indicates the stages during the nomination process and Z represents the stakeholder salience model.

During the identification stage, the local community in Jatiluwih village was classified as a discretionary stakeholder, as they had only one attribute, which is legitimacy. The government responded to them through a sense of moral duty. Since they did not possess power and urgency, the government treated them in an unauthentic way because of their limited salience. The treatment of a discretionary stakeholder is in line with the level of community participation, which is called conspiracy. In this level, the government established the nomination process with no room for feedback from community members, which can be identified from the mapping process to establish the size of rice fields, when the rice farmers were not told the purpose of conducting the mapping by the government.

At the evaluation stage, the local community gained other attributes, power and urgency, which made them more dynamically involved in this nomination process. For example, during the evaluation stage when ICOMOS came to inspect the site, local community members, including the Head of the Village and Members of the Village Parliament, were actively involved. This demonstrates the local community started to play a part in this process for nomination; however, this active participation did not reach grass roots level. This phenomenon is in line with the informing and dissimulation rung in the level of community participation. According to Chougill (1996), members of the community are placed on “rubber-stamp” (a mostly powerless yet officially recognised body that support and approve programmes and policies introduced by single specified source) boards on the dissimulation rung.

Mitchell et al. (1997) mention a stakeholder group can change from one type into another (for example, the definitive stakeholder group often emerges from the dominant stakeholders); however, they fail to address the cause of the change. In this nomination process, the change is caused by stages in the nomination process and external factors, such as UNESCO’s event and ICOMOS’s technical evaluation mission. The same applies to the ladder of community participation theory, which solely emphasises on the degree of willingness of the government to support the community. This theory needs to

address the stages of community involvement in this project and not merely try to fit their involvement onto one fixed rung. In reality, local community participation can change over time during several stages of the project, from conspiracy and informing to dissimulation.

7.4.4 Proposed Model for Improved Local Community Participation

This case of the nomination process reveals that the local community has no definitive role in the process. During the identification and evaluation process, roles were very limited and insignificant; therefore, there is a need to ensure local community participation from the very beginning of the nomination process. Despite the fact that several stages in this nomination process change the type of participation, it does not show the continuous and sustainable process of their involvement. If the local community had been actively involved at the very beginning, it would have created more positive input and constructive feedback from it. Bell (2001 in Dungumaro and Madulu 2003) suggest the need to have full community involvement and participation at all levels of project planning and execution is not negotiable: therefore, a model is proposed to ensure active local community participation from the initial stage of the nomination process. The model must ensure the local community is placed as a definitive stakeholder at the very beginning of the nomination process and achieves the empowerment level on the ladder of community participation. By being a definitive stakeholder, the local community has high priority and bargaining power with the government.

In order to have three attributes of definitive stakeholders, government of developing countries has to be transparent in the decision-making process. This is to say that transparency is the core factor for successful participation by the community in developing countries, in which a non-transparent decision-making process is influenced by cultural dimensions permeating the governmental system (Tosun 2005; Koentjaraningrat 2009). Transparency is regarded as an alien word in a developing country because most decisions are normally decided by a local elite minority without the involvement of a majority of participants (Beard and Das Gupta 1995; Tosun 2005; Koentjaraningrat 2009). The issue of transparency is crucial and could be more significant than other issues, such as power distribution, since citizens have to be informed over projects or programmes being implemented by the government.

In several typologies of participation theory, the issue of transparency has not been addressed as an important element influencing the participation of a community. Theories focus on the degree of willingness of a government to help the community, which includes:

- Being non-supported by government to becoming fully supported (Choguill 1996);
- Degree of power distribution from powerless into empowered citizens (Arnstein 1969; Wilcox 1994; Pretty 1995; Borrini-Feyarabend 1997);
- Scale of participation based on ethical development (Crawley and Sinclair 2003);
- Extent of a company's commitment to other stakeholders in the participation process (Oxley Green and Hunton-Clarke 2003).

The researcher includes the degree of transparency in the merged theories. This degree of transparency is divided into three parts, which are opaque, translucent and transparent. The first stage, opaque, means there is a total absence of transparency in the participation and decision-making process. The opaque stage is similar to self-management and conspiracy (Chougill 1996) and ignoring/neglect (Crawley and Sinclair 2003). At this stage, the government is not willing to share any information with the local community because the government believe they know what is best for the community and therefore do not consult. The second stage is the translucent stage, in which the information and accountability the government share with local people is partial. In this stage, the government treats local people as a means to an end, which makes the participation more like "lip service". This level is similar to informing (Arnstein 1969), passive participation (Pretty 1995), domestication (Deshler and Sock 1985 in Selener 1997), information (Wilcox 1994), dissimulation (Choguill 1996), agency control (Borrini-Feyeraband 1997), and instrumental pragmatism (Crawley and Sinclair 2003). Those terminologies are similar to depicting an intention to involve the community; however, the government or company still hold the absolute power and do not share it with the community. The last stage is the transparent stage, in which the government shares information and accountability with local people without any hidden agenda or superficial approach. In this stage, the government fully support the local community and collaborate with it. This transparent level is parallel with citizen power (Arnstein 1969), empowerment (Deshler and Sock 1985 in Selener 1997; Choguill 1996), supporting (Wilcox 1994), self-mobilization (Pretty 1995), stakeholder control (Borrini-

Feyerabend 1997), enduring engagement (Crawley and Sinclair 2003) and decisional (Oxley Green and Hunton-Clarke 2003). These terminologies are similar and portray the power of distribution having been shared with the majority without being held exclusively in the hands of the government and other power holders, such as a company. The model illustrated below (Figure 7.6) represents the degree of stakeholder participation in developing countries.

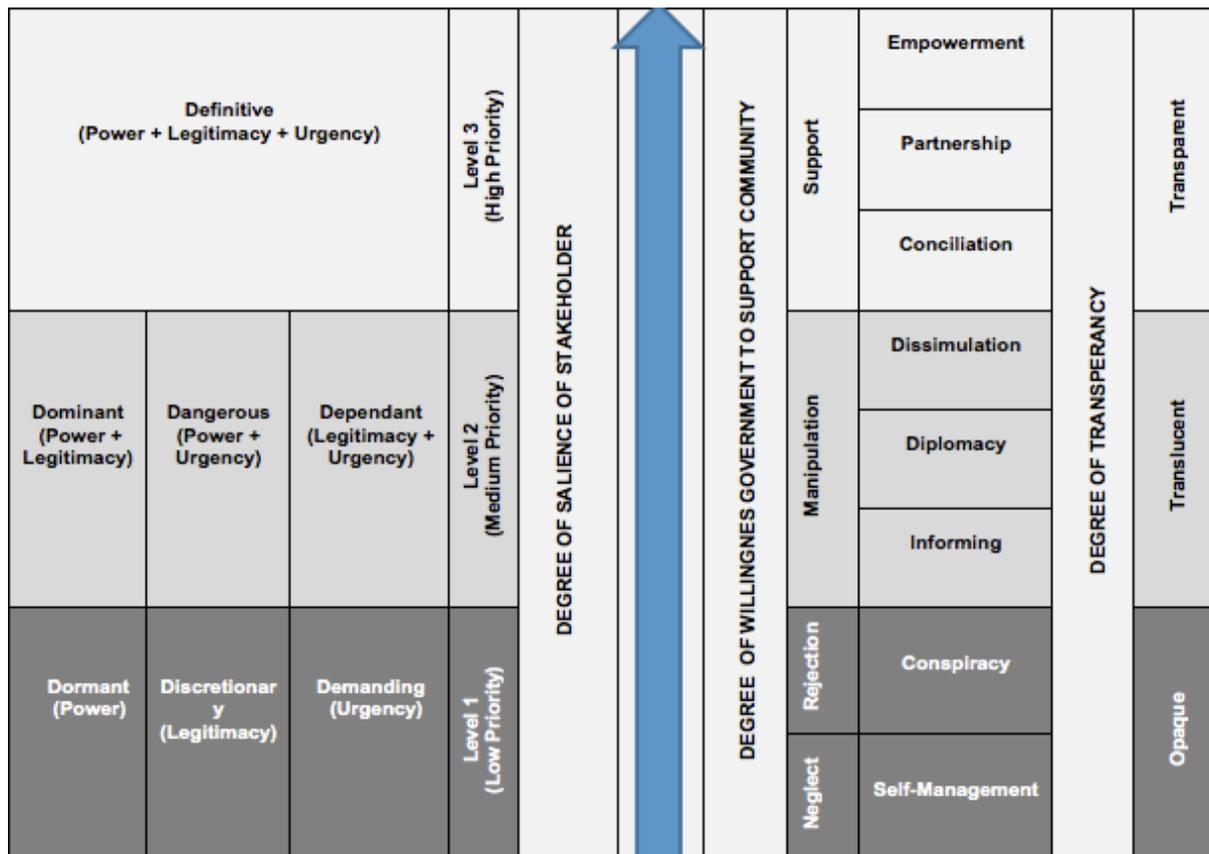


Figure 7.6: Degree of Stakeholder Participation in Developing Countries

Source: Author (2014)

The degree of stakeholder participation in developing countries merges two theories (stakeholder salience theory and ladder of community participation) into one diagram. Moreover, according to the findings of the case in Jatiluwih village, the researcher is trying to include the degree of transparency into this diagram. The reason for incorporating a degree of transparency is based on the findings in the field in which transparency is the major issue for local decision making in Jatiluwih village, with decisions having been taken before the formal meeting to avoid disagreements in public.

As is shown in the diagram, the degree of transparency, which includes opaque, translucent and transparent, is in line with the degree of ladder of community participation (from self-management to empowerment). The more transparent the decision-making process, the more empowered the local community. The more empowered local community will possess power, legitimacy and urgency in order to participate in the decision-making process. Consequently, by having these three attributes, they will be placed as a definitive stakeholder in this process and the government will regard them as having higher priority.

7.5 Conclusion

The nomination process involving a local community should be conducted based on the local governmental system and cultural values. The governmental system and cultural values of a local community strongly influence community interaction and participation in their society. There are many cases of nominated sites being listed without active involvement of the local community, such as the case of Ngorongoro National Park (Tanzania), Pitons management area (Saint Lucia) area and Tri-National de la Sangha protected area (Cameroon, Congo and Central Republic of Africa), which eventually had negative impacts on to the local community residing in those World Heritage Sites.

Having deeply observed the situation in Jatiluwih village, the researcher found various programmes in this village are top-down in nature. These programmes have been designed by central and regional governments without involving the villagers and, consequently, many failed and were unsustainable; for example, the seed donation and coffee planting training programmes. Listing Jatiluwih as a World Heritage Site could be classified as one of those government-initiated programmes since the nomination process did not involve the local community at the very beginning, resulting in misunderstanding, apathy and ignorance about this nomination process. This is an irony since the local community is the main actor in preserving this outstanding universal value of this nominated World Heritage Site through their rice terraces and *Subak* system. Furthermore, without the active involvement of rice farmers, the rice terraces and *Subak* system will vanish.

Although, the governmental system for Bali province and Indonesia have been based on a democratic system since 1998, cultural factors, such as traditional decision making

(deliberation and consensus) and traditional law, are still affecting the decision-making process in a meeting. Deliberation and consensus as the foundation of the decision-making process in Bali has been shown to have its own weaknesses. The behind-the-scenes acts to formulate agreed decisions prior to the actual meeting have forced some members to accept those decisions without having an opportunity to challenge them. Formulating decisions prior to the actual meeting is considered helpful to avoid conflict since the characteristics of Balinese and Indonesian include avoiding conflict in public spaces; an individual must obey his/her superiors and decisions made by the leaders are not to be questioned or challenged. Another factor influencing the decision-making process in Bali is the traditional law that prohibits women from participating in meetings. Women solely accept what is decided by their husband; therefore, the traditional decision-making process and traditional law directly support the top-down approach of government since based on these traditional approaches, all decisions are determined by a small number of people.

Therefore, in future, all the decisions made by local government in Bali should be more open and transparent to the public. Based on the findings of this case, the researcher proposes a degree of transparency in local community participation, which is consisted of opaque, translucent and transparent. The more transparent the decision-making process, the more empowered the local community will be; furthermore, based on the findings, the researcher also proposes two vector models, the first of which describes stages of local community participation in the nomination process of a World Heritage Site. The second model portrays a link between the two models (the ladder of community participation and stakeholder participation) in the nomination process. No previous research combines the stakeholder and ladder of community participation models but, by combining these two models, which is based on the finding, it can contribute to the body of knowledge about how a local community in a developing country participates in programmes.

The future threat faced by this place should it become a World Heritage Site not only lies in on-going traditional decision making and law (cultural features) in this village but also on poverty (economic feature). This case happened in the Philippines, where the rice fields are left to be managed by senior rice farmers only since the younger generation relocated to the city to find better employment. If young people are not eager to farm in

Jatiluwih because rice farming is considered a low income job, World Heritage status in the future will be threatened because no one is left to preserve the rice terraces and *Subak* system. Therefore, before accepting a nominated site as a UNESCO's World Heritage Site, UNESCO should identify the involvement of the local community in the nominated site. Chapter 8 is the conclusion chapter in which the researcher offers his recommendations for improvement of a nomination process that involves the local community on a site. Thus, in future, it is expected that proposed sites should be completely approved by the local community to avoid problems and conflicts after being listed as a World Heritage Site. In addition, active participation of the young, women and all the local community in the nominated site is necessary to ensure the sustainability of World Heritage status, especially in developing countries.

Chapter 8: Conclusions

8.1 Introduction

In this chapter, the researcher demonstrates and concludes various issues raised in this study and based on its aim and objectives. This chapter provides answers to the research objectives and identifies the implications of the study for the body of knowledge (contribution to new model and practice), particularly in the nomination process for a World Heritage Site and local community participation in a developing country context. This chapter also highlights personal reflections and study limitations, as well as providing direction and areas for future research.

The aim of this study is to examine the theoretical and practical justifications for local community participation as a stakeholder group in the nomination of a World Heritage Site in a developing country context. In order to meet this aim, the researcher developed five objectives:

1. To critically review local government and local community involvement in the local decision-making process in Jatiluwih village, Bali, Indonesia.
2. To investigate the degree of engagement of the local community as a stakeholder group in the nomination process for a World Heritage Site in developing countries.
3. To investigate the degree of involvement of the local community of Jatiluwih village as a stakeholder group in the nomination process for a World Heritage Site.
4. To advance the model of stakeholder theory by incorporating the degrees of community participation to facilitate better understanding of the nomination process for World Heritage sites at the local community level.
5. To contribute to the body of knowledge for the stakeholder theory and local community participation in a developing country context.

These five objectives are examined and concluded in the following sections.

8.2 To critically review local government and local community participation in the local decision-making process in Jatiluwih village, Bali Island, Indonesia.

Three major features have to be taken into account in the participation of the local community in Jatiluwih village, Bali Island, Indonesia, which are cultural features (gender discrimination based on traditional law; a traditional decision-making process based on collectivist culture and religious participation); political features (top-down government-initiated programmes) and economic features (poverty, which has caused rural exodus and led to lower community participation in meetings).

8.2.1 Gender Segregation Based on Traditional Law

Gender segregation that is based on traditional law has limited the participation of Balinese women in the decision-making process because a patriarch society exists in Bali. For example, the findings of this study confirm women in Jatiluwih village are prohibited from attending community meetings, a meeting at which important decisions are taken. This is an irony since women in Jatiluwih village play an important part in religion-related matters and the preservation of the traditional irrigation system in Jatiluwih village

The solution to this problem is to provide Balinese women with the right to be involved in meetings because their participation in decision making would ensure the outcomes would not only reflect masculine interests. Thus, by allowing them to share their perspectives, voice their ideas and utilise their skills in increased contribution to the decision-making process, might improve understanding and perceptions among their society and enhance their personal value in the society.

Nevertheless, there is an opportunity for change in the future if Indonesian laws, in which women and men are considered equal, are strictly implemented in this village. The Republic of Indonesia encourages gender equality in Bali because the constitutional law of the Republic of Indonesia is based on continental Europe's Laws, as Indonesia was colonised by the Dutch in the past. Jatiluwih is located in the Tabanan regency, in which the current regent is a woman; this shows the Republic of Indonesia encourages gender equality. There is hope in the future for women in Jatiluwih village to be

accepted and actively involved in the decision-making process if the constitutional law of the Republic Indonesia is equal or superior to traditional law.

8.2.2 Traditional Decision-Making Process Based on a Collectivist Culture

Meetings in Jatiluwih village Indonesia are based on the traditional decision-making process, which is called *musyawarah mufakat* (deliberation and consensus). The flaw in this traditional practice is the lack of transparency since all decisions are taken before the formal meeting by a small number of community leaders. The reason for having “behind the scenes” meeting and intensive lobbying before the formal meeting lies in a conforming element in the collectivist culture and behaviours of Balinese and Indonesians, which is to avoid arguments in public at all costs.

In a collectivist culture, people are group-oriented, which means an individual challenging a decision or demonstrating a new idea is not accepted; therefore, an individual must accept decisions made his/her superiors, teachers, and elders in order to avoid arguments in public. In other words, the Balinese people focus on obedience, power of command and high dependence to higher authority. Thus, this traditional decision-making process in all meetings has been used by some leaders to impose their decisions/opinions on their members since the agreed decision is rarely challenged by an ordinary member.

This issue of the traditional approach can be solved by strictly implementing Law 32 (2004) concerning the village government system in Indonesia since it favours democracy at the local level and contains a number of clear democratic features (see chapter 5, section 5.7: Village government in Indonesia, table 5.6: Comparison of Village Government Law 5 (1979) and Law 32 (2004)). This prescribes that the local community should directly appoint both the Village Head and the Village Council whereas village council members were previously appointed by the Village Head, which made the council a non-democratic organisation. The appointment of village council members by the Village Head meant there was no mechanism for checking and controlling the performance of the Village Head and the village government’s regulations by village council members. Thus, the regulations and laws were solely decided by the Village Head and Village Council without involving the local community, which led to the lack of transparency in the decision-making process at village government level. Therefore, if Law 32 (2004) is rightly implemented and becomes the

foundation for all meetings at the community level, it will shift the older paradigm over the traditional decision-making process into the new paradigm, which is more democratic and transparent in the decision-making process.

8.2.3 Religious Participation

Religious beliefs have shaped how the local community in Jatiluwih village participates in religion-related events in Bali. Religious participation is viewed as being self-driven since it is not enforced by central or local government. This type of participation has a higher priority because life after death is more significant than present life for Balinese.

All agricultural activities, from rice planting until harvesting, are symbolised by religious rituals. These activities represent the living heritage since this traditional method of farming is transmitted from generation to generation and constantly used by the local community in Jatiluwih in response to their environment and their interaction with nature, and their history.

There is always a small shrine or temple in near to a spring or weir, at which rice farmers, who use water in the area, can make devotions to the Goddess of the Lake, who is believed to supply the water flow into canals. Religious ceremonies are regularly performed in shrines and sacred Hindu temples to express gratitude to *Ida Sanghyang Widhi* (God Almighty); thus, temples play a central role in the life of local communities in Jatiluwih village. Furthermore, several well-known Hindu temples are situated in the area, such as Luhur Petali, Besi Kalung and Bujangga Waisnawa, which also attract followers from other regions in Bali. Hindu is the major religion in Jatiluwih village; according to the demographic data from the census in 2010, only one in 2129 people is a Muslim.

The limitation of women's rights in Jatiluwih village in any formal decision-making process, such as meetings, is in contradiction with religious participation. In religious participation and public rituals, participation by the women in Jatiluwih village is indispensable because they play a significant part in decision making in relation to religious rituals, such as in making offerings and undertaking a decision-making role as the offerings expert.

8.2.4 Political Features (Top-Down Government-Initiated Programmes)

In Jatiluwih village, the local community receives donations and training from the central and provincial governments. The nature of these donations and training are top-down, in which the local community receives aid to rehabilitate public facilities, as well as some training. Seed donations and coffee plantation training are two examples of top-down donations and training from the government.

Donations and training programmes in Jatiluwih village portray that government agencies, officers and representatives are still dominant power holders in the participation process. These programmes which are imposed by central and provincial government on the local community, reflect some government officers introducing programmes without consulting the local community about the condition of the soil or the climate in the village. This has led to the failure of those donations and training programmes. It is important to note that villagers in Indonesia, which is a developing country, accept and expect political and social control to be in the hands of the government.

The government should end treating the villagers as the object of development through top-down government-initiated programmes. Law 32 (2004), concerning village government, should be the foundation for government-initiated programmes because this law enables the village to have autonomy to govern itself and the local community to have the right to elect leaders. In Law 32 (2004), the village is seen as a legal community and not a territorial entity, which means central, provincial and regional governments must not strictly control the village because authority is granted under the rights of village government. Moreover, Law 32 (2004) clearly states that villagers have the right to reject projects proposed by governments if they are not accompanied by sufficient funds, personnel and infrastructure. This law offers more scope for variety and receptiveness to local aspirations.

The findings for the nomination process of a World Heritage Site show government of Indonesia could be improved by adding one additional line/point to Law 32 (2004), which states “the villagers have the right to reject projects proposed by government if they are not accompanied by sufficient funds, personnel and infrastructure.” One line could be added regarding ‘transparent information’, which would mean information and

accountability being shared with the local community without any hidden agenda or superficial approach.

8.2.5 Economic Features

Poverty (an economic feature) is related to the low income from rice farming, which influences the local community and younger generation into taking part-time jobs or moving to the city to find better employment. The younger generation leaving the village for better employment could threaten the spirit of togetherness and collectivism among the local community in Jatiluwih village and it leads to lower community participation in meetings, which are designed to deliver information from central or local government to the local community.

Better education is not necessarily the answer for this rural youth exodus since the curriculum at school often focuses on academic achievement rather than on learning useful skills that improve rural employments. As a compounding factor, education can be more expensive and regarded as unnecessary in an agricultural community that relies on farm working and tends to add to the belief that opportunities are better in urban centres.

Therefore, support for the rice farmers and families in Jatiluwih village is necessary in order to help them take pride in their profession and to make the young generation remain in their village. Several measures can be used to help rice farmers in Jatiluwih village. Firstly, rice farmers can sell their red rice products and other cash crops to several food stalls and restaurants in Jatiluwih village whilst, at the same time, taking the opportunity to promote home-grown agriculture products to tourists and customers visiting local food stalls and restaurants. Secondly, tourists can pay local farmers directly for an experience in agritourism-related activities, such as planting, ploughing rice fields with water buffalo and harvesting with traditional methods. Lastly, increasing funding allocations will help rice farmers to maintain their traditional farming methods. Traditional farming is highly dependent on spiritual ceremony and traditional methods, such as the use of oxen and organic manure; therefore, funds from government could be used to purchase oxen, provide organic manure, and rehabilitate water temples (places where rice farmers gather and decide the schedule planting and harvest period) and to cover ceremonial activities.

8.3 To investigate the degree of engagement of the local community as a stakeholder group in the nomination process of a World Heritage site

The degree of engagement of the local community as a stakeholder group in the nomination process shows there is a lack of involvement of the local community in developing countries in the nomination phase of the process. Sites such as the Ngorongoro Conservation Area (Tanzania), Tri National de la Sangha (border of Central African Republic; Congo and Cameroon), Pitons Management Area (Saint Lucia) and Besakih Temple (Bali, Indonesia) are several cases displaying the low level of engagement of the local community in the nomination process.

In the case of the Ngorongoro Conservation Area, Tanzania, the document for re-nomination was prepared without the free, prior and informed consent of the indigenous people because the local community were not involved in its preparation. Although local people were not consulted, the nominated document was accepted by the International Union for Conservation of Nature (IUCN) and then submitted to an official UNESCO mission in December 2008. Another case showing the low level of engagement of the local community can be found in the case of the Tri National de la Sangha (border of Central African Republic; Congo and Cameroon). The local people were consulted at the very last minute, just before resubmission of the dossier to the World Heritage Committee; moreover, consultations with the local community took place after the dossier was submitted to the World Heritage Committee.

The case of the Pitons Management Area (Saint Lucia) shows another example of the local community's low engagement in the nomination process in which The UNESCO World Heritage Committee (WHC) disregarded the concerns of the indigenous people (Bethchilokono) of Saint Lucia and inscribed the Pitons World Heritage Site without their permission in November 2003. Another case of the local community's low engagement leading to misunderstanding and resistance occurred in the nomination of the Besakih temple (Bali, Indonesia). Misunderstanding and vague information was caused by misinterpretation by Balinese intellectuals over the term 'heritage' used by UNESCO's World Heritage Centre. Balinese intellectuals believed that a heritage site is associated with dead monuments/sites that have been left abandoned and need to be conserved, whereas Balinese Hindus still perform religious ceremonies at the Besakih temple. Moreover, at that time, the only close example was the Borobudur temple, an

abandoned Buddhist temple in Indonesia, where ritual activities had been banned. Significantly, Balinese intellectuals were not aware of the term ‘living heritage’.

On the contrary, local communities in developed countries still have a voice in the decision-making process for nomination of a World Heritage Site; for example, the Vega Archipelago (Norway) was inscribed in 2004 based on the initiative of 1300 people residing there. Their motivation was to conserve their traditions and to create an area more attractive for future generations to stay and settle in. Another example is the opposition to nomination of the Wadden Sea as a World Heritage Site by the local people of the Wadden Islands, a trans-boundary property within three countries (Germany, The Netherlands and Denmark), following public consultation. The Ministry of Agriculture, Nature and Fisheries of The Netherlands held consultation with local people at least twice and most meetings were open to interested local people.

Based on those cases, the nomination process cases in developing countries are inconsistent with the Operational Guidelines for the Implementation of World Heritage Convention (UNESCO 2012a), which demands all stakeholders being involved in the nomination process. Furthermore, in this practice of the nomination process in developing countries, the UNESCO’s World Heritage Committee is inconsistent with UNESCO’s objective to incorporate a human rights-based approach into all of its programmes and activities. Thus, Operational Guidelines have to be improved to guarantee implementation of the World Heritage Convention is consistent with UNESCO’s objectives and in line with other objectives, such as the UN Declaration on the Rights of Indigenous/local peoples.

8.4 To investigate the degree of involvement of the local community of Jatiluwih village as a stakeholder group in the nomination process for a World Heritage Site.

The degree of involvement of Jatiluwih village’s local community in the nomination process is greatly influenced by three features (cultural, political and economic) that limit local community participation in the process. These three features affecting the nomination process of the local community as a stakeholder are examined in the following sections.

8.4.1 Cultural Features

Gender segregation, which is based on traditional law (cultural feature), has made women unaware of the nomination process since women are prohibited from attending community meetings. A community meeting is the medium by which the local community obtain information and interact with the local government. Based on the interviews, the majority of women are unaware of the process for nomination of a World Heritage Site; moreover, some of them associate a World Heritage Site with movie shoots and agritourism.

Another cultural feature influencing the nomination process is the traditional decision-making process, which is based on a collectivist culture. This traditional decision-making process in all meetings has been used by some leaders to impose their decisions/opinions on their members since the agreed decision is rarely challenged by an ordinary member. This imposition of decisions/opinions is also reflected in the nomination process for a World Heritage Site in Jatiluwih village. Although the local community were not actively consulted in the nomination process for a World Heritage Site, they still obey their leaders by attending several UNESCO and ICOMOS related events. Some of them are unaware of this nomination process but attend the events because they were told to participate and they will not refuse or complain despite knowing they are being treated as a means to an end. In a collectivist culture, individuals must obey their leaders and public disagreement is avoided in order to maintain group harmony.

8.4.2 Political Features

The nomination of Jatiluwih village as a World Heritage Site can be categorised as a top-down-initiated programme. The lack of active involvement by the local community in the identification and the nomination process show that the government believe they do not need to consult the local community about the nomination process. However, this has led to ambiguity and vagueness about the process for nomination in which some of the local community assumed this process was connected with agritourism and movie shoots. Another example of the government believing they know what is best for the local community occurs during the initial stage of the nomination process, in which the local community was not informed about the purpose of collecting data on the size of the

local community's rice fields. The central and local government should avoid apathy by not underestimating or devaluing the role of the local community in this nomination process. Apathy is reflected in one of the interviews in which the participant states there is no use for this status because, with or without this status, his life will not change (see chapter 6, page 247).

8.4.3 Economic Features

The poverty (economic feature) which is related to low income of rice farming occupation has been affecting the local community and younger generation taking part-time jobs or moving to the city to find better employment. As the younger generation leave the village for better employment could threaten the spirit of togetherness and collectivism among the local community in Jatiluwih village and it has led to the lower of community participation in the meetings. The meeting is designed to deliver information from central or local government to the local community of Jatiluwih, A meeting such as community meeting can be seen as an important forum in which the villagers obtain the information about the nomination process of a World Heritage Site.

This research set out with the purpose of assessing the importance of the nomination process for a World Heritage Site. The outcomes of this research demonstrate that the local community, as a stakeholder in Jatiluwih village, has a very limited role in this nomination process. The local community's degree of involvement in the process in Jatiluwih village could be categorised into three rungs of Choguill's ladder of community participation (see chapter 2, figure 2.3, p.33 for more detail about Choguill's ladder of community participation), which are informing, conspiracy and dissimulation. These three rungs fit into the case of local community participation in the nomination process where local government did not reject or neglect the local community but used them as a means to an end.

8.5 To advance the model of stakeholder theory by incorporating the degree of community participation to facilitate better understanding of the nomination process for World Heritage sites at the local community level

Based on the findings of this study, a connection is found between the stakeholder model of Mitchell et al. (1997) and the ladder of community participation of Choguill (1996). Both models fail to identify the anomalous situation through the stages of local community participation as a stakeholder in the nomination process for World Heritage Site status in Jatiluwih village, Bali Indonesia. The stakeholder model by Mitchell et al. does not state the continuum of time in more detail, although it identifies the urgency aspect in relation with the time. They also do not stipulate the classification of stakeholders being based on the stages of involvement of stakeholders. Meanwhile, the ladder of community participation by Choguill (1996) simply classifies the level of participation of the local community in an event without outlining the possibilities that an event could change over time which affect the level of involvement of the local community.

A three-vector model is proposed to identify the relationship between the stakeholder salience model and the ladder of community participation in relation to stages of the nomination process in Jatiluwih village. This three-vector model represents the stakeholder salience model, the ladder of community participation and the stages during the nomination process (see chapter 7, figure 7.5, p.360 for more detail).

At the identification stage of the nomination process, the local community in Jatiluwih village was categorised as a discretionary stakeholder, as they had only one attribute, which is legitimacy. The government treated them in an unauthentic approach based on the limited salience the local community own. The treatment of a discretionary stakeholder is coherent with ‘conspiracy’, which is one of stages of the ladder of community participation. In this level, the government established the nomination process with no feedback from community members, which can be identified from the initial stage of the nomination process, the mapping process for the size of rice fields in Jatiluwih village in which rice farmers were not informed about the purpose of conducting the mapping.

At the evaluation stage, the local community added other attributes, power and urgency, which made them more involved in this nomination process; for example, when ICOMOS came to inspect the site during the evaluation stage, local community members, such as the Head of Village and Members of the Village Parliament, were involved. This reveals the local community started to play a part in this nomination process; nevertheless, this involvement did not reach ordinary members of the local community. This phenomenon is consistent with the informing and dissimulation rung for the level of community participation in which members of the community are placed on “rubber-stamp” boards on the dissimulation rung.

Mitchell et al. (1997) state a type of stakeholder group can alter from one into another, such as the definitive stakeholder group frequently evolving from the dominant stakeholders; nevertheless, they fail to state the cause of the change. In this nomination process, the change is affected by stages in the nomination process and external factors, such as UNESCO’s event and ICOMOS’s technical evaluation mission. The same applies to the model of ladder of community participation, which merely stresses the level of willingness of the government to facilitate the community. This theory needs to address the stages of community involvement in this project and not merely try to fit their involvement onto one fixed rung. In reality, local community participation can change over time during several stages of the project, from conspiracy and informing to dissimulation.

8.6 To contribute to the body of knowledge for the stakeholder theory and local community participation in a developing country context.

8.6.1 Contribution to Model

The research contributes to the body of knowledge is the creation of a new model, namely the degree of stakeholder participation in developing countries, in which the researcher has added the degree of transparency (opaque, translucent and transparent) into two merged models (Mitchell et al.’s stakeholder salience (1997) and Choguill’s degree of community participation (1996)). The degree of transparency is based on the findings from this study. Previous models of citizen/community participation only emphasise on the willingness of the government to share power with citizens/communities or helping the community without mentioning how transparently

the information and decision making is delivered between the government and the citizens/community. The issue of transparency is important and could be more vital to other issues, such as power distribution, since communities/citizens have to be informed over projects or programmes being implemented by the government; in this case, the nomination process of a World Heritage Site.

In the case of the nomination process for a World Heritage Site in Jatiluwih village, the issue of transparency is being addressed since the lack of transparency has caused the local community to be unaware of this process. In future, this model of degree of transparency can be applied to recognise the level of transparency of the government in sharing information and determining decisions influencing communities/citizens. The UNESCO and World Heritage committee can utilise this degree of transparency to recognise the willingness of the government to share information about the nomination process of a World Heritage Site with the local community. For example, in the opaque stage, the government (states party) is not willing to share any information with the local community because the government believes it knows what is best for the community and therefore does not consult during the nomination process for a World Heritage Site. The second stage is the translucent stage, in which the information shared with local people is partial; for example, the local community is invited to attend the nomination process-related event although their presence was merely to enliven the events. In this stage, the government treats local people as a means to an end. The third stage is the transparent stage, in which the government shares information and accountability with local people without any hidden agenda or superficial approach. In this stage, the government fully supports the local community and collaborate with it.

8.6.2 Contribution to Practice

Before deciding to list a site as a World Heritage Site, UNESCO should examine more thoroughly the economic and cultural factors of the local community in the nominated areas. UNESCO should focus not solely on the outstanding universal values of the site being nominated (which is normally linked to a remarkable place on earth; issues of authenticity and integrity and meeting one to ten selection criteria for being listed as a World Heritage Site). However, they should also focus on recent economic and cultural conditions of the local community living in the proposed sites.

From the economic-related aspect, UNESCO should consider closely monitoring, supporting and managing the ability of the local community to support and maintain the sustainability of the nominated sites. For example, the UNESCO office in Jakarta should send representatives to the nominated area to ensure the local community's economic condition is conducive to support sustainability of the site after being listed as a World Heritage Site. In the case of Jatiluwih village, UNESCO should identify the source of village income; for example, the researcher obtained data about entrance fee income from tourists and the average income of rice farmers in Jatiluwih village. This information was obtained through interviews and secondary data collection; therefore, UNESCO should conduct a thorough survey of recent economic conditions of the nominated site to identify its capability to support itself and to help them facilitate and improve their income.

In cultural-related cases, UNESCO should conduct a survey or interviews with the village community about the decision-making process, which shows the information flow and community involvement in generic participation, such as government-initiated programmes and local community meetings. This could also be extended to programmes such as the nomination process for a World Heritage. In the case of Jatiluwih village, clear information was not shared with the local community because of cultural factors, such as traditional law and the traditional decision-making process. The traditional decision-making process, which is based on a collectivist culture, meant the local community was not actively involved because the decision in the meeting was decided prior to the formal meeting by some leaders in the community, including announcements to attend ICOMOS and UNESCO events.

The solution to this problem is to make the decision-making process more transparent in every meeting in Jatiluwih village. This can be achieved through strict implementation of the new democratic village government Law 32 (2004), which gives authority for the local community to elect their leader and village representative boards without them being imposed/influenced by central and local government. The change to the more democratic and transparent decision-making process will not happen immediately since the traditional decision-making process is deeply embedded at the village community level.

8.6.3 Contribution of the thesis to knowledge of tourism in Bali

As this study is taken place in Bali Island which is well-known as a popular tourism destination and there is a close relationship between World Heritage status and tourism, hence this study also contributes to knowledge of tourism in Bali.

Long before the designation of Jatiluwih village as a World Heritage Site, tour guides and stakeholders in the tourism industry have used Jatiluwih's nomination status to promote this village. Moreover, the local communities believe that the status of World Heritage Site will attract more visitors/tourists to come and visit their village. A majority of participants' associate World Heritage label with tourism, believing that a World Heritage status will make their village is recognised internationally and will in the end draw more tourists to visit. Furthermore, majority of the local community state that tourism will in general, stimulate the local economy through employment opportunities such as waiter, cook and tour guide. The fact shows that this nomination has stimulated the local community to repair some of their rooms with the purpose to rent them out.

The designation of Jatiluwih village along with other sites as part of Cultural Landscape of Bali Province in June 2012 has made Bali having its first World Heritage Site. By having this status, at least Bali is not only known for its beaches, low prices and a tropical destination but also known as a world cultural heritage destination. By having a World Heritage site, in the future there is a possibility of a growing number of tourists who will come to not only see and enjoy the view of rice fields but also to learn the local cultures/values from the local community of Jatiluwih. Thus, the local community in Jatiluwih village is going to become the teachers of the world where they teach the visitors / tourists over their local values and heritage. The opportunities are open for the local community to share their heritage and cultural values to the visitors/tourists through possessing this World Heritage status. Showing their cultural values and heritage to tourists are in line with the conception of Bali's tourism which emphasise on cultural form and also in line with the objective of Bali's tourism which is 'To increase and extend the use of cultural objects for the development of tourism, and to use the proceeds of tourism development for the promotion and the development of culture'.

8.7 Recommendations for Further Work

Local community participation in the nomination process is intriguing and could be usefully examined in further research; therefore, more research is needed to better understand how the local community in developing countries participate in this nomination process. This research has addressed three questions that need further investigation. Firstly, what is the role of women in the nomination process for a World Heritage Site? It is interesting to examine the role of women, especially in developing countries that base on a patrilineal society in which women are regarded as having lower status than men. Secondly, how transparent is central/local government in nominating/managing a World Heritage Site with its relationship to the local community, especially in developing countries? Thirdly, what features affect local community participation in the nomination process of a World Heritage Site in developed countries and would they be less or more different when compared to developing countries? Those three questions should be addressed in further work in order to identify the best approach for involving the local community actively in the nomination process and the management of a World Heritage Site. It would also offer UNESCO's World Heritage Centre an insight into the real situation/condition of the local community of the proposed site, not merely the properties/sites but also the people inhabiting those sites.

8.8 Limitations of the Current Study

Two important limitations that need to be addressed in this study. The first issue is the impact of gender segregation in the decision-making process and its impact on women's participation in the process for nomination of a World Heritage Site. This is not addressed in this research since the focus in the objectives is the local community in general. This issue is important because women in Jatiluwih village play important roles in agriculture and religious activities. Agriculture and religious activities are the outstanding universal value of this village being nominated as a World Heritage Site. Secondly, different results might be obtained if a female researcher conducted the study, especially when interviewing female participants who might be more open with a female researcher because they see themselves as equals. In the patrilineal society predominant in Jatiluwih village, women unconsciously position themselves lower than men; thus, their opinions and statements might be influenced by how they see themselves in front of

a male interviewer. The aforementioned two factors are considered limitations in this research.

8.9 Personal Reflections

This PhD journey has equipped the researcher with an abundance of academic studies and skills that will be useful for his future career and personal development. The academic studies obtained from this journey are not solely helpful for an academic career but also for personal development, such as understanding Balinese culture, cross-culture and social issues, such as gender segregation. Meanwhile, the academic skills gained during this PhD journey have enhanced the researcher's ability to develop his career in academia. Particularly, academic skills such as the use of Nvivo (Computer assisted qualitative analysis software) and writing in academic English are two of many academic skills beneficial for his academic career.

8.9.1 Academic Study

The researcher found the PhD journey enriched his academic studies. Through his PhD study, his understanding of academic studies expanded into general subject areas, such as cross-culture philosophy, linguistics, agriculture, Balinese culture, World Heritage and other social issues. During his Master's level studies, the researcher's subject area was solely focused on tourism; however, at PhD level, the scope of subjects being studied is broader. The several benefits obtained by the researcher from learning these subject areas include:

a. Cross-culture

By learning the differences between western culture (individualism) and eastern culture (collectivism), the researcher gained an understanding of how Europeans and Asians behave differently. This knowledge is useful for the researcher because, as a lecturer in Bali, he will be able to teach cross-culture/consumer behaviour to his tourism/hospitality students. Moreover, learning about western and eastern behaviour has shaped the researcher's understanding of why westerners behave differently from his cultural background.

b. Philosophy

This subject area has made the researcher question his beliefs and religion. The researcher has come to understand the connection between spiritualism and science and this knowledge of philosophy separates the PhD from masters' students. Ontology and epistemology were previously unfamiliar terms to him.

c. Linguistics

As this research was conducted in the researcher's native language (Indonesian), the issue of translation is important to address, which made the researcher understand how his language differs to English. Furthermore, the researcher is also aware that some languages come from the same root; for example, French, Spanish, Portuguese and Italian have their roots in Latin and English, Dutch and German have their root in the West Germanic language. This also shapes the researcher's understanding of the difficulties of people from Eastern Asia adapting to English, especially in grammar and the pronunciation of words.

e. Agriculture

Prior to this PhD, the researcher only knew that rice comes from paddies. However, his involvement with the rice farmers in Jatiluwih village has made him aware of the process, including seedling, planting and harvesting. Moreover, the researcher also learnt about the complexity of the traditional irrigation system, which blends religion, ecological knowledge and egalitarian water-distribution into what is called the *Subak* system. Through all this knowledge of the farming system, the researcher now appreciates the laborious and tedious work of rice farmers in Indonesia in providing this staple food for consumption by the majority of Indonesian people.

f. Balinese Culture

The researcher appreciates the work of western social scientists in documenting his Balinese culture. Stephen Lansing, Fred Eiseman and Miguel Covarrubias are prominent authors that dedicate their time and work to write about Balinese society. It is interesting to know how these writers portray the Balinese culture from the outsiders' perspective. This allows the researcher to appreciate his culture more through these authors since they offer logical knowledge and a

complete history of Balinese culture. Prior to learning and reading these books about Balinese culture, the researcher was never satisfied with explanations from his parents and grandparents about why such rituals needed to be performed. These western authors provide the reasons behind a ritual's performance in Balinese culture.

g. World Heritage

The researcher is grateful for learning this subject area, particularly as he was actively involved in the inscription process by attending the meetings, UNESCO's World Heritage events and interviewing those involved in creating the dossier for the Cultural Landscape of Bali Province. The researcher has also developed networking through this study, especially with UNESCO Jakarta and the Ministry of Education and Culture of Republic of Indonesia.

h. Other Social Issues

Without doing this study, the researcher would not have known about the issues of gender segregation/discrimination in Balinese society because the researcher is entrenched in his culture without realising it. The researcher considered it normal to see women's position as lower than men. This study has made the researcher appreciate women as equal to men.

8.9.2 Academic Skills

Several skills have been obtained during this PhD journey, which will be useful for his future career as a researcher. Those academic skills are related to qualitative data analysis software (NVivo), conferences attended, academic English, interviewing skill and the creation of a community online called a Facebook Fan Page. The benefits from acquiring these academic skills are explained below. Firstly, the researcher has developed research skills, such as utilising computer assisted qualitative data analysis software, namely NVivo. NVivo facilitated the researcher organising and managing his interviews and observation data, without which the researcher would have undertaken laborious work in organising his interview transcriptions. This skill can be transferred to his students and colleagues in Bali, Indonesia, since most of them are still using manual methods when coding interviews.

Secondly, attending conferences has helped the researcher to develop the skill to create academic posters and better presentations through Prezi (presentation software). These skills are useful for the researcher's future as he will be involved more in academia. Thirdly, the researcher's vocabulary in academic English has been improved by reading text books and journals, enabling him to acquire words such as 'facilitate', 'obsolete', 'preliminary', 'succinct' and 'depict' that were previously unknown to him. This skill is useful, as the researcher will collaborate with other researchers in future when producing academic journals.

Fourthly, the researcher has developed improved interviewing skills by interviewing more than 60 participants through this PhD journey. Interviewing participants is an art. Researchers should know the characteristics and backgrounds of potential participants/interviewees, timings and locations. Lastly, the researcher created a Facebook Fan Page in 2012 for the nomination process of a World Heritage Site in Bali. Recently, this Fan Page had 178 members and some share their expertise by helping to improve the World Heritage Site in Bali. The latest news involves one of the members mapping the rice terraces in Jatiluwih using a drone called a sky walker and taking 1000 pictures of rice fields in this village.

8.10 Conclusions from the Findings

Local community participation as a stakeholder in the nomination process for a World Heritage Site in Jatiluwih village is highly affected by cultural features, such as traditional law and the traditional decision-making process. The prohibition of women attending community meetings is based on Balinese traditional law, showing gender segregation occurs in Jatiluwih village, in which the patriarchal nature of Balinese society places women below men. This means they have the least chance to express their concerns for fear of bringing disrespect or not showing respect to their husbands and male counterparts. This gender segregation limits the participation of women in the decision-making process and extends into the unawareness of women in the nomination process for a World Heritage Site.

Moreover, several meetings in Jatiluwih village still practise *musyawarah mufakat* (deliberation and consensus) instead of an open debate and voting system. This style of traditional decision-making process supports an authoritarian style since all the decisions

have been agreed prior to the formal meeting. The traditional decision-making process, which is based on the collectivist culture, has an impact on how decisions are made among the community. In a collectivist culture, decisions made by leaders, superiors and older people cannot be challenged, which means ordinary people in the community cannot challenge decisions of the leaders, and this can be extended into the decision to nominate this village as a World Heritage Site.

Furthermore, this collectivist culture is a suitable ground for an authoritarian style to be grown and maintained since decisions by the leaders and superiors cannot be challenged and public disagreements must be avoided. The collectivist culture is well reflected in government-initiated programmes, which are top-down in their nature. The findings show that government-initiated programs and training are top-down. Some programs are not suitable for implementation in Jatiluwih village and some of them are unprofessionally handled by government officials in the field. Those facts indicate that the local community has never been consulted prior to the programs or training. While complaints were expressed during the interviews and daily conversations, there is little open protest to the government. This nomination process for a World Heritage Site can also be classified as a government-initiated programme. The evidence of unawareness of the local community about the nomination process and the lack of involvement by locals from the initial stage of the nomination process prove the nature of this top-down approach. If the process were bottom-up, the local community would have been aware and actively involved in this nomination process.

In future, the local community in developing countries should be involved actively through a more transparent procedure in the nomination process for a World Heritage Site. Through such a procedure, the information flow will reach the community level and create awareness among them over the nomination process. Until the local community is aware, they will not be able to involve actively in the nomination process. Active participation, such as exchange of ideas and giving suggestions, can only be reached when the local community is aware and interested in the area with which they are familiar.

Ultimately, this research will significantly contribute not only by creating a new model called *the degree of stakeholder participation in developing countries based on transparency of the information*, but also from the important knowledge of the

nomination process being conducted. Prior this study, little research has been conducted on the processes by which World Heritage Sites are nominated. Most studies about the nomination process in relation to the local community were based on news clippings, PhD theses focused on tourism and public hearing documents. Thus, this study is important since it is based on first-hand data obtained through interviews with the local community in a developing country and its limiting factors in the nomination process.

Moreover, prior to this study, the future issues of a World Heritage Site solely stressed the imbalance of World Heritage Sites in Europe and the rest of the world, balancing heritage with tourism and impacts on visitation and type of visitors, which are related to environmental degradation. This study has opened an important issue of the awareness and degree of participation of the local community in the nomination process for a World Heritage Site. The implication of identifying awareness of the local community will surely change UNESCO's World Heritage Centre approach in inscribing the nominated site, especially those sites that are still inhabited by the local/indigenous people.

The benefit of identifying the degree of involvement for local people before their site is listed as a World Heritage Site is avoiding resistance and conflict among stakeholders after a site has been listed. At the same time, identifying the degree of involvement of the local community will also give a chance to inform, consult and create awareness of the local community about the benefit of being listed; thus, as the local community will feel they are taking part in this nomination process, it will avoid apathy over the process. Moreover, it will also lead to their willingness to participate actively in the preservation and conservation of their site as a World Heritage Site.

At the end of this PhD Journey, the researcher realised that the title 'Doctor' is not the sole purpose of this journey but the researcher will also be able to help the local community in Jatiluwih village. For example, the researcher has been contacted by the owner of Samdhana Institute, a national NGO based in Indonesia, to include his research in their proposal to obtain funds from an overseas NGO to help Jatiluwih village's rice farmers. This is an opportunity for the researcher to help rice farmers in Jatiluwih village through his written work. The owner of Samdhana Institute is interested in the researcher's work because, besides interviewing the local community about the nomination process, she knows the researcher has gathered data about the poor condition of the irrigation canals, which is directly linked to the issue of preserving rice fields since

rice needs proper water irrigation to grow. Without proper irrigation, the status of World Heritage listing is in danger because the *Subak* system, as an outstanding universal value of this site, highly depends on the existence of rice fields. Thus, without rice fields, the *Subak* system is in danger since the property (rice fields) on which to perform the unique traditional irrigation system no longer exists.

Another issue found in this study is the problem of rice farming being a low income job due to the limited size of rice fields and the price of rice. This has led to some rice farmers not being keen for their children to follow in their footsteps and this has caused the younger generation to leave their village to find better unemployment. Thus, without the future generation taking care of the rice fields, preservation of the rice fields is in danger and unsustainable. The two issues of poor irrigation canals and low income from rice farming jobs can be used to seek funds from overseas NGOs to rehabilitate the irrigation canals and help rice farmers to maintain their traditional farming methods.

Another contribution from the researcher for the local community in Jatiluwih village is the creation of a Facebook Fan Page for the Cultural Landscape of Bali Province. This online page was created during his PhD journey to create awareness for Balinese youth about the nomination process for a World Heritage Site in Bali. To date, 178 members have joined this page and it has attracted one member of this Facebook Fan Page to participate in helping rice farmers in Jatiluwih village through mapping their rice terraces.

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Appendices

Appendix A: Total of States Parties to ratify the World Heritage Convention each year

Year	States Parties	Total of States Parties to ratify the World Heritage Convention each year
1973	1	1
1974	10	9
1975	20	10
1976	26	6
1977	34	8
1978	42	8
1979	48	6
1980	55	7
1981	60	5
1982	69	9
1983	77	8
1984	82	5
1985	87	5
1986	90	3
1987	98	8
1988	105	7
1989	108	3
1990	113	5
1991	121	8
1992	130	9
1993	136	6
1994	139	3
1995	145	6
1996	146	1
1997	151	5
1998	155	4
1999	157	2
2000	161	4
2001	167	6
2002	175	8
2003	177	2
2004	178	1
2005	181	3
2006	184	3
2007	185	1
2009	186	1
2010	187	1
2011	189	2
2012	190	1
2014	191	1

Appendix B: Tentative List of Republic of Indonesia

State Party: Indonesia

Last Revision: 06/10/2011

Records: 27 Properties (8 natural sites and 19 cultural sites)

States Parties: 1 States

1990 - 2000

1. Banten Ancient City (19/10/1995) (c)
2. Belgica Fort (19/10/1995) (c)
3. Besakih (19/10/1995) (c)
4. Elephant Cave (19/10/1995) (c)
5. Great Mosque of Demak (19/10/1995) (c)
6. Gunongan Historical Park (19/10/1995) (c)
7. Ngada traditional house and megalithic complex (19/10/1995) (c)
8. Penataran Hindu Temple Complex (19/10/1995) (c)
9. Pulau Penyengat Palace Complex (19/10/1995) (c)
10. Ratu Boko Temple Complex (19/10/1995) (c)
11. Sukuh Hindu Temple (19/10/1995) (c)
12. Waruga Burial Complex (19/10/1995) (c)
13. Yogyakarta Palace Complex (19/10/1995) (c)

2000- 2010

14. Betung Kerihun National Park (Trans border Rainforest Heritage of Borneo) (02/02/2004) (n)
15. Banda Islands (07/02/2005) (n)
16. Bunaken National Park (07/02/2005) (n)
17. Derawan Islands (07/02/2005) (n)
18. Raja Ampat Islands (07/02/2005) (n)

19. Taka Bonerate National Park (07/02/2005) (n)
20. Wakatobi National Park (07/02/2005) (n)
21. Cultural Landscape of Bali Province (18/01/2007) (c)
22. Bawomataluo Site (06/10/2009) (c)
23. Muara Takus Compound Site (06/10/2009) (c)
24. Muarajambi Temple Compound (06/10/2009) (c)
25. Prehistoric Cave Sites in Maros-Pangkep (06/10/2009) (n)
26. Tana Toraja Traditional Settlement (06/10/2009) (c)
27. Trowulan - Former Capital City of Majapahit Kingdom (06/10/2009) (c)

(c) = cultural, (n) = natural, (dd/mm/yy) = date of submission in tentative list.

Source: <http://whc.unesco.org/en/tentativelists/state=id>

Appendix C: Types of meeting

No	Types of meeting	General situation	Place of meeting	The attendees	Topic of discussion	How decision is made
1	Village office	The meetings were opened by the Head of the Village and the secretary, who read out the running order/timetable of meeting (see Appendix L for the village office's minute meeting). Normally, the meeting lasted for about 45 minutes.	<p>The village office meeting takes place at the village government office.</p>  <p>The Village Office</p>	 <p>The Village Office Meeting</p> <p>This meeting is attended exclusively by village officers and Members of the village Parliament</p>	The donations, financial statements (village's budgets and accountability reports of Jatiluwih village),	The meetings are conducted according to the basic principles of democracy in which each Member of Parliament has the chance to give their opinion about the topic discussed.
2	Community	This meeting provides bridging information from local government to the local community. This meeting is attended by local people with different occupational backgrounds and various occupations in Jatiluwih village such as rice farmer, chicken farmer, priest, waiters, owner of accommodation service and other tourism related jobs.	<p><i>Bale Banjar</i> is like a meeting hall for the Balinese community. The people are summoned by the <i>kulkul</i> (a special wooden gong) to attend the meeting or when collective work is called for</p>  <p>A local community meeting</p>	<p>The community from various educational background. a community meeting is usually attended only by married man in Jatiluwih village because the traditional law (<i>awig-awig</i>) in this village prohibits senior citizens, married women, returners (former residents), and single men or women from participating in the community meeting. Senior married male citizens, whose</p>	The points of discussion at the community meeting including The renovation of the temples in Jatiluwih village, an accountability report of financial transactions, the preparation process for the temple's ceremony and donations allocation from the government.	<i>Musyawah and Mufakat</i> (deliberation and consensus) is a traditional decision-making rule in Indonesia, which has often been observed in village meetings

			The community meeting in <i>Bale Banjar</i>	son/daughter is already married.		
3	Family Welfare	Family welfare meeting is hold monthly in the Village office on the 14 th of each month.	The village office	There are 42 members, consisting of 8 members from each of 5 community groups, plus the head (wife of the Head of Village) and the secretary (wife of the Village Secretary)	Disease prevention and developing small scale business training by district officers. The programme called <i>posyandu</i> (centre(s) for pre- and post-natal health care and information for women and for children under five).	There are two types of decision-making, which are the top-down approach and <i>musyawarah</i> dan <i>mufakat</i> (deliberation and consensus). Firstly, the top-down approach is normally related to issues such as disease prevention; health conditions and plastic rubbish collection. These issues are classified as a recommendation or briefing from the Head of Family Welfare and the Head of the Village to their members. Secondly, deliberation and consensus is generally related to developing small-scale business training. In order to set up a small-scale
				 <p>Justitwih, February 2011</p> <p>Women of Family Welfare Organisation attending a meeting</p> <p>The Family Welfare meeting</p>	 <p>The Family Welfare's activity (One of the activity of the <i>Posyandu</i> programme)</p>	

					business, members of the Family Welfare Organisation have to discuss the type of business they are willing to set up and create the proposal for obtaining funding for it	
4	Subak	The meeting is normally held if there is a religious event to be held and a post event meeting to discuss financial accountability reports	The Subak meeting is conducted in the Subak temple called bedugul. Every Subak has their own bedugul This temple is located at the rice fields and any problems related to is discussed in this temple.	Subak members. It can be represented by the wives if the husbands are unable to attend the meeting. It can be presented by farmworker if the owner of rice field is no longer work as rice farmer	Transporting water to rice fields, planting procedures, religious ceremonial procedures, financial budget of subak and several other issues, such as donations from the provincial and regional governments.	<i>Musyawah</i> and <i>Mufakat</i> (deliberation and consensus) is a traditional decision-making rule in subak meeting.

		 <p>The subak meeting</p>				
5	Returner	<p>Normally, the returner has meeting during public holidays since public holidays are the only event when the returners who work in the city, return to their village. Nowadays, the returners seldom have meetings because not all the returners return to the village during public holidays. Most of the time they can't make it because they have their own activity agenda</p>	<p><i>Bale banjar</i> (community meeting hall)</p>	<p>A group of people who do not reside in this village but occasionally return to the village when they attend religious activities, such as temples' anniversaries, funerals and wedding parties. A majority of them are working in the big cities and they are still regarded as a member of the community and have the right to be cremated or buried in the village's cemetery. Nevertheless, they do not possess the right to vote in the election of the Head of Community</p>	<p>Discuss several issues related to their village, such as religious ceremonies, rehabilitation of the temples or public facility renovations</p>	<p><i>Musyawah</i> and <i>Mufakat</i> (deliberation and consensus) is a traditional decision-making rule in returner's meeting.</p>

6	Youth	<p>Similar to the returners meeting, the youth meeting is held half-yearly because the Galungan (public holiday for Hindu Balinese) occurs approximately every 6 months of the Gregorian calendar. The public holiday is the occasion when the young people who work and study in the capital city of Bali or outside Bali Province return to their village. However, nowadays this youth meeting has started to disappear. The reason for the disappearance of youth meetings is because young people prefer to stay in the city, instead of returning to their village during public holidays.</p>	<p>The youth meeting usually takes place in the Jatiluwih café or other places, like the village office and <i>banjar</i> (community hall)</p>	<p>Young people who have reached the age of 14 automatically become a member of the youth organisation in this village and those who stay single are also included in this organisation</p>	<p>This youth meeting usually discusses several programmes, such as the annual Independence Day competition, fundraising, and cleaning activities.</p>  <p>The sack race during Independence Day</p>  <p>Independence Day Night Festival</p>	<p>The youth meeting is based on <i>musyawarah</i> and <i>mufakat</i> (deliberation and consensus). The election of the leader of the youth organisation is also based on deliberation and consensus since the leader was chosen following agreement among the members.</p>
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Appendix D: Community meeting's minutes of meeting

COMMUNITY MEETING'S MINUTES OF MEETING

Date	Place	Topic
Tuesday, 16 November 2010	Gunung Sari Meeting Hall	<p>To form the committee for the election such as head, secretary, treasurer, members.</p> <p>Each banjar has to send 2 candidates and 1 observer/controller.</p> <p>The election procedure: direct vote with at least 2/3 of total members are present during the election.</p> <p>The most voted will become bendesa adat (head of customary village). The second most voted: customary village treasurer</p> <p>The third most voted: customary village secretary. Each candidate must be willing to serve based on their job descriptions.</p> <p>Ps: the suggestion to give incentive /extra money to customary village officer, except : the leader</p> <p>Treasurer : Rp. 300.000</p> <p>Secretary: Rp 300,000</p> <p>Adivisor: RP. 100,000</p>

<p>Friday, 26 November 2010</p>	<p>Gunung Sari Meeting Hall</p>	<p>Discussion on Priest's job description, head of local community and his staff</p> <p>Agenda:</p> <ol style="list-style-type: none"> I. Opening II. Religious ceremony at Puseh temple III. Question and answer IV. Closing <p>Meeting's summary:</p> <p>Cleansing ceremony at Dalem, Puseh, Desa temple</p> <p>Dues/contribution the amount of Rp 50,000 for each household</p>
<p>Sunday, 22 May 2011</p>	<p>Gunung Sari Meeting Hall</p>	<p>Agenda:</p> <ol style="list-style-type: none"> I. Opening II. Accountability report : Financial statement III. Mutual aid IV. Question and answer V. Closing <p>Summary of the meeting</p>

		<ol style="list-style-type: none"> 1. Amount of cash available for customary village Rp.29,970,900. 2. Payment for the debts from religious ceremonial expenses. 3. Mutual aid at Rambut Sedana temple.
<p>Monday, 10 October 2011</p>	<p>Gunung Sari Meeting Hall</p>	<p>Agenda:</p> <ol style="list-style-type: none"> I. Opening II. Renting out the outer space of the temple III. The preparation for welcoming Jatiluwih village as a World Heritage Site IV. Question and answer V. Closing <p>List of attendees</p> <ol style="list-style-type: none"> 1. I GD NY Muratmaja (head of customary village) 2. I GD Md Sukayanta (secretary) 3. I Ketut Sulatra (Treasurer) 4. Pak Kerti (Advisor) 5. I Kt Catra (Head of subak) 6. Pan Kari (messenger) 7. Pan Widya (messenger) 8. Pan Rawan (messenger)

		<p>9. Guru Putri (messenger)</p> <p>10. Guru Purni (messenger)</p> <p>The meeting conclusion:</p> <ol style="list-style-type: none"> 1. The plan to renting out exterior of the temple is being postponed because this space is still used by local community and for temple's activities as well. 2. 5 % of income made by Pak Heru has to be given and divided between 6 sectors: one customary village, 3 banjar, 2 subaks.
<p>Sunday, 13 November 2011</p>	<p>Gunung Sari Meeting Hall</p>	<p>Agenda:</p> <ol style="list-style-type: none"> I. Opening II. Implementation of financial aid from provincial and regency year 2011 III. Religious ceremony on each banjars IV. Questions and answers V. Closing <p>List of attendees</p> <ol style="list-style-type: none"> 1. I GD NY Muratmaja (head of customary village)

		<ol style="list-style-type: none"> 2. I GD Md Sukayanta (secretary) 3. I Ketut Sulatra (Treasurer) 4. Pak Kerti (Advisor) 5. I Kt Catra (Head of subak) 6. Pan Rawan (messenger) 7. Guru Putri (messenger) 8. Guru Purni (messenger) 9. Guru Mari (messenger) 10. Pak Made Ceraka (local) 11. Pan Sukanadi (local) 12. Guru Ari (Local) 13. Pan Kari (messenger) 14. I Gd Nyoman Wisnawa (local) <p>Meeting's summary:</p> <p>To continue the renovation programme for Dalem temple.</p>
<p>Sunday, 18 December 2011</p>	<p>Gunung Sari Meeting Hall</p>	<p>Agenda:</p> <ol style="list-style-type: none"> I. Opening II. Accountability report : financial statement of customary village III. Renovation programme for Dalem Temple IV. The appointment of

		<p>new staff member</p> <p>V. Questions and answers</p> <p>VI. Closing</p> <p>Meeting's summary</p> <ol style="list-style-type: none"> 1. Income =Rp. 99,876,367 2. Expenses : 10, 000,000 (cost of of 3. The plan to build Gedong Tarib (part of Dalem temple) <p>Pan Kari is succeeded by Pan Widiassa</p>
<p>Friday, 27 January 2012</p>	<p>Gunung Sari Meeting Hall</p>	<p>Agenda:</p> <ol style="list-style-type: none"> 1. Opening 2. Forming the committee for renovation of Dalem temple 3. Questions and answers 4. Closing <p>List of attendees</p> <ol style="list-style-type: none"> 1. I GD NY Muratmaja (head of customary village) 2. I GD Md Sukayanta (secretary) 3. I Ketut Sulatra (Treasurer) 4. Pak Kerti (Advisor)

		<p>5. I Gd Nym WIsnawa (head of society)</p> <p>6. I gd Pt Eka Wirawan (head of society)</p> <p>7. I Nym Sadia (member)</p> <p>8. Gurun Puri (member)</p> <p>9. I Ketut Tjater (member)</p> <p>10. I Made Ginatra (member)</p> <p>11. I Gd Md Suparta (member)</p> <p>12. Ketut Sutaya (member)</p> <p>Organisational structure:</p> <ol style="list-style-type: none"> 1. Head: I Ketut CAtra 2. Secretary : I Gd Pt Eka Wirawan 3. Treasurer: I Wayan Wiranata <p>Staff:</p> <p>Development staff : Gurun Purni</p> <p>Raise funding staff: All messengers</p> <p>Temple ceremony facilities providers: Pan Angga, Gurun Kediri</p> <p>Advisor: Controlling body</p>
<p>Tuesday, 20 March 2012</p>	<p>Gunung Sari Meeting Hall</p>	<p>Agenda:</p> <ol style="list-style-type: none"> I. Opening

		<p>II. Preparation of Nyepi day and purifying all the gods and goddess from three Kayangan</p> <p>III. Questions and answers</p> <p>IV. Closing</p> <p>Meeting's summary:</p> <ul style="list-style-type: none"> - A chicken and two ducks will be sacrificed during the ceremony - Job allocation and division for each priest - Ritual procedures in carrying the symbols of Gods and Goddess (statues) - Date and time for ritual ceremony during the full moon
<p>Saturday, 7 April 2012</p>	<p>Gunung Sari Meeting Hall</p>	<p>Agenda:</p> <p>I. Opening</p> <p>II. To reassess the job descriptions of the committee and all the unit/division</p> <p>III. Questions and answers</p> <p>IV. Closing</p>

Friday, 13 April 2012

Agenda:

- I. Accountability report:
Financial statement
- II. Plan to construct a
meeting hall for subak
and Gedong Tarib
- III. Government aid from
provincial gov for the
term year 2012-2013.
- IV. Questions and answers
- V. Closing

The meeting results:

1. The amount of money
needed for construction of
Gedong Tarib : RP.
106,773,439
2. Dues from each household
has been decided for amount
of Rp 100,000/each
3. Revision for fund raising
staff position
4. Aid allocation from
provincial year 2012
5. Aid allocation from
provincial government year
2013
6. The construction of Gedong
Tarib

**Wednesday, 1 August
2012**

Agenda:

- I. Opening
- II. Status of Ibu Grace in
Gunung Sari area.

Appendix E: Jatiluwih village office's minutes of meeting

JATILUWIH VILLAGE OFFICE'S MINUTES OF MEETING

Date	Place	Topic
Monday, 5 July 2010	Village Office	<p>Village Cleanliness</p> <p>It has been decided that the cleanliness of village is conducted by cleaning service staff. These cleaning service staffs are paid by village office. There is an internal issue on the field is there is a gap between male and female workers. One of the attendees suggested that women do not to be employed in his village. The head of BPD emphasised on establishing a coordinator to manage the cleaning service staff in order to solve the problems. This meeting also decide a further special meeting to discuss about cleaning service staffs.</p>
Friday, 16 July 2010	Meeting room, village Office	<p>Traditional settlement arrangement plan and establishment of committee of tourism awareness group. It is decided that Jatiluwih village is going to participate in Tanah Lot Art Festival.</p>
Friday, 5 November 2010	Village Office	<p>Framing village's middle term development plan</p> <p>All development programmes in Jatiluwih village such as roads, temples, banjar halls, schools have to be included and channelling to village's middle term development plan (RPJMDES). This plan will be used as a proposal to obtain</p>

		<p>financial support from higher government. Any programmes which are not included in village's middle term plan are not qualified to have financial aid. Financial aid for house renovation is only cover for traditional house (thatch roof, soil wall and soil floor)</p> <p>Village's middle term development plan is based on recommendation from grassroots level. These recommendations have to be written on the forma that has been given. There is also the plan for the maintenance of tourism facilities.</p>
Tuesday, 23 November 2010	Village Office	Assessment of village's middle term development plan
Friday, 21 January 2011	Village Office	<ul style="list-style-type: none"> - The plan to revitalise village office staffs. Discussing about staff's tenure. – - Enhance administrative works in village office. - Ticket portal has to be removed. Deciding fee for shooting in Jatiluwih Rp 2000.000. - Deciding the cost of making ID card and family card
Monday, 31 January 2011	Village Office	<p>The preparation of inauguration of head of community</p> <ul style="list-style-type: none"> - The cost of the inauguration ceremony - Working together for decorating and cleaning the place for

		<p>inauguration on 6 February 2011</p> <ul style="list-style-type: none"> - Discussing about bonus 1 month extra salary for those who are about to finish their services in this village
Friday, 4 February 2011	Village Office	<p>The entrance fee</p> <p>The entrance fee. The previous distribution from entrance fee was 35% to the village and 65% to Tabanan government and 20% for ticket attendants. Revised by the regent's decree number 974/109/Dispenda year 2005 where now 50% to the village and 50 % to Tabanan regency after deducted by 20% of fee for ticket attendant.</p> <p>The revenue for the village is again divided into 50% for cost of cleaning of the village and 50% distributed into 3 parts: Before divided into 3 parts, this 50% is discounted about 5% for reserve funds</p> <p>13% for Gunung Sari customary village 19.5% for Jatiluwih customary village 17.5 for Jatiluwih village</p> <p>The head of customary village of Gunung Sari said the distribution percentage is clear however, the distribution to each village is still vague. The real evidence of the monthly income to each customary village is not available.</p>

The cleanliness of village is far from satisfaction where the sewers are unclean and not well maintained. The roads are dirty.

Some of tourists didn't go thorough checking point.

One of attendees said the management of entrance fee is satisfactory, however he asked the work discipline of ticket attendants. The working hours have to be followed.

One of attendees suggests employing an additional ticket attendant from his local community. There will a further meeting to discuss about his suggestion.

Pak Lidia criticised the absence of community from customary village in the meeting where those people never attend although they have been invited.

Gede Sukayanta (Ticket attendant) made his points such as to monitor the tourists that enter the village and special entrance door urgently needed. Situation and condition are conducive where there is an increasing of tourist arrival.

He is welcome with the plan to employ more ticket attendants.

		Pak Sutarmayasa urged to form tourism assembly body in this village.
Tuesday, 8 February 2011	Village Office	<p>Questions and answers with heads of banjars (community)</p> <p>Head of banjar jatiluwih kawan : asking for the guidance to take future steps</p> <p>Head of banjar gunung sari desa: asking about the shift</p> <p>Head of banjar gunung sari umakayu: road renovations and ontract agreement of seed (wood) plantation</p> <p>Head of Kesambi kelod: Develop the spirit of self-sustained and self-service.</p> <p>Discussion on the cost of inauguration of head of banjar</p>
Wednesday, 16 February 2011	Village Office	<p>Accountability report : Financial statement</p> <p>Financial statement year 2010 is approved by BPD Jatiluwih village. There will be a further dialogue to discuss about the management of tourist attractions and the plan for shooting fee will be discussed as well.</p>
Friday, 6 May 2011	Village Office	Discussing about Village budget plan

<p>Thursday, 14 July 2011</p>	<p>Village Office</p>	<p>Discussing about PNPM, contribution aid from government and preparation for independency day ceremony</p> <p>PNPM:</p> <p>Contribution aid is allocated at North Kesambahan area where local community is going to cement the road. The meeting was deadlock and decision will be taken on Tuesday, 8.30 a, on 19 July 2011</p> <p>Independence day preparation:</p> <p>Youth organisation will hold a special meeting to discuss about Independence Day ceremony. There will be another village meeting for discussing Independence Day ceremony after committee of Independence Day is formed. On Saturday, 16-07-2011 there is going to be a meeting for all youth organisation in Jatiluwih to select the committee for Independence Day ceremony.</p>
<p>Tuesday, 19 July 2011</p>	<p>Village Office</p>	<p>PNPM (contribution aid from government)</p> <p>Discussing about procedural problem of road construction in North Kesambahan</p>

		The responsibility of the head of local community of North Kesambahan.
Sunday, 21 July 2011	Village Office	<p>The quiz and Sermon on Bali TV</p> <p>There is going to be a quiz held at Dalem temple on 13 July 2011 and a sermon at Petali temple on 30 July 2011. Each banjar has to send 2 contestant groups which consisted of 10 people for a group. There will be 2 types of award which are one for the quiz and one for the best cheers. The theme for the quiz is “tradition, religion and social life”. The themes for sermon are “right and responsibility of the priest” and “religious ceremony practice”. The primary school students will be also involved in the sermon and it is expected to be held after 12 pm.</p>
Friday, 18 August 2011	Village Office	<p>The work discipline of the staff from each banjar and any problems or issues have to be discussed in internal group before informing to the local community.</p> <p>About the cleanliness the village</p> <p>Wayan wira and Wayan Nuarta criticised the work of ticket attendants because the number of sold tickets do not match with the number of tourists visit Jatiluwih.</p>

		<p>There is should be limited tenure of ticket attendant's job for example: 5 years only</p> <p>The plan for employing additional staff will be executed as soon as possible.</p>
Monday,22 August 2011	Village Office	<p>Coordination meeting with ticket attendants</p> <p>There is a need to have same perception in order to avoid bias of the information which is later to be communicated to the public. Therefore, it is needed to be well coordinated in order to have same and unbiased information.</p> <p>There is a need to build additional check point to monitor the tourist arrival.</p>
Tuesday, 20 September 2011	Village Office	<p>The adjustment of Village's budget plan</p> <p>Opening:</p> <p>Discussion on village's budget plan; Appointing the committee; Tourism awareness group; The entry check point</p> <p>Closing:</p> <p>The decision to form LPM (Rural Empowerment Group) is executed in fiscal year 2012 and the budget which</p>

		<p>was planned to form LPM in 2012 is going to be allocated to other departments.</p> <p>In this meeting, village office also announced the new positions for:</p> <p>KPMD = Empowerment of rural cadres</p> <p>TPU = Proposal Writing Team</p> <p>TPK = Activities Managing Team</p> <p>KT = Village's Youth leaders</p> <p>The new elected members serve for 5 years term. This meeting also decided the budget for those positions.</p> <p>Another result for this meeting is ticket attendants are selected from each banjar in order to obtain equality.</p>
<p>Wednesday, 26 October 2011</p>	<p>Village Office</p>	<p>Coordination meeting on Tourism</p> <p>Order of event:</p> <ol style="list-style-type: none"> 1. Opening 2. Tourism management 3. Irrigation management 4. Ticket attendants issues 5. Closing <ol style="list-style-type: none"> 1. Tourism management: to reassess tourism management in Jatiluiwh based on its

procedures and mechanisms.

2. Irrigation management: Land certification is going to be conducted at village office and involving those who interested in it. Discussing about having pipelines for traditional irrigation canal.
3. Employing additional ticket attendants from Banjars who haven't send their representatives.

This meeting was also discussing about the cost of movie shooting in the village which is considered too cheap.

The distribution of income for shooting is calculated in percentage as follows:

Income from movie shooting is first deducted 5% for the officers such as: village leader, head of BPD, heads of customary village. Afterwards it is allocated to:

40% for Subak

20% for Jatiluwih village

20% for Jatiluwih customary village

20% for Gunung Sari customary village

It is being decided that the cost of

		<p>movie shooting is Rp 3,000,000 (three million rupiah)</p> <p>The producer or film maker has to provide 10% of cost of movie shooting in Jatiluwih for Subak organisation which area is used as a location for the movie.</p>
<p>Saturday, 19 November 2011</p>	Village Office	<p>Opening</p> <p>The village's roads construction</p> <p>Renovation and home improvement programme</p> <p>Questions and answers</p> <p>Closing</p> <p>Renovation and home improvement programme will be given to 20 households in each banjars.</p> <p>Village's road construction is prioritised at Southern Kesambi that connect Jatilwuih village to its neighbouring village, Mangesta.</p>
<p>Friday, 23 December 2011</p>	Village Office	<p>Ticket attendants issues</p> <p>The number of applicants until 21 December 2011 are two persons which are :</p> <p>I Gde Made Wirata from Banjar Gunung Sari Umakayu and Gusti Ayu Putu Suarniati from Banjar Northern Kesambi</p>

		<p>These applicants will be introduced to the public and for those banjars who haven't sent their representatives will be given more time to send theirs. After announcement of new elected ticket attendants to the public, will be followed up for further actions based on the mechanism in Jatiluwih village.</p>
<p>Wednesday, 28 December 2011</p>	Village Office	<p>Renovation and home improvement programme to be informed to the local community</p> <p>The financial contribution for this programme is Rp 5,000,000 for each household. The villages that received financial contribution from this programme are Jatiluwih village and Senganan village. Twenty households from each village will be received the aid. Disbursement of funds will be started on 29 December 2011 and will be allocated within two phases. First phase is Rp. 2,500,000 and second phase is Rp. 2,500,000. Allocation of the funds will be prioritised to the parts of the house which are urgently needed to be renovated.</p>
<p>Friday, 27 January 2012</p>	Village Office	<p>Security and order</p> <p>Togetherness in evaluating and examining all the issues in Jatiluwih village.</p>
<p>Monday, 30 January</p>	Village Office	<p>To follow-up a customary village meeting at Banjar Kesambi in its</p>

2012		<p>relation to the issues in that area.</p> <p>To reassess the outsider/immigrant policy. Organising and managing them.</p>
Friday, 20 April 2012	Village Office	<p>There is a need to have transparency of traveling cost of village officers. The balance for financial statement fiscal year 2011 is Rp. 10,737, 226.</p>
Monday, 23 April 2012	Village Office	<p>Ticket attendants</p> <p>The applicants that their applications have been accepted and meet the requirements will be legalised by a decree. They are going to start to work on 1 May 2012.</p> <p>The applicants who qualified for this job:</p> <ol style="list-style-type: none"> 1. I Wayan Eka Wiguna from Banjar Kesambi 2. I Gusti Ayu Putu Suarniti from Banjar Northern Kesambahan <p>Banjar Gunung ari and Banjar East Jatiluiwh haven't had their representative in this job.</p> <p>This meeting was also discussing about the plan for some changes on officer positions in the village of Jatiluwih.</p>

<p>Thursday, 26 April 2012</p>	<p>Village Office</p>	<p>Coordination meeting about ticket attendant</p> <p>For those banjars that haven't sent their representatives, they will be given two weeks extra time to send theirs. This extra time is starting from 30 April 2012 until 13 May 2012.</p>
<p>Tuesday, 31 May 2012</p>	<p>Village Office</p>	<p>Ticket attendant and establishing youth organisation</p> <p>The applicants who were qualified for this job :</p> <ol style="list-style-type: none"> 1. I Wayan Eka Wiguna from Banjar Kesambi. 2. I Gusti Ayu Putu Suarniti from Banjar Northern Kesambahan <p>On the meeting today, two applicants have been selected based on administration requirement and qualified to work as ticket attendant and starting to work on 1 June 2012.</p> <p>Another topic for this meeting was the plan to form youth organisation and there is a further/special meeting to discuss about forming Jatiluwih village's youth organisation on Sunday, 3 June 2012 on 09.00 am.</p>
	<p>Village Office</p>	<p>Coordination meeting of the use of Raskin programme. Raskin stand for</p>

		<p>Beras untuk rakyat miskin (Rice for poor people/lit meaning)</p> <p>All the data is rechecked and reconfirmed with those who receive the aid. This data then reassess again with all related department, in this case with Social and welfare department. The purpose to be reassessed by social department is to ensure this data is solid and it will be become the guidance for village officers in distributing the aid to the one who is eligible to obtain it.</p> <p>Another agenda was establishing a plan to conduct English language training in Jatiluwih village. 2 people from each banjar are going to be selected as a participant.</p>
Monday, 2 July 2012	Village Office	<p>Coordination meeting for RAskin (Rice for poor people) programme</p> <p>The result of meeting in June 2012 has decided that the decree made by Tabanan regency secretary cannot be changed. This decision is about the distribution of Raskin programme in June and December 2012.</p> <p>Another agenda was Jatiluwih village has been designated as a World Heritage Site by UNESCO.</p>
Tuesday, 3 July 2012	Village Office	<p>Jatiluwih village has been inscribed as a World Heritage Site on 29 June 2012 in</p>

Russia.

Nengah Sulatra: To invite the investor to invest in Jatiluwih and at the end improving the standard of living of local community. The investment should not against the local laws and regulations. Parking area needs to be improved.

I Nyoman Utama: there is need to have investors to manage Jatiluwih. Rice fields as an icon and the owners of these rice fields have to be involved in a meeting with investors to ensure there will be no parties are aggrieved by the decision that is going to be made. Local government will need to be included as well.

I Gede Suweden: Improving the welfare of the whole community through building infrastructure, parking areas, information centre, portals, and to bring investors to Jatiluwih.

I Gede Muratmaja: The portal in Gunung Sari has to be relocated to a new location.

I Nengah Kartika: asking about which area is going to be developed and commercialised

I Wayan Suwiarka : To bring investors for long term plan in order to have a

		<p>sustainable programme, top make sure it is being synergised.</p> <p>Conclusion: We agree to invite or bring investors for the improvement of the local community and it must be in line with the regulations in the village and it is also must be communicated with Tourism and culture department of Tabanan regency.</p>
<p>Sunday, 8 July 2012</p>	<p>Warung Dhea</p>	<p>The management and arrangement of Jatiluwih as a tourist destination/attraction</p> <p>I Nengah Sulatra: to inform in public about the managemet of Jatiluwih as a tourist destrination and to prioritise local people.</p> <p>Response from village officers: it will be informed to all local community. Human resource training going to be held in this village.</p> <p>I Wayan Suwena: in managing tourism activities, it is expected not to sacrifice the Jatiluwih's heritage, some farmers were complaining about activities by outsiders that aggrieve farmers in Jatiluwih.</p> <p>Response from village officers: Rice farmers must sell and packaging the product by themselves</p> <p>I Nyoman Sutama: The need to form Governing assembly body and how</p>

		<p>Subak will be benefited to this heritage status.</p> <p>Response from village officers: There are many department related to world Heritage in local level and central government.</p> <p>I Wayan Suwiarka: the information about the result of this meeting has to be clearly disseminated, therefore it can reach to the local community and not to be misinterpreted by public.</p> <p>Response from village officers: to keep togetherness in society.</p>
Thursday, 26 July 2012	Village Office	<p>Recommendation: the regulation, protection and management of Dalem temple of Jatiluwih village and the renovation of sidewalks in Jatiluwih</p> <p>Checkpoints need no relocation because there is no suitable area for establishing the new checkpoints</p>
Tuesday, 31 July 2012	Village Office	<p>Community service by Warmadewa University</p> <p>Community service by Warmadewa University based on the idea that Jatiluwih is well known but yet it needs to be empowered through this kind of activity. This community service will be held on 21-20 October 2012. Village office of Jatiluwih is ready to welcome</p>

		the students form Warmadewa University.
Tuesday, 4 September 2012	Village Office	<p>Security issues during public holiday and temple ceremony</p> <p>In order to anticipate security issues on public holiday, some actions are going to be executed as follows:</p> <ol style="list-style-type: none"> 1. Gunung Sari customary village has to assign their security guards and their works have to be evaluated and valued based on their work load. 2. For the first time, more local community will be involved as a security guard to make sure the highest security level can be achieved. 3. Discussing about parking fee during public holiday 4. Discussing about the distribution of security fee among local community where 40 % to Subaks, 20% to Gunung sari customary village, 20% to jatilwuih customary village and 20% to village of Jatiluwih.
Thursday, 6 September 2012	Village Office	<p>Coordination meeting on tourism promotion</p> <p>The source of fundings for this promotion will be taken from the saving</p>

		<p>with the amount of Rp 1000,000. Those who are included in this promotion are head of customary villages, the head of all subaks in Jatiluwih, head of BPD and head of village. This activity will be conducted on 13 September 2012.</p> <p>(doing the comparative study at Tanah Lot)</p>
<p>Tuesday, 11 September 2012</p>	Village Office	<p>Surveying some locations that need to be renovated or restored in each banjar</p> <p>Banjar Gunung Sari Umakayu : to continue construction works on the southern lane and the sidewalk.</p> <p>Banjar Gunung Sari Desa: renovation on the local road that pass Pak Weda's house</p> <p>Banjar Southern Gunung Sari : local road</p> <p>Banjar Northern Kesambi: Road restoration and clean water facilities</p> <p>Jatiluwih Kawan : Banjar' hall</p> <p>Some irrigation canals in Telabah gede, Besi Kalung, Dalem Tua, Tracking track..</p>
<p>Monday, 17 September 2012</p>	Village Office	<p>PNPM aid year 2013 is going to be allocated to SD 2 Jatiluwih Primary School at Southern Gunung Sari</p> <p>There is no change for executors and facilitators of PNPM 2012</p> <p>Any ideas, suggestions for proposal</p>

		<p>need to be done immediately</p> <p>Question and answer: Asking about the level of attendance of head of Banjar Southern Gunung Sari</p>
<p>Thursday, 20 September 2012</p>	<p>Village Office</p>	<p>Information dissemination about World Heritage Site</p> <p>The nomination has been through a long process which leads to the designation of CLBP in Russia on 29 June 2012 and it will be followed by the unveiling world Heritage plague in Jatiluwih on 24 September 2012. The whole celebration of the successful for being listed will be held in Taman Ayun temple.</p> <p>The management of Jatiluwih village is needed to be well planned and well managed with all stakeholders, including grassroots level.</p> <p>Head of subak Jatiluwih: The core of World Heritage value in Jatiluwih is agriculture. Agriculture needs to have more financial contribution from tourism revenue. About 70% should be given to subak. There is a need to have a clear regulation about building houses/buildings in Subak area.</p> <p>Jatiluwih customary village: there is a great concern about the existence of restaurant in neighbouring village that use Jatiluwih as its name. (Some tourists might think they have visited</p>

Jatiluwih).

Gunung Sari customary village: Asking about entrance fee for local and foreign tourist after being designated as a World Heritage site. Need to form a governing assembly body at the village level. There is already governing assembly in Regency level, therefore it needs to have on village level as well.

Ketut Mertayasa: To avoid any conflicts that may arise in the future. Each groups/stakeholders has to be managed. Focus on Tri Hita Karana value.

The establishment of governing assembly at village level has to be clearly evaluated, thus it can fulfil all the needs of local community.

I Wayan Suwena (member of BPD) : need to have a clear rule/law for land alteration ownership in Jatiluwih.

I Gede Suweden (BPD) : The establishment of gov assembly body, their rights and responsibilities

The portal that being built in Besi Kalung will be operated after governing assembly body is established.

Wayan Suwiarka: the comparative study about management of WH will involve all the head of leading sectors in Jatiluwih.

This comparative study will involve:

Officers from Jatiluwih village

BPD

Customary village heads

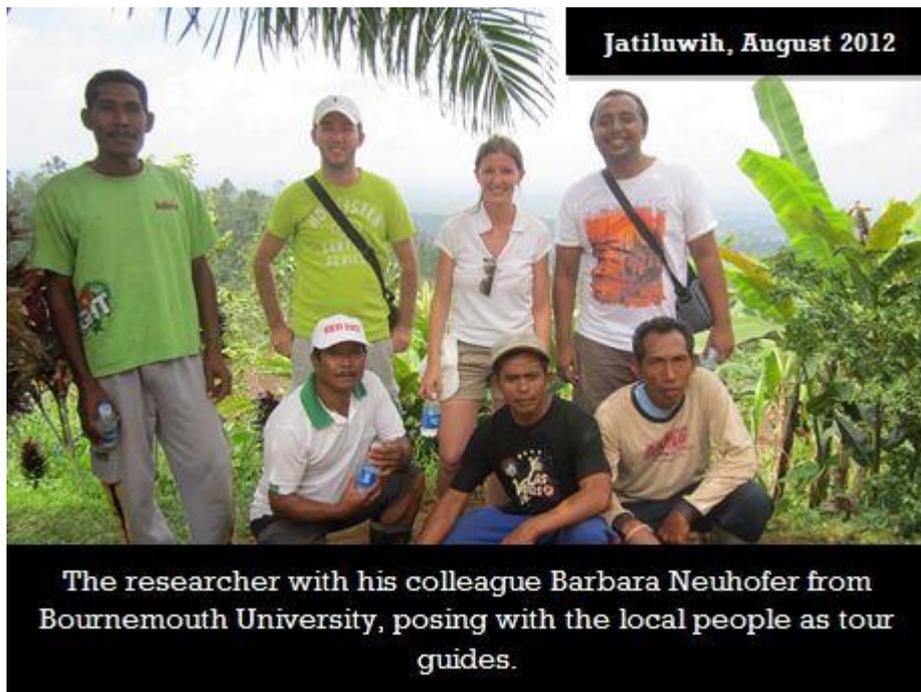
Head of Subaks

Youth organisation

Each department can only have 4 representatives to be included in this comparative study.

This comparative study will be conducted within Tabanan regency and other regencies.

Appendix F: Pictures of tourists and local community



Appendix G: List of participants of first phase of pilot study

No	Name	Age Group (years)	Educational background	Occupation	Gender
1	Loka	50 - 59	Elementary School	Farmer and priest	Male
2	Rudita	20 - 29	Diploma	Site development staff	Male
3	Windu	40 - 49	Bachelor's Degree	Head of the village	Male
4	Sukraniaka	30 - 39	Bachelor's Degree	Entrepreneur	Male
5	Yande	50 - 59	Elementary School	Farmer and the head of customary law	Male
6	Minggu	50 - 59	Elementary School	Farmer	Male
7	Mustana	50 - 59	Elementary School	Farmer and priest	Male
8	Lindu	50 - 59	Elementary School	Farmer and priest	Male

Appendix H: List of questions of first phase pilot study

The Interviewed person and settings

Location and time of interview

Name of the person or persons interviewed

His/her present occupation

Are you part of local institutions/organisations, what is your role, can you make any decisions?

The site

Could you explain the site in your own words and what this site means to you?

Whose heritage is this site presenting?

Are there religious and cultural or any other sensitivities associated with the use of this site?

Do you depend on this site to the extent to your financial and economic life?

World Heritage Nomination and Community participation and roles

Do you know about UNESCO's World Heritage Site?

Are you aware of World Heritage Sites and the nomination of this place for UNESCO's WHS, what is your view on this (positive and negative) ?

Have you been informed or actively consulted about this nomination?

How did you participate in and contributed to this nomination and management of World Heritage Site?

What are your current rights and responsibilities, both formal and informal regarding to this nomination of World Heritage status and management of this site?

How active are you in the process of nomination of the World Heritage Site and management of this site

Are you aware of any vehicle, forum or medium for local people to speak/vote or channelling their voices on management of this site and the nomination of WHS?

How can this status of the site will maximize benefits for local community?

What positive and negative impacts will arise and how can they be leveraged or reduced?)

Do you think local government has made a significant contribution to this place regarding to nomination of WHs and management of the site?

Appendix I: List of questions for second phase of pilot study

Interview for local people (unstructured)

1. Tell me about yourself (occupation, age, education)
2. Tell me about this village of Jatiluwih in your own words
3. What types of participation do you partake at this village?
(where this participation taking place, who attend, what is all about)
4. Are you aware of the nomination process of World Heritage site in Jatiluwih?
(Are you aware of the term 'World Heritage'?, if no continue to question 7)

Interview with other stakeholders (unstructured)

1. Tell me about yourself and your involvement in the creation of the dossier
(how do you get involve, what the obstacles)

Appendix J: List of participants of second phase pilot study

Local community

No	Name	Age	Gender	Occupation	Sampling Method	Purpose for interviewing
1	Made Laksmi	33	Female	Food stall owner	Time/location and heterogeneous	Having a different point of view from non-related farming job.
2	Wayan Wirya	47	Male	Farmer with different method of farming	Convenience sampling	Obtaining the information from farmers with different farming methods. (organic /non chemical farming method)
3	Wayan Sukra	25	Male	Farmer	Criterion and Snowball sampling	Getting information from a young generation and contradicting the stereotype of farmers that have been associated with the older generation (over 50)
4	Wayan Kariarta	25	Male	Ticket Attendant	Snowball sampling	To find the information on number of tourist visiting Jatiluwih village and distribution of revenue from the entrance fee.
5	Wayan Sutatra	45	Male	Chicken Veterinarian	Heterogeneous, snowball and convenience sampling	To recognise the awareness of nomination from non-related farming job.

Other stakeholders

No	Name	Age	Gender	Occupation	Sampling Method	Purpose for interviewing
1	Agung Widura	52	Male	The head of Bali World Heritage team and head of Bali Institute of Agriculture research and Technology.	Snowball sampling	Gaining the information on his involvement in this nomination such as: the problems and issues with local elites and local people and other related issues in the nomination process.
2	Stewart Lee		Male	Professor of Anthropology at Arizona state Uni (USA). International expert for Governing Assembly Body.	Snowball sampling	He is the man behind the dossier and has published several books about Bali. He has been involved in Balinese Subak system since 1970's until now.
3.	Desianta	45	Male	Owner of a 5 stars restaurant in Jatiluwih		To recognise and having the information about hospitality businesses in this area and his reasons for establishing a restaurant in Jatiluwih and his view on local people and the nomination

Appendix K: List of questions of field research (final interview)

Interview for local community of Jatiluwih

Please tell me about yourself
(name, age, level education, marital status, occupation)

Why did you choose this profession?

What is your view about this place, what does this site mean to you?

Are you involved in any program initiated by local government? How ?

Have you benefited from this local government programme? Why?

Have you ever been involved in a forum, meeting in this village? What types of forum?
How did you participate? Why did` you participate?

Have you ever heard about UNESCO's WHS? Did you know this site has been
nominated? what do you think about that? What is your contribution to this nomination?
How did you contribute?

What is your view over hotels, restaurants, and any tourism related activities here?

What do you want to see in the future about this place?

Interview with private sectors

Please tell me about yourself
(name, age, religion, job description, responsibility)

Can you tell me your restaurant/hotel/business?
(History, occupancy rate, number of seat, customer profile, booking pattern, the products, etc)

Why did you choose this location to run your business?

What is your opinion about tourism business /activities here?

What is your contribution to this place?

What is local government contribution to this site?

Have you ever heard about UNESCO's WHS, did you know this site has been nominated, what do you think about that?

**Interview with those who involved in Governing Assembly Body members
(members who created the dossier)**

Please tell me about yourself
(name, occupation, age, responsibility, religion)

Could you tell me about your department/organisation?

How long have you been in this position?

What is the progress of this nomination?

Have you informed the local people about this nomination? How did you do? When was that? How many times

Tell me about your involvement in the creation of the dossier
(how do you get involve, what the obstacles

Appendix L: First cycle coding for the interviews with the local community

	Interview coded	Units of	Meaning coded
1	9 years without accountability report	1	2
2	About Red rice	8	10
3	Active member of youth organisation	3	3
4	Against the existence of prostitute cafe	2	2
5	Agree because attract more tourist	8	9
6	Agree because consider as award and recognition	3	4
7	Agree because is going to preserve the rice culture	2	2
8	Agree because make the site well known worldwide	2	3
9	Agreeing on any decisions by leader since they don't want to stay longer in a meeting	6	8
10	Always preserve the rice fields	24	28
11	Amazing view of Rice terraces	15	16
12	As long it doesn't give a bad name	4	5
13	As long it is based on local wisdom values	2	3
14	As long it owns by locals and providing jobs to locals	30	30

15	Associating WH with movie shooting	5	8
16	Associating WH with restoration of temple	2	5
17	Associating WH with road constructions	3	5
18	Associating WH with traditional dances	2	3
19	Associating WH with planting trees movement	10	13
20	Associating WH with tourism	13	15
21	Attendees of Family Welfare	2	2
22	Attendees of local community	46	46
23	Attendees of Returners	3	3
24	Attendees of Subak	21	21
25	Attendees of village office	2	2
26	Attendees of Youth	9	9
27	Aware about the nomination	11	12
28	Aware of WH	21	25
29	Banjar is the only place for channeling their voices	20	22
30	Barn renovation	6	10
31	Bendesa adat in jail	5	7
32	Benefit from gov aid	1	2

33	Benefit from gov programme	12	16
34	Biggest concern about negative impact of short time hotel in the village	2	2
35	Busy with their own businesses	18	25
36	Busyness cause the abandon of irrigation	2	4
37	Busyness of local in modern society	10	15
38	Clash between head of village and head of customary village	1	1
39	Clean water	3	3
40	Cleaning up the village	10	15
41	Conflict between local restaurants	1	2
42	Conflict between local restaurants	1	1
43	Confusion between 7wonders and world heritage	2	3
44	Contribution and programme from government	16	20
45	Cool atmosphere	10	10
46	Didn't involve when UNESCO team coming	35	38
47	Dirty because local visitors throw garbage	1	1
48	Don't know about gov programme	4	9
49	Don't know about the gov aid	9	12
50	Don't know benefit for being listed	15	18

51	Don't know who will take care the rice fields	5	7
52	Double sword impact of WH	1	1
53	Education and work experience background	5	6
54	Effective	6	12
55	Employing people	1	2
56	Establish a group for a solution of the vanishing of mutual aid	5	8
57	Expectation for government	10	16
58	Expected programme from government	10	15
59	Exposed through National TV	10	12
60	Family Welfare	2	2
61	Famous for the rice farming culture	10	10
62	Feel more valuable as individual	1	1
63	Feel thankful because food available for free	5	5
64	Females are never involved in a meeting	3	5
65	Financial contribution	8	10
66	Financial contribution for religious activity by local people	7	11
67	Financial contribution from returners	3	3
68	Financial contribution to subaks and temples	21	29

69	Following's parent footstep	10	12
70	Gotong royong (mutual aid) starts vanishing	16	19
71	Grace Tarjoto's factor	6	16
72	Head of village was re-elected without consent of community	3	5
73	Health aid	9	13
74	History of WH nomination in Jatiluwih	1	1
75	Hopes for the dissemination of information	1	1
76	House renovation	10	15
77	Inconsistency of local government	4	9
78	Independence competition by young people	9	12
79	Infrastructure problem in Jatiluwih	17	19
80	Infrastructures needed to be installed and managed	2	4
81	Inspired by his teacher	1	1
82	Inspired by village poor condition	3	3
83	Involved in gov programmes	20	30
84	Involved in nomination as treasurer	1	1
85	Irrigation problem in Jatiluwih	18	20
86	Jealousy	1	1

87	Join a meeting when father is ill	1	1
88	Joining the meeting about WH	6	8
89	Klian adat dan dinas not knowing	1	1
90	Knowing Jatiluwih's nomination through printed media	5	6
91	Knowing the nomination from a friend	3	3
92	Knowing the nomination through TV	10	12
93	Knowing the nomination through village meeting	2	2
94	Knowing WH form village office	1	2
95	Knowing WH through youth organisation	1	1
96	Lack of support from government	20	22
97	Lack of youth participation in meeting	5	8
98	Land alteration	10	10
99	Land alteration threat	10	12
100	Length of stay for guests	1	2
101	Loan donation	2	4
102	Local community	46	46
103	Local community is not actively involved in gov aid	1	3

104	Local community never been involved in this nomination	4	7
105	Local community were active in old days	10	15
106	Local people are more active in a meeting	20	25
107	Local people were passive in old days (Suharto's era)	10	13
108	Meeting frequency Family Welfare	2	2
109	Meeting frequency Local community	46	46
110	Meeting frequency Returners	3	3
111	Meeting frequency Subak	21	21
112	Meeting frequency village office	2	2
113	Meeting frequency Youth	9	9
114	Meeting more active nowadays because get grant	10	15
115	Meeting when there is a religious activity	4	9
116	Member of PKK	3	6
117	Member of youth organisation	9	16
118	More jobs available	20	25
119	More open and democratic to community	12	18
120	More prosperous	30	40
121	More simple and effective than before	1	2

122	More tourists come & establishing tourist village and having homestays	25	29
123	Need for young generation to know WH	1	1
124	Need to involve local community from very beginning	10	15
125	Neutral	7	7
126	Never contribute in the nomination	6	6
127	Never involved in any meeting because they are young	9	9
128	Never involved in any meeting because they are old	9	9
129	Never involved in any meeting because they are women	10	10
130	Never participate in gov programme	16	24
131	Never pay attention on the nomination	3	5
132	Never reach the grass roots	40	42
133	No accountability report for tourism revenue	1	2
134	No benefit from gov programme	10	14
135	No clarity about tourism revenue	1	2
136	No foreign investment	3	5
137	No information on gov project	7	10
138	No land alteration	10	10
139	No other choice	15	15

140	No real action, only discourse on the nomination	3	5
141	No successful gov programme	5	10
142	Normal (not special) and common	2	2
143	Not satisfied with gov programme	7	14
144	Not sure how many meeting attended	1	1
145	Number of tourist and ticket price	1	1
146	Numbers of ticket attendant	1	1
147	Obeying parent's wish	2	2
148	Old mindset of local people	5	7
149	Only attend PKK meeting	1	1
150	Only involved in religious activity	6	10
151	Open to any gov program as long it gives benefit	7	10
152	Opinion is double edged sword	1	1
153	Opinion on people in Jatiluwih	1	1
154	Organic fertilizer	1	2
155	Organic understanding	1	2
156	Oxen donation	6	10
157	Participate in government programme	22	27

158	Participate in religious activity/devotion	40	50
159	Passive involvement in a meeting	5	8
160	Passive involvement in village participation	15	20
161	Peak and low season	1	2
162	Peak hours for visiting the village	1	1
163	PKK activities	2	6
164	PKK activities during village competition	1	1
165	PKK meeting	1	3
166	Place for meeting of Family Welfare	2	2
167	Place for meeting of Returners	3	3
168	Place for meeting of Subak	21	21
169	Place for meeting of village office	2	2
170	Place for meeting of Youth	9	9
171	Place for meeting of Local community	46	46
172	PNPM mandiri	15	19
173	Points discussed in Family Welfare	2	4
174	Points discussed in Local community	46	56
175	Points discussed in Returners	3	6

176	Points discussed in Subak	21	30
177	Points discussed in village office	2	6
178	Points discussed in Youth	9	11
179	Practical reason	1	1
180	Preserve the local wisdom	5	6
181	Preserve the temples	1	1
182	Problem in supplying fertilizer	6	8
183	Problem solving in a meeting (consensus agreement)	30	40
184	Procedure for sold ticket	1	1
185	Project without consultation	5	9
186	Proud to be nominated as WH	10	12
187	Relationship between head of society with PKK	1	1
188	Reason for discontinued gov programme	4	10
189	Reason for using chemical fertilizer	2	4
190	Retribution and ticket distribution	1	1
191	Returner acts like an advisory body	1	1
192	Returners	3	3

193	Returners have no right to vote in society leader election	3	5
194	Sanction for not attending is so low	1	1
195	Seeing the opportunity on this village	9	10
196	Self generated income in Jatiluwih from tourism	1	2
197	Self initiated community participation (musical and dance groups)	2	2
198	Serene and tranquil	6	6
199	Silent disagreement and talking on the back	5	6
200	Simple life and knowing various kinds of vegetation	5	5
201	Skepticism on the nomination	5	8
202	Social jealousy on World Heritage aid	2	4
203	Standard of living of farmers are enhanced	12	15
204	Subak	21	21
205	Successful programme of gov	25	30
206	Successful project of government	12	17
207	Suspecting for misusing revenue from Jatiluwih by regent	1	1
208	Take into personal matters after argument in meeting	1	1
209	Threat of chicken farms to the existence of rice fields	9	11
210	Threat of WH (still using chemical fertilizer)	6	8

211	Ticket attendant meeting	1	1
212	Time is money now	12	16
213	Too many desires in modern life	5	10
214	Too many interests	6	11
215	Tourism related participation	5	9
216	Tourism support agriculture	1	3
217	Unaware about the nomination	35	37
218	Unaware World Heritage	25	26
219	Uncontrolled development by investors	5	6
220	Unfair distribution of tourism revenue	1	1
221	Unprofessional and discontinued gov programme	8	14
222	Unprofessional gov aid	10	15
223	Unsuccessful gov programme	10	15
224	Using chemical fertilizer	14	20
225	Using oxen instead of tractor	25	25
226	Village competition	15	18
227	Village office	2	2
228	Ways to disseminate the WH information	1	2

229	Weaknesses of too much opinion	10	16
230	WH nomination never discussed in local community meeting	38	40
231	Willingness to participate in the future	4	8
232	Women wanting to get involved in a meeting	3	3
233	Youth	9	9
234	Youth activities is less common (is disappearing)	5	7
235	Youth activities	9	11
236	Youth meeting	9	12

Appendix M: Second cycle coding for the interviews with the local community

		Interview coded	Units of meaning coded
1	Government's programmes (training)	46	259
	Successful programme of gov		
	Successful programme of gov	25	30
	Willingness to participate in the future	4	8
	Contribution and programme from government	16	20
	Open to any gov program as long it gives benefit	2	3
	Benefit from gov programme	12	16
	The flaws of training programmes		
	Unsuccessful gov programme	10	15
	Unprofessional and uncontinued gov programme	8	14
	Not satisfied with gov programme	7	14
	No succesful gov programme	5	10
	Inconsistency of local government	4	9
	No benefit from gov programme	10	14
	Reason for uncontinued gov programme	2	4
	Dont know about gov programme	4	9
	Expectation for government	10	16
	Never participate in gov programme	16	24
	Expected programme from government	10	15
	Participate in government programme	10	12
	Involved in gov programmes	15	18
	Reasons for returning to organic farming		
	<i>Organic fertilizer</i>	1	2
	<i>Organic understanding</i>	1	2
	<i>Reason for using chemical fertilizer</i>	2	4

		Interview coded	Units of meaning coded
2	Government's contribution-aid (donation)	46	168
	Central government aid		
	PNPM mandiri	15	19
	Provincial and local aid		
	<i>Financial contribution to subaks and temples</i>	21	29
	<i>Oxen donation</i>	6	10
	<i>Barn renovation</i>	6	10
	<i>House renovation</i>	5	8
	<i>Health aid</i>	2	4
	<i>Loan donation</i>	2	4
	The flaws of donation		
	Unprofessional gov aid	10	15
	Don't know about the gov aid	9	12
	No information on gov project	7	10
	Local community is not actively involved in gov aid	1	3
	Project without consultation	5	9
	Successful project of government	12	17
	Benefit from gov aid	1	2

3	Religious activities		42	82
	Participate in religious activity/devotion		40	50
	Meeting when there is a religious activity		4	9
	Only involved in religious activity		6	10
	More simple and effective than before		1	2
	Financial contribution for religious activity by local people		7	11
			Interview coded	Units of meaning coded
4	Meetings		46	629
	Places of meeting		46	83
	<i>Family Welfare</i>		2	2
	<i>Village office</i>		2	2
	<i>Local community</i>		46	46
	<i>Returns</i>		3	3
	<i>Youth</i>		9	9
	<i>Subak</i>		21	21

	Interview coded	Units of meaning coded
Never involved in a meeting	31	33
<i>Never involved in any meeting because they are old</i>	9	9
<i>Never involved in any meeting because they are young</i>	9	9
<i>Never involved in any meeting because they are women</i>	10	10
<i>Female is never involved in a meeting</i>	3	5
Attendees of meeting	46	83
<i>Family Welfare</i>	2	2
<i>Village office</i>	2	2
<i>Local community</i>	46	46
<i>Returns</i>	3	3
<i>Youth</i>	9	9
<i>Subak</i>	21	21
Problems in a meeting	10	25
<i>Silent disagreement and talking on the back</i>	5	6
<i>Take into personal matters after argument in meeting</i>	1	1
<i>Opinion is double edged sword</i>	1	1
<i>Agreeing on any decisions by leader because they do</i>	6	8
<i>want stay longer in a meeting</i>		
<i>Sanction for not attending is so low</i>	1	1
<i>Passive involvement in a meeting</i>	5	8

	Interview coded	Units of meaning coded
Women wanting to get involved in a meeting	3	3
Returner acts like an advisory body	1	1
Returners have no right to vote in society leader election	3	5
Join a meeting when father is ill	1	1
Banjar is the only place for channeling their voices	20	22
Local people were passive in old days (suharto's era)	10	13
Meetings are more lively nowadays (after suharto's era)	25	40
<i>Local people are more active in a meeting</i>	<i>20</i>	<i>25</i>
<i>Meeting more active nowadays because get grant</i>	<i>10</i>	<i>15</i>
Not sure how many meeting attended	1	1
Problem solving in a meeting (consensus agreement)	30	40

		Interviews coded	Units of meaning coded
5	Local Community participation	44	136
	Types of community participation	25	44
	<i>Village competition</i>	15	18
	<i>Cleaning up the village</i>	10	15
	<i>Tourism related participation</i>	5	9
	<i>Self initiated community participation (musical and dance groups)</i>	2	2
	Obstacles for community participation		
	<i>Busy with their own businesses</i>	18	25
	Gotong royong (mutual aid) as a tradition	40	54
	<i>Gotong royong (mutual aid) starts vanishing</i>	16	19
	<i>Local community were active in old days</i>	10	15
	<i>Passive involvement in village participation</i>	15	20
	Financial contribution by local community		
	<i>Financial contribution from returners</i>	3	3
	<i>Financial contribution</i>	8	10

		Interviews coded	Units of meaning coded
6	Modern society pressure	25	56
	Busyness of local in modern society	10	15
	Time is money now	12	16
	Too many desires in modern life	5	10
	Too many interests	6	11
	Busyness cause the abandon of irrigation	2	4
7	Youth organisation	9	69
	Youth meeting	9	12
	Youth activities	9	11
	Member of youth organisation	9	16
	Youth activites is less common (is dissappearing)	5	7
	Lack of youth participation in meeting	5	8
	Independence competition by young people	9	12
	Active member of youth organisation	3	3
8	About PKK (family welfare organisation)	3	18
	PKK activities	2	6
	Member of PKK	3	6
	PKK meeting	1	3
	PKK activities during village competition	1	1
	Only attend PKK meeting	1	1
	Realtionship between head of society with PKK	1	1

		Interviews coded	Units of meaning coded
9	WH nomination	46	249
	Opinion jatiluwih is being nominated	11	19
	Preserve the temples	1	1
	Agree because attract more tourist	8	9
	Agree because consider as award and recognition	3	4
	agree because make the site well known worldwide	2	3
	Agree because is going to preserve the rice culture	2	2
	Never contribute in the nomination	6	6
	History of WH nomination in Jatiluwih	1	1
	Involved in nomination as treasurer	1	1
	Double sword impact of WH	1	1
	Skepticism on the nomination	5	8
	Never pay attention on the nomination	3	5
	Local community never been involved in this nomination	4	7
	Joining the meeting about WH	6	8
	Threat after being listed		
	<i>Threat of WH (still using chemical fertilizer)</i>	6	8
	<i>Land alteration</i>	10	10
	<i>Uncotrolled development by investors</i>	5	6
	Proud to be nominated as WH	10	12
	No real action, only discourse on the nomination	3	5
	Need for young generation to know WH	1	1
	Hopes after being listed		
	<i>More prosperous</i>	30	40
	<i>More tourists come & establishing tourist village and having homestays</i>	25	29
	<i>Preserve the local wisdom</i>	5	6
	<i>More jobs available</i>	20	25
	<i>Standard of living of farmers are enhanced</i>	12	15
	Concerns after being listed		
	<i>No land alteration</i>	10	10
	<i>No foreign investment</i>	3	5
	<i>Losing autonomy</i>	2	2

		Interviews coded	Units of meaning coded
10	World Heritage awareness	46	208
	Aware of WH	21	25
	Unaware WH	25	26
	Aware about the nomination	11	12
	Unaware about the nomination	35	37
	Didn't involve when UNESCO team coming	35	38
	Confusion between 7wonders and world heritage	2	3
	Associating WH with tourism	13	15
	Associating WH with road constructions	3	5
	Associating WH with restoration of temple	2	5
	Associating WH with traditional dances	2	3
	Associating WH with movie shooting	5	8
	Associating WH with planting trees movement	10	13
	Dont know benefit for being listed	15	18
11	Information Flow	46	139
	Never reach the grass roots	40	42
	Effective	6	12
	Hopes for the dissemination of information	1	1
	WH nomination never discussed in local community meeting	38	40
	Roles of mass media	15	18
	<i>Knowing jatiluwih's nomination through printed media</i>	5	6
	<i>Knowing the nomination through TV</i>	10	12
	Knowing the nomination	3	3
	<i>Knowing WH from village office</i>	1	2
	<i>Knowing the nomination through village meeting</i>	2	2
	<i>Knowing WH through youth organisation</i>	1	1

		Interviews coded	Units of meaning coded
12	Reasons for choosing occupation	46	50
	No other choice	15	15
	Education and work experience background	5	6
	Following's parent footsteps	10	12
	Inspired by village poor condition	3	3
	Seeing the opportunity on this village	9	10
	Inspired by his teacher	1	1
	Obedying parent's wish	2	2
	Practical reason	1	1
13	About Jatiluwih village	46	64
	Cool atmosphere	10	10
	Famous for the rice farming culture (subak)	10	10
	Amazing view of Rice terraces	15	16
	Simple life and knowing various kind of vegetation	5	5
	Infrastructures needed to be installed and managed	2	4
	Normal (not special) and common	2	2
	Opinion on people in jatiluwih	1	1
	Clean water	3	3
	Feel more valuable as individual	1	1
	Serene and tranquil	6	6
	Feel thankful because food available for free	5	5
	Dirty because local visitors throw garbage	1	1
14	Jatiluwih selling point	46	75
	Always preserve the rice fields religious culture	24	28
	About Red rice	8	10
	Exposed through National TV	10	12
	Using oxen instead of tractor	25	25

		Interviews coded	Units of meaning coded
15	Tourism in Jatiluwih	4	21
	Tourism support agriculture	1	3
	Self generated income in jatiluwih from tourism	1	2
	Length of stay for guests	1	2
	Peak hours for visiting the village	1	1
	No accountability report for tourism revenue	1	2
	No clarity about tourism revenue	1	2
	Entrance ticket	1	8
	<i>Retribution and ticket distribution</i>	1	1
	<i>Number of tourist and ticket price</i>	1	1
	<i>Numbers of ticket attendant</i>	1	1
	<i>Procedure for sold ticket</i>	1	1
	<i>Ticket attendant meeting</i>	1	1
	<i>Unfair distribution of tourism revenue</i>	1	1
	<i>Peak and low season</i>	1	2

		Interviews coded	Units of meaning coded
16	Opinion on accoms and restaurants in Jatiluwih	46	64
	<i>* Positive</i>		
	<i>As long it is based on local wisdom values (commur.</i>	2	3
	<i>As long it owns by locals and providing jobs to locals</i>	30	30
	<i>Support for more tourism facilities</i>	4	5
	<i>*Negative</i>		
	<i>Imitating tourist's behaviours</i>	4	9
	<i>Exploitation of the rice fields</i>	5	8
	<i>Conflict between local restaurants</i>	1	2
	<i>*Neutral</i>	7	7

		Interviews coded	Units of meaning coded
17	Problems in Jatiluwih	46	129
	Irrigation problem in Jatiluwih	18	20
	Bendesa adat in jail	5	7
	Infrastructure problem in Jatiluwih	17	19
	Threat of chicken farms to the existence of rice fields	9	11
	9 years without accountability report	1	2
	Conflict between local restaurants	1	1
	Clash between head of village and head of customary village	1	1
	Dont know who will take care the rice fields	5	7
	Suspecting for misusing revenue from jatiluwih by regent	1	1
	Head of village was re-elected without consent of community	3	5
	Land alteration threat	10	12
	Lack of support from government	20	22
	Jealousy	1	1
	Klian adat dan dinas not knowing	1	1
	Social jealousy on WH aid	2	4
	Problem in supplying fertilizer	6	8
	Old mindset of local people	5	7

18	General solutions		12	27
	Need to involve local community from very beginning		10	15
	Establish a group for a solution of the vanishing of mutual aid		5	8
	Ways to disseminate the WH information		1	2
	Employing people		1	2
19	Grace Tarjoto's factor		6	16

Appendix N: Final cycle coding for the interviews with the local community

Developed Themes	Refined categories	Interviews coded	Units of meaning coded
Participation	Meetings	46	772
	Initiated government programmes	46	427
	Religious Participation	42	82
Participation in WH	Awareness	46	208
	The dissemination of information on WH	46	139
	Hopes and Concerns	46	130
	Threats for the status in the future	20	24
Jatiluwih Selling point	About Jatiluwih	46	139
	Local community's perception on tourism	46	51

Appendix O: First cycle coding for the interviews with other stakeholders

	Codes	Interviews	Unit of meaning codes
1	The provincial development plant	1	2
2	The government is not serious in this process of the nomination	5	8
3	The difference between dead and living site	1	2
4	The concerns if at the end not listed as a World Heritage Site	1	2
5	The chronicle of first dossier	3	5
6	Cross check to Hindu governing body	1	1
7	Get involved in management planning	1	1
8	Ensuring bufferzone and the laws	1	1
9	Sending a team to Angkor wat for conducting comparative study	4	6
10	Buffer zone for temple is 5 kilometres	1	1
11	Sending the team of Balinese artists to Paris	3	5
12	Ensuring the laws for protecting the sites	1	1
13	Naivety of Indo gove on the submission of the dossier	2	5
14	Ensuring the umbrella legislation for protecting the sites	1	1
15	In the stage of revising the dossier	1	1
16	The first dossier was solely based on the report	2	4
17	Ensuring the clear of legal status	1	1
18	The rice farmers still having the right on this lands, however not to alter them	1	1
19	Start involving international expert	2	5
20	Having no dialogue with rice farmers	1	1
21	In dilemma because the lack of support for the government	3	6
22	The concerns over the government will take the credit as the site listed as WH	1	1
23	The example of gov taking credit (Batik case)	1	1
24	Need an independent/non political institution to manage the sites	4	6

	Codes	Interviews	Unit of meaning codes
25	Do not have the executive secretariate	1	1
26	No supporting data form the goveremnt	2	4
27	nomination process and lobbying	3	5
28	Takes time to operate an independent body	1	1
29	Complex system of bureaucracy	3	5
30	Optimism to be listed	1	1
31	The unprofessional of public/civil servant	5	7
32	Those who are really works	1	1
33	Form of Bali World Heritage team	1	1
34	Flaw first dossier	4	6
35	Problem of dissemination of information in 2008	1	1
36	UNESCO having stringent rules for the law of erecting the building	1	1
37	The role of local community in the nomination process	1	1
38	Recommendation from IUCN	1	1
39	Misunderstanding of the concept of WH	1	1
40	Lesson from the case of Besakih Temple	1	1
41	No role of Local community	1	1
42	Playing ground for scientists	1	2
43	Clash between conservation and investement	1	1
44	Main purpose of the creator of dossier	2	2
45	outstanding value	1	1
46	jatiluwih first dossier	1	1
47	Promoting Nomination thorough TV	2	4
48	Paying the salary for volunteers	2	2

Appendix P: Second cycle coding for the interviews with other stakeholders

		Interviews	Unit of meaning codes
First dossier	The chronicle of first dossier	4	5
	Start involving international expert	4	9
	Flaw first dossier	4	6
	jatluwih first dossier	1	1
Inexperience	The first dossier was solely based on the report	2	4
	Inexperience of Indo gove on the submission opf the dossier	2	5
Lobbying	nomination process and lobbying	3	5
	Sending the team of Balinese artists to Paris	3	5
Roles of international expert	Playing ground for scientists	1	2
	Main purpose of the creator of dossier	2	2
Roles of NGO	Paying the salary for volunteers	1	1
	Sending the team to Angkor Wat	4	6
Roles of volunteer	The provincial development plant	1	2
	Cross check to Hindu governing body	1	1
	Ensuring buffezone and the laws	1	1
	Ensuring the laws for protecting the sites	1	1
	Ensuring the umberella legislation for protecting the sites	1	1
	Ensuring the clear of legal status	1	1
	Those who are really works	1	1
The lack of enthusiasm of government	The goveremnt is not serious in this process of the nomination	5	5
	In dilema because the lack of support for the goveremnt	3	3
	The concerns over the government will take the creditr as the site listed as WHI	1	1
	Do not have the executive secretariate	1	1
	No supporting data form the goveremnt	2	2
	Complex system of bureaucracy	3	3
Roles of Governing assembly body	The unprofessional of public/civil servant	5	5
	Need an independent/non political institution to manage the sites	4	4
	Takes time to operate an independent body	1	1
	Form of Bali World Heritage team	2	2

Appendix Q: Final cycle coding for the interviews with other stakeholders

	Interviews	Unit of meaning codes
First dossier	5	45
First dossier	4	21
Inexperience	3	19
Lobbying	3	5
Second Dossier	6	45
Role international expert	3	4
Roles of NGO	4	6
Roles of volunteer	3	8
Roles governing assembly	4	7
Lack of the enthusiasm of government	5	20

Appendix R: Number of tourist visit to Jatiluwih village from 2009- August 2012

NO	2009	January	February	March	April	May	June	July	August	September	October	November	December	Total no of tourist based on nationality
1	Africa	25	14	32	27	35	28	48					5	214
2	USA	54	85	82	99	99	99	118	36	81	70	80	39	942
3	Australia	89	165	138	115	124	117	133	91	104	184	181	104	1545
4	Austria	17	29	15	18	21	18	42	64	41	83		11	359
5	Belgium	75	51	62	75	83	82	102	29	63	192	69	14	897
6	Brazil	14		24	23	20	46	35			10		10	182
7	Canada	88	18	63	71	75	74	92	25	9	67	14	19	615
8	Denmark	16	12	15	58	61	59	77	21	18	42		22	401
9	UK	80	105	93	102	108	104	112	142	87	196	189	78	1396
10	France	211	301	254	315	422	317	635	948	462	405	405	229	4904
11	Germany	225	316	281	331	446	346	552	1052	503	519	363	226	5160
12	Holland	57	67	63	84	87	85	95	168	94	111	27	39	977
13	Hongkong	45	28	48	52	64	54	72	174	75	8	56	30	706
14	India	6		4	7	30	11	75	4	12	6		5	160
15	Italy	72	15	101	98	115	122	228	125	143	91	36	18	1164
16	Japan	109	8	153	171	205	225	341	113	256	151	41	185	1958
17	South Korea	15	5	27	29	42	31	51	31	45	4		46	326
18	New Zealand	22		19	20	27	22	32	28	21	35		10	236
19	Spain	37	10	35	35	30	37	45	109	188	25		12	563
20	Switzerland	8	15	11	10	13	12	67	25	135	18		17	331
21	Taiwan	45		51	75	85	78	210	75	195	57	14	123	1008
22	Indonesia							9	2		2	4	51	68
	Total no of tourist by month	1310	1244	1571	1815	2192	1967	3171	3262	2532	2276	1479	1293	

NO	2010	January	February	March	April	May	June	July	August	September	October	November	December	Total no. of tourist by nationality
1	Africa	12	19	22	41	67			8					169
2	USA	40	43	38	67	141	78	30	75	32	55	5	35	639
3	Australia	74	49	25	188	228	401	255	154	81	115	54	107	1731
4	Austria	10	15	20	22	41	13	27	63	12	21			244
5	Belgium	15	21	19	30	139	65	188	209	46	18	63	20	833
6	Brazil	11	17	16	28	62		23	6		10			173
7	Canada	21	42	51	55	92	21	19	81	21	4	8	26	441
8	Denmark	8	27	25	31	41		31	19	19	12			213
9	UK	43	55	67	72	108	314	212	351	258	221	72	147	1920
10	France	121	112	181	282	355	640	988	1545	1141	1008	1242	752	8367
11	Germany	140	147	165	260	381	815	1005	1467	1226	1031	864	813	8314
12	Holland	48	33	32	87	192	195	216	405	392	261	25	43	1929
13	Hongkong	35	75	68	69	79		59	183	16	18	6		608
14	India	14	12	18	21	42		8	16	8				139
15	Italy	25	44	51	111	131	75	197	784	125	254	68	61	1926
16	Japan	170	140	175	275	380	64	35	131	132	161		54	1717
17	South Korea	39	51	45	48	53	39	13	54	48		44	5	439
18	New Zealand	15	11	13	17	61	66	25	5	51				264
19	Spain	17	9	15	11	49	36	11	41	69	59		14	331
20	Switzerland	20	13	11	21	32	88	16	26	35	42			304
21	Taiwan	115	72	27	121	199	22	19	43	45	38	12	12	725
22	Indonesia	14			2	6	9		13	24	28	2		98
	Total no. of tourist by Month	1007	1007	1084	1859	2879	2941	3377	5679	3781	3356	2465	2089	

NO	2011	January	February	March	April	May	June	July	August	September	October	November	December	Total No of tourist based on nationality
1	Africa						52	98	155	120	115	45	10	595
2	USA	41	46	10	37	37	98	169	373	273	264	107	40	1495
3	Australia	77	69	12	215	224	313	401	625	415	392	292	81	3116
4	Austria						40	91	122	98	91	55	15	512
5	Belgium	4		25	30	19	56	99	130	75	80	60	17	595
6	Brazil						72	150	273	160	155	71	12	893
7	Canada	30	8	12	32	22	73	102	250	165	158	65	19	936
8	Denmark						21	56	98	46	95	25	8	349
9	UK	51	172	158	404	501	102	283	352	243	326	98	35	2725
10	France	804	593	946	906	1124	515	756	1009	855	758	212	140	8618
11	Germany	798	677	903	942	1008	490	599	810	602	560	775	103	8267
12	Holland	87	148	37	48	54	292	420	750	495	425	406	54	3216
13	Hongkong	20	24	41			215	401	292	257	207	275	72	1804
14	India						53	111	310	53	42	50	15	634
15	Italy	155	12	16		49	76	129	615	68	50	71	29	1270
16	Japan	53	93	46	25	73	210	392	220	175	145	225	49	1706
17	South Korea	12		22			95	154	170	60	50	83	20	666
18	New Zealand			5			48	73	198	35	25	52		436
19	Spain	18	6	8	39		79	115	120	70	58	80	13	606
20	Switzerland	12	84	5	26		35	98		42	32	25		359
21	Taiwan	40	81	60	50	18	98	151	219	83	57	75	20	952
22	Indonesia		49	10	14		6			2			68	149
	Total No of tourist by month	2202	2062	2316	2768	3129	3039	4848	7091	4392	4085	3147	820	39899

NO	2012	January	February	March	April	May	June	July	August	Total No. of Tourist based on Nationality
1	Africa				12	12	42	153	203	422
2	USA	48	27	19	122	122	109	335	1086	1868
3	Australia	474	301	434	834	834	638	1056	1124	5695
4	Austria	16	31	16	106	106	158	206	243	882
5	Belgium	37	28	51	418	418	463	687	713	2815
6	Brazil				8	8	15	84	156	271
7	Canada	43	23	47	81	81	76	102	137	590
8	Denmark	25	15	30	108	108	126	188	196	796
9	UK	49	407	446	1062	1062	873	1269	1469	6637
10	France	893	421	941	612	612	514	1022	1342	6357
11	Germany	633	463	553	501	501	342	692	881	4566
12	Holland	65	12	18	114	114	101	207	563	1194
13	Hongkong							25	338	363
14	India						4	37	107	148
15	Italy	35	18	60	164	164	89	108	286	924
16	Japan	31	21	45	127	127	107	156	473	1087
17	South Korea			50	176	176	122	182	478	1184
18	New Zealand						31	63	345	439
19	Spain	69	13	105	97	97	84	163	418	1046
20	Switzerland				6	6	16			28
21	Taiwan				94	94	69	171	186	614
22	Indonesia		7	2	135	135	161	253	271	964
	Total No. of Tourist by Month	2418	1787	2817	4777	4777	4140	7159	11015	

Appendix S: Management Plan of Cultural Landscape of Bali Province

No	Type of policy	Actions
1	Boundaries and setting of the heritage	<p>A. To maximize the protection of the heritage, protected zones will be clearly marked in each site.</p> <p>B. Legal statutory will be applied to the protected zone for better management and appropriate regulations will be identified and implemented for each zone as needed by the Working Group on Law.</p>
2	Programs to conserve and preserve the easily deteriorated cultural materials will be a priority in the management plan to ensure the authenticity of the heritage.	<p>A. Such conservation programs will consider Balinese traditional wisdom and techniques in this field and involve traditional/ local conservation specialists</p> <p>B. Detailed inventory and documentation of the heritage will be carried out to establish a base line for conservation by the Working Groups on Environment and Culture.</p>
3	Changing Landscape and Bio-diversity	<p>A. Particular statutory regulations will be modified as deemed necessary by the Governing Assembly to prevent changes in the settings of the sites and the cultural landscape as well as to maintain the authenticity, integrity, and enjoyment of the heritage.</p> <p>B. Increasing awareness among the local population on the benefit of preserving their cultural landscape is an important means to prevent changes in the settings of the sites and the cultural landscape. This is a top priority for the Working Group on Visitors and Education.</p> <p>C. Recently altered parts of the sites and cultural landscape may be rehabilitated and restored to its original arrangement so that the Cultural Landscape of Bali can be perceived as a clear reflection of the Balinese cosmological doctrines. Such rehabilitation and restoration of the cultural landscape will include the</p>

		original bio- diversity of the area. Plans for such changes will be evaluated by the Governing Assembly.
4	<p>Changing Way of Life There is no significant change in the Balinese way of life.</p> <p>However, to anticipate long-term changes, programs to anticipate harmful changes may be planned.</p>	
5	Tourism and Visitor Management	<p>A. The policy for tourism development in Cultural Landscape of Bali adopts the guidelines set up by ICOMOS for sustainable tourism, in which the balance between heritage conservation and tourism is nurtured. Ongoing review and planning on this topic is the chief task of the Working Group on Visitors and Education.</p> <p>B. The goal of the tourism development plans for each site will be environmentally and economically sustainable for the benefit of the local economy as well as conservation and preservation of the heritage.</p> <p>C. The Working Group on Visitors and Education will develop comprehensive proposals for dramatic improvements to the educational information available to visitors and students at the Heritage sites.</p>
6	Infrastructure	<p>A. Plans and proposals for improvements to infrastructure will be developed and reviewed by the Working Group on Infrastructure. Any construction of infrastructure within the nominated Cultural Landscape of Bali will be based on thorough preliminary studies by the</p>

		<p>Secretariat staff, and approved by the Working Group and/or the entire Governing Assembly.</p> <p>B. Infrastructure development will not obstruct and damage the cultural landscape. An impact assessment study will be conducted before development is carried out by the Secretariat staff.</p> <p>C. Guidelines for infrastructure development within the areas included in the Cultural Landscapes of Bali Province will be drafted, approved by the Governing Assembly and published widely to provide guidance for any construction plan.</p>
7	Community Development Plan. The inscription of the Cultural Landscape of Bali will benefit local communities	
8	By virtue of their representation on the Governing Assembly, all local communities will be involved in all stages of the heritage management, from assessment and planning and implementation to monitoring	
9	Continuing Research	A. Ongoing research on aspects of social, economic and environmental conditions within the nominated properties will be carried out within the sites of Cultural Landscapes of Bali, both by the Secretariat and by academic partners and NGOs.

		B. The ultimate goal of the research is to enhance the quality of interpretation and presentation of the outstanding universal value of the heritage
10	Organising Body	<p>A. As stipulate by Provincial Decree, the organizing body is the Governing Assembly of Bali’s Cultural Heritage.</p> <p>B. The Governing Assembly will receive support from the Provincial and National governments.</p> <p>C. The governing body will balance priorities for conservation, social welfare, heritage preservation and education, and will seek to sustain the Outstanding Universal Value of the nominated property.</p> <p>D. The organizing body will not depend entirely on the government for financial support.</p>
11	Monitoring and Evaluation	<p>A. Guidelines for monitoring and evaluation will be developed by the Secretariat in consultation with all parties involved in the management of the heritage.</p> <p>B. For the time being, the office of Archaeological Heritage Conservation in Gianyar will be responsible for monitoring the archaeological sites.</p> <p>C. Bandasa Desa (customary village leader) or Pakaseh (subak heads) and</p>

owners of the properties will monitor any site under their care and will report results to the Secretariat as needed.

D. The Governing Assembly will meet at least twice a year.

E. The Monitoring and Evaluation Unit of the Secretariat will provide continuing access to information using a Geographic Information System, and will provide reports annually or as requested by the Secretary or the Governing Assembly.

Source and level of finance

The Governing Assembly will be initially funded by the Provincial Government of Bali through the Office of Culture, providing a clear channel for accounting purposes. Major sources of funding are as shown below:

Details of budget items:

- . Conservation, restoration and educational activities In addition to the regular annual contributions to each major temple that specific villages are obliged to make, the eleven major temples included in this nomination receive support from private contributions (nyungsung) and from the Office of Religion at the National, Provincial and Regency levels. The figure of \$330,000 is an estimate based on information provided by staff of the Provincial Office of Religion.
- . Forest Conservation The entire forest included within the Catur Angga Batukaru site is protected forest that is already managed by the Indonesian government. The share of the annual budget of the Forestry Office of Bali that is allocated to the conservation and monitoring of these forests is estimated to be approximately \$100,000 by the Head of the Office.
- . Assistance to Villages Each village (desa pakraman) in Bali is presently entitled to annual assistance totalling \$5000 from the Provincial government. These funds are normally spent on conservation of village temples and local infrastructure improvement.
- . Empowering subaks The Provincial government allocates \$2000 per year to assist each subak.

- . Support for farmers The Provincial office of Agriculture receives subsidies for agriculture from the national government, and support for wet rice agriculture and rice production is a high priority. US \$20,000 has been allocated for agricultural extension activities and direct support for farmers in each of 18 subaks for 2011.
- . Infrastructure The National Ministry of Public Works allocates funds to the Provincial level, which in turn carries out collaborative work on infrastructure with the Regency offices of Public Works. This includes repairs, maintenance and new construction of roads, bridges, drainage canals and irrigation works.
- . Tourism Development The Dept of Culture and Tourism has branches at the national, provincial and regency levels. Funds are promised to support the activities of the Governing Assembly to improve the tourist facilities within the nominated areas, which require major new investment to accommodate the anticipated master plans.
- . Support for Governing Assembly The Office of Culture and Tourism has requested and received \$20,000 to support initial activities of the Governing Assembly. Formulating a request for additional support will be on the early agenda of the assembly.

Appendix T: First dossier's timeline

Date	Activity	Reference
31 January 2001	International Assistance from the World Heritage Fund for preparing the nomination	Preparatory assistance request approved under technical cooperation budget with the amount of 30,000 USD
18 January 2007	Included in tentative list	This states the potential addition of Besakih temple that is not stated in the nomination dossier
31 January 2007	Data received by the World Heritage Centre	Received as a new nomination and ICOMOS consulted International Scientific Committee on Historic Gardens and Cultural Landscapes
29 September - 7 October 2007 13 December 2007	Technical evaluation mission Comments on the assessment and management of this property were received from IUCN	The comments are linked to these following matters: typology of the property; comparative analysis; boundaries and management
17 December 2007	Letter from ICOMOS to the state party requesting additional information	Requesting to provide the criteria that were used to select the attributes to be included in the nomination and these need to be made explicit.
26 February 2008	A response from the State Party was received	on whether consideration had been given to nominating more of the attributes of the subak system This states that the state party is not able to make a comprehensive comparative analysis within Bali The state party is not able to demonstrate in how specific sites that have been nominated reflect better than the other sites.
11 March 2008	Final decision (the sites were being deferred with several recommendations)	Reasons for being deferred: None of the temples are water temples which reflect the subak system and therefore none relate specifically to the rice terraces Only part of the mountain landscape is included within the nominated boundaries of the rice terraces The temples are to an extent cut off from their landscapes and cannot be seen as part of cultural landscape The dossier has an insufficient satisfactory discussion on the planned management of the site. For example, dossier states this threat, however it does not specify how it will be dealt with.

Recommendations:

Reassess the selection of sites to allow a nomination that represents the extent and range of the subak system and the in-depth effect it has had on social, political and agricultural structures of land management over at least a millennia

Consider re-nominating a site or sites that demonstrate the close connection between rice water temples, rice terraces, villages and forest buffer zone areas and where the traditional subak system is still active in its entirety and organised by local communities

To place a management system that targets to preserve traditional methods and prevent unsuitable growth or the effects of development.

Appendix U: Second dossier's timeline

Date	Activity	Reference
28 January 2011	The state party submitted a revised nomination	This is resubmission of a deferred nomination document which was announced during the 32nd session of the Committee in Quebec City, Canada
12 October - 19 October 2011	Technical evaluation mission	ICOMOS team visited 5 cluster sites in Bali which are part of Cultural Landscape of Bali Province
09 December 2011	Letter from ICOMOS to the State Party requesting further information	Requesting the information about when the Governing Assembly will become fully operational and also on whether the Assembly will have the responsibilities and resources as are set out in the Management Plan
01 February 2012	IUCN provided comments on the revised nomination	IUCN commented on water management (the protection of water quality, and the preservation of water flows); effective maintenance measures for the watersheds.
27 February 2012	A response from the State Party received	Explaining the work of governing assembly body and some clarifications on several subjects such as livelihood protection and enhancement; conservation and promotion of ecosystem services; conservation of material culture; infrastructure and facility development; appropriate tourism development
14 March 2012	ICOMOS approved additional information from the State Party	ICOMOS approved and recommends that the CLBP: the Subak System as a Manifestation of the Tri Hita Karana Philosophy, Indonesia, be inscribed on the World Heritage List as a cultural landscape on the basis of criteria (iii), (v) and (vi)
29 June 2012	Designated as a World Heritage Site	Designated as a World Heritage Site during the 36th session of the Committee (Statutory Meeting) in St Petersburg Russia

Appendix V: Minutes of meetings of Governing Assembly Body

28 June 2011

09.00 – 12.30 WITA

Department of Culture of Bali
Province

➤ Program Socialization

Detail 1: local program

- Ensuring the communities the benefit to be world heritage
- Mapping the answer and question during socialization
- Build the same paradigm and understanding about the program from province until district level
- Build waste management at the nominated sites

Acted by Governing Assembly of Bali Cultural Heritage, Department of culture, and all regency

Due date: ASAP before ICOMOS evaluation

Detail 2: National and international program

- Booklet about world heritage sites in Bali

Acted by Governing Assembly of Bali Cultural Heritage, Department of culture, and all regency

Due date: ASAP before ICOMOS evaluation

➤ Government regulation and law as a supporting means for Bali Cultural Heritage

Coordination Meeting

05 August 2011

13.30 – 15.30 WITA

Governing Assembly of Bali Cultural Heritage

**Department of Culture of Bali
Province**

➤ The Assesment preparation:

Detail I

- Checking all site nominated sites.
- Mapping the strength and the weakness of all sites.
- Accommodation and transportation should be well-arranged
- During the assessment team in Bali should be accompanied by all stakeholders

**Acted by all regency parties, government of Bali Province, and Governing
Assembly of Bali Cultural Heritage**

Due date: End of September 2011

➤ Compiling Supporting document

Detail I

- Report of comparison study to Angkor Wat
- Socializing the report to all regency parties

Acted by Wiwik Dharmiasih – Program section in Governing Assembly

Due date: 20 August 2011

➤ Media Exposure

Detail I

- Spreading the press release to all media partners (local and national)
- RCTI (national television) already confirmed to do coverage of all nominated sites.

TENTATIVE AGENDA OF MEDIA COVERAGE – RCTI

07 August 2011

- Taman Ayun Temple at Badung Regency

08 August 2011

- Tirta Empul at Gianyar Regency
- DAS Pakerisan

09 August 2011

- Jatiluwih at Tabanan Regency
- DAS Pakerisan
- Buleleng Regency

Coordination Meeting

22 September 2011

13.30 – 15.30 WITA

Governing Assembly of Bali Cultural Heritage

**Department of Culture of Bali
Province**

➤ **The office for Governing Assembly of Bali Cultural Heritage**

Facility:

- Furniture support
- Filing Cabinet
- Whiteboard
- Styrofoam for sites map
- Computer, printer, scan
- Telephone and fax machine
- Internet connection
- Trash bin
- Name board (Remark: Designed ready by Pak Alit)

Acted by Ibu Asih and the team – Department of Culture

Deadline: Thursday, 29 September 2011

➤ **Compiling the reference**

Detail I:

- Supporting map from dossier (Indonesia and Bali map, and all nominated sites)

Acted by Pak Iwan

Detail 2:

- Cultural heritage law (**acted by Department of Culture**)
- Government regulation about cultural heritage ((**acted by Department of Culture**))
- Related MOU (**acted by Department of Culture**)
- Literature reference
- Dossier from 2008 – present (**acted by Department of Culture**)
- Similar research (if any)
- Picture and documentation reference (**acted by Department of Culture**)Kliping
(**act Disbud**)

Penanggung jawab: Pak Alit and team from Department of Culture

Deadline: Thursday, 29 September 2011

➤ **Publication and Socialization**

Detail 1:

- Backdrop material
- Backdrop production, size: 120 cm X 240 cm, plastic made

Funding Soucer: donation from Pak Indra

Acted by Shanti and Pak Iwan

Deadline: Thursday, 29 September 2011

Detail 2

- Media exposure with Dewata TV:
 1. Interview on the spot, conducting at Department of Culture, on Sunday, 25 September 2011, 09.000 local time
 2. Interactive dialogue at Dewata TV station Source: Pak Alit, Pak Iwan, dan Pak Suarsana (Pekaseh)

3. Nuansa Dewata

Funding Source: Contribution from Dewata TV

Acted by: Pak Alit dan Shanti

Detail 3:

- Website WBD: <Http://www.baliheritage.org>
- Website material will be prepared by Pak Alit

Source: Donation from Pak Alit

Acted by Pak Iwan dan Bali Orange Communication

Deadline: ASAP

Detail 4:

- Workshop about World cultural heritage with Faculty of Social and Political Sciences, Universitas Udayana

Funding Souces: Universitas Udayana, Faculty of Social and Political Sciences

Acted by Wiwik

Deadline: 8 October 2011

- **Check-list the action plan of governing assemble in 2011**
- Coordination with program section
- Supervised by monitoring and evaluation section

Acted by Shanti, Wiwik, and Pak Iwan

Deadline: 01 October 2011

- **Preparation for ICOMOS assesment**

Detil 1:

- Hotel arrangement (**act: Ita - Samdhana**)

- Ceremonial and logistic during assesment (**act: Department of Culture**)
- Transportation arrangement (**act: Department of Culture**)

Acted by Samdhana and Department of Culture

Detail 2:Additional evaluator from Jakarta

- Flight arrangement Jakarta – Denpasar-Jakarta (**act: Ministry of Culture**)
- Accommodation and logistic(**act: Department of Culture**)

Note: The accommodation and transportation arrangement should be allocated together with evaluator from ICOMOS

Funding source: Ministry of Culture, Department of Culture

Acted by Pak Yunus, Ibu Asih and team

Coordination Meeting

**29 September 2011
13.30 – 15.30 WITA**

Governing Assembly of Bali Cultural Heritage

**Department of Culture of Bali
Province**

- Budgeting Plan for ICOMOS assessment regarding office facility
- Bookshelf
- Furniture

Acted by Shanti and Hera

Funding source: Department of Culture

- Inventory list

Acted by Hera

- Work plan of Governing Assembly in 2011

Acted by Wiwik from program section

- Coordinating with all regency for the key person during field assessment by ICOMOS

EIGHT STEPS TO AN ADAPTIVE MONITORING&EVALUATION SYSTEM

Step 1 Map the system

- Build on the 4 Fs
- Consider dynamics and processes of feedback and change

Step 2 Consult with stakeholders

- Identify key decisions and needs in participatory fashion
- Consider learning and accountability objectives
- Consider capacity to generate and use information

Step 3 Map overall information needs

- Does the map reflect the overall system effectively? (If no, return to 1)
- Does the map reflect key stakeholder perspectives? (if no, return to 2)

Step 4 Identify (a) sources and (b) methods For fulfilling needs

- Is the necessary information already being produced?
- How might new information be effectively gathered?

Step 5 Assess skills, capacities and mechanisms for fulfilling needs

- Check back with stakeholders on necessary skills and capacities
- Identify necessary mechanisms for information gathering, information management, information sharing, quality control, system-wide learning
- Consider technological implications
- Consider costs in time and money

Step 6 Design a pilot

- To be rolled out across 4-5 Subaks

- Realistic balancing of different needs and costs based on local perspectives
- Include capacity strengthening
- Test for 6 months

Step 7 Refine and roll out more widely

- Have clear communication and information management mechanisms in place

Step 8 Be flexible and iterative

- Continue to adapt the system

The next step we will mapping the needs of the community to gain deep information. Those points are above mentioned will be related with monitoring and evaluation section. However, we have to communicate and discuss further with program section to capture the big picture of our project.

Coordination Meeting

09 January 2012

13.30 – 15.30 WITA

Department of Culture of

Governing Assembly of Bali Cultural Heritage

- Meeting with Governor of Bali
- Preparing the meeting material
- Mapping the needs and wants of farmer
- Gain the formal statement from governor in supporting the program

Acted by: shanty, Wiwik, Pak Alit , and Pak Iwan (Governing Assembly of Bali Cultural Heritage)

- Another contribution from Samdhana through Yayasan Wisnu
- 44 million rupiah allocating for socialization and mapping

Acted by Wiwik, Shanti, Pak Iwan, Pak Alit, and Yayasan Wisnu

- Letter head and logo of Governing Assembly of Bali Cultural Heritage

Acted by Herawati

- The governor decree on 2012 about Governing Assembly membership
- Budget allocation for Bali Cultural Heritage 2012

Detail 1: Government of Bali Province

- Total amount at Rp 350 million consist of:

1. Data base compiling at 45 million
2. Mapping the nominated sites at 85 million
3. Socialization program: 220 million

Coordination Meeting

22 January 2012

13.30 – 15.30 WITA

Department of Culture of

Governing Assembly of Bali Cultural Heritage

- Action plan should be real and actual to be submitted to ICOMOS

Acted by Wiwik and Pak Iwan

Deadline: 20 February 2012

- Funding support for Bali Cultural Heritage Program in 2012

Detail 1: Government of Bali Province – Rp 350 million

Detail 2: Ministry – 1,1 billion (Revitalizing Subak Museum)

- Funding support from Government of Bali Province for Subak at 20 million each (realization on April –

June 2012)

- Compiling action plan from all regency related to the maintaining and managing nominated sites

Acted by Ibu Asih

Deadline: 27 January 2012

Coordination Meeting

09 February 2012

13.30 – 15.30 WITA

Department of Culture of

Governing Assembly of Bali Cultural Heritage

- Preparing submission to ICOMOS regarding legal basis for Governing Assembly mandate from all stakeholders – presenting in MOU
- Mandate is an integral part of governing assembly as a fully body in implement management plan

Acted by Shanti

Deadline: 12 February 2012

- Presenting Action plan to all stakeholders
- The additional plan from regency will be collected by governing assembly
- All regency aware with the goal of the project and will engage with local community participation

Appendix W: Job descriptions of Governing Assembly Body's members.

The Head of the Governing Assembly is the Head of the Department of Culture and Tourism. This structure helps budgeting and staffing at the provincial level. The head is responsible to the Governor of Bali and the elected leader of the provincial legislature. The head is also responsible to seek guidance from the offices of regents of the five Regencies where Cultural Landscape sites are situated. This is needed to ensure coordinated planning. The head also consults with four other bodies: the Secretary General for People's Welfare, the Ministry of Culture and Tourism, UNESCO representatives and academic consultants. The Head nominates a Secretary to the approval of the Governing Assembly, to provide it with professional assistance. The Secretary is responsible for managing three units:

1. Program Group, which assists the Assembly with planning. It has a professional staff and also includes part-time representatives from the Planning Departments (BAPPEDA) at the Provincial and Regency levels, as needed.
2. Finance and Human Resources Group, which manages staffing and budgets. Those that involved in this group are professional staff and include part-time representatives from the Finance departments at the Provincial and Regency levels, and the provincial Human Resources Department, as needed.
3. Monitoring and Evaluation group, which manages a geographic information system and conducting continuing monitoring and evaluation as instructed by the Governing Assembly. There is a professional staff and part-time representation from the Provincial Inspectorate of Monitoring and Evaluation.

The secretariat will ensure effective communication among stakeholders, and will be responsible for executing the main project components outlined in this plan. The governing assembly is empowered to create its own programs and to manage all appointments in the Secretariat. Governing assembly's operational costs will be covered by the Department of Culture and Tourism via provincial governments and additional funding is expected from the Regency governments. It is expected that significant additional funding will result from improvement to visitor facilities and better revenue from tourism in the future. The governing assembly is trusted for the distribution of all

funds, to be managed in the context of management plans for all nominated properties. *Subaks* and local communities will maintain responsibility for daily site conservation and preservation, based on current institutional and legal structures of *subak*'s law and customary village law.

The Governing Assembly is organised into six working groups,

1. Preservation of Culture
2. Visitors and Education
3. Preservation of Ecosystems and Environment
4. Farming Development
5. Legal Affairs and Governance
6. Social and Infrastructure Development

These working groups have their own tasks as follow:

Working Group on Culture Preservation:

1. Conduct cultural exchange programs or Balinese cultural exhibitions associated to the Cultural Landscape of Bali Province.

Working Group on Visitors and Education:

1. Develop a new tourism management plan based on the results of the workshop and scientific research.
2. Develop and retain a mechanism to reallocate tourism revenue for preservation of the heritage sites.
3. From time to time reviewing information presented at each site and improves with better information based on more current research.
4. Develop and maintain fora (forums) for participating *Subaks* and communities to highlight and extend their traditional roles in adaptive management.

5. Establish mechanisms to monitor and mitigate the socio-cultural impact of tourism development. Assess visitor capacity and available tourism facilities of individual sites.
6. Conduct workshops and training on related topics to form the capacity of the local community, according to the results of assessment and study findings.
7. Develop community-based educational programs to raise awareness and develop knowledge of traditional values and practices, particularly for youth.

Working Group on Preservation on Ecosystem and Environment

1. Conduct research on formal and non-formal forest management, access, and use
2. Develop (as needed) and impose rules to preserve for forested within and related with the nominated sites.
3. Gather baseline data on biodiversity of flora and fauna
4. Create guidelines for the use of highly important buildings, materials, and landscapes
5. Provide public education via traditional flora to improve awareness among the local community of the benefits of preserving their novel cultural landscape

Working Group on Farming Development:

1. Provide advising services to farmers and community members to deal with the costs of Ceremonial activities.

Working Group on Legal Affairs and Governance :

1. Working on gathering regulations and laws which will be applied to the protected zone for better management and appropriate regulations will be identified and implemented for each zone

Working Group on Social and Infrastructure Development

1. Conduct programs to help participation of the local community in tourism development.
2. Link management plan to infrastructure and facility development

Appendix X: Tourism plan for Cultural Landscape of Bali Province (including Jatiluwih village)

The tables presented below list of specific tourism related activities that will be carried by several stakeholders which involved in the management plan of Cultural Landscape of Bali Province. Expected periods to complete the outcomes are given as follows: short period, from 3 months to 1 year; medium, 1 to 3 years; and long, more than 3 years. The agencies or stakeholders which have been involved already or will take part in the implementation of the program are listed below.

Objectives	Activities	Short	Medium	Long	Stakeholders
Identify the impact of existing tourism development on the conservation and preservation of the Cultural Landscape of Bali Province	Carry out scientific research on the impact of existing tourism in the Cultural Landscape of Bali Province	COBP IAUA RG			BA: Bendesa Adat (Traditional Village Authority) COBP: Cultural Office of Bali Province GA Governing Assembly of Bali Cultural Heritage
	Carry out scientific research on the potential opportunities and problems related to tourism and conservation of the properties included in the Cultural Landscape of Bali Province	IAUA TBBP RG			GBP Government of Bali Province IAUA: Individual Academic, University or Other Research Agencies
Develop a comprehensive tourism development plan which is sustainable environmentally and economically beneficial to local communities	Hold consultative workshops on Sustainable Tourism in Bali involving the local population living surrounding the heritage sites	GBP COBP IAUA TBBP RG BA SBK	GBP COBP IAUA TBBP RG BA SBK		MONEV Monitoring and Evaluation unit of Secretariat NGO Non-Government Organisation RG: Regional Government of Tabanan TBBP: Tourism Board of Bali

	Establish a new tourism management plan based on the results of the workshop and scientific research	WGVE GBP	WGVE GBP COBP IAUA TBBP RG		Province SBK <i>Subaks/ Pekaseh Subak</i> WGSi Working Group on Social & Infrastructure of Governing Assembly
	Hold periodic consultative meetings as a vehicle for the local population to participate in the planning, execution, and monitoring of tourism development		TBBP TBBP RG	TBBP TBBP RG	WGVE Working Group on Visitors & Education of Governing Assembly
	Establish and maintain a mechanism to redistribute tourism revenue for conservation of the heritage sites	WGVE	GA	GA	
	Carry out programs to facilitate participation of the local population in tourism development		WGSi TBBP RG NGO		

	Set up mechanisms to monitor and mitigate the socio-cultural impact of tourism development		WGVE MONEV TBBP IAUA	WGVE MONEV TBBP IAUA	
Ensure that visitors enjoy the attractions presented at each site included in the Cultural Landscape of Bali Province	Assess visitor capacity and available tourism facilities of individual sites	WGVE TBBP RG IAUA	WGVE		
	Establish visitor management plan for individual sites		GBP GA		
	Establish visitor centres and trail networks through rice terraces and to select water temples at each site (initial consultation and landscape planning in 2008)	GBP TBBP RG BA SBK			

	Link management plan to infrastructure and facility development		WGSJ		
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