



Research Paper

World heritage and dark tourism: A case study of “hidden Christian sites in the Nagasaki region”, Japan

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ABSTRACT

The present research aimed to examine the sustainability of the constituent properties of the candidate sites where hidden Christians have lived for world heritage in Nagasaki and clarified the concept of “dark tourism” that is applicable to the sustainability. In this study, the methodologies of “dark tourism” was applied to discuss the sustainability based on the results from the hearing surveys on qualitative changes in these properties that the author conducted at the sites. Consequently, the research revealed the following two points: 1) the methodologies of “dark tourism” are necessarily adopted to the sustainability; and 2) challenges still remain with respect to the local parties’ review of the properties and to the reconstruction of the candidate world heritage’s stories that tourists will trace.

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INTRODUCTION

The number of registered world heritages in Japan amounted to 21 (natural: 4; cultural: 17) as of July 2017. The movements for world heritage registration that place the world heritages as tourism resources and aim to generate economic effects in the relevant region, as well as world heritage tourism by which tourists visit the constituent properties thereof are reaching their peaks.

The preamble and Articles 4 to 6 of the Convention concerning the Protection of the World Cultural and Natural Heritage, which was adopted in 1972, specify that the objective of the world heritage registration is to “conserve” the cultural and natural heritages of “outstanding universal value” for the human beings. However, the Convention does not consider tourism promotion as its objective. Namely, heed should be given to the fact that the phenomenon of an increase in the number of tourists to the world heritages is only a secondary effect (Fukami, 2011). In this sense, “world heritage tourism is required to be sustainable tourism based on the premise of conservation” needs to be strongly required (Figure 1) (Farrell and Twining-Ward, 2005; Eshetu, 2011).

Hence, the measures should be taken that solve the issues originating from the tour spot formation which have become evident not only at the already registered world heritage sites, but also at the sites for candidate constituent properties with potential of official registration in the future that appear on the current preliminary list.

Now then, the relevant constituent properties have historical multifaceted profiles. Recently, the concept of “community-based tourism” emerged that does not consider the properties as the simple subjects for a jaunt but allows for the contact of tourists with the entities existing behind the properties (e.g., the encounter of tourists with regional residents on the host side who have conserved and inherited them). For example, “Gunkanjima” mentioned above deals both its “positive” aspects –playing the forefront role in modernization and contribution to improving convenience of people’s life and its “negative” aspects—severe environments for labor and environmental contamination.

This tourism that is intended to face both the “positive” and “negative” aspects of tour spots is called “dark

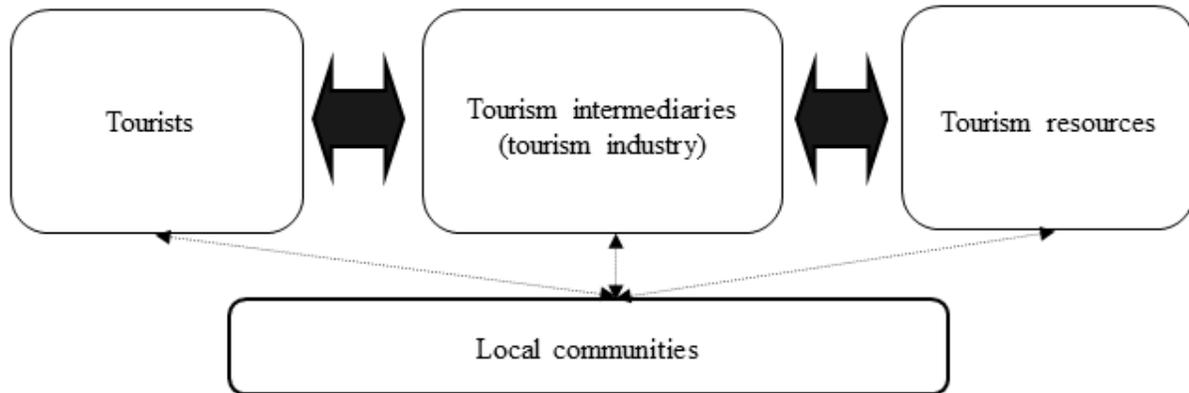


Figure 1: Model of successfully sustainable tourism.

tourism”, a scientific term that was first proposed by Foley and Lennon (1996). Funck (2008) introduced “dark tourism” for the first time in Japan. Ide (2012) recognized scientific communicational consent among tourism investigators in that dark tourism is a “travel to visit the sites involving the negative memories of the human beings (e.g., wars and disasters)” involving learning elements.

Based on the above arguments, “Hidden Christian Sites in the Nagasaki Region” that intends to be formally registered as the world cultural heritage in 2018 is of special note. Namely, a heritage with a background of Christian culture is more acceptable for people other than the Japanese. Furthermore, “Hidden Christian Sites in the Nagasaki Region” are positioned as a heritage that presents two traits in front: 1) the “positive” aspects represented by ecclesiastical architectures in the phases of propagation and promulgation, the ban on Christianity (hiddenness), and resurgence in Japan; and, as represented by its title, 2) the “negative” aspects consisting of persecution, oppression, rebellion, suppression, and collision caused by conversion that occurred in the phase of the ban on Christianity (hiddenness)¹⁾. Therefore, we considered that the methodologies of dark tourism—the focusing and learning of “negative aspects” of a heritage site, as well as the application thereof to heritage tourism, thus enriching its cultural, natural, and/or social values together with the “positive aspects” —might be useful when examining the sustainability of the tourism.

RESEARCH METHODS

The objective of the present study on “Hidden Christian Sites in the Nagasaki Region” was to examine the sustainability of heritage. First, we intended to clarify the concept of “dark tourism” defined in previous studies that

is considered useful for the assessment of tourism potential. Second, we streamlined a series of currents related to study subjects (e.g., the modification of the heritage’s title from “Churches and Christian Sites in Nagasaki” to “Hidden Christian Sites in the Nagasaki Region” and the review of the candidate constituent properties). Following these procedures, we applied the methodologies of dark tourism to discuss the qualitative change—a potential surge in the sustainability of heritage that can occur in world heritage tourism in Japan—based on the results from the hearing surveys conducted at the sites for candidate constituent properties.

On 22 October 2016, January 12 2017, and 11 February 2017, we conducted hearing surveys for the following individuals: 5 local residents in the Sotome area of Nagasaki City where the site for candidate constituent properties are located; 18 tourists who drove a rented car to visit churches; and 6 regulatory staff. The questions were as follows: 1) change in consciousness due to the modification of the heritage’s title from “Churches and Christian Sites in Nagasaki” to “Hidden Christian Sites in the Nagasaki Region”; and 2) impressions about the setting of the stories of the candidate constituent properties by applying the methodologies of dark tourism.

RECONSIDERATION OF THE DEFINITION OF DARK TOURISM

As described in previously, the scientific definition of “dark tourism” was made for the first time by Foley and Lennon (1996). They defined dark tourism as follows: “Visitors are motivated to undertake a visit by a desire to experience the reality behind the media images and/or personal association with inhumanity—the phenomenon which encompasses the presentation and consumption (by visitors) of real and commodified death and disaster sites.” The book published by them in 2000 is the fundamental book for dark tourism research. They provided the foundation for the definition of dark tourism—“a

¹⁾ Originally, the antonym of “positive” is “negative.” However, the commonly accepted term in Japan is not “shadow legacy” but “negative legacy.” In this article, the term “negative legacy” is used consistently.

phenomenon of tourism by people who seek for the authenticity of stories that are interlaced around death” (Lennon and Foley, 2000; Suzuki, 2014).

Prof. Ide, who is the leading investigator of dark tourism in Japan, defines it as tourism by which people visit “the places of negative memories of the human beings (e.g., disasters and wars), the core of which is formed by the following two processes: 1) the sharing and succession of sorrow and 2) the encounter of the guest and the host who mourn the dead and pray. Concurrently, he recognizes that “the term is expanding its definition” and emphasizes that dark tourism is a dynamic entity at present (Ide, 2012, 2015). Furthermore, scientific communicational consent has been reached among tourism investigators (Endo, 2016) at least in that “It is the act of travel to sites associated with death, suffering and the seemingly macabre” (Sharpley and Stone, 2009).

Furthermore, learning about subject vestiges is indispensable as the premise for “mourning and praying.” Processes 1) and 2) can be interpreted to involve “learning” because the encounter of the guest with the host provokes their interactions in the process of deepening learning.

The examples of the methodologies of dark tourism that are functioning substantially are numerous in Japan, including the Atomic Bomb Dome (registered as the world cultural heritage in 1996), battle sites in Okinawa (e.g., the Tower of Himeuri and the Cornerstone of Peace), tour for environmental education in Minamata, and tour to the devastated sites of the Great East Japan Earthquake.

As indicated by Ide (2012) and Kanda (2017), dark tourism extends its definition while gaining multifaceted profiles depending on the features of the tourism configuration existing in the country or regions²⁾.

Moreover, the “negative memories of the human beings” belong to the following 3 categories according to the occurrence factors of vestiges (Endo, 2016):

- 1) Caused artificially (e.g., war, terrorism, social discrimination, political persecution, environmental pollution, and accident);
- 2) Caused naturally (e.g., disasters due to earthquake, tsunami, volcano, and typhoon); and
- 3) Caused artificially and naturally (e.g., the Great East Japan Earthquake).

Therefore, “Hidden Christian Sites in the Nagasaki Region” strongly has the features of the category 1).

CURRENTS RELATED TO “HIDDEN CHRISTIAN SITES IN THE NAGASAKI REGION”

²⁾ Sharpley emphasizes that research should be made which is based on “respective nationality and cultural contexts.” Furthermore, I consider that similar viewpoints are important in the actual settings of dark tourism development and interprets that the application of the methodologies of dark tourism in consideration of “respective nationality and cultural contexts” vouches for the sustainability of heritage by dark tourism.

As symbolized by a term—the “world heritage boom” —that appeared in the mid-2000s, world heritage tourism is expected to expand the market size in Japan. In fact, tour goods including one that is named “Pilgrimage to Nagasaki”³⁾ are being recognized as a new central attraction. In the areas where world heritage tourism is being developed in advance, social effects (e.g., fermentation and extension of awareness to conserve the heritage) have been observed apart from many problems (e.g., temporariness of economic effects, deterioration of the heritage, and worsening of life environments including noises and traffic jams in the peripheral areas (Fukami et al., 2003; Saitsu, 2006).

Attention to this heritage was triggered by the foundation of the “Group to make churches in Nagasaki be the world heritage” in September 2001. Concerns about the generation of issues described previously—that had become obvious in those days—were exceeded by the expectation of overcoming them through social effects. Namely, one can see the speculation that the aspects of authenticity (e.g., the quietness and mysteriousness of churches = holy grounds) would bring the suppressive effect on the morale of the guest who causes problems (Kadota, 2016). Concurrently, the best measures for the sense of crisis about difficulties in conserving the identity of hidden Christians due to accelerated aging and a population decline and in conserving and inheriting ecclesiastical architectures constituted an option of registering a world heritage (Matsui, 2016).

The group held symposiums and photo exhibitions, promoted investigational research, and conducted other activities in a step-by-step fashion. Consequently, the “value consciousness about churches among people” emerged gradually. Namely, the potential registration of local churches as heritages progressively turned to be moorings for their identity, regardless of the possession of faith (Matsui, 2016). In the course, people’s cognition about churches changed from “staffage” to “a group of churches” that symbolize the glorious history during the phase of Christianity resurgence (Kimura, 2017). This aspect is in line with the extended interpretation of subjects for cultural heritages that was shown in the “Nara Document on Authenticity” (adopted by the World Cultural Heritage Nara Conference in 1994) and with the UNESCO’s policy of recommending the “presentation of a series of scattered properties as a group of cultural heritage” to suppress the number of registrations.

In January 2007, “Churches and Christian Sites in

³⁾ By taking advantage of the fact that “Churches and Christian Sites in Nagasaki” appeared on the provisional lists of world heritages in 2007, Nagasaki Tourism Federation and Catholic Archdiocese of Nagasaki took initiative to define “Pilgrimage to Nagasaki” as a “high-quality trip to know and experience the world including the history, culture, climate, and other aspects of Nagasaki and to transcend time and go further into the spiritual field apart from spatial transition.” The construction of tourism to “sit still on the chairs of churches and pray” was intended (Matsui, 2013).

Table 1: Candidate constituent properties at “Churches and Christian sites in Nagasaki”.

	Name of the property	Location
Phase of propagation and promulgation	Hinoe Castle*	Minamishimabara City
	Hara Castle	Minamishimabara City
Phase of the ban on Christianity (hiddenness)	Kasuga Village and sacred place in Hirado (Kasuga village and Mt. Yasumandake)	Hirado City
	Kasuga village and sacred places in Hirado (Nakanoshima Island)	Hirado City
	Nokubi and Funamori Settlement sites on Nazaki Island	Ojika town
	Sakitsu village in Amakusa ⁺	Amakusa City, Kumamoto Prefecture
Phase of resurgence	Oura Cathedral and its precinct	Nagasaki City
	Former Gorin Church	Goto City
	Shitsu Church and former Shitsu Aid Centre Buildings	Nagasaki City
	Ono Church	Nagasaki City
	Kuroshima Church	Sasebo City
	Tabira Church*	Hirado City
	Egami Church	Goto City
Kashiragashima Church	Shinkamigoto Town	

Note: Data available as of February 2016. The island in parentheses in location denotes the name of the island where candidate constituent properties are located.

*: Excluded from the candidate constituent properties in May 2016.

⁺: Added to the candidate constituent properties in June 2012.

Nagasaki” proposed by Nagasaki prefecture appeared on the list. In April 2007, Catholic Archdiocese of Nagasaki opened Nagasaki Pilgrimage Center and initiated activities (e.g., training of guides) in expectation of increases in the number of tourists who will visit the candidate constituent properties. In January 2012, Nagasaki prefecture reduced the number of the candidate constituent properties from 20 to 14 (Table 1). In January 2015, the Japanese government determined these properties as the recommended candidates in Japan to aim the official registration as the world cultural heritage in 2017 because they represent the processes of Christianity propagation and penetration in Japan—which are of markedly universal value—in the 450-year intercourse between Japan and the Occident⁴); the intercourse consisted of 1) the phase of propagation and promulgation when Christianity propagated and became prosperous, 2) the phase of the ban on Christianity (hiddenness) when Christians were persecuted and hidden themselves due to the ban, and 3) the phase of resurgence.

However, the Japanese government withdrew the recommendation to the World Heritage Committee in February 2016 based on the interim report, submitted in January 2016 of the International Council on Monuments and Sites (ICOMOS) that had visited the sites in January

2016. Namely, the ICOMOS strongly suggested the possibility of advising the adjournment of registration because “the roles of the individual constituent properties are explained insufficiently, although their potential universal values are recognized”⁵). Concretely, the severe indications made by the ICOMOS are summarized into the following three points⁶):

- 1) The particular nature of the community of Christians in Japan resides in the phase of ban on Christianity that lasted for more than two centuries and in succession of their patience. Therefore, the contents of the recommendation form should be reviewed by focusing on the historical contexts of the ban on Christianity;
- 2) The contributions of individual constituent properties to the values of the entirety are unclear; and
- 3) The management system of the properties by the local community, risk management, and the future control of visitors remain to be challenged.

The interim report seemed to require the implementation of a workaround by a variety of local entities (e.g., Egami Church in Naru Island where the imminent risk of community demise is directly affected by the conservation

⁵) Article dated February 4, 2016, on Sankei Shinbun.

⁶) “Points of the interim report of the ICOMOS on “Churches and Christian Sites in Nagasaki” that Nagasaki prefecture published at https://www.pref.nagasaki.jp/s_isan/file/201602icomos_point.pdf (date of the last browsing: September 12, 2016).

⁴) The former recommendation form that was prepared in 2015 (date of the last browsing at https://www.pref.nagasaki.jp/s_isan/about/: September 12, 2016).

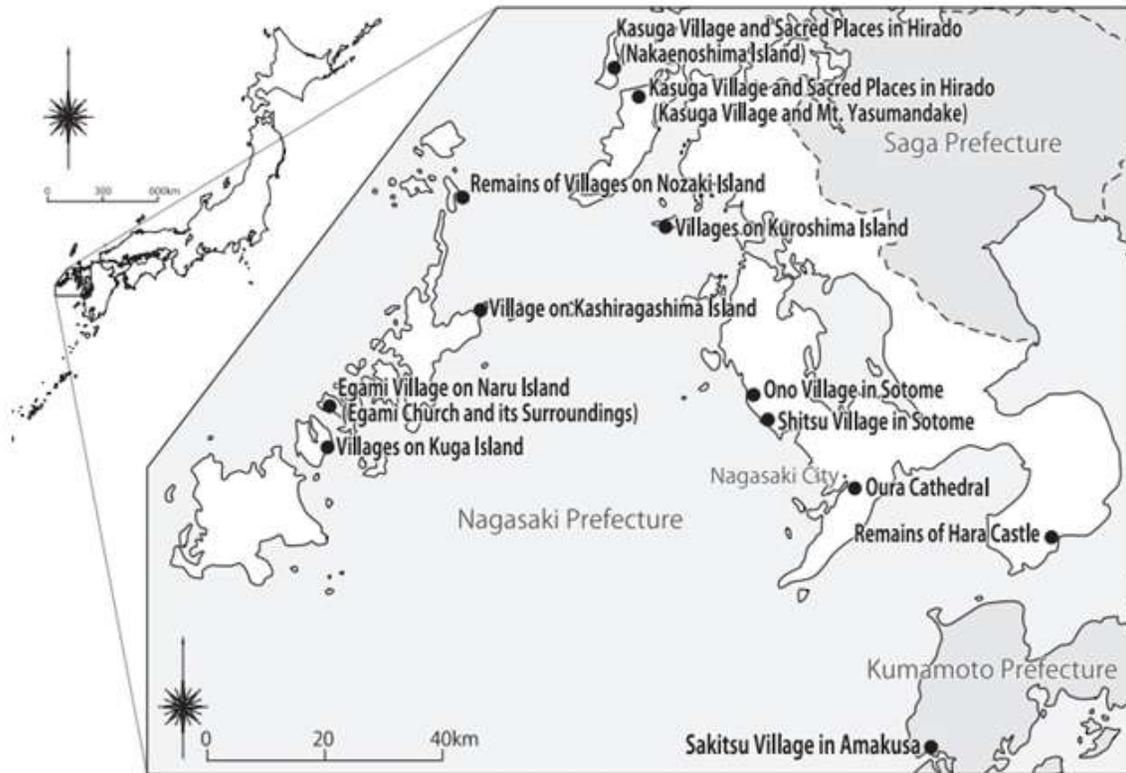


Figure 2: Magnified diagram showing the candidate constituent properties at “hidden Christian sites in the Nagasaki region”.

of the candidate constituent properties, especially in the secondary isolated islands). For the objective of achieving the earliest registration, nevertheless, Nagasaki prefecture was forced to complete the reorganization of the stories of the candidate constituent properties in virtually 2 months.

In September 2016, Nagasaki prefecture reorganized “Churches and Christian Sites in Nagasaki” to include the candidate constituent properties whose core parts shifted from ecclesiastical architectures to villages including churches (Figure 2; Table 2) and intended to register them as the world heritages in 2018 by modifying their title to “Hidden Christian Sites in the Nagasaki Region”⁷⁾.

As of 2017, the number of the world heritages totaled to 1,073 (natural: 206; cultural: 832; mixed: 35). The review process from the appearance on the preliminary list to official registration is currently becoming stricter, which will provoke great changes in the “ways of being” of the world heritages in Japan and of tourism for them⁸⁾. Namely,

⁷⁾ Article dated September 2, 2016, on Nagasaki Shinbun.

⁸⁾ Article dated June 24, 2016, on Nagasaki Shinbun. The “Kyoto Vision” that the UNESCO adopted in 2012 required the “sufficient participation” of the community in the conservation of world heritage. Concern about the community demise that is caused by the rapid depopulation in relation to churches is based on the viewpoint that “whether the sustainable development making use of world heritage that the UNESCO required is possible.” Attention should be paid to whether the modification of the heritage’s title and the reorganization of the constituent properties can eliminate the concern.

the heritage formation of forerunners’ strides is never synonymous with the act of focusing only on the “positive” aspects thereof. The modification of the title to “Hidden Christian Sites in the Nagasaki Region” implies that the review based on the viewpoints of dark tourism that focuses on the so-called “negative legacy” including persecution, suppression, insurgence, repression, and collision about conversion is irreversibly required—namely, the negative aspects need to be incorporated into world heritage tourism in Japan that has tended to place intentional emphasis on the “positive” aspects of the constituent properties as symbolized by ecclesiastical architectures in the phase of resurgence.

In this regard, Matsui (2015) promptly referred to the possibility that the issues which have been ignored in the contexts of tourism (e.g., social discrimination of Christians and the presence of hidden Christians) might be focused on and indicated that “Pilgrimage to Nagasaki” that is devoid of “a comprehension about this negative history” cannot be considered as a genuine approach. Namely, concern about the lack of the story on the “negative” aspects had been manifested prior to the modification of the title to “Hidden Christian Sites in the Nagasaki Region.”

In February 2017, the Japanese government submitted the official recommendation form about “Hidden Christian Sites in the Nagasaki Region” to UNESCO World Heritage Center.

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Note: Data available as of February 2016. The island in parentheses in location denotes the name of the island where candidate constituent properties are located.

*: Excluded from the candidate constituent properties in May 2016.

+ : Added to the candidate constituent properties in June 2012.

RESULTS AND DISCUSSION

Based on the arguments described above, here we discuss the sustainability of heritage by applying the methodologies of dark tourism that focuses on “negative legacy”.

In world heritage in Japan, the Atom Dome (registered in 1996) in Hiroshima is mentioned as an exception (Selmi et al., 2012; Wu et al., 2014). “Hidden Christian Sites in the Nagasaki Region” shares with the Atom Dome in relating the “negative” aspects of the human beings. The largest difference between them is that the former has the firm position of consistently succeeding the memories of the “negative” aspects, while the latter modified its story focusing on the “positive” aspects of the constituent properties represented by ecclesiastical architectures to the story focusing on the “negative” aspects thereof—the conservation of villages including ecclesiastical architectures that were built principally in the phase of the ban on Christianity (hiddenness) (cultural landscape). Due to the external factor—the ICOMOS, namely, Nagasaki prefecture was forced to complete the reorganization of the story (value conversion) in a short period of time as short as virtually 2 months. Hence, we consider that “Churches and Christian Sites in Nagasaki” and “Hidden Christian Sites in the Nagasaki Region” can no longer be considered as the heritages of the same quality and pay attention to the first case in Japan in that the tourism resource formation will rather be furthered at the

prefectural level, based principally on the “negative” story.

In the relevant process, the methodologies of dark tourism targeting on “negative aspects legacy”, by which the encounter and interactions between the guest and the host are generated through the tracking of harsh strides of forerunners and the pray, are useful in facing this heritage. Now, we check up the concrete examples in the Sotome area of Nagasaki City.

In the phase of resurgence, the descendants of Christians who lived in the phase of propagation and promulgation separately formed the following 3 communities similar to other villages of hidden Christians: 1) persons who returned to become Catholic; 2) persons who continued to be Buddhist because they had apparently converted to be Buddhist due to the Terauke system that was established during the Edo era where commoners had to register with a temple in order to prove their Buddhist faith; and 3) persons who succeeded the lectures of hidden Christians from their forefathers (hidden Christians). Some of residents call the formation “iron curtain.” Cooperation among them was difficult to obtain even in local events. The tragedy of the ban on Christianity provoked the fragmentation of the communities still in the phase of resurgence and gave rise to “misunderstanding” on faith and other things of human relations.

Astonishingly, “a feeling of discontentment” remained in some villages up to approximately 2000⁹⁾. Hence, “Hidden

⁹⁾ Article dated July 26, 2008, on Nagasaki Shinbun.



Figure 3: Shitsu Church in Shitsu Village of the Sotome area.

Note: Photographed by the author on July 23, 2017. The poles with chains are placed to prevent visitors from intruding into the church's premises without permission.

Christian Sites in the Nagasaki Region” strongly involve the features of affecting the subtleties of people living in the relevant regions. Based on the sensuous values and in consideration of the harsh strides of hidden Christians, tourists are required to humbly face the constituent properties—the cultural landscape of villages including ecclesiastical architectures. As stated in the interim report of the ICOMOS, a given level of advance in the management of visitors to the constituent properties (e.g., churches) was attained by the introduction of the in-advance reservation system. Nevertheless, the morale of tourists cannot be improved overnight. In contrast, the declaration of dark tourism as a premise necessarily adds the understanding that it is a tour to “mourn and pray” and therefore can be expected to inhibit the clamor increment in the heritage site that has been indicted in world heritage tourism. Now, the inclusion of subjects with the history of the “negative” aspects in the traffic lines of tourism behaviors is indispensable from the viewpoints of conserving and succeeding the constituent properties. However, the presentation of the traffic lines combining both the “negative” aspects and other tour resources is recommended because the memories of the tour turn to be sore and heavy if consisting in the memories of the sad places only¹⁰⁾. For instance, tourists would be able to

comprehend the real picture of the region in a more multifaceted manner if having an opportunity to proactively touch the regional resources that are not included in ecclesiastical architectures and constituent properties which symbolize the phase of resurgence (Stone, 2006).

Here, we present the results from the hearing surveys and restrict, due to the limited space for writing, the comments to those most representative. A male in his sixties—a Christian of Shitsu Church (Figure 3) that is included in the candidate constituent properties: [I really feel increases in the number of tourists (especially, tourists on reserved bus) in recent years because the church is relatively easy to access by bus or rental car. I have conflict about not being able to brusquely handle small groups of tourists who visited the church without knowing the existence of the in-advance reservation system because of the thoughts that “they paid a visit all the way” and “this is a good opportunity for them to know about the church”]¹¹⁾. A female in her seventies who lives in Shitsu village of the Sotome area: [“I heard the term “dark tourism” for the first time. However, I appreciate that tourists just pay a visit to our village and I fully welcome the their visit if a good host-guest relationship is gained”]¹²⁾. A male in his seventies—a

¹⁰⁾ Extracted from the explanations of Prof. Ide, Akira on a television program—NHK “Viewpoints and Points” “Succession of Memories and Dark Tourism” (airdate: September 5, 2016) (date of final browsing: September 12, 2016. Available at <http://www.nhk.or.jp/kaisetsu-blog/400/>

252023.html#more).

¹¹⁾ Hearing survey dated on February 11, 2017.

¹²⁾ Hearing survey dated October 22, 2016. The similar comment was obtained from several residents to whom the hearing survey was conducted.

Christian of the same church: ["My forefathers had faith since the phase of the ban on Christianity, and now we can pray routinely in the church. However, is "becoming a world heritage" meant by intentionally accepting people who cannot behave properly in the spot? I have a feeling of risk for the tourist spot formation"]¹³⁾. A female tourist in her thirties: ["I have had little awareness about the history of this region that is behind the church before actually visiting here. Especially, I did not know that "a feeling of discontentment" remained until recently. This fact is not described in tour information magazines, and I feel the historical sobriety of having conserved faith unceasingly to the present"]¹⁴⁾. A female tourist in her sixties accompanied by her husband: ["It's no wonder to request we tourists give prior approval that we are visiting a place to "mourn and pray". However, I heard the term "dark tourism" for the first time. I got the explanation that it means a tour to visit a site of "negative legacy" and consider it comprehensible. Nevertheless, I suppose that the meaning of "dark" still remains to be fully accepted by tourists and local residents"]¹⁵⁾. Their comments allow me to verify the facts that there is a "common dilemma for the religious sacred places where churches and related historical sites are conserved" and that the local development through tourism cannot but be groped for in an attempt to conserve ecclesiastical architectures (Ikeda, 2016). "Hidden Christian Sites in the Nagasaki Region" were reorganized to include the candidate constituent properties focusing on the "negative" aspects of the human beings, and we presume that the tourism resource formation based on these stories and the visit of tourists will be advanced in the future. Naturally, the guest should be necessarily required to give prior approval about "mourning and pray" for the harsh strides of Christians including "a feeling of discontentment" that persisted until recent years. "Consumption of local resources" that is directed to the sensuousness of ecclesiastical architectures will not overcome the clam increment in the heritage sites that has become problematic in conventional world heritage tourism.

The present research aimed to examine the sustainability of the constituent properties of the candidate sites where hidden Christians have lived for world heritage in Nagasaki and clarified the concept of "dark tourism" that is applicable to the sustainability. I applied the methodologies of "dark tourism" to discuss the sustainability based on the results from the hearing surveys on qualitative changes in these properties that the author conducted at the sites. Consequently, the research revealed the following two points: 1) the methodologies of "dark tourism" are necessarily adopted to the sustainability; and 2) challenges still remain with respect to the local parties'

review of the properties and to the reconstruction of the candidate world heritage's stories that tourists will trace.

In contrast, the prior approval of tourists about the tour to "mourn and pray" is pointed out as one of the most useful traits that the methodologies of dark tourism have. Namely, the comprehension would produce a certain level of effects on the issue of clamor increment at the holy grounds. Furthermore, dark tourism involves "learning" as a prerequisite. Hence, it is impossible to deepen the comprehension about "negative legacy" if "learning" is lacking. Furthermore, the modification of the heritage's title means the reorganization of its stories before welcoming visitors. Especially, tourism education will therefore be necessarily enhanced. The sincere facing of tourists, who visit ecclesiastical architectures for their sensuousness, with not only the "positive" but "negative" aspects of hidden Christians who have lived in the local areas will endow the encounter-generated interactions between the guest and the host with greater values.

In consideration of the discussions described above, the methodologies of dark tourism should be applied from the following two viewpoints: 1) dark tourism has already gained scientific communicational consent among tourism investigators; and 2) the term "dark tourism" will be gradually but consistently recognized and accepted by both the guest and the host through tourism education in the tour spots.

Furthermore, the encounter of the tourism parties—the guest and the host—is beneficial for the sustainability of heritage. Although its outcomes do not appear quickly, the steady accumulation of the encounter and interactions is required as fundamental elements that support tourism (Weaver, 2008; Oshima, 2016).

Therefore, the application of the methodologies of dark tourism to "Hidden Christian Sites in the Nagasaki Region" is useful for both the host and the guest.

CONCLUSIONS

In the present article, we examined the sustainability of world heritage tourism by applying the methodologies of dark tourism to "Hidden Christian Sites in the Nagasaki Region."

In this heritage, the "negative aspects" (namely, negative legacy)—which have scarcely been examined as a main research subject of world heritage tourism in Japan—were placed at the center of its stories due to the action of an external factor. Consequently, we verified that these methodologies are necessarily adopted and contribute to the sustainability of heritage. On the other hand, it is difficult to consider that sufficient measures have been taken with respect to 1) the involvement of the regional parties in the modification of the heritage's title and in the review of the candidate constituent properties, as well as The interim report of the ICOMOS was certainly a great

¹³⁾ Hearing survey dated on February 11, 2017.

¹⁴⁾ Hearing survey dated on January 12, 2017.

¹⁵⁾ Hearing survey dated on October 22, 2016.

surprise for local residents who have conserved and succeeded the cultural landscapes of ecclesiastical architectures and villages. Now that a decision was made to place emphasis on the phase of the ban on Christianity (hiddenness), it is expected that the heritage be accepted by both the host and the guest as the place for the comprehension about and succession of not only the “positive” aspects—churches and related facilities that were built in the phase of resurgence—but also “negative legacy.” There is no room for controversy in that the hard strides of hidden Christians in the phase of the ban on Christianity (hiddenness) constitute a salient story in the history of the world and therefore have a great appealing power inside and outside Japan. In the regard, the host gains attention together with the guest and is expected to foster the awareness of conservation for local resources including the constituent properties and backlands. In this sense, the existence of “Museum of Sotome Hidden Christian’s Cultural Tradition” that was inaugurated in April 2017 by local residents who took initiative is of special note.

In conclusion, we discussed the applicability of the methodologies of dark tourism to “Hidden Christian Sites in the Nagasaki Region.” Hence, the successful registration of this heritage to which the relevant methodologies are applicable as a world heritage will be the first case of world heritage in Japan that comprises a broad range of constituent properties involving diversified historical backgrounds, as well as unique cultural and geographic features.

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