



**Northern Buddhist Conference  
on Ecology and Development  
Ulaanbaatar, Mongolia  
June 20th – June 23rd 2005**

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## 1 Conference Aims and Structure

*Ven. Baasansuren of Erdene Zuu Monastery:*

*"We understand that conserving nature through human being's mind, soul and religion is progress. You just know that giving planting idea of conserving nature into people's soul will work."*



Conference delegates were welcomed with a mini-Nadaam hosted by His Excellency, Mr. Nambar Enkhbayar, President of Mongolia and International President of ARC

The Northern Buddhist Conference on Ecology and Development aimed to strengthen the involvement of Mongolian Buddhist monks in environment and development activities by inviting monks from all Mongolian provinces as well as Buddhist delegates from international organisations and government bodies to discuss existing partnerships and possibilities for future co-operation. In doing so, the conference would provide a unique opportunity to debate the historic, contemporary and future role of monasteries and Buddhist teachings in natural conservation and development.

The Conference was organized jointly by the Alliance of Religions and Conservation (ARC), the State Great Khural (Parliament) of Mongolia, the World Bank Mongolia office, Gandantegchenlin Monastery and the Ministry of Nature and Environment. Funding was provided by the Netherlands Environmental Programme through the World Bank as well as the Contingency Fund of the President of the World Bank (For more details see Acknowledgments on page 44).



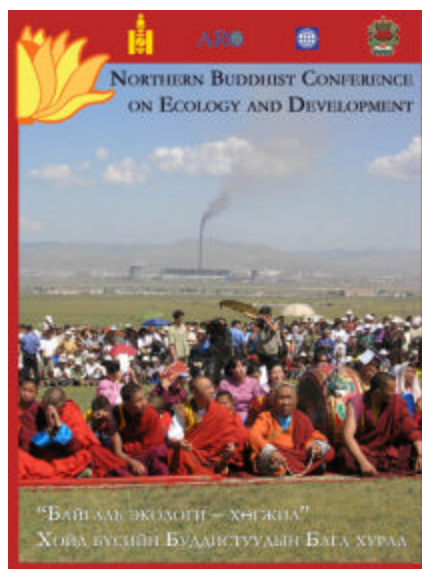
### Participants

Invitations were extended to a range of participants representing the monastic community, government, environmental organizations and educational institutions, as well as select international organizations and religious institutions from surrounding countries. The Conference was attended by more than 150 monks representing most monasteries throughout Mongolia, in addition to local delegates from the Ministry of the Environment, the Ministry of Education, Culture and Science, the World Bank, UNESCO, WWF, the Tibet Foundation, the National University of Mongolia, and a wide variety of local environmental NGOs. The Conference also welcomed international guests from China (including Tibet), the Buryat and Kalmyk Republics of the Russian Federation, Cambodia, Japan, Korea, the USA and the UK.

By assembling such a diverse mix of organizations, the Conference aimed to bridge the gap between religious and secular, governmental and non-governmental, local and international, traditional and modern approaches to conservation. Discussions focused on how to initiate greater cooperation between these different groups, which often share the same objectives but rarely the same methods of operation.

### Conference Outline

The Conference was held over four days, and included approximately fifteen different sessions. The opening session included speeches by H.E. N. Enkhbayar, President of Mongolia and International President of ARC; His Eminence Khamba Lamba Chojamts, head of Gandantegchenlin Monastery; Mr. U. Barsbold, Minister of the Environment; and Ven. Kh. Byambajav, Deputy-Director of the Zanabazar Buddhist University. These were followed by a series of short presentations and case studies introducing the experience of various monasteries in Mongolia, China, Cambodia and Russia. The second day



was dedicated to practical workshops for monks on the topics of environmental education, project management, and a series of specific environmental issues – water resource management, forestry and reforestation, mining, pollution, urban issues, pasture management and wildlife conservation. The third day followed up on these workshops with presentations by local environmental NGOs and by UNESCO, and a session on potential areas for cooperation between religious and secular organizations. In the afternoon a ritual worship ceremony was held at the sacred Bogd Khan Mountain to the south of Ulaanbaatar. The final day of the conference included a session on tourism and visitor management at sacred sites, followed by a plenary discussion and the closing ceremony. A series of Recommendations, drafted by a committee of delegates on the evening of the third day of the conference, was adopted by the Conference during its final session.



## 2 Summary of Sessions

### 2.1 DAY 1: Monday June 20<sup>th</sup>

*Venerable Baasanjav of Dadhlin Monastery:*

*The conference was an inspiration for us. We made an appeal saying "Without the golden ring we can live more than 10 years but without water we can't live even a day"*



#### 2.1.1 Opening, Introduction and Good Practice

The Northern Buddhist Conference was officially opened by President of Mongolia H.E. Nambar Enkhbayar who introduced the theme of the conference highlighting the important links between Buddhism and Ecology that had received insufficient attention in the past.

H. E. Mr. Enkhbayar spoke of the wisdom and teachings of Buddhism as a key to resolving many of the difficulties that communities are currently facing, including the need for environmental conservation and the preservation of an ecological balance.

The delegates were then welcomed by representatives of the conference hosts: Gandantegchenlin Monastery, the World Bank and ARC.



**Venerable Kh. Choijamts,**  
*Khamba Lama of Gandantegchenlin*



Venerable Choijamts stressed the importance of reviving Buddhist teachings and ritual practices as a means of encouraging environmental protection. He evoked in particular the importance of the Buddhist teachings that all sentient beings' lives are interconnected, as well as the Mongols' veneration of *lus* and *savdag* – invisible beings that inhabit or rule over the mountains, rivers and lakes, plants and animals. He pointed out that for much of the twentieth century when this spiritual tradition was proscribed, “nothing remained to be venerated or feared so the land and the waters, even the sacred places, came to be treated uncaringly.”

Venerable Choijamts went on to describe some of the actions necessary to encourage conservation through Buddhism: the revival of mountain-worship rituals; the need for monks to learn more about the significance of Buddhist teachings and traditional customs, so as to be able to provide a better understanding to the general public; and the importance of having monks learn to use modern communications technologies, which can be employed in disseminating Buddhist teachings and traditions.

Over the past several years, many environmental organizations have cooperated with monasteries in reviving of Buddhist traditions, constructing monuments to mark sacred sites, printing books and brochures, and organizing training courses. Venerable Choijamts called on all temples and monasteries to “support and work closely with environmental organizations, encouraging above all the participation of the religious community”.

**Teresa Serra and Saha Dhevan Meyanathan**  
*The World Bank:*

The theme of this conference is part of an ongoing programme that the World Bank has been running for four years in association with ARC. On behalf of the World Bank, Teresa Serra and Saha Dhevan Meyanathan spoke of the World Bank's commitment to engaging all segments of civil society in support of social and economic development. They acknowledged that religious organisations should be amongst their most important partners in attempts to alleviate poverty and sustainably manage the environment. The Mongolian tradition of protecting natural sites by attributing sacred status to them was highlighted making it only natural that conservation activities in Mongolia involve a focus on promoting respect for the sacred character of the natural environment, with the support of Buddhist monasteries and other religious organisations.



### **Martin Palmer**

*Secretary-General of ARC:*

Martin Palmer spoke of ARC's history in working in partnership with faiths and the impact that faith-led projects can have both at grass-roots and government level. ARC also links faith groups with appropriate environmental and development agencies through its existing partnerships in Mongolia and in other Buddhist countries of south-east Asia. Martin Palmer raised the point that this conference gives both religious and secular agencies a strong platform to meet and explore the potential for long-term co-operation in Mongolia.

## **2.1.2 Buddhism and Environment**

### **His Excellency Nambar Enkhbayar**

*President of Mongolia*

President Enkhbayar spoke from his own experience about the link between religion and conservation and how Buddhist communities are increasingly becoming engaged in environmental activities at local and national level.

Mr. Enkhbayar emphasized that 'just at the values of compassion for sentient beings are encountered in all faiths, so are the methods of protecting the environment'. The President expressed pride in the Mongols' traditional respect for the wisdom of all faiths, seen in the syncretist religious policy adopted by Chinggis Khaan in the 13th century, and again in the guarantees of freedom of religious choice afforded by the Mongolian Constitution of 1992. Yet 'Buddhism, with its centuries-old tradition in Mongolia, is worshipped by an absolute majority of Mongolians, and our people are known as a *Buddhist people*'. Therefore Mr. Enkhbayar asserted that the wisdom and teachings of Buddhism constitute a 'key to solving the difficult problems faced by humanity today, including the important issues associated with environmental conservation and the preservation of ecological balance'.



### **Mr. U. Barsbold**

*Minister of Nature and Environment*

The minister outlined the Government of Mongolia's active role in promoting environmental protection, passing more than 20 different laws and dozens of decrees and regulations governing the protection and sustainable use of various natural resources, while adhering to major international conventions and treaties related to the environment. Yet the minister stressed that the success of Mongolia's conservation strategy also relies on the active cooperation of businesses and individuals.

Mr. Barsbold pointed out that if Mongolia's natural environment remained in relatively pristine condition up until the twentieth century, it was partly

due to the strong influence of traditional beliefs – often associated with Buddhist teachings – concerning the sacred quality of the natural world, and the dangerous consequences awaiting those who misused natural resources. In the past, “the State used religion as a tool to implement its environmental protection policy”; today, Buddhist institutions and the State must cooperate in promoting sustainable attitudes among the population. Ultimately, Mr. Barsbold asserted, environmental conservation is a matter of national survival – as the ownership of natural resources is “the basis of any nation’s sovereignty and security”.

*His Eminence Ven. Chojamts, Khamba Lama of Gandanteqchenlin Monastery:*

*“We must support and work closely with environmental organizations, encouraging above all the participation of the religious community”*

### **2.1.3 Traditional Buddhist Conservation**

The theme of Buddhism and Environment continued with a presentation on the practice and renewal of Traditional Buddhist Conservation and the impact that its implementation could have particularly since this is an innate part of Mongolian Buddhist tradition. Venerable Kh Byambajav from the Zanabazar Buddhist University spoke of the re-emergence of Buddhist values and traditions ranging from the worship of sacred sites to taboos regarding damage to the land or wildlife, to traditional Mongol laws regarding misuse of land or water resources. This theme of re-awakening traditional practices would be echoed throughout the conference both by religious and secular delegates and was regarded as one of the great strengths in improving the livelihood of local communities and sustainably managing natural resources.

Ven. Byambajav explained that the Mongols have traditionally believed in the existence of non-physical beings – said to inhabit mountains, rocks, lakes and rivers – which rule over and protect various parts of the natural landscape; if disturbed, such beings may take fierce revenge, bringing about disease, floods, droughts, and other natural disasters. Thus many traditional rituals have evolved to appease these “spirits of nature”, while a strict system of taboos governs the use of the natural resources with which these beings are associated. Ven. Byambajav called on the monastic community to be more active in bringing about the revival of such traditions as the worship of natural sacred sites, the construction and worship of sacred cairns (ovoo), the giving of auspicious names to sacred sites, the making of sacrificial offerings to the invisible beings, and the observance of taboos forbidding the pollution of nature.

## 2.1.4 Traditional Mongolian Bird Conservation

*Purevdorjiin Amartuvshin*

Presented by the winner of the 2005 ARC Student Essay Competition, this paper discussed the traditions of bird conservation within the context of Mongolian nature heritage conservation, ancient legal texts and current conditions. Mr. Amartuvshin spoke of the belief that touching or casting one's shadow on the nest or eggs of any bird was considered taboo and that killing certain birds would enrage the heavens and affect the fortunes of the hunter – a belief that is still held. Articles are included within the ancient and modern legal framework that specifically address nature conservation, born of respect for nature that is at the core of nomadic life. Written nature conservation laws date back as far as the 12<sup>th</sup> century and have been added to and adapted over the centuries. In 2002 the 'Law Animal Species' offered national level protection for rare bird species in danger of extinction on a world scale. Mr. Amartuvshin also explained that some species that are internationally endangered live comparatively unharmed in Mongolia but the situation has begun to change due to biological and non-biological factors, and in particular human factors. It is now necessary to revise and improve mechanisms for co-ordinating economic activities of civil society in areas designated as important for rare birds and to review how to implement this protection through education, negotiation and practice.

*>>> After the conference Amartuvshin was able to successfully apply for one of the grants part of the "Improvement of Environmental Management Capacity of Mongolia" to provide environmental education to countryside communities.*

## 2.1.5 International Perspectives

*Tubudan Rinpoche, Abbot of Yonghegong Monastery, China:*

*"If we cannot fully recognise and examine our harmful activities, if we do not fully change and correct our indiscriminating and mistaken ecological concept, we can never maintain harmonious relations with nature"*



Sangha Raja Bour Krey (front row, end left) Tubudan Rinpoche (second left) and Luoga Rinpoche (second row, 4<sup>th</sup> left) during the chanting at the beginning of the conference

We were honoured to have several leading Buddhist figures from outside Mongolia who spoke of Buddhist awareness and engagement of environmental issues within their own traditions. This included the Sangha Raja Patriach Bour Krey from Cambodia; Tubudan Rinpoche, the Abbot of Yonghegong Monastery in China; and Luoga Rinpoche, the Abbot of Kathok Tibetan Monastery in Sichuan. All these speakers addressed Buddhist understanding and interpretation of teachings that directly relate to the natural world but also highlighted the crises that have been created by inappropriate development and practice. The Luoga Rinpoche said '...destruction of the environment is due to the ill effects of uncontrolled excesses in the name of development and progress...but the foe of humanity is not development. Neither is modernization our enemy. We should instead understand that the greatest foe is ignorance. To overcome this requires long-term education. These thoughts were echoed by the Tubudan Rinpoche from China, 'If we cannot fully recognise and examine our harmful activities, if we do not change and correct our indiscriminating and mistaken ecological concept, we can never maintain harmonious relations with nature. Profound environmental protection ideas can be found through examination of the sutras and through Buddhist practical

activities. To draw on, arrange and popularize environmental protection theories can certainly supply a theoretical basis and practical direction for the rescue of the ecological crisis'

The Sangha Raja Bour Krey is the Patriarch of the Thammayut sect on Cambodian Buddhism and has been an active and influential speaker on environmental issues to Buddhists in Cambodia and is Patron of the Cambodian Association of Buddhism for the Environment (see 2.1.6) The Sangha Raja drew the delegates attention to the fact that Buddhists 'play a vital role in recovering our ecology and development and have been amongst the leading voices calling for increased awareness and action'.

During the session on international perspective, a presentation was given to honour the legacy of H.E. Venerable Kushok Bakula Rinpoche, a pioneer in raising awareness of environmental issues amongst Mongolian Buddhists. From his arrival in Mongolia in 1989, H.E. Bakula Rinpoche worked towards the revival of Mongolian Buddhism within a new environment and founded the Pethub Buddhist Institute in Ulaanbaatar. He also worked internationally to promote Buddhist teachings and environmental awareness.



Delegates being welcomed at the Pethub Monastery and Buddhist Institute founded by H.E.Venerable Kushok Bakula Rinpoche



## 2.1.6 Examples of Good Practice

*Venerable Tuvdengunchi of Ontsarishilen Monastery:*

*"The conference gave me the feeling that I should do at least one project to conserve nature. Based on that feeling, I established 'Conserving Nature Information Centre of Baganuur District' and we have finished its building. Now we are working on its website and planning many more activities"*

The aim of this session was to focus on examples of existing projects run by Buddhists or linking Buddhist communities and NGOs. Case studies were presented by a range of speakers from Mongolia, Kalymkia, China and Cambodia. Several of these projects have been developed in partnership with ARC through the World Bank Faiths and Biodiversity Programme.

### **Environmental Education at Erdene Zuu Monastery, Uvurkhangai:**

Khamba Lama Kh. Baasansuren's outlined the work that has been carried out at Erdene Zuu to promote environmental awareness



Since resuming its traditional religious functions in 2000, Erdene Zuu Monastery has been active in promoting environmental awareness and conservation. On the hill next to the town of Kharkhorin, the Monastery has restored a 200-year-old temple dedicated to Luvaanjalba, king of the *naga* (invisible beings that rule over natural sacred sites), as a facility combining traditional *naga* worship with modern environmental education. This temple houses sacred texts and images related to the non-physical beings, alongside an environmental exhibit presenting conservation regulations and guidelines. Erdene Zuu Monastery also teaches modern conservation techniques to the pupils at its religious secondary school, which includes a conservation resource centre, and promotes environmental awareness among specific groups within the lay community – inmates of Kharkhorin prison, illegal loggers and schoolchildren. One of Erdene Zuu's most successful environmental awareness activities has been a series of poster and essay competitions for schoolchildren and the general public, on the theme "let's protect our environment". The monastery also runs an ongoing campaign for the replacement of wood stoves with efficient, compressed fuel-burning stoves and naturally -generated electricity.

Khamba Lama Kh. Baasansuren's went on to recommend the creation of a unified calendar to identify the dates of arrival and return of the *naga*.

According to Mongolian and Tibetan Buddhist teachings, mountains, waters, the earth and plants are all controlled by invisible beings known as *naga* and *savdag* that arrive and return on specific days of each month. The astrological customs for identifying these dates vary considerably but if such dates could be standardized and widely observed as days on which it is forbidden to hunt, cut trees, dig in the earth, or otherwise render harm to the environment, it could achieve a positive ecological impact.

>>> *As a follow-up to the conference Erdene Zuu Monastery has done a joint project with CRTP to produce composting toilets, supported by ARC and the World Bank.*

### **Saiga Protection Programme, Kalmykia:**

Dr Anna Lushchekina who runs the programme pointed out that Russia's only remaining saiga population is in Kalmykia, bordering the Caspian Sea. Despite an official ban on hunting the saiga antelope, its population has plummeted by over 90%, one of the fastest declines of any animal species in recent history. Dr Lushchenka is working with Buddhist communities to promote awareness and management of wildlife programmes. She highlighted the influence that Buddhist monks can have on local communities through the interpretation of teachings and through the practice of traditional conservation techniques. Current political conditions will allow Buddhist monastic and lay conservation activity and her aim is to raise funds to hold a Buddhist workshop in Kalmykia to analyse and implement traditional knowledge through a Buddhist partnership programme. Dr. Lushchenka is also currently working on a community education programme in partnership with the Kalmykian Buddhist community whereby both groups share in the activities of the recently constructed Saiga visitor and resource centre.



The driving force behind the decline of saiga antelope is selected hunting for saiga horns, that only males have, leading to low male population and subsequent low reproduction. Contributing factors include degradation of natural pasture overused by domestic livestock and an expanding network of roads, pipeline and canals limiting the animals' seasonal migrations.

## Reforestation of the Gobi

*Khamar Monastery, Domogobi*



Mr. Z. Altangerel discussed a number of environmental projects that he is attempting to implement in partnership with Khamar Monastery. Part of this work is carried out through the NGO "Tavan Dohio". The first aim of the reforestation project is to restore the grove of approximately 100 elms cut down by Russian soldiers in the 1950s during the construction of the nearby military town of Zuunbayan.

Hundreds of seedlings have been planted annually at the monastery since 2003, with the assistance of financial donations and the volunteer labour of local schoolchildren. Yet a number of problems have limited the survival rate of these trees: insufficient irrigation, inadequate protection against windstorms and wandering livestock, and possibly improper species selection and planting techniques. Nevertheless, Mr. Altangerel remains convinced that with proper planning and maintenance, such plantations can flourish and indeed make an important contribution to fighting desertification, by retaining large volumes of water within their root systems.

Mr. Altangerel also advocated the use of Buddhist rituals as a context for conservation activities, arguing notably for the adoption of the tradition of planting trees for the deceased, as an organic means of commemorating lives lived.

Mr. Altangerel was in fact not the only one at this Conference to discuss tree-planting initiatives as an important aspect of conservation work open to monasteries. In this regard the cautions expressed by Dr. Baatarbileg, Head of the Forestry Department at the National University of Mongolia, are worth noting. Dr. Baatarbileg criticized the ineffectiveness of nearly all Mongolian tree-planting projects, which are generally organized by non-professionals who have little idea of how to plant trees so they will actually survive. He pointed out, for example, that tree-planters often select inappropriate species, or plant saplings rather than seedlings under the mistaken belief that larger, more mature trees are more likely to survive. In many cases irrigation is far from adequate. Dr. Baatarbileg thus insisted that any serious tree-planting campaign must involve professional guidance and planning. This recommendation was taken up later in the Conference, with the suggestion that training in proper tree-planting techniques be offered through an environmental-education program at Gandantegchenlin Monastery.

## **Engaging People in Sustainability:**

### *Conservation Efforts by Tibetan Monasteries in the Shangri-la and Baimaxueshan areas of Northwest Yunnan, China*

The conservation work of these monasteries was presented by Yunhua Liu, Director of Education and Capacity Building, WWF China and by Lama Gonchok Namdol and Lama Zashi Nima. WWF works in partnership with four Tibetan monasteries: Dongzhulin, Songzhanlin, Laiyuan and Tashi Qunpei monasteries.

#### **Dongshulin Monastery**



An Education Centre has been created within the monastery and its conservation activities include ecological courses and resource materials for monks, forest restoration and co-management of Nuoni Sacred Mountain in Baimaxueshan Nature reserve. Their community outreach programme provides support to a nearby Tibetan school, working

with local communities on conservation issues and developing a Center for Education and Communication.

#### **Songzhanlin Monastery**

The Trinin Culture and Ecology Center and the Hamugu Community Learning Center and Nature Reserve supports traditional Tibetan Buddhist knowledge and skills through participation in community environment and development projects. These centres coordinate community environment and development activities and link community with broader structures and decision-making processes.

#### **Laiyuan Monastery**

At Laiyuan the project is promoting the establishment of Bazhu Community Nature Reserve, a community learning centre that aims to enhance local education and health care, and improve livelihood by developing skills in natural resource management. The second arm of the work with the monastery is the Dharma community college which is attended by monks and community children with courses on Buddhism and ecology including watershed care, renewable energy use and general ecology. The college also works towards restoring local tradition through painting, dancing and music.

#### **Tashi Qunpei Monastery**

The monastery is located at the foot of Kawagepo and adjacent to Baimaxueshan Nature Reserve between the Yangtze and Salween Rivers. The Monastery has been given permission to manage Mt. Logong Tsaagayabo through proactive conservation methods that include tree planting, natural growth and patrolling of forest areas. The project also runs a community education project on forest and wildlife protection and on the management for forest resources.



### **Cambodian Buddhists and the Environment**

This session combined the complementary work of the newly established Association of Buddhists for the Environment (ABE) and the 'Model Pagoda Programme' that has been developed by Mlup Baitong, a Cambodian environmental NGO. Both of the projects have involved the partnership and support of ARC and the World Bank Faiths and Biodiversity Programme.



A demonstration of fruit tree grafting techniques for villagers and monks in the grounds of a Kampong Thom pagoda. The trainer is a lay member of the monastery who received specialist training through the provincial Forestry Department. The monastery is a member of the Model Pagoda Project.

### **Association of Buddhism for the Environment (ABE)**

The work of the ABE was presented by Venerable Hiep Sopheap, Executive Director of the Association of Buddhism for the Environment. Created in April 2005 following a national gathering of the Sangha, the ABE is an officially registered Cambodian organisation with an elected monastic board. With offices based in Phnom Penh and a regional network of monks in all Cambodian provinces the Association aims to promote Sangha activities at local and national levels to provide an authoritative voice in environmental policy. The ABE offers guidance on training, accessing materials and resources and partners environmental agencies and NGOs on specific programmes such as community forestry, wildlife conservation and environmental education.

### **The Model Pagoda Programme**

The work of the Model Pagoda programme was outlined by Tara Lewis, co-ordinator of the World Bank/ARC Monk and Environment Programme in Cambodia. This programme promotes environmental activities specifically within pagodas but it also has an outreach dimension to include environmental education and management amongst village communities. The scheme has been developed by NGO Mlup Baitong who has also



created visual and written resources including tapes, videos, posters and a training manual to support pagodas who wish to participate. Pagodas receive advice and guidance on the following issues: waste and water management, nursery and forest management, installing fuel efficient cook-stoves, education and wildlife programmes and training in management and accountancy. Pagodas can also access information through the ABE that will enable them to find appropriate support through local NGOs or to receive training through government forestry and fisheries departments.



Tsam dancing performed at the mini-Nadaam hosted by President Enkhbyar for the conference delegates on the evening of the opening day

## 2.2 DAY 2: Tuesday June 21<sup>st</sup>

### *Education, Practical Skills, Training*

*Venerable Bayarsakhan of Urjin Sanag Choilin Monastery:*

*" Our monastery is located in Darkhan. I volunteered to plant trees so that our community becomes involved in protecting the Kharaa River. In the future I am going to take action to address Darkhan's air pollution"*

### **2.2.1      2.1 Environmental Education:**

#### *'Green Schools for Sustainable Development'*

The morning's session were chaired by Ch. Erdenechimeg, Environmental Education Officer, WWF Mongolia. Nine science teachers participating in this WWF programme presented their approaches and experiences of developing environmental education in the Mongolian school curriculum. The teachers stated that there should be a high significance placed on training courses to train educators in schools so that they can disseminate information throughout communities. An environment needs to be created so that volunteers can address and put this programme into practice for themselves. The content of the education programme includes the introduction of technologies to produce pressurised fuel and in particular pressed brick fuel from dung thereby reducing reliance on cutting and collecting firewood. They also addressed the importance of linking religious traditions with modern methods of environmental conservation. This includes awareness and education on cleaning and maintaining ovoos (stone mounds covered in prayer flags that mark a sacred place in the landscape) at which bottles and other debris are often abandoned after visiting for ritual purposes.

There was a positive response from the floor to the WWF education programme although some of the monastic delegates felt that WWF had chosen 'project-friendly' provinces in which it was easy to establish projects. They expressed a desire for this programme to start pilot schemes in provinces that might be more difficult to access. The monks spoke of their wish to be linked with institutions and their willingness to respond but stressed that they needed to develop capacity – they needed clear information and clear messages that can be disseminated in their communities. The monks felt that this work could be successful if it involved multi-lateral cooperation between local government, schools and monasteries.

WWF agreed that cooperation of all partners is the keystone to the success of the programme. In terms of spreading the programme to reach a wider range of schools, WWF aim to train teachers in target groups so that they in turn can train teachers in fellow schools in their aimags.

In response, the monks wanted to know how they could practically participate in this programme given that ecology is not part of the

mandatory curriculum and suggested that it should become mandatory. It was agreed that there is a need to combine cultural/religious heritage with the dissemination of environmental studies to ensure greater participation in ecological management. WWF responded that they are trying to implement an environmental programme as part of the curriculum and the monks agreed that they would support monastic representation in WWF's training schemes on in government education programmes to ensure wider community participation. It was agreed that there needs to be a truly consultative process involving monks for environmental education and management projects to be effective. This issue was raised frequently during the conference and was part of the debate with government representatives during the final panel discussions. (See Conference Recommendations)

### **2.2.2 Project Management,**

*Ch. Munkhzul, Globe Art Centre:*

This workshop provided guidelines on writing proposals, setting up project management teams, communications, fundraising, accountability and transparency. The Globe Art Centre broke down the structure of each category to include realistic sources of funding, income and expenditure of monasteries, managing budgets, assessing resources, creating proposals with clear aims and outcomes and project evaluation. This was intended as an introduction and resource leaflets were also provided for the delegates. For many of the monks this is a new area and many may need further specific support as they begin to develop programmes.

### **2.2.3 Tibet Foundation**

*Introduction by T. Agizul*

The 'Buddhism in Mongolia' programme was initiated by the Tibet Foundation in 1993 who are committed to supporting the revival of Buddhism in Mongolia through funding traditional Buddhist education for monks and nuns, preserving Mongolian traditional medicine and art, assisting the establishment of new teaching centres in Mongolia. The programme also supports initiatives to disseminate Buddhist teachings to the lay community and finances the translation from Tibetan and other languages and publication of classic texts into modern Mongolian.

Mrs. Agizul introduced the audience to the 'Documentation of Mongolian Monasteries and Temples', a research project carried out to list all the monasteries that used to exist in Mongolia. She handed out a survey to the participants, to gather additional data. More information on the survey and the results can be found online at [www.mongoliantemples.net](http://www.mongoliantemples.net)

#### **2.2.4 Workshops**

*Water, Forestry and Reforestation, Mining, Pollution (Solid Waste and Air Pollution), Urban Issues, Pasture management and wildlife conservation*



Delegates attending the workshop on Pollution

The delegates were given the choice of attending one of the six workshops listed above. Facilitators were provided by the Demo Centre and the workshop presenters are as follows:

##### **Water Pollution and Conservation:**

*Sangi Chuluunkhuyag*, Head of Department of Environmental Engineering, MUST, School of Civil Engineering

##### **Forestry and Reforestation:**

*Kh. Ykhanbai*, Head of Forestry Department, Ministry of Environment  
*N. Baatarbileg*, Professor and Head of Department of Forestry, National University of Mongolia

##### **Mining:**

*Robin Grayson*, General Director, Eco -Minex International

##### **Pollution – Solid Waste and Air Pollution:**

*L. Dolgoma*, Toxicologist, WWF Mongolia  
*Kamo Yoshiaki*, Visiting Professor, Mongolian University of Science and Technology, Department of Chemical Technology

##### **Urban Issues:**

*Mr. Budragchaa*, Head of the Office of the Environment, City of Ulaanbaatar

##### **Pasture Management and Wildlife Conservation:**

*Mr. Dorjraa*, National Committee of Rare Animals

The recommendations of the workshops were delivered on the morning of Wednesday 22<sup>nd</sup> June, and are listed under Section 3.2 of this report.

## 2.3 DAY 3: Wednesday June 22<sup>nd</sup>

*Buddhism and Development – the Goals and Activities of Environmental NGOs;  
Reports and Recommendations on the Training Workshops*

*Venerable Batzaya of Denchinchoinkhirlin Monastery:*

*" I'm using what I learnt from the conference in my activities. I talked to the Chairman of our district committee about protecting the 'Khunleg Spring' and I was given financial support from our local government. I will start the project this autumn. Also, we have built a stupa in Saikhan Bulag and I gave speeches to many people about protecting areas that have become polluted"*

### 2.3.1 NGOs and government agencies

*Presentations chaired by Mr. Saha Meyanathan, Country Manager, World Bank.*

#### **The World Health Organisation, Mongolia**

Mrs. Sh. Enkhtsetseg introduced WHO's water management programme with the aim of conducting hygienic and hydrological assessments on existing natural springs and to protect them to increase the ability to use safe water among the general population, especially poor people. WHO have trained more than 200 students, engineers and other professionals in water assessment schemes including well and spring restoration. A preliminary survey revealed that 78% of all springs do not have any protection putting them at risk of contamination. The major factors affecting the quality of spring water sources are waste from livestock that drink at wells constructed at the spring water source and lack of protection and conservation facilities at these sources. Mrs. Enkhtsetseg pointed out that Mongolians have traditionally worshipped water sources and ovoos used to be erected there, but this is a tradition rarely happens. If this tradition is revived it would play a role in raising awareness of the value of these sites and work towards their protection.

#### **Green Wall and Community Forestry,**

*S. Tegshjargal, Senior specialist of the department of forestry  
The Ministry of Nature and Environment*

This governmental Green Wall programme focuses on reforestation activities in steppe areas by planting species that are suitable for the ecological conditions of the steppe zones. The Green Wall programme was initiated this year and is part of a 30 year programme co-ordinated by the Ministry of Nature and Environment.

The idea of the Green Wall is to plant a buffer against desertification in the North of the Gobi Desert (See Map). The rationale is that the creation of a forested wall will control desertification in this region. Although the wall will initially be erected in areas where





desertification is still controllable, the idea is to extend the programme into more degraded areas.

Environmental organisations have raised questions at this approach, but if it is carried out through community forestry the ministry believes that this could prove successful. The programme is also supported by China for whom the threat of the growing desert is of great strategic importance. Every year extensive damage is caused in countries including China and Korea by sandstorms originating in the Mongolian and Chinese regions of the Gobi. Local community support and international co-operation are key to the management and implementation of this programme.

### **Taimen Conservation Fund**



Mr. E. Erdenebat introduced this 5 year programme to protect the Eg Uur Watershed and its healthy population of taimen, the world's largest salmonid. In addition to providing taimen habitat, the Eg Uur watershed serves as the main source of water for communities living along

these rivers. The programme monitors the taimen population, its activities and migration patterns. Taimen stocks are threatened due to poaching and pollution caused by the mining exploration and the programme work is developing partnerships with the local community to find ways of restoring and utilising local traditions and rituals to protect the taimen. Through community collaboration, TCF works to create an economic value for the taimen while preserving the equally unique nomadic, Mongolian culture that has inadvertently protected the taimen for centuries. The Taimen Conservation Fund's partners include ARC, the World Bank, WWF and ICF.

The Eg River, 474km in length, originates from Lake Hovsgol and flows south where it meets with the Uur River. The Uur River, 331 km in length originates from the Kheven-Saluu Mountains in NE Hovsgol Province and flows south until it meets the Eg River.

### **WWF Mongolia**

Mrs. J Chimeg outlined the work of WWF Mongolia programme office in Mongolia (see section 2.1 for WWF Mongolia environmental education programme). Its main goals are to conserve and sustainably manage the bio-diversity and large scale wilderness in two distinct Mongolian eco-regions: the Altai-Sayan Montane forests and the Daurian steppe eco-regions. WWF have also been working on environmental and educational programmes with the Buddhist community since 2000. Their sacred springs project in partnership with ARC and the World Bank at Amarbayasgalant Monastery and at Gandan Darjaalin Monastery has included practical training to maintain the springs as vital water sources for monks and herders, as well as conducting ritual ceremonies that symbolically protect the springs and thereby raise their significance amongst the local community. WWF Mongolia's have also been partners in

a reforestation program to train the young monastic community of the Khan Khokhi region.



A stela to denote sacred land being erected near Amarbayasgalant monastery as part of a partnership environmental programme between Amarbayasgalant, WWF Mongolia, the World Bank and ARC

### UNDP – United Nations Development Programme

The UNDP's Mongolia environmental programme focuses on biodiversity conservation, sustainable grassland management and energy efficient programmes. Through their Community Conservation Programme UNDP has supported the establishment of 49 herder groups, 13 co-operatives and 19 NGOs. They have also developed the Foundation for the Preservation of Buddhist Tradition that works in partnership with Mongolian schools and educational bodies on a range of activities including environmental education training.

### FPMT

#### *Foundation for the Preservation of the Mahayana Tradition*

Ueli Minder, director of the Ulaanbaatar FPMT center ended by saying short messages where remembered best. Thus he briefly explained the activities of FPMT in Mongolia, including the building of Idgaa Choinzinling Temple at Gandan and Dolma Ling Nunnery, a



Community center with Soup Kitchen and supporting Monasteries in the countryside. The centers are used to make people more aware of their environment in every thinkable way.

The FPMT also supports a children camp in the Terelj National Park and a school in the mining town Nailakh where the children are made aware of the value of nature. Additionally FPMT co-sponsored the billboard (see image) that raises natural awareness for a general public.

### **Conservation and Sustainable Management of Natural Resources**

GTZ representative, Mrs. T. Selenge, made a presentation of the joint Mongolian-German 'Conservation and Natural Resource Management' project which is being implemented in the national Special Protected Areas of Mongolia, with the participation of the Ministry of the Environment, national Special Protected Area administrative units, and non-governmental organizations. This project promotes the sustainable economic use of natural resources through properly-managed forestry, hunting and tourism. The GTZ presented the example of pine-nut processing as an economic activity that requires coordination and investment from local authorities and businesses, in order to ensure the sustainability of the use of the resource and to allow for nuts to be processed locally rather than shipped to China.

### **World Vision**

Dr. P. Bolormaa, Program Coordinator of the HIV/AIDS Program, highlighted the work of World Vision, the largest operating NGO in Mongolia with programmes in 14 aimags focusing on health, economic development, education and child rights. World Vision sponsors 18,097 children in Mongolia to receive a school education and income generating activities for poor families include training in cooking, sewing, shoe repair, postcard drawing and felt making. Their health programme includes digging new wells and improving access to clean drinking water.

### **CRTP - Cultural Restoration Tourism Project**

Mr. Mark Hintze presented the work of the CRTP which is currently working on cultural restoration projects in Mongolia and Nepal. Their goal is to bring a broad minded approach to development that includes social and economic development as well as environmentally sustainable practices. CRTP is currently working on the restoration of the Baldan Bairavan Monastery in the Khentii region of eastern Mongolia. Their programme here has incorporated techniques such as composting toilets, responsible solid waste management and responsible forestry practices while working within the norms of the religious community at all times.

*>> As a follow-up to the conference CRTP has done a joint project with Erdene Zuu Monastery to produce composting toilets, supported by ARC and the World Bank.*

### **Erdem Ecology Club**

Mr. Tuvsejargal, chairman of Erdem-Ecology, explained the National University Mongolia Erdem-Ecology Conservation Club was established in December 2003. Students began by discussing what they think are the

main environmental problems in Ulaanbaatar and Mongolia as a whole. They included air, solids and heavy metal pollution; lack of waste control in summer camps; excessive use of wood for fuel and building materials; litter; the need for urban gardens; the need to use paper rather than plastic bags for shopping.

>>> *As a follow up to the conference the Erdem–Ecology club has carried out a field trip to Khentii Aimag. They travelled together with monks from Gandan Monastery and venerated sites in the whole province. Additionally they cleaned the sacred sites and gave lectures and information to the local people.*

### Miseor and Tilopa Centre



Jan Felgentrue presented the work of both organisations. Miseor is a German NGO that has been working in Mongolia for eleven years as a relief agency, but also includes a programme on the revival of Mongolian Buddhism.

The Tilopa center was established last year and focuses on the red tradition, *Ulaan Shashin*, of Mongolia.

Activities focus on education and publications, but also a programme to help restore temples and monastic communities. One of the projects provided a new home for street children in the Amarbayasgalant Monastery. Traditional medicine receives special attention in the programme and traditional doctors visited Tibet to further their education and as a result initiated the Mamba Datsan medical study centre at Zanabazar University.

### The Traditional Conservation Centre

The Traditional Conservation Centre was presented by Mr. Temuujin. He mainly spoke about the Environmental Information Centre where the TCC is located. The



УЛАШЖЛАЛТ БАЙГАЛЬ  
ХАМГААЛТЫН ТӨВ

The Environmental Information Centre is a non-profit organization dedicated to supplying news and information about conservation and development issues, both local and international, to NGOs, universities, special protected area administrations, businesses and schools. The Centre is supported by a variety of local and international organizations, including the Ministry of Nature and the Environment, the National University of Mongolia, WWF, UNDP, GTZ, Peace Corps and the Soros Foundation. The Centre maintains a significant library of scientific reports, journals, bulletins and other environmental publications. Its resources include more than 1000 reports, 500 books, 130 videos, and 30 periodicals.

The work of the Traditional Conservation Centre (TCC), based at the Environmental Information Centre, is founded on co-operation between monasteries and lay communities so that they become a living example of 'natural conservation' whereby the monastery is a key channel for the dissemination of conservation information. The TCC are also co-ordinating the production of Buddhist based environmental materials on theme of the five elements of water, fire, earth, wood and air. The water sutra is now complete and was given to all conference delegates as part of the conference pack.

In addition to this presentation Ven. Byambajav presented the just announced Dutch "Improvement of Environmental Management Capacity" grant.

>>> On November 2<sup>nd</sup> recipients of the grants were announced and two participants from the conference were successful in their applications: f the "On Tsar Ishlen Ling" Monastery, with the Baganuur Development-Ecology Project and Purevdorjiin Amartuvshin with an environmental education project. For more information see [www.forum.mn](http://www.forum.mn)

### The Tree Ring Lab

Based at the National University of Mongolia, Mr. N. Bataarbileg explained how Tree Ring Lab research scientists expand the application of tree ring research throughout Mongolia to improve our understanding of past climate and environmental history. Many historic building preserve construction timbers that were cut from virgin forests. Tree ring samples extracted from these early historic buildings can be valuable for the extension of tree ring chronologies derived from living trees further into prehistory. Since 2002 the Tree Ring Lab has dated Amarbayaglant Monastery and Mandal Temple in Bayanhongor Province. Current research also concentrates on the use of tree ring data networks to study regional climate, global climate interconnections and anthropogenic impacts on forest growth.



*Venerable Davaajav of Puntsagchoinkhorlin Monastery"*

*" I'm very upset that rivers and springs have been polluted and are drying up. Water is drying up because the sources are polluted. Cutting trees and bushes close to the sources are also causing our waters to disappear. Therefore, I have planned activities amongst the community to stop this"*

### **2.3.2 Environmental Workshops**

*Reports and Recommendations, chaired by Mrs. N. Oyundar*

#### **Summary of Water Workshop**

The workshop recommended the establishment of a state structure to identify the human factors and climatic changes that are depleting or polluting water sources as there is currently no overall state policy for controlling or managing water sources. Several reasons were put forward for this: lack of value (financial) of water sources, loss of traditional religious and cultural values given to water sources. The workshop also stressed that there was a need to give impetus to Buddhist communities to work on the conservation of water sources both from within religious tradition and in partnership with government and agencies.

#### **Summary of Forest Workshop**

The workshop reported that the desertification and ecological disequilibrium of Mongolian forests plays a pivotal role relation to biodiversity levels and the livelihood of local communities. The group highlighted a need for written and visual resources to be given to communities accompanied by a series of training workshops to equip people with essential knowledge – these workshops must be at the level of local communities. Monks and community participants should be given training to monitor illegal activities to protect and manage their natural resources. The workshop also recommended that principles of co-management should be built into the management of forest resources and specific community areas should be earmarked for reforestation activities.

#### **Mining Workshop**

The workshop recommended legal protection for sacred sites to avoid friction with mining interests and that this legislation should be included in the laws relating to protected areas. Currently little permission is needed to start mining activities and little or no consultation is made with communities. Clear information should also be provided on the chemicals present in water and what pollution sources are left after the mine is closed. The workshop recommended national standards for mining equipment to decrease human injury and environmental damage. They suggested that placer gold mining should be prohibited and suspend new licenses for placer gold mining but to continue issuing licenses for hard-rock gold mining.

Currently legal assessments under the Environmental Impact Assessment Law are not freely available and these should be made public. Presently

there is little or no economic benefit to the community from mining and herders have no legal right to land ownership. The workshop recommended more vigilance in the sale of gold from mining companies so they pass via legally approved channels. There should be stronger customs inspection to cut mercury imports and damage to well water sources from the presence of mercury. Overall there needs to be a structure to create more environmentally sustainable forms of mining and provision of training in how to reduce or replace the use of mercury.

### Urban Issues

The workshop addressed the need for accountability and improved management in relation to urban waste treatment. There is a need to involve the local community in this process whereby a system is created with the local community and education materials and training are disseminated amongst adults and in the secondary school curriculum. Waste disposal and treatment campaigns need to be specifically targeted via media, through colleges, in monasteries and through Buddhist rituals such as those related to ovoos and sacred sites.



Part of the Ger District in Ulaanbaatar  
with the roofs of Gandan monastery in the background

The workshop also recommended a more holistic and environmentally sensitive approach to urban design and architecture and to stop the destruction of open spaces and playgrounds for families and children. They also raised their concern about the pollution levels in Ulaanbaatar from the increasing number of vehicles and their unregulated emissions. They suggested a form of taxation on vehicles using the city centre and fines levied on companies who exceed certain levels of polluting emissions.

### Pastoral Management and Wildlife Conservation

The workshop highlighted the importance of establishing a wildlife and conservation training centre, supported by government, which would provide access to educational and practical projects for monks and public and for NGO partnership. They called for support of the Dalai Lama's ban on poaching and hunting of rare and endangered species and called for a stop on the licenses that are granted for hunting.

They recommended more regular and structured multi-lateral discussions on wildlife issues between government, NGOs and Buddhist communities and a revival of Buddhist teachings and rituals associated with the protection of wildlife such as observation of traditional days in the religious calendar when hunting is forbidden. The workshop also recommended a changes and amendments to taxation laws so as to exempt from taxation income and expenses occurred on conservation measures and that business investment with a direct environmental impact should allow 10% of their expenditure for conservation activities.

### **Solid Waste and Air Pollution**

The monastic delegates recommended that Gandan monastery should become a model example of solid waste disposal and recycling and that it should initiate new environmentally sustainable technologies in its own buildings and serve as a training centre. The workshop also discussed the wider issues of pollution from thermo-plants, car emissions, and the burning of plastic waste. They recommended stricter enforcement of garbage disposal laws and the institution of coal quality legislation.

The workshop recommended environmental education courses as part of the curriculum in secondary schools and development of training courses for monks to become active in promoting environmental ideas and action amongst local communities.

### **2.3.3 UNESCO in Asia**

*and it's role in protecting sacred natural sites,  
by Richard Engelhardt, Regional Advisor for Culture in Asia and  
the Pacific*

Mr. Engelhardt outlined the overall approach to this programme that aims to harness the power of religious knowledge and to link modern science with traditional knowledge. He pointed out that strategies for environmental conservation and cultural conservation are the same and that UNESCO is trying to set standards of best practice to safeguard traditional culture and maintaining the development of societies. In relation to Buddhist communities, the programme works towards the protection of sacred cultural landscapes and monuments including, in Mongolia, sites in the Uvs River Basin and the Orkhon River Valley with many monasteries at Erdene Zuu.

Mr. Engelhardt spoke of the protection of 'Tangible Cultural Values of Sacred Sites' such as stupas, temples, painting and ovoos, and the protection of 'Intangible Cultural Heritage Values' such as traditions, rituals, myths and stories. The project's work began in Luang Prang in Lao PDR to revive practices associated with Buddhism including documenting vulnerable traditions, passing on oral and written materials, establishing decision-making and management structures for monks, lay people and youth connected with or living around these sites. The project has also moved into the area of building conservation and trains skilled workers to recreate traditional crafts. The aim is to institute community led training practices and to develop networks that link traditional skills to sustainable

development. (UNESCO's work in Mongolia work was presented on the final day, see page 35)

*Venerable Davaajav of Puntsagchoinkhorlin Monastery:*

*"We worshipped and restored 30 ovoos around our province, we gave lectures on conservation and nature and published the conference recommendations in a newspaper (1000 copies). We are doing many things to protect the nature of our province"*

#### **2.3.4 Worship at Bogd Uul Mountain**



On the afternoon of Wednesday 22nd, conference delegates gathered for a ritual worship ceremony led by Khampa Lama Choijamts at the Khiimori Ovoo on the Sacred Bogd Uul Mountain. The rain did not prevent the monks or lay-people attending!.

## 2.4 DAY 4: Thursday June 23rd

### *Tourism, Discussion, Recommendations and Closing*

*Venerable D. Choijamts, Khamba Lama, Gandantegchenlin Monastery"*

*"We understand the principles of Buddhism and environmental protection are closely related. The concern for natural preservation is already in the hearts and mind of Mongolian people. The monks are the messengers and teachers to the local community"*

The first session of the morning focused on the issue of Tourism and Visitor Management to Monasteries and Sacred Sites followed by a panel discussion on Buddhism, Ecology and Development

### **2.4.2 Eco-Tourism and Sacred Sites**

*Government Policy and Action, Mr. G. Shiilegdamba, Deputy Minister, Ministry of Road, Transportation and Tourism*

Since July 2003 the Ministry of Tourism have been running a programme called the Buddhist Sacred Sites Tour whose aim is to educate tourists in relation to Buddhist culture, iconography and rituals.

### **2.4.3 Tourism training at Gandan Monastery**

*Ts. Sansarbat, Foreign Affairs Officer, Gandantegchenlin Monastery*

Ven. Sansabat gave a detailed presentation on the issues facing monasteries and religious communities in relation to religious and cultural tourism. He spoke of the expansion of tourism related activities at Gandan initiated since 1992 enabling the establishment of a university, secondary school, traditional arts and medicine school. Hundreds of monks now study at these facilities that have been made possible through public donations. Gandan monastery aims to promote Buddhist culture, preserve Buddhist heritage, promote the concept of protecting family and community, and improve knowledge and skills in development and environment issues. They are also endeavouring to promote co-operation between Buddhist traditions nationally and internationally.

The monastery is trying to develop the concept of Gandan as a centre for cultural tourism and recognises the importance of linking the inheritance of their nomadic culture with sustainable tourist activities. Ven. Sanarbat suggested that Gandan could positively contribute towards tourism management in general. Currently contributions and income received by monasteries are taxed and it was suggested to the conference that the government re-assesses this taxation law in order for monastic orders to more effective in the fields of religious tourism and environment.

Monks at Gandan currently receive training with tourist companies to organise religious tours in Ulaanbaatar and countryside areas but it was felt the training and management of this scheme needs to be strengthened. Ven. Sansarbat said that in the future monastic



representatives should work with NGOs to explore new routes and campaigns to support eco-tourism that benefits local communities. Gandan is looking for new partners in various fields to improve eco-tourist programmes. Ven. Sansarbat stressed the need to set goals that match the reality of increasing tourist numbers and the vulnerability of these sites.

There is a need to improve the relationship between museums and monasteries in relation to the maintenance of important monastic sites, for the government to allocate money towards their restoration and for improved co-operation with law enforcement to ensure adequate security of buildings and objects.

The organisation of services at religious tourist sites also has to be



assessed to prohibit activities or commerce that are not associated with Buddhist principles. There is also a pressing need to conduct research on ecology and eco-management of religious sites and to set environmental standards that reduce the level of damage caused by increasing tourist numbers. Ven. Sansarbat ended his presentation with a request to the government to support these monastic activities spiritually and financially and requested again that the policy of monastery taxation be re-considered in order for monasteries to expand the potential of these programmes. This request was received positively by the monastic delegates.

### **Response from the Ministry of Road, Transportation and Tourism:**

Mr. Shiilegdamba agreed that there is a need to see greater participation of Buddhist communities in tourism marketing and management and a need to support activities within Buddhist communities. He also welcomed the cooperation of monks and lamas to teach secular guides on religious values and principles to improve the quality of tourist management. He also called for international cooperation from relevant stakeholders working in areas that are a focus for tourist activities.

Comments from the delegates to this issue included a serious level of concern regarding the negative impacts of tourism. The monks agreed that they can be teachers and monitors of activities affecting communities. The issue of trapping and hunting of animals was brought in to the debate and the monk delegates called for support to the Dalai Lama's appeal to stop poaching and trade of rare animals. Mr. Shiilegdamba replied that they were aware of the negative consequences and were trying to restrict hunting, trapping and its consequential environmental damage. He noted the appeal to ban hunting and wildlife trophy hunting and said that monasteries can play a valuable role as teachers of best practice. He acknowledged that there is currently no state policy against hunting and trapping but said that 'in our hearts' we are against it.

The Khamba Lama of Gandan monastery supported the principle of monks introducing best practice amongst Buddhist communities and visitors to sites. He also pointed out that it was important for monasteries themselves to enrich their monks on their history and traditions. The Khamba Lama had recently accompanied a tour group who were visiting sacred sites, he said, 'when we were touring we encountered many sacred sites, we learnt the history and ecology of these sites and the tour participants derived wisdom that enabled them to share in the tradition of these places and to feel compassion and respect for our tradition.'

#### 2.4.4 UNESCO World Heritage

*and the Management of Sacred Sites, Mr. N. Urtnasan, Secretary-General, Mongolian National Commission for UNESCO*



Mr. Urtnasan spoke of the need to examine the values of a community that help to preserve nature. He spoke of the link between human values and morals with land, water and spirits. These values are so closely tied with nature that when they are passed from generation

to generation, they embody a human passion for the environment. Mr. Urtnasan pointed out that sacred mountains are a symbol of the culture of a religion and are often the last shelter for species at the edge of extinction. In Mongolia there are an estimated 800 sacred mountains and numerous localised sites. It is the most magnificent and beautiful ones that are chosen for sanctification and chosen for links with the souls and spirits of Mongolian ancestors. It is these sites, the rituals, sutras and traditions to protect them that need to be preserved or revitalised.

#### 2.4.5 Restoring Monasteries through Tourism

*The Cultural Tourism Restoration Project in Khentii, Mongolia (CRTP)*



Mr. Mark Hintze spoke of CRTP's work to restore sites of cultural significance. He pointed out that 11% of Mongolia's income is derived from tourism but that less than 10% is in the hands of the local community. He said that the CRTP project funnels 80% of donations received from tourists into local salaries and materials. Wherever possible

materials are produced locally and the workforce is drawn from local people to create 30 jobs per year. Environmental techniques used in the project include organic gardening, composting toilets, solar power to power tools and responsible forestry. The aim of the project is to revitalise the local community and to promote cultural understanding between Mongolians and foreign visitors.

## 2.4.6 Panel Discussion

### *Buddhism, Ecology and Development*

Panel members:

Khamba Lama Choijamts, Gandantegchenlin Monastery

Mrs. M. Oyundar, Ministry of Nature and Environment

Kh. Byambajav, Deputy Director, Zanabazar Buddhist University

H.E. Luoga Rinpoche, Kathok Monastery, Tibet

Mr. Martin Palmer, Secretary-General, ARC

Mrs. J. Chimeg, Director, WWF Mongolia

Mr. Richard Englehardt, Regional Advisor for Culture in Asia and the Pacific, UNESCO

The Panel opened by inviting questions from the floor. A monastic delegate, who identified himself as Ven. Naran Khutagt Bazarsad, asked who Buddhists can address when they want to restore or preserve natural resources. He pointed out that punitive measures need to be put into place to control corrupting practices damaging to the environment. Conflicts over land rights are extremely common and there needs to be a judiciary body who can be directly addressed and who has specific control of land issues. He also spoke of the need to raise public awareness for the protection of ovoos, so they are not treated with disrespect and rubbish abandoned around them,

The Panel responded that there were two issues that needed addressing – one is the exploitation of holy places and the other is the question of what legal controls are in place to control illegal activities. Mrs. Oyundar, on behalf on the Ministry of Environment, responded that local environmental inspectors carry out surveillance and monitoring and noted that although written laws are in place it is often customary laws that have greater influence and are more likely to be enforced. Boundary demarcations of protected areas are often broken but when a khadag is placed there the site will receive a higher level of protection.

Mrs. Chimeg on behalf of WWF Mongolia said there is a need to revive values and customs related to natural protection and that a link is made between this revival and modern demands. She pointed out that theoretical knowledge of sacred landscapes needs to be promoted amongst monks and protection officers. This should include addressing the negative aspects of hunting on transient beings and include this in the school curriculum.

A monastic delegate, Ven. Basansuren from Erdene Zuu Monastery, highlighted use of the traditional religious calendar that lists days when certain rites have to be performed and certain activities limited or banned. This calendar continuously and directly addresses Mongolian activities through religion. The traditional calendar can be accompanied by relevant information such as use of water, cleanliness issues and water management techniques. The calendar can cover a range of conservation issues and can be distributed to herder families.



Khamba Lama Choijamts addressing the delegates on the final day of the conference. The first and final day's conference proceedings were covered on national Mongolian television and received daily printed press coverage

Khamba Lama Choijamts responded that natural conservation is one of the specific missions and objectives of Buddhism. He pointed out that the knowledge of older people is disappearing and traditional knowledge is held by a few. The community needs to be enlightened in relation to religious issues. He said that preserving a mountain is not just about a festival to worship the mountain, but about continual environmental care. The true aim of sanctification is to respect and glorify the non-physical masters of that entity. The Khamba Lama emphasised the need for monks to be carriers and disseminators of this wisdom to prevent exploitation the earth's 'free gifts' such as minerals, rare animals and water sources. The Khamba Lama addressed the conference saying 'we must become true owners, we should be the people who revive and glorify the earth, to protect it from maltreatment. The monasteries and territories of Mongolia are divided into regions and each should be handled and trained clearly. People need to know the story of the earth and of their sacred sites'.

## 2.4.7 Recommendations

### *Plenary Discussion and Presentation of Recommendations*



Conference recommendations were discussed amongst a range of groups prior to their presentation at the final conference session

#### **Panel members**

H.E. Mr. Nambar Enkhbayar, President of Mongolia  
Mr. U. Barsbold, Minister of Environment  
Khamba Lama Chojjams, Gandantegchenlin Monastery  
Kh. Byambajav, Deputy Director, Zanabazar Buddhist University  
Mr. Martin Palmer, Secretary-General, ARC  
Guido Verboom, Conference Co-ordinator, ARC  
Mr. Martien Beek, First Secretary, Royal Netherlands Embassy  
Mrs. J. Chimeg, Director, WWF Mongolia  
Mr. Richard Englehardt, Regional Advisor for Culture in Asia and the Pacific, UNESCO

The following conference recommendations were presented to the panel and conference for open discussion.

1. Establish an association to link the activities of temples and monasteries, governmental and non-governmental organization, and donors.
2. Produce a series of programs and articles concerning traditional conservation, and present these to the public through the press and broadcast media.
3. Prepare books and manuals on traditional conservation that are suitable for the public school curriculum.



4. Train specialists in ecology and traditional conservation at the Buddhist University.
5. Work towards establishing a suitable legal arrangement for Buddhist monasteries.
6. Establish official ecological conservation days for the Buddhist community.
7. Resolve the dates of arrival of the naga to be observed throughout Mongolia, and ensure that the associated taboos and symbolic customs are respected.
8. Develop Gandantegchenling Centre of Mongolian Buddhist as a model green monastery, using environmentally-friendly technologies.
9. Link meritorious actions like funerals with nature conservation and restoration activities. So for example adopt and encourage a tradition of planting trees in honour of people who die.
10. Hold this conference again in the future on a broader scale.
11. Establish a working group to coordinate the implementation of the above recommendations.
12. Raise awareness in Buddhist communities of the need to ban hunting and trading of endangered species.



Delegates gathered for discussion of the final recommendations. Interesting detail: It is not allowed to have a Buddha image in the rear of the hall, making everybody turn their back to the Buddha. Luckily the monks from Gandan were able to find an embroidery of a Buddhist deity that was almost completed, but not just yet and thus technically not yet a sacred image.

The discussion was opened by Ven. Byambajav of the Traditional Conservation Centre (TCC) who discussed the need create a structured association of monks that can authoritative and effective role in relation to environment issues. The Minister of Environment backed this recommendation and agreed that monasteries should become an example of good environmental management. He also acknowledged that the government is willing to help with certain legislations such as the banning of wildlife hunting, reduction of the use of wood in the construction of new railway lines and efforts to reduce the use of chemical pesticides in favour or organic pesticides. Ven. Sansarbat of Gandan Monastery replied that the government also needs to consider introducing levels of control over the wide range of mining licenses that are currently given. He pointed out that in order to introduce new environmental legislation the Buddhist community is willing to co-ordinate with the government in these negotiations.

The Minister of Environment highlighted the costs involved in creating new environmental strategies and that the monks can be effective on their own monastery lands. The TTC responded that while they may carry influence on land management near their monasteries the unregulated mining licences override this traditional rule and authority. He said that since land laws are unclear it is hard to know to whom the land belongs and the monks are limited as to any preventative actions they can take. The Minister acknowledged that this was an issue that needed addressing and said that if the monasteries started to develop model environmental monasteries, they would consider supporting them in some capacity since monasteries and lamas have more influence over society than any other organisation.

The discussion continued to include debate on planting a tree for every deceased person and the World bank pointed out the need for tree management and nursery training so that appropriate species, location and techniques are used. TCC also addressed the issue of monastery taxation, an issue that had been previously raised at the conference and requested that the government re-examine these taxation levels. They also asked for a higher profile of Buddhist teachings and ecology in schools and recognised that since teachers are in short supply in the countryside that Gandan could be a centre for Buddhist teacher training and then provide outreach for countryside schools. The government responded positively to this suggestion on the grounds that lamas are highly respected and local communities would listen to their guidance. The Minister of Education and Culture, Mr. Tsagaan, said that he would make recommendations to his ministry for a curriculum revision to include Buddhist teachings and ecology into the school curriculum. The Minister felt that this was one of the major objectives in beginning work with the Buddhist community.

## 2.4.8 Co-operation and New Strategies



Mr. Engelhardt of UNESCO highlighted the need to develop links between monasteries in Mongolia and monasteries in Asia as well as strengthening links between Buddhist universities. Mr. Englehardt said that UNESCO are willing to support this initiative with teaching chairs in

Buddhist universities on conservation and heritage issues. He said that to ensure that conservation laws are enforced, ties should be made to international conventions that help support traditional practices that protect tangible and intangible resources.

Mr. Saha Dhevan Meyanathan, Country Manager of the World Bank in Mongolia, spoke of the need to prioritise which projects can be implemented quickly and which need longer term planning and that local communities should be invited to participate fully as part of this process. Once these priorities are established, Mr. Saha said that the World Bank in Mongolia would wish to be part of the working group to effect conservation and development programmes with the Buddhist community.

Mrs. Chimeg, Director, WWF Mongolia, agreed that one of the keystones for success of the recommendations was the implementation of recommendation number eleven - to establish a working group. Mrs. Chimeg said that WWF were ready to co-operate in any aspect of this initiative. She said that 'religion instantaneously affects people's hearts and minds' and that it is important to officially organise training in ecological management for monks and teachers so that they take an active part in passing on the environmental message. Mrs. Chimeg also highlighted the importance of monks and teachers being knowledgeable of symbols and taboos associated with nagas since the Buddhist community at large is aware of the law of cause and effect relating to negative actions and will abide by traditional rules associated with this.

Venerable Jiamuyang Tubudan Rinpoche, Vice-President of the Buddhist Association of China expressed his support for the conference proceedings. On behalf of the Tubudan Rinpoche, Ven. Chen Wenrao spoke to the conference to say that the Chinese delegation were open to the new experiences and traditions they had encountered during this visit and hoped to be able to exchange knowledge of their respective traditions. He believed that there will continue to be an expansion of cooperation between Chinese and Mongolian Buddhism. Ven. Chen Wenrao expressed

the wish of the Buddhist Association of China to hold a similar event in China in the future.

Mr. Martien Beek, First Secretary, Royal Netherlands Embassy Beijing, addressed the delegates to offer his support for the initiatives and recommendations presented at the conference. On behalf of the Dutch government, a fund will be granted for the coming year, through the World Bank, to assist Mongolian monks in the preparations to establish a Mongolian Buddhist Association of the Environment. The fund will also support the organisation of a working party to address the protection and management of sacred landscapes and the production of a traditional astrological calendar marking the days of the arrival and return of the nagas. If these dates are standardised and widely observed as days on which it is forbidden to hunt, cut trees, dig in the earth, or otherwise render harm to the environment, it could achieve a positive ecological impact. This fund will also support the preparation of an Operational Handbook of Buddhism in Mongolia as a resource for the World Bank and NGOs wishing to work with Mongolian Buddhist communities. The overall aim of the grant is to strengthen environmental capacity and management for Buddhists at a national and local level and to raise environmental public awareness and participation in environmental programmes.



The Khamba Lama drew the proceedings to a close with an appeal to all present to act on the ideas, partnerships and projects presented during the conference. 'We understand the principles of Buddhism and environmental protection are closely related. The concern for natural preservation is already in the hearts and mind of Mongolian people. The monks are the

messengers and teachers to the local community. Environmental protection is part of our life and commitment as lamas. The development of the economy has also lead to degradation of the environment – we need to interact with local communities and government in the 21<sup>st</sup> century. We live in a time of globalization and need to use the opportunities provided by our friends on global environment issues'.

## 2.4.9 Closing Address

*H.E. Nambar Enkhbayar, President of Mongolia*



Mr. Enkhbayar highlighted the new directions for future action that had been identified during the conference and said he would endeavour to support monastic activities that have direct impact on the livelihood of the Mongolian people. He gave his support to the plans for a structured association of monks,

for identifying, reviving and restoring traditional sites, rituals and materials and for reviewing taxation laws related to Buddhist monastic institutions. He highlighted the importance of educating Mongolian children on models on protecting the environment and welcomed the 'holistic framework of cooperation' that had emerged to foster the goals of the conference.



### 3 Acknowledgements

The Northern Buddhist Conference on Ecology and Development was jointly organized by the Alliance of Religions and Conservation (ARC), the State Great Khural (Parliament) of Mongolia, the World Bank Mongolia office, Gandantegchenlin Monastery and the Ministry of Nature and Environment.

The meeting was made possible through the generous financing from the Netherlands-Mongolia Trust Fund for Environmental Reform, managed by Dr. Tony Whitten and the staff of the World Bank's Environment and Social Development Department, East Asia and Pacific Region.

The Organizing Committee consisted of Guido Verboom, Eric Thrift, N. Selenge, Ch. Urantsatsral (ARC MN), Joanne Robinson (ARC UK), M. Choidorj, L. Enkhbold (State Great Khural), Saha Dhevan Meyanathan, Hamid Sandag, B. Tsolmon, Mrs. Saruul, Mrs. Oyunbileg (World Bank Mongolia Office), Ven. Byambajav, Ven. Sansarbat, Ven. Gankhuyag (Gandantegchenlin Monastery), Mrs. Oyundar, and Mrs. Tserenlkham (Ministry of Nature and Environment).

Logistical assistance was provided by E. Shinetsetseg and Mr. Temuujin of the Traditional Conservation Centre and WWF Mongolia.

Further assistance was given by Tara Lewis (ARC South-East Asia), Martin Palmer, Steve Robinson, James Palmer (ARC UK), press office of the State Great Khural, students of the Zanabazar Buddhist University, members of the Erdem-Ecology Club of the National University of Mongolia, the Globe Art Centre, Sonam Wangchuk (Pethub Monastery), Mrs. Bayartsetseg (Chinggis Khaan Hotel), Traffic Police of Ulaanbaatar.

The Demo Centre provided facilitation of the workshop sessions.

**The Organizing Committee would like to thank the participants and all those who made their time, attention and support available to make this conference such a success.**

#### **Conference Report**

This report was prepared by Joanne Robinson, Guido Verboom, Ch. Urantsatsral and Eric Thift.

Photos by Steve Robinson, Guido Verboom, Joanne Robinson and the respective projects and organizations

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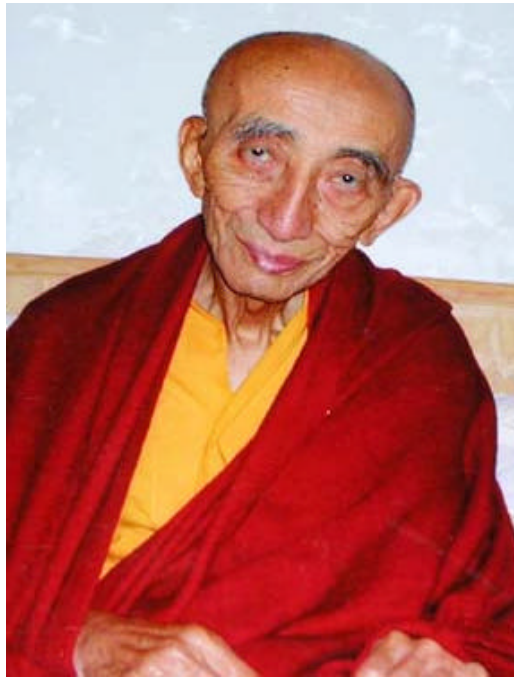
MN: Guido Verboom - [guido@inmongolia.com](mailto:guido@inmongolia.com)

This report will be available online at [www.buddhistecology.org](http://www.buddhistecology.org) and at [www.sanghanetwork.org](http://www.sanghanetwork.org)

## 4 Dedication

In memory of

**H. H. Venerable Kushok Bakula Rinpoche**



H.H. Venerable Kushok Bakula Rinpoche's compassion, dedication and leading example helped to revive Buddhist traditions and environmental practice in Mongolia. H.H. Venerable Kushok Bakula died in 2003 and is remembered with respect by all those who knew him.

In memory of

## **Lama Samaev Tenzin-Khetsun**

Soyot Khambo-Lama, Buryatia, Russia



Soyot Khambo Lama Samaev Tenzin-Khetsun (centre) from Buryatia being welcomed by Khamba Lama Chojjamts at Gandantegchenlin Monastery on the final day of the conference.

We are saddened to report that Soyot Khambo Lama Samaev Tenzin-Khetsun died in a car accident in Buryatia two weeks after the conference. He will be remembered and respected for his dedication and leading inspiration to the Buddhist community of Buryatia and for his commitment to raising awareness of environmental issues in schools and amongst the community at large. Khambo Lama Tenzin-Khetsun was also Head of 'Arigun', an Ecological Education Centre. His work is being continued by members of the Buraytian Buddhist community.

## 5 Appendix

### 5.1 Local press coverage

The conference received regular print and television coverage including extensive television coverage from MN national TV station, TV25, 9TV. It was also covered in the Mongol Messenger, the leading English language newspaper in Ulaanbaatar, the Unen paper, Odriin Sonin and individual interviews for national television magazine pieces were also conducted during the week.



## 5.2 Original Timetable

DAILY SCHEDULE	
09. 00-10. 00	Registration
10. 00-13. 00	Morning Session
13. 00-14. 30	Lunch
14. 30-17. 30	Afternoon Session

June 20, 2005 (Monday)		Opening, introduction and good practice
		MORNING
	9. 00	Registration
	9. 30	Coffee
Official Opening Chaired by H. E. N. Enkhbayar		<b>Panel:</b> HE. N. Enkhbayar, Mr. Barsbold, Mr. Martien Beek, Venerable D. Choijamts, Mrs. Teresa Serra, Mr. Saha Dhevan Meyanathan, Mr. Martin Palmer, Mr. Guido Verboom
	10. 00	<i>Chanting</i> <i>Itgel, Burhan bagshiin magtaal &amp; Tsagiig tohinuulagch zalbiral</i> Led by monks of Gandantegchenlin Monastery, Ulaanbaatar, Mongolia (Ven. <b>Lhavgasuren</b> , Ven. <b>Adiyaniyam</b> , Ven. <b>Ts. Sansarbat</b> )
	10. 10	<i>Official Opening of the Conference</i> <b>H. E. N. Enkhbayar</b> , President-Elect of Mongolia, Chairman of the State Great Khural (Parliament) and International President of the Alliance of Religions and Conservation Launch of the Book <i>Sutras for the Worship of Sacred Sites</i> with <b>Teresa Serra</b> , Director for Environment and Social Development of World Bank

	10. 20	<i>Opening Speeches</i> <b>Venerable D. Choijamts</b> , Khamba Lama, Gandantegchenlin Monastery <b>Martien Beek</b> , First Secretary Environmental Affairs, Royal Netherlands Embassy Beijing <b>Saha Dhevan Meyanathan</b> , Resident Representative and Country Manager, World Bank <b>Martin Palmer</b> , Secretary-General, Alliance of Religions and Conservation
	10. 40	<i>Introduction to the Program</i> <b>Guido verboom</b> Alliance of Religions and Conservation (Mongolia)
Buddhism and the Environment (I)	10. 45	<i>Links between Religions and Conservation</i> <b>H. E. N. Enkhbayar</b>
	11. 10	<i>Government Policy on Ecology</i> <b>U. Barsbold</b> Minister of the Environment
	11. 30	COFFEE BREAK



Buddhism and the Environment (II)	11. 50	<i>Traditional Buddhist Conservation</i> <b>Venerable Kh. Byambajav</b> , Deputy Director, Zanabazar Buddhist University
	12. 20	<i>Traditional Bird Conservation of the Mongols</i> (Winner of the 2005 ARC Student Essay Competition) <b>Purevdorjiin Amartuvshin</b>
International Perspectives (I)	12. 30	<i>The Legacy of Sri Kushok Bakula</i> <b>Sonam Wangchuk</b> , former assistant to Bakula Rinpoche
	12.45- 13. 00	<i>Buddhism and Ecology in China</i> <b>Tubudan Rinpoche</b> , Abbot of Yonghegong Monastery

		AFTERNOON
International Perspectives (II)		<b>Panel:</b> Venerable Kh. Byambajav, Mrs. Joanne Robinson (ARC), Mrs. N. Oyundar (MNE), Mrs. Anna A. Lushchekina, Guido Verboom
	14.30	<i>Buddhism and Ecology in Tibet</i> Venerable <b>Loga Rinpoche</b> , Kathok Monastery
	14.45	<i>Buddhism and Ecology in Cambodia</i> Sangha Raja Patriarch <b>Bour Krey</b>
Examples of Good Practice (I)	15.00	<i>Environmental Education at Erdene Zuu Monastery, Uvurkhangai, Mongolia</i> <b>Kh. Baasansuren</b> , Khamba Lama, Erdene Zuu Monastery
	15.15	<i>Ecological Expeditions of Elista Monastery, Kalmykia, Russian Federation</i> <b>Danzan Badma Choijel</b> , Elista Monastery <b>Mrs. Anna A. Lushchekina</b> , Russian MAB Committee
	15.30	<i>Reforestation of the Gobi: Khamar Monastery, Dornogobi, Mongolia</i> <b>Z. Altangerel</b> , Manager, Khamar Monastery and Director, Museum, Training and Research Centre of Dornogobi and Danzanravjaa Museum
	15.45	<i>Water conservation project at Gandandarjaalin Monastery, Uvs, Mongolia</i> <b>Purevsuren Lama</b> , Gandandarjaalin Monastery
	16.00	COFFEE BREAK
Examples of Good Practice (II)	16.20	<i>Engaging People in Sustainability: Conservation efforts by Tibetan monasteries in the Shangri-la and Baimaxueshan areas in Northwest Yunnan, China</i> <b>Yunhua Liu</b> , Director of Education and Capacity Building Programme, WWF China <b>Lama Gonchok Namdol</b> , Laiyuan Monastery <b>Lama Zhashi Nima</b> , Zhaxi Qunpei Monastery

	16.40	<i>Cambodian Buddhists and the Environment</i> Venerable <b>Hiep Sopheap</b> , Association of Buddhism for the Environment, Cambodia <b>Tara Lewis</b> , Project Manager, Alliance of Religions and Conservation, Cambodia
	17.10-17.30	<i>Discussion</i>

		EVENING
	18.00-21.30	Formal Dinner and mini Nadaam at the Buyant Ukhua Transit complex hosted by <b>HE N. Enkhbayar</b>

June 21, 2005 (Tuesday)		Education, Practical Skills, Training
		MORNING
	9. 00	Registration
Environ-mental Education		<b>Panel:</b> Venerable Soninbayar, Ch. Erdenechimeg (WWF), Ch. Munkhzul, Eric Thrift
	10. 00	<i>Environmental Education: "Green Schools for Sustainable Development"</i> Chaired by <b>Ch. Erdenechimeg</b> Environmental Education Officer, WWF MPO Mongolia <b>Kh. Salegul</b> , History and Social Studies teacher, Bayan-Ulgii <b>T. Ganjargal</b> , Chemistry teacher, Bulgan <b>Ts. Tsetsegmaa</b> , Methodologist, Gobi-Altai <b>T. Munkhtsetseg</b> , Biology teacher, Dornogobi <b>A. Bolormaa</b> , Methodologist, Uvs <b>Sh. Otgonba yar</b> , Biology and Geography teacher, Khovd <b>B. Sendenpurev</b> , Geography teacher, Khuvsgul <b>D. Munkhzaya</b> , Biology and Environmental Studies teacher, Khentii <b>A. Enkhtogtokh</b> Biology teacher, Ulaanbaatar
	11. 15	COFFEE BREAK
Project Management	11. 30	Workshop presented by <b>Ch. Munkhzul</b> of the <i>Globe Art Centre</i> . <ul style="list-style-type: none"> <li>• Writing a project proposal</li> <li>• Setting up project management teams</li> <li>• Communications</li> <li>• Fundraising</li> <li>• Accountability and Transparency</li> </ul>
Monasteries Survey	12. 40	<i>Introduction to the Mongolian Monasteries Survey</i> <b>T. Agizul</b> , Mongolia Office Manager, Tibet Foundation
	12. 50	<i>Presentation of the afternoon program</i>

		AFTERNOON					
Sectional Workshops on environmental problems and roles of the monastery	14. 30	A. Water Pollution and Conservation	B. Forestry and Reforestation	C. Mining	D. Pollution (Solid waste, Air pollution)	E. Urban Issues	F. Pasture management and wildlife conservation
	15. 50	COFFEE BREAK					
Sectional Workshops on environmental problems and roles of the monastery	16. 10	A. Water Pollution and Conservation	B. Forestry and Reforestation	C. Mining	D. Pollution (Solid waste, Air pollution)	E. Urban Issues	F. Pasture management and wildlife conservation

Facilitators provided by the Demo Centre moderate the different workshops. Sectional workshop presenters:

A. Water Pollution and Conservation

**Sangi Chuluunkhuyag** Head, Department of Environmental Engineering, MUST, School of Civil Engineering

**B. Forestry and Reforestation**

**Kh. Ykhanbai**, Head of Forestry Department, Ministry of the Environment

**N. Baatarbileg**, Professor and Head of Department of Forestry, National University of Mongolia

**C. Mining**

**Robin Grayson**, General Director, Eco-Minex International

**D. Pollution (Solid waste, Air pollution)**

**L. Dolgormaa**, Toxicologist, WWF Mongolia

**Kamo Yoshiaki**, Visiting Professor, Mongolian University of Science and Technology, Department of Chemical Technology

**E. Urban Issues**

**Mr. Budragchaa**, Head of the Office of the Environment, City of Ulaanbaatar

**F. Pasture management and wildlife conservation**

**Mr. Dorjraa**, National Committee of Rare Animals

EVENING	
20.30	<i>Folk Arts Concert by <b>Tumen Ekh Ensemble</b></i>

June 22, 2005 (Wednesday)		Environmental NGOs, Bogd Khan Excursion
		MORNING
	9.00	<i>Registration</i>
Buddhism and Development		<b>Panel:</b> Venerable Bjambajav, Saha Dhevan Meyanathan, Mrs. Oyundar, Richard Engelhardt, Eric Thrift
	10.00	<i>NGOs and government agencies introduce their activities and take questions from the floor</i> Chaired by <b>Saha Meyanathan</b> , Country Manager, World Bank (See following page for schedule of participating NGOs)
	11.30	COFFEE BREAK
The Goals and Activities of the Environmental NGO	11.45	<i>Reports from environmental workshops (Day 2) and discussion</i> chaired by <b>Mrs. N. Oyundar</b>
	12.35	<i>Presentation MONKS project and UNESCO's role in protecting Sacred Natural Sites in Asia</i> <b>Richard Engelhardt</b> , Regional Advisor for Culture in Asia and the Pacific, UNESCO

		AFTERNOON
Excursion	14.30	<i>Excursion to the Sacred Bogd Khan Mountain, performance of ritual worship ceremony at the Khiimorii Ovoo</i> <b>Arranged by Gandantegchenling Monastery and the Traditional Conservation Centre</b>

Tentative List of Agencies Presenting at the 10. 00 session	
Steppe Forward	Ms. Jargal Jamsranjav
Erdem Ecology Club	Mr. D. Tuvshinjargal
Tree Ring Lab	Mr. N. Baatarbileg
WHO	Mrs. Sh. Enkhtsetseg
Green Wall & Community Forestry	Ministry of Nature and Environment
WWF	Mrs. J. Chimeg
Taimen Conservation Fund	E. Erdenebat
Hovsgol GEF	Clyde Goulden
MISEREOR & Tilopa Center	Jan Felgentreu
Conservation and Sustainable Management of Natural resources	Mrs. T. Selenge
Ministry of Nature and Environment local officers	Kh. Ochirbat L. Bandi L. Mandal M. Ochirkhuyag



June 23, 2005 (Thursday)		Tourism, Discussion and Closing
		MORNING
	9. 00	<i>Registration</i>
Tourism and visitor management at monasteries and sacred sites (I)		<b>Panel:</b> Mrs. Liu (WWF China), Venerable Ts. Sansarbat, Mr. G. Shiilegdamba, Mr. N. Urtnasan Mr. Mark Hintzke, Mr. Guido Verboom
	10. 00	<i>Eco-tourism and Sacred Sites: Government Policy and Action</i> <b>G. Shiilegdamba</b> , Deputy Minister Ministry of Road, Transportation and Tourism
	10. 30	<i>Tourism Training at Gandantegchenlin Monastery</i> <b>Ts. Sansarbat</b> , Foreign Affairs Officer, Gandantegchenlin Monastery
	10. 50	<i>UNESCO World Heritage and the Management of Sacred Sites</i> <b>N. Urtnasan</b> , Secretary -General, Mongolian National Commission for UNESCO
	11. 10	<i>Restoring Monasteries through Tourism: The Cultural Tourism Restoration Project in Khentii, Mongolia</i> <b>Mark Hintzke</b> , Director, CTRP
	11. 30	COFFEE BREAK
Tourism (II)	11. 50	<i>Discussion and opportunity to ask questions on Tourism to the panel</i>
Panel discussion	12.20-13. 00	<i>Buddhism, Ecology and Development</i> (panel discussion) - chaired by <b>Martin Palmer</b> , Secretary-General, Alliance of Religions and Conservation <b>D. Chojamts</b> , Khamba Lama, Gandantegchenlin Monastery <b>Mrs. M. Oyundar</b> , Ministry of Nature and Environment <b>Kh. Byambajav</b> , Deputy Director, Zanabazar Buddhist University <b>H. E. Loga Rinpoche</b> , Kathok Monastery, Tibet <b>Mrs. J. Chimeg</b> , Director, WWF Mongolia <b>Richard Engelhardt</b> , Regional Advisor for Culture in Asia and the Pacific, UNESCO

		AFTERNOON
		<b>Panel:</b> H. E. N. Enkhbayar, Mr. U. Barsbold, Venerable D. Chojamts, Mr. Martin Palmer, Venerable Kh. Byambajav, Mrs. J. Chimeg, Mr. Richard Engelhardt, Mr Guido Verboom
Plenary Discussion	14. 30	<i>Presentation of Recommendations</i> by Recommendations Drafting Committee
	15. 00	<i>Cooperation and new strategies:</i> Open discussion on follow-up recommendations chaired by <b>H. E. N. Enkhbayar</b>
Official closing	16. 00	<i>Closing address</i> <b>H. E. N. Enkhbayar</b> <i>Chanting</i> <i>Itgel, Shashin delgereh erool and Olzii khutag orshih erool.</i> Led by monks of Gandantegchenlin Monastery, Ulaanbaatar, Mongolia (Ven. Lhavgasuren, Ven.

		Adiyaniyam and Ven. Sansarbat)	
	16. 30	Excursion to Gandantegchenling Monastery (foreign delegates)	Press Conference