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**AD HOC OPEN-ENDED INTER-SESSIONAL  
WORKING GROUP ON ARTICLE 8(j) AND  
RELATED PROVISIONS OF THE  
CONVENTION ON BIOLOGICAL  
DIVERSITY**

Fourth meeting

Granada, Spain, 23-27 January 2006

Item 12 of the provisional agenda\*

**WORKSHOP ON CULTURAL, ENVIRONMENTAL AND SOCIAL IMPACT ASSESSMENTS  
BASED ON THE AKWÉ: KON VOLUNTARY GUIDELINES AND AIMED AT FURTHER  
STRENGTHENING THE UNDERSTANDING OF THE LINK BETWEEN ENVIRONMENT  
AND CULTURAL DIVERSITY, CONDUCTED IN COOPERATION WITH THE SYMPOSIUM  
ON CONSERVING CULTURAL AND BIOLOGICAL DIVERSITY: THE ROLE OF THE  
SACRED NATURAL SITES AND CULTURAL LANDSCAPES – AN ACTIVITY OF THE  
WORLD EXPO 2005, IN AICHI, JAPAN**

The Executive Secretary is circulating herewith, for the information of participants in the fourth meeting of the Ad Hoc Open-ended International Working Group on Article 8(j) and Related Provisions, the report of the Workshop on cultural, environmental and social impact assessments based on the Akwé:kon Voluntary Guidelines and aimed at further strengthening the understanding of the link between environment and cultural diversity, conducted in cooperation with the Symposium on Conserving Cultural and Biological Diversity: the role of the sacred natural sites and cultural landscapes – an activity of the world expo 2005, held in Aichi, Japan, from 30 May to 2 June 2005.

The Workshop on the Akwe:Kon Voluntary Guidelines was attended by 189 experts from Member States and indigenous organizations. The Workshop was conducted in partnership with UNESCO, UNPFII, UNU and FAO as part of the broader symposium entitled “Conserving Cultural and Biological Diversity: the Role of Sacred Natural Sites and Cultural Landscapes” – an activity of the World Expo 2005 in Aichi, Japan. The participants adopted by consensus a Declaration on the role of Sacred Natural Sites and Cultural Landscapes in the Conservation of Biological Diversity, which is contained in Annex 1 of this report.

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\* UNEP/CBD/WG8J/4/1.

## I. INTRODUCTION

1. In COP 7 Decision 16 /I, entitled “Recommendations of the United Nations Permanent Forum on Indigenous Issues (UNPFII) to the Convention on Biological Diversity”, the Conference of the Parties requested “the Executive Secretary to consult and coordinate with the Secretariat of the Forum and to collaborate with United Nations agencies and relevant international organizations with a view to organizing a workshop on cultural, environmental and social impact assessments based on the Akwé: Kon Voluntary Guidelines and aimed at the further strengthening of the understanding of the link between environment and cultural diversity, with the participation of representatives of indigenous and local communities, and *urges* Parties and Governments to provide financial resources in support of the organization of the workshop”.

2. In accordance with this decision, the Executive Secretary of the Convention worked in collaboration with the UNPFII, UNESCO, UNU and FAO to conduct the workshop on the Akwe:Kon Guidelines, as part of the broader symposium entitled “Conserving Cultural and Biological Diversity: the Role of Sacred Natural Sites and Cultural Landscapes” – an activity of the World Expo 2005 in Aichi, Japan, in order to promote the guidelines and ensure maximum exposure.

3. The workshop was made possible thanks to the generous support of the Government of the Netherlands and the broader symposium has benefited from the support of the Japanese Government and the Japanese Agency for Cultural Affairs.

## II. ORGANIZATION OF WORK

### A. Attendance

4. Two members of the United Nations Permanent Forum on Indigenous Issues, Mr. William Langeveldt (indigenous representative for the Africa Region) and Mr. Pasuram Tamang (indigenous representative of the Asian region), along with two indigenous representatives, Mr. Merle Alexander (Canada) and Ms. Erjen Khamaganova (Russia) and John Scott of the Secretariat of the Convention on Biological Diversity participated as panelists. Mr. Alejandro Argumedo (Peru) was not available and sent his apologies. Ms. Hui Lu from the Secretariat of the UNPFII assisted as Rapporteur. Government participants funded by the CBD included Mr. Victor Eduardo Alonqueo Budon (Chile), Mr. Terry Orlando Raymond (Dominica) and Mrs. Rose Kisob Yango (Cameroon), who all participated actively in the workshop and broader symposium.

5. The Workshop was attended by experts from 3 Member States, and experts from 12 indigenous organizations. A total of 189 persons attended and 6 participants were funded by the CBD. The participation list is contained in annex II to the present report.

### B. Documentation

6. The participants had before them the Akwe:Kon Voluntary Guidelines, the Convention on Biological Diversity and four power-point presentations prepared by the participants, which are summarized in this report.

### C. Opening of the meeting

7. The Symposium was opened at 10.00am on 30 May by Mr Hans van Ginkel, Rector, United Nations University; Mr N. Ishwaran, Director, Division of Ecological and Earth Sciences, UNESCO; Mr Hayao Kawai, Commissioner, Japanese Agency for Cultural Affairs; Mr Gonzalo Oviedo, IUCN

/...

Representative; Mr Parshuram Tamang, Member of the UN Permanent Forum on Indigenous Issues; and Ms Mechtild Rossler & Mr Thomas Schaaf, UNESCO.

8. The workshop on the Akwe:Kon Guidelines commenced at 11.15 am on 1 June and was opened and chaired by Mr. William Langeveldt of the UNPFII.

***D. Election of officers***

9. The workshop was chaired by Mr. William Langeveldt. Ms. Hui Lu of the Secretariat of the UNPFII acted as Rapporteur.

***E. Adoption of the agenda and programme of work***

10. The Workshop was made up of four power-point presentations, summaries of which are contained in this report, and a question and answer session, which was chaired by Mr. William Langeveldt. The workshop was part of the broader Symposium, “Conserving Cultural and Biological Diversity: the Role of Sacred Natural Sites and Cultural Landscapes” – an activity of the World Expo 2005 in Aichi, Japan, the programme of which is contained in annex II of this report.

***F. Adoption of the Declaration***

11. On 2 June 2005, the participants of the Symposium adopted by consensus the Declaration on the Role of Sacred Natural Sites and Cultural Landscapes in the Conservation of Biological and Cultural Diversity (referred to as the Tokyo Declaration) attached as annex I.

***G. Closure of the Workshop***

12. The Symposium was closed by Professor I. Yasui, Vice-Rector of the United Nations University, after the adoption of the Declaration, at the final plenary at 1.00 pm on 2 June 2005. The Declaration contains ten action-orientated recommendations ranging from local to international in focus, aimed at the strengthening the role of sacred natural sites and cultural landscapes in the conservation of biological and cultural diversity.

### III. SUMMARY OF SESSION 9: PROTECTIVE MEASURES FOR SACRED SITES IN THE CONTEXT OF THE AWKE:KON VOLUNTARY GUIDELINES

Chairperson: Mr. William Langeveldt (African indigenous member of the UNPFII)

Panelists: Mr. John Scott (SCBD), Mr. Merle Alexander (Canadian Indigenous), Ms. Erjen Khamagonova (Indigenous Buryat, Russian Federation), Mr. Parshuram Tamang (Asian indigenous member of the UNPFII)

#### Introduction

Chairperson (Mr. William Langeveldt, Independent Indigenous Expert of the UNPFII)

13. The chairperson made a brief introduction of the purpose of the session and introduced the speakers. He noted that the international community has recognized the close and traditional dependence of many indigenous and local communities on biological resources, notably in the preamble of the Convention on Biological Diversity. He also noted that there is also broad recognition of the contribution that traditional knowledge can make to both the conservation and the sustainable use of biological diversity - two fundamental objectives of the convention – and the need to ensure equitable sharing of benefits arising from the utilization of traditional knowledge. For this reason, Parties to the convention undertook in Article 8j, to respect, preserve and maintain traditional knowledge relevant for the conservation and sustainable use of biological diversity, and to promote its wider application.

14. The Chairperson emphasized that most indigenous and local communities live in areas where the vast majority of the world's biological resources are found and also consider themselves proponents of Humanities' cultural diversity. They have used biological diversity in sustainable ways for thousands of years and their cultures and knowledge are deeply rooted in the environment on which they depend. As a result of their close association with their territories, developments proposed to take place on their lands and waters have been a source of concern to them because of the long-term negative impacts on their livelihoods and traditional knowledge.

15. He noted that to address this concern as part of the work programme of Article 8j, Parties to the Convention decided to develop, in cooperation with indigenous and local communities, guidelines for the conduct of cultural, environmental and social impacts assessments regards such developments. On this basis of this recommendation by the Open Ended Working Group on Article 8j and related provisions, the 7<sup>th</sup> Conference of Parties adopted the (pronounced Argwe-gu) Akwe:Kon Guidelines for the Conduct of Cultural, Environmental, and Social Impact Assessment regarding developments proposed to take place or which are likely to impact on sacred sites and on lands and waters traditionally occupied or used by indigenous and local communities. It is expected that impact assessments procedures and methodologies embodied in the Voluntary Guidelines will play a key role in providing information on the cultural, environmental and social impacts of proposed developments and thereby, help to prevent their adverse impacts on the lives of indigenous and local communities.

16. He stressed that the framework of the CBD, with regard to TK is extremely relevant to indigenous peoples and their sacred sites. He emphasized that indigenous peoples' historical experience with development had demonstrated that all too often indigenous peoples were victims of development rather than beneficiaries and often that imposed development was unsustainable. He concluded by noting that Article 8(j) of the CBD aims at addressing this particular concern and the Akwe:Kon Guidelines were developed, in cooperation with indigenous peoples, to implement Article 8 (j)'s provisions and to ensure that indigenous peoples would be able to participate in impact assessments on any projects that may affect them..

First Speaker - Secretariat of the CBD

14. The representative of the Secretariat provided the convention's background, and discussed in details the work programme of Article 8j and related provisions of interest to indigenous and local communities. Emphasis were placed on the Akwe:Kon Voluntary Guidelines, which is expected to provide indigenous and local communities with information, possibilities and methodologies to actively participate in impact assessment processes on any developments proposed to take place on their sacred sites or on lands and waters traditionally occupied or used by indigenous and local communities. He noted that there was a great deal of work needed concerning awareness-raising among indigenous and local communities and other interest holders, including governments and the international system, on the usefulness of the guidelines.

15. He noted the general objective of the Akwe:Kon Voluntary Guidelines was to provide advice on the incorporation of cultural, environmental, including biodiversity related concerns and social considerations of indigenous and local communities into impact assessment procedures. He further noted that the specific objectives of the guidelines included: support of the full and effective participation of indigenous and local communities in screening, scoping and development planning exercises; taking into account the cultural, environmental and social concerns and interests of indigenous and local communities; taking into account the traditional knowledge of indigenous and local communities, with due regard to the ownership of the need for its protection; promoting the use of technologies associated with TK; identifying and implementing appropriate measures to prevent or mitigate any negative impacts of proposed developments; and finally, taking into consideration of the interrelationships among cultural, environmental and social elements.

16. In closing, the representative of the Secretariat outlines procedures for impact assessments within the context of the Akwe:Kon Guidelines and noted the Guidelines provide a collaborative framework for ensuring the full involvement of indigenous and local communities in impact assessments. He also noted the particular relevance of the Guidelines to the broader context of the Symposium and the strong link that the symposium had been established between sacred sites and protection of biological diversity. In contextualizing the Guidelines, he emphasized that the Guidelines were part of a package of international instruments aimed at preventing adverse impact of unsustainable development on sacred sites, and lands and waters traditional occupied and/or used by indigenous and local communities.

Second Speaker - Merle Alexander (Indigenous Tsimshian Expert - Canada)

17. Mr. Merle Alexander, presented a case study on the application of the Guidelines within his traditional territory on the west Coast of Canada, where he has been working with three first Nations in the impact assessment of the Alaska Highway Pipeline project, which is to be implemented along White Water River.

18. In setting the national context for his case study, he underlined that there are four different jurisdictions to consider when implementing international obligations and environmental regulatory regimes within Canada and that they include both federal, provincial, territorial and Aboriginal jurisdictions. He therefore noted that in the implementation of international obligations, such measures as the Akwe:Kon Guidelines, there is need for a gap analysis on the implementation, in order to ensure the principles stipulated in the guidelines are indeed fulfilled at the community level. He also noted that it may remain the responsibility of informed Aboriginal groups to take proactive measures to ensure compliance and noted the importance of information and capacity building strategies are necessary to support such community action.

19. Mr. Alexander continued with his case study of the Alaska Highway Pipeline Project noting that in the Yukon Region of Alaska it will cross none First Nation's territories. A gap analysis conducted by Mr. Alexander noted the applicability of Northern Pipelines Act, the Canadian Environmental Assessment Act, the Yukon Environmental Socio-Economic Act, the Yukon First Nations Final Agreements and relevant Aboriginal Case Law. He outlined a process for an Akwe:Kon gap analysis, which included

notification and public consultation, mechanisms (and resources) for indigenous participation, impact and benefit agreements (or the possibility of no-action options/alternatives), review and appeal processes and the importance of cultural impact assessments. In discussing cultural impacts he identified particular cultural concerns such as cultural heritage, traditional knowledge agreements, customary practices forms of social organization, systems of natural resource use, places of cultural significance, economic valuation of cultural resources, languages and customary law systems, which should be taken into account in an effective assessment.

20. In concluding, he noted that the effectiveness of the Akwe:Kon Guidelines remains in the domestic implementation of these guidelines. He suggested that the proactive engagement of Aboriginal peoples (from Canada) in CBD processes may build capacity and translate to a more meaningful implementation of the guidelines on the ground. In ending, he noted the “voluntary” nature of the guidelines and the phrase “subject to national legislation”, may provide governments with strategies to avoid their responsibilities regarding their CBD obligations. Hence he called for a binding treaty regarding impact assessment, which incorporate processes of free, prior and informed consent and mutually agreed terms.

### Third Speaker – Ms. Erjen Khamaganova (Indigenous Buryat Expert – Russian federation)

21. Ms. Erjen Khamaganova presented a case study, within the context of the Akwe:Kon Guidelines, on the protection of sacred sites, looking at global frameworks and local actions – lessons from the Lake Baikal and the Altai Mountains of the Russian Federation. In her presentation she examine the meaning of the sacred and the role of traditional knowledge, in traditional Buryat life. In Buryat life, “sacred” refers to the holistic unity of all living species, spirits and the physical (material) world and is a significant factor in the formation of indigenous ways of thinking and cosmovision. An important area of the indigenous individuals’ and collective obligations is the deep spiritual work of maintaining the richness of a sacred sites biological diversity. She noted aspects of scared sites, which contribute to and promote biodiversity such as a zone of peace and non-violence and an arena for and actor in, traditional education and intergeneration transfer of collective knowledge.

22. In her case study, Ms. Khanaganova examined the historic context of Buryat native identity and linked the deliberate historic destruction of native identity by dominant cultures to the destruction of sacred sites and a resulting loss in biodiversity. She noted that the Buryat experience was not unique amongst Russian indigenous peoples or indeed other indigenous peoples, in general. She discussed the formation of a community-based indigenous network referred to as “Light of the Ancient Lands” that united eleven indigenous associations of indigenous peoples of Siberia and the Russian Far East. The members of this association shared common goals such as the development legal protection of scared sites. Pursuing these goals, the network chose two strategies with varying degrees of success. The Lake Baikal region examined the possibility of developing regional legislation and the Altai Mountains region examined the creation of a specific form of specially protected territories within a framework of existing regulatory schemes.

23. She critically reported that the regional legislation had failed for a number of reasons including: important indigenous considerations had been lost or compromised when expressed in modern legal language; the political context lead to ambiguities in property rights; culturally appropriate management of the site was not considered; the legislation failed to capture the indigenous concept of community; ultimately, the draft legislation had failed to recognize the role of specific extended indigenous families as the basic unit of caretakers for specific sacred sites. Ms. Khamaganova further reported that the use of existing legal frameworks in the Altai Mountains region had been more successful. The reason for the greater success of the Altai Mountains lay in local mobilization and initiatives such as the creation of ethno-natural parks which proved more culturally appropriate than federally managed systems of national parks. These ethno-natural parks allowed for both cultural and biological values of specific areas to be recognised and protected. Unfortunately, she noted that although such successful strategies deserved

consideration and perhaps replication in other indigenous areas, the prospect remained unlikely as recent developments in the nationality policy and current land reform may it impossible.

24. In concluding, the Russian indigenous experts focused on the usefulness and applicability of the Akwe:Kon guidelines noting that it is a holistic instrument and a useful global framework for local action. She recommended that the guidelines be further promoted as a fruitful way to coordinate local actions with sub-national, national and global actors vertically as well as to strengthen lateral/horizontal cooperation. She called for to further development of a proactive document/s that fully recognizes the educational dimensions of sacred sites and the need for restoration of sacred sites that have already experienced the negative impacts of development.

Fourth Speaker – Mr. Parshuram Tamang (Independent Expert United Nations Permanent Forum on Indigenous Issues)

25. Mr. Parshuram Tamang provided a contextualized history of the indigenous movement and the international community outlining the significance of the Convention on Biological Diversity and the recently established United Nations Permanent Forum on Indigenous Issues. He noted that the UNPFII has a broad mandate that covers culture, economic and social development, environment, education, health, and human rights. In carrying out its mandate, the UNPFII is required to provide expert advice and recommendations on indigenous issues to the Economic and Social Council, as well as to programmes, funds and agencies of United Nations, raise awareness and promote integration and coordination of activities related to indigenous issues within the UN system and prepare and disseminate information on indigenous issues.

26. After his introduction, Mr. Tamang discussed in depth, the importance of the mandated areas of culture and environment and within environment, the issue of traditional knowledge. Noting that some eleven UN agencies are currently working on TK issues, he emphasized the need for greater coordination to ensure a holistic approach, which generated better outcomes concerning the protection and promotion of TK. He noted that any approach to TK must occur from a rights based approach and that indigenous peoples full and effective participation should be guaranteed through their free, prior and informed consent. He also noted that TK issues can be further promoted through such mechanisms as the programme of action for the Second Decade of the World's Indigenous Peoples.

27. In discussing the role of the UNPFII to coordinate indigenous issues (Including in the area of environment and TK), he elaborated the recent recommendation of the UNPFII, that the Inter Agency Support Group on Indigenous Issues (IASG) convene a technical workshop on indigenous traditional knowledge as to address the various TK-related activities being undertaken by some 11 UN agencies and to seek how to better integrate indigenous peoples' views in these activities. In ending he noted that the UNPFII hopes to develop a matrix of UN related activities and outcomes regarding TK to ensure a more holistic approach is developed regarding the promotion and protection of TK. He

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*Annex I*

**International Symposium “Conserving Cultural and Biological Diversity:  
The Role of Sacred Natural Sites and Cultural Landscapes”**

**Tokyo, Japan, 30 May to 2 June 2005**

Declaration on the Role of Sacred Natural Sites and Cultural Landscapes in the  
Conservation of Biological and Cultural Diversity

We, the participants of the international symposium on “Conserving Cultural and Biological Diversity: The Role of Sacred Natural Sites and Cultural Landscapes”, assembled at the United Nations University Centre in Tokyo (Japan) from 30 May to 2 June 2005:

*Expressing* our gratitude to United Nations Education, Science and Cultural Organization (UNESCO), United Nations University (UNU), World Conservation Union (IUCN), the United Nations Convention on Biological Diversity (CBD), the United Nations Permanent Forum on Indigenous Issues (UNPFII) and United Nations Food and Agricultural Organization (FAO) for providing a forum to discuss the links between nature and culture, and in particular extend our appreciation to UNU and its staff for hosting the symposium;

*Appreciating* that the Symposium has been organized in the context of *The 2005 World Exposition Aichi* and has benefited from the support of the Japanese Government and the Japanese Agency for Cultural Affairs and The Christensen Fund;

*Considering* that sacred natural sites and cultural landscapes are of vital importance for safeguarding cultural and biological diversity for present and future generations;

*Recognizing* that many sacred natural sites have great significance for the spiritual well being of indigenous peoples and local communities;

*Noting* the need to promote and safeguard cultural and biological diversity, particularly in the face of the homogenizing forces of globalization;

*Bearing in mind* that sacred natural sites, cultural landscapes and traditional agricultural systems cannot be understood, conserved and managed without taking into account the cultures that have shaped them and continue to shape them today;

*Noting* the unprecedented species extinction rate, pollution, climate change, the world water crisis and pressures on cultural diversity, which call for the development and adoption of ethical principles to sustain biological diversity and freshwater resources for present and future generations;

*Being convinced* that conservation of cultural and biological diversity together holds the key to ensuring resilience in both social and ecological systems;

*Acknowledging* the important role of indigenous peoples and local communities as custodians of sacred natural sites and as holders of traditional knowledge, which is fundamental for the preservation of biological and cultural diversity;

*Further* noting the importance of respecting indigenous peoples’ rights to their lands and knowledge;

*Acknowledging* also the important role of spiritual traditions in the conservation of sacred natural sites and some cultural landscapes;

Taking into account the various international bodies, instruments, programmes, strategies and processes of relevance to the symposium's theme, and the importance of their effective implementation, in particular:

- the International Bill of Human Rights (1966);
- the 1971 Ramsar Convention on Wetlands of International Importance;
- the 1972 UNESCO World Heritage Convention;
- International Labour Organization Convention 169 on Indigenous and Tribal Peoples, 1989;
- the 1992 United Nations Conference on Environment and Development;
- the Convention on Biological Diversity (1992);
- the Seville Strategy for the World Network of Biosphere Reserves of the UNESCO Man and the Biosphere Programme (1996);
- the mandate of the United Nations Permanent Forum on Indigenous Issues (UNPFII) (2000);
- the 2001 UNESCO Universal Declaration on Cultural Diversity;
- the 2003 UNESCO Intangible Heritage Convention;
- The IUCN International System of Protected Area Categories and the outcomes of the IUCN Vth World Parks Congress 2003;
- the FAO initiative on "Globally Important Indigenous Agricultural Heritage Systems";
- the UNU initiative on People, Land Management and Ecosystem Conservation;

Call upon national authorities, protected area and site managers, indigenous peoples and local communities, the international system, governments and non-governmental organizations, to consider and implement, where appropriate:

- The UNESCO/IUCN Guidelines for the Conservation and Management of Sacred Natural Sites;
- The CBD *Akwé:Kon Voluntary Guidelines for the Conduct of Cultural, Environmental and Social Impact Assessment Regarding Developments Proposed to Take Place on, or Which are Likely to Impact on, Sacred Sites and on Lands and Waters Traditionally Occupied or Used by Indigenous and Local Communities*;
- The Yamato Declaration on Integrated Approaches for Safeguarding Tangible and Intangible Cultural Heritage;

Further call upon governments, protected area managers, the international system, governmental authorities and non-governmental organizations and others to respect, support and promote the role of indigenous peoples and local communities, as custodians of sacred natural sites and cultural landscapes, through the rights-based approach, in order to contribute to their well-being and to the preservation of cultural and biological diversity of such sites and landscapes;

Invite intergovernmental and non-governmental organizations, the scientific community and the private sector, to enhance cooperation and to continue collaborative work for safeguarding the cultural and biological diversity embodied in sacred natural sites and cultural landscapes, and to better understand nature-culture interaction through comparative research;

Request UNESCO to establish, in order to ensure the holistic protection of sacred natural sites and cultural landscapes, a mechanism of cooperation between the 1972 and 2003 Conventions, envisaging mutually reinforcing safeguarding measures under international assistance provisions, as established in both conventions;

*Also invite* intergovernmental and non-governmental organizations, international financial institutions and the private sector to continue cooperating with governments, local authorities, and indigenous peoples and local communities, with their free, prior and informed consent and their full and effective participation, for safeguarding cultural, linguistic and biological diversity, through the protection of sacred natural sites and cultural landscapes;

*Urge* the development of holistic approaches that take into account and respect different knowledge systems and integrate ethical, social, technical and economic dimensions, recognizing the historical dynamics of cultures and landscapes, while acknowledging the need of indigenous peoples and local communities for their sustainable livelihoods;

*Call upon* governments, international organisations, non-governmental organizations, religious institutions, indigenous and local communities to work together to ensure respect for religious and spiritual traditions and practices linked to sacred natural sites, and to protect such sites against desecration and destruction;

*Recommend* the integration of actions to promote the protection of sacred sites and cultural landscapes of indigenous peoples in the Programme of Action for the Second International Decade of the World's Indigenous People;

*Further request* the organizers of the Symposium, as well as all participating institutions and individuals, to make special efforts for the wide dissemination of this Declaration;

*Also invite* them to carry forward the outcomes of the Symposium through appropriate mechanisms, and to consider the development of a coordinated action strategy for the protection of sacred natural sites and cultural landscapes.

## LIST OF SPEAKERS AND TIME TABLE

### **Monday, 30 May 2005:**

**10:00-11:00 hrs.: *Opening session***  
***(U Thant International Conference Hall)***

- Mr Hans van Ginkel, Rector, United Nations University;
- Mr N. Ishwaran, Director, Division of Ecological and Earth Sciences, UNESCO;
- Mr Hayao Kawai, Commissioner, Japanese Agency for Cultural Affairs;
- Mr Gonzalo Oviedo, IUCN Representative;
- Mr Parshuram Tamang, Member of the UN Permanent Forum on Indigenous Issues;
- Ms Mechtild Rossler & Mr Thomas Schaaf, UNESCO: Symposium Objectives

*11:00-11:15 hrs.: Coffee/tea break*

**11:15-13:00 hrs.: Session 1: The Phenomenon of Sacred Mountains –Traditional Worship and Conservation**  
***(U Thant International Conference Hall)***

***Chairperson: Mr Allen Putney***

***Coordinator and Rapporteur: Mr Thomas Schaaf***

- Mr Edwin Bernbaum: Sacred Mountains of the world – An Overview;
- Mr Makoto Motonaka: Sacred Sites and Pilgrimage Routes in Kii Mountain Range, Japan;
- Ms Anoja Wickramasinghe: Adam's Peak in the Cultural Landscape of Sri Lanka: Evidence for an Eco-Cultural Basis for Conservation;
- Ms Cynthia Orlando: Goddess Pele and Hawaii Volcanoes National Park, USA;
- Mr Masahiko Ohsawa: Sacred Mountains and Landscape Supporting Biodiversity and Human Life – Lessons from Mount Fuji and the Himalayas.

*13:00-14:30 hrs.: Lunch*

**14:30-16:00 hrs.: Session 2: Sacred Landscapes, Biodiversity and Traditional Resource Use**  
***(U Thant International Conference Hall)***

***Chairperson: Ms Gloria Pugnetti***

***Coordinator and Rapporteur: Mr Allen Putney***

- Mr Guillermo E. Rodriguez-Navarro: Spiritual Significance and Environmental Effects of Offerings Amongst the Indigenous People of the Sierra Nevada de Santa Marta Biosphere Reserve, Colombia;

- Mr Herwasono Soedjito: Biodiversity and Cultural Heritage in Sacred Sites of West Timor, Indonesia;
- Mr Lhakpa N. Sherpa: Sacred Hidden Valleys and Biodiversity Conservation in the Himalayas, Nepal and China;
- Mr Estuardo Secaira: A Fruitful Dialogue of Local Protected Area Managers and Spiritual Guides: The Case of Chicabal Volcano and Lagoon in the Western Highlands of Guatemala;
- Mr Gonzalo Oviedo & Mr Josep Maria Mallarach: IUCN/WCPA Initiatives for the Protection of Biodiversity-rich Sacred Natural Sites;
- Mr Parviz Koohafkan: Conservation and Sustainable Management of Globally Important Agricultural Heritage Systems – an FAO/GEF Project.

*16:00-16:15 hrs.: Coffee/tea break*

***16:15-17:30 hrs.: Session 3: Sacred Spaces and Routes  
(U Thant International Conference Hall)***

*Chairperson: Mr Gonzalo Oviedo  
Coordinator and Rapporteur: Mr Luohui Liang*

- Mr Kunio Iwatsuki: Sacred Forests in Temples and Shrines of Japan;
- Ms Hanta Rabetaliana: Places of the Ancestors, Places for Conservation in Madagascar;
- Mr Allen Putney: Gran Ruta Inca of the High Andes of Colombia, Ecuador, Peru, Bolivia, Argentina and Chile;
- Mr Wolde Gossa Tadesse, Ms Metasebia Bekele & Mr Mkko Dogisso Dosh: Sacred Places, Erected Stones and Funeral Rites within the Konso-Gewada Cultures of Southwest Ethiopia;
- Mr Alfonso Alem: Indigenous Peoples' Experiences in Management and Co-management of their Territories.

**Tuesday, 31 May 2005:**

***09:30-11:00 hrs.: Session 4: Water, Culture and Biodiversity  
(Elizabeth Rose Hall)***

*Chairperson: Mr Fekri Hassan*

***Coordinators and Rapporteurs: Mr Alexander Otte and Ms Lisa Hiwasaki***

- Mr Jim Enote: Indigenous Mapping of Water as Sacred Place and Space in the Zuni Culture, USA;
- Ms Agafia Zakharova: Lena River and the Traditional Culture of Yakutia, Russian Federation (*note: unable to attend*);
- Mr Jorge Recharte: Sacred Lakes and Springs in the Northern Andes and Huascarán World Heritage Site and Biosphere Reserve, Peru.
- Mr Lye Yoka: The Congo River through Various Founding Myths, Democratic Republic of the Congo;
- Ms Gulnara Aitpaeva: Sacred Sites in Kyrgyzstan.

*11:00-11:15 hrs.: Coffee/tea break*

**11:15-13:00 hrs.: Session 5: Water Uses in Cultural Landscapes  
(Elizabeth Rose Hall)**

*Chairperson: Mr Jim Enote*

**Coordinators and Rapporteurs: Mr Alexander Otte and Ms Lisa Hiwasaki**

- Ms Octaviana Trujillo: A Toolkit for Managing Sacred Sites and Gathering Grounds for Indigenous Communities in the Greater American Southwest, USA;
- Mr Fekri Hassan: Water and Civilization – An Overview;
- Mr Koichi Kaizawa: Rivers and the Ainu, Japan;
- Mr Teddy Baguilat: Rice terraces of the Philippine Cordilleras, Philippines;
- Mr Bas Verschuuren: Cultural Valuation of Wetlands in Northern Australia;

*13:00-14:30 hrs.: Lunch*

**14:30-16:00 hrs.: Session 6: Food Security and Livelihoods:  
Threats and Opportunities of Sacred Natural Sites  
(Elizabeth Rose Hall)**

**Chairperson: Mr Parviz Koohafkan**

*Coordinator and Rapporteur: Mr Maharaj Muthoo*

- Mr Anthony Githito: The Sacred Mijikenda Kaya Forests, Kenya;
- Ms Nadezhda Cherenkova: Solovetski Islands, Russian Federation;
- Mr Lawrence Foana'ota: Cultural Landscape Values of East Rennell, Solomon Islands;
- Mr Luohui Liang: GIAHS study in China;
- Mr Maharaj Muthoo: Threats and Opportunities for Conservation and Sustainable Management of Selected GIAHS Systems (Zafron in Kashmir, Rice Terraces in the Philippines and Inca Terraces in the Andes)

*16:00-16:15 Coffee/tea break*

**16:15-17:30 hrs.: Session 7: Linking Tangible and Intangible Heritage  
(Elizabeth Rose Hall)**

*Chairperson: Mr Edwin Bernbaum*

**Coordinator and Rapporteur: Ms Mechtild Rossler**

- Mr Riëks Smeets: Cultural Spaces and Associated Domains of Intangible Cultural Heritage as Accounted for in the 2003 Convention;
- Mr Elias Mujica: Cultural Landscapes and the Challenges of Biodiversity Conservation in the Andean Region of Latin America;
- Mr Pei Shengji: Biodiversity in Sacred Groves of Xishuangbanna Biosphere Reserve, China;

- Mr Edward M. Telly: Sacred Groves, Rituals and Sustainable Community Development in Ghana;
- Mr Phillip Segadika: Tsodilo – A Cultural Landscape in the Kalahari Desert (Botswana), Symbolic and Religious Significance;
- Ms Noriko Aikawa: UNESCO Masterpieces of the Oral and Intangible Heritage of Humanity: Some Examples Closely Related to Nature.

**Wednesday, 1 June 2005:**

***09:30-11:00 hrs.: Session 8: Management Examples of Associative Cultural Landscapes – Problems and Perspectives***  
***(Elizabeth Rose Hall)***

*Chairperson: Mr Elias Mujica*

***Coordinator and Rapporteur: Ms Mechtild Rossler***

- Mr Ken Taylor: Landscapes, World Heritage Listing and Intangible Values – Making Spaces into Places in Asia;
- Mr Tumu Te Heuheu: Tongariro National Park – a Sacred Landscape of the Maori People, New Zealand;
- Mr Graeme Calma: Uluru-Kata Tjuta World Heritage Sites and Biosphere Reserve, Australia;
- Mr Fady R. Asmar: Qadisha Valley, Lebanon;
- Ms Laura Chazarreta: Sacred Dimension of Protected Areas in Management Programs, Argentinean Park Service;

*11:00-11:15 hrs.: Coffee/tea break*

***11:15-13:00 hrs.: Session 9: Protective Measures for Sacred Sites in the Context of the Akwé: Kon Voluntary Guidelines***  
***(Elizabeth Rose Hall)***

***Chairperson: Mr William Langeveldt***

*Coordinators and Rapporteurs: Ms Hui Lu and Mr John Scott*

- Mr John Scott: The Convention on Biological Diversity and the development of the Akwé: Kon Voluntary Guidelines Including Issues of PIC and MAT;
- Mr Merle Alexander: Indigenous Perspectives on the Akwé: Kon Guidelines and Relevant Case Studies;
- Ms Erjen Khamaganova: Case Studies of Protecting Sacred Sites in the Russian Federation;
- Mr Alejandro Argumedo: Indigenous Peoples and Sacred Landscapes – the Ausangate Spiritual Park, Peru (*note: unable to attend/apologies*);
- Mr. Parshuram Tamang: UNFPII's Mandate on the Environment;

*13:00-14:30 hrs.: Lunch*

***14:30-17:00 hrs.: Presentation of Summary Reports Resulting from Sessions 1 – 9***  
***(Elizabeth Rose Hall)***

*Chairperson: Mr Toby McLeod*

- Summary Report on Session 1: *The Phenomenon of Sacred Mountains – Traditional Worship and Conservation*;
- Summary Report on Session 2: *Sacred Landscapes, biodiversity and traditional resource use*;
- Summary Report on Session 3: *Sacred Spaces and Routes*;
- Summary Report on Session 4: *Water, Culture and Biodiversity*;
- Summary Report on Session 5: *Water Uses in Cultural Landscapes*;
- Summary Report on Session 6: *Food security and livelihoods: threats and opportunities of sacred natural sites*;
- Summary Report on Session 7: *Linking Tangible and Intangible Heritage*;
- Summary Report on Session 8: *Management Examples of Associative Cultural Landscapes*;
- Summary Report on Session 9: *Protective Measures for Sacred Sites in the Context of the Akwé: Kon Voluntary Guidelines*;

**Thursday, 2 June 2005:**

**09:30-11:30 hrs.: Round Table Discussion: Management Guidelines for Sacred Natural Sites and Cultural Landscapes  
(Elizabeth Rose Hall)**

*Chairperson: Mr Thomas Schaaf, UNESCO, Man and the Biosphere (MAB) Programme*

- Mr Parviz Koohafkan, FAO;
- Mr William Langeveldt; UNPFII member;
- Mr Gonzalo Oviedo, IUCN-The World Conservation Union;
- Mr Alexander Otte, UNESCO, International Hydrological Programme (IHP);
- Mr Allen Putney, IUCN-The World Conservation Union;
- Ms Mechtild Rossler, UNESCO, World Heritage Centre;
- Mr John Scott, CBD;
- Mr Rieks Smeets, UNESCO, Intangible Cultural Heritage Section;
- Mr Brendan Tobin, UNU, Institute for Advanced Studies.

*11:30-11:45 hrs.: Coffee/tea break*

**11:45-12:30 hrs.: Closing Session**

*Chairperson: Prof. I. Yasui, Vice-Rector of United Nations University*

- Mr Jim Enote: Presentation of the symposium declaration;
- Mr I. Aoshima: closing speech on behalf of UNESCO;
- Mr I. Yasui: closing speech on behalf of UNU.

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