

Education for Sustainable Development

**AGEPP**

Asia Good ESD Practice Project

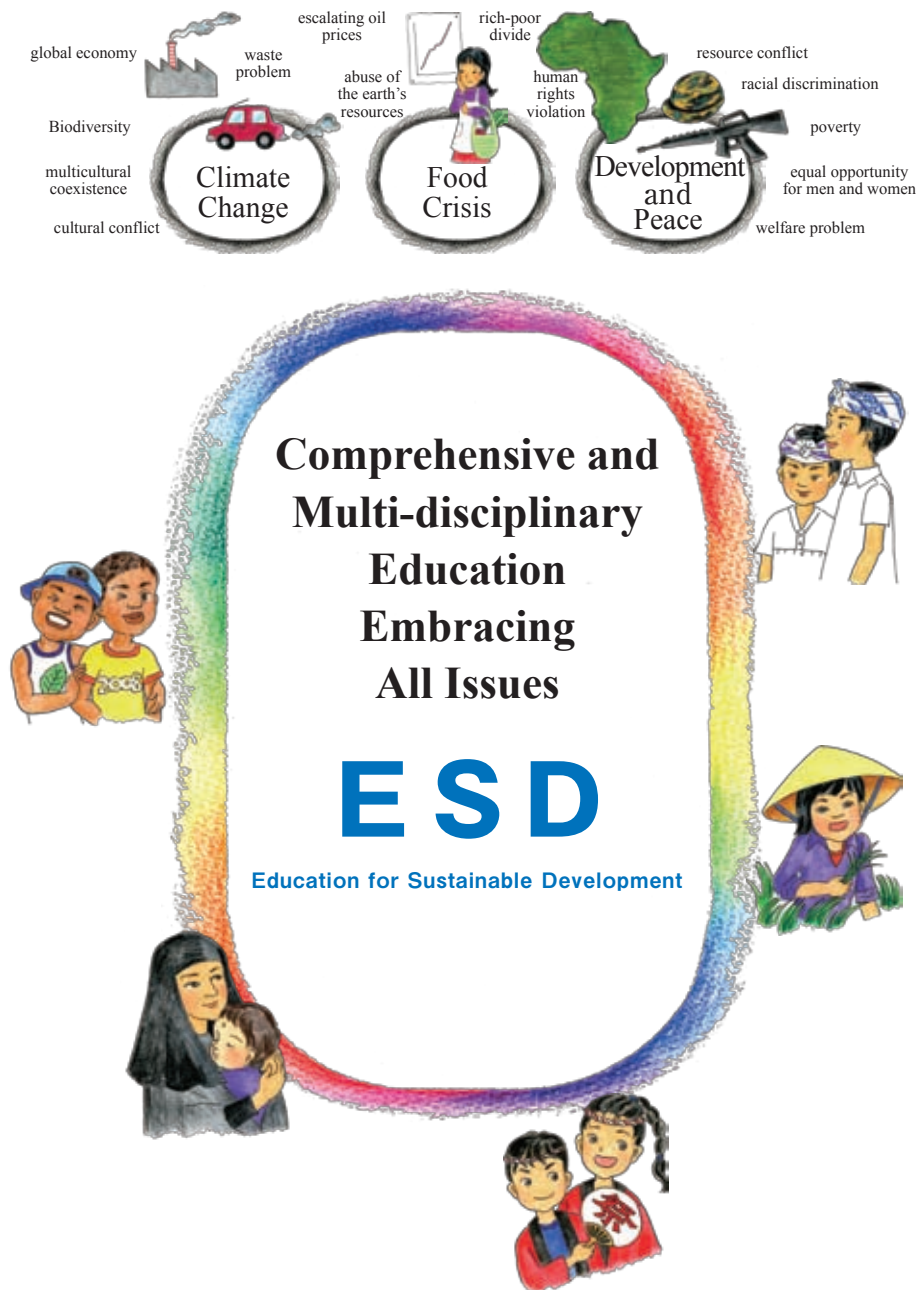
# Asia's ESD Handbook

Local citizens fostering sustainable society



<http://www.agepp.net/>





## Preface

As the earth progressively warms, ice in the North and South Poles melts, sea levels rise several meters and coastal cities like Tokyo are submerged.

Drought and torrential downpour increase delivering a serious blow to agriculture causing food scarcity.

The divide between rich and poor broadens and society destabilizes as individuals chase after their own profit.

Economic activities that aim to expand earnings proliferate, nature is destroyed and the world's resources are depleted in all regions.

These things are already starting to happen.

In mega cities there is a certain "quality of life." Glittering high-rise buildings line the streets; one can get whatever their heart desires and eat delicious foods.

However, it seems that the systems supporting this quality of life are beginning to destroy our own future. Problems present themselves one after another: global warming, food crises, cultural conflict, waste problems, resource conflict, and human rights violation.

How can we create a "sustainable society" in which we share the happiness with the people of the world and pass on our current quality of life from generation to generation and not just dispose of it on our own?

Education for Sustainable Development (ESD) is a movement to advance a new type of learning to create a bright future.

The United Nations is reaching out to countries worldwide to participate in a 10 year plan for ESD starting in 2005.

This handbook was created as a part of the "Asia Good ESD Practice Project (AGEPP)," a Toyota Environmental Activities Grant Program recipient, to introduce activities throughout Asia through the perspectives of ESD.

We have compiled 12 ESD cases in China, India, Indonesia, Japan, the Philippines, and the Republic of Korea from 6 different perspectives: "Children," "Water and People," "City and Village," "Ethnic Minorities," "Agriculture," and "Self Reliant Economy".

Over the course of three years, AGEPP has accumulated over 30 reports. Detailed reports are made public at our website (<http://www.agepp.net/>).

It is our hope that this handbook takes one small step towards connecting people and communicating citizens' activities across Asia.

AGEPP Editorial Committee

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# Chapter 1 Report from Asia

In countries all over Asia, ordinary people are working hand in hand to begin activities towards creating a sustainable society. In Asia, longstanding agrarian societies that have centered on rice have an abundance of wisdom to live in harmony with nature. Here we introduce a taste of Asia's wisdom as it is applied in modern times from various perspectives.



## Sustainable Issues in Asia 1: Children

### Street Children Empowerment through Recycling Paper Waste

**Area:** Tanjung Priok, Jakarta, Indonesia

**Implementing Body:** Setia Kawan Raharja: SEKAR Foundation

The SEKAR Foundation is conducting a paper recycling project with street children in their teens and twenties at Tanjung Priok. They are using waste paper and plant fiber for the materials. In these activities, the word "recycling" has two meanings: focusing on and reviving the potential value of street children who are often treated as community trash and a wasted resource. The children pulp the dried water hyacinth (enceng gondok) -- a naturalized plant infesting local rivers -- and paper scraps and make high quality recycled paper. Products made from the top quality paper are highly valued overseas and exported to Japan, America and Singapore.

Through this project, the natural environment has been improved and the children have established economic stability. The recycled paper factory staff has created a family-like atmosphere, respecting the children and trusting their decisions. The children have also gained peace of mind.



Children dry water hyacinth and make pulp with paper scraps.



Paper recycling starts from recovering the children's hearts.



The children live a stable and peaceful life at the factory.



Children are empowered by having responsibility for all the processes throughout production.

#### Background

Tanjung Priok is a highly industrialized area with a rising population located in North Jakarta, DKI Jakarta Province. With a complex social and economic background, including a growing gap between rich and poor and unemployment, children are forced to run away from home due to domestic violence, poverty, etc. These children earn a little money by selling cigarettes to drivers in passing-by cars or by begging to fulfill their daily needs. They close off their hearts, do not care much about their surroundings, and often get involved in criminal problems such as drug dealing, prostitution, gambling and violence.

## Sustainable Issues in Asia 1: Children

### Children with and without Disabilities Experience Nature Together

Area: Incheon City, Republic of Korea

Implementing Body: Incheon Agenda 21

Incheon Agenda 21 has implemented an eco-tour project where children with and without disabilities learn about and experience the natural environment together. A wide range of activities have been conducted including sledding on ice at a winter camp, playing with mud at a wetland during a summer camp, and preparing and eating the Korean dish Bibimbap together outside. Over 400 children with disabilities have participated in the tour. They have learned more about the environment where they are living and some have expressed opposition to residential development around the Sorae Marine Eco Park.

In addition to interpreter training and environmental education program development, Incheon Agenda 21 implements caretaker training specific to children with special needs that targets housewives of low income families, which aims to increase their financial income as well as build social connections.



Children with and without disabilities share how they feel about walking in the wetland mud.



This project has been conducted while overcoming disagreements between stakeholders from environmental education and social welfare.



Kids feel the cold wind and snow of sledding.



Both children with and without disabilities can enjoy the same eco-tour activities together.

#### Background

In Korea, over 300 municipal governments have formulated Local Agenda 21 action plans and established citizen-initiated councils for their advancement. Incheon Metropolitan City is located in the northwestern part of Korea facing the Yellow Sea. Since the 1970s, the area has drastically industrialized and population rapidly increased. Due to the economic development policies of local and national governments, children with disabilities have been marginalized and their parents have long been adversaries of the government. Incheon Agenda 21 has held round-table meetings inviting various stakeholders from government, environmental education and social welfare, the result of which was the launching of the eco-tour project.



## Sustainable Issues in Asia 2: Water and People

### Uniting Lakes, Forests, and People in Citizen-Initiated Public Works

**Area:** Lake Kasumigaura Watershed, Ibaragi Prefecture, Japan

**Implementing Body:** NPO Asaza Fund

NPO Asaza Fund began restoring the natural shoreline of lake Kasumigaura by replanting native aquatic plants on its concrete paved shores with local elementary school students and has expanded since expanded its activity range to include the lake tributaries as well as surrounding agricultural land and forests. Other activities include restoration of small farming reservoirs, interviews for elementary school children with elders about what it was like in the past, growing rice and brewing sake, forest management, alien species removal, and biotope projects in 200 schools within the watershed.

NPO Asaza Fund coordinates the collaboration of a diverse network of partners. Over 130,000 citizens participate in Asaza projects. Choosing a new species every 10 years, the fund aims to revive habitat for each species so that they may survive on their own 100 years from now.



Elementary school children grow asaza (floating heart) and plant in the lake.



The goal for 100 years from now is to revive the landscape in which Japanese crested ibis dance.



Participants learn traditional way to manage coppice.



Rice growing is carried out as part of corporate environmental education.

#### Background

Stretching 250 kilometers in length, Lake Kasumigaura in Ibaragi Prefecture is the second largest lake in Japan. From 1969 to 1995 the government implemented the Kasumigaura Development Project to regulate water flow and for water consumption. The banks of the lake were covered in concrete, water quality and the fishing industry declined, forests were diminished and population exploded. Many measures were taken to address solutions to the various environmental issues but no drastic improvements were made.

## Sustainable Issues in Asia 2: Water and People

### Eco Lake Citizen Based Community Revitalization

**Area: Jeonju, Jeollabuk-do, Republic of Korea**

**Implementing Body: Pyounghwa-dong Eco Club, Jeonju Council for Local Agenda 21**

Developers and local citizens became entrenched in an adversarial relationship over a proposed reclamation of the city reservoir. Citizens wanting to protect the reservoir created the Pyounghwa-dong Eco Club. The group hosted debates, held public hearings and created dialogue between housing developers, pro-reclamation citizens and government. Additionally, they picked up trash, removed toads from the lake, set up a place for experimental learning, maintained aquatic plants, planted wild flowers, and hosted a fall cultural festival.

Jeonju Council for Local Agenda 21 collaborated with Pyounghwa-dong Eco Club in planning public debates and seminars. The council involvement allowed stake holders to participate equally and to comfortably share their opinions. Having created this environment, the adversarial relationship turned into one of agreement and the reservoir was not reclaimed. Water quality and the natural environment surrounding the lake continue to improve, and the lake is now used as a site for environmental education.



Full view o



The reservoir has become a place for citizens to relax and a base for environmental education.



Many citizens participated in cleaning campaigns.



The reservoir rich nature became a communal asset for residents.

#### Background

Jeonju City is located in southwest Korea with a population of 62,000. With the service industry being the city largest industry, population increased starting in the 1970s, which led to a reduction in green space at the heart of the city. Agricultural reservoirs built in the 1940s were reclaimed for residential purposes and their numbers were greatly decreased. There are still more plans to reclaim such reservoirs. The remaining reservoirs have declined along with agriculture itself. Calls for their reclamation mount as they are not maintained, which leads to fowl smells and pests.





## Connecting City and Village: Green Hope Action

Area: Rural Villages region wide, China

Implementing Body: Friends of Nature, China Youth Development Foundation

Volunteer teachers from urban areas are dispatched to "Hope Schools" in rural villages where they carry out environmental education in the implementation of the Green Hope Action Program. After training, volunteers are dispatched to villages where they analyze local issues such as desertification with local students and teachers. They all then seek out solutions and implement them together. Lessons aim for children to be able to carry out a democratic debate and to take practical actions towards solving a problem.

To date, approximately 500 volunteers have been dispatched to 1000 schools. Volunteers themselves learn a lot about issues facing China's rural communities and the urban problems that cause them.



Dispatched volunteers learn a lot about the conditions in rural areas.



Volunteers and local teachers create education materials based on local issues.



Students learn about the web of life in class.



Volunteers attend training prior to being dispatched.

### Background

As a result of rapid economic development, rural China is confronting many environmental problems including desertification, ecosystem destruction, introduction of alien species, air and water pollution, etc. Seventy percent of China's population lives in rural areas but in economically poor villages, there is no leeway for environmental education; some villages don't even have schools.



## Sustainable Issues in Asia 3: City and Village

### Revitalizing the Appeal of Villages: Green Village Cooperation Volunteers Project (GVCV)

**Area:** Rural villages region wide, Japan

**Implementing Body:** NPO Green Earth Center (GEC)

Since 1993, 20-30 young adults ranging from 18-40 years of age have been dispatched as volunteers to rural villages throughout Japan. In any given region, one to two volunteers are dispatched for one year to work on community revitalization activities chosen by a host municipality. Activities in rural villages include assisting in forest management, operation of public facilities, creating local agricultural specialties and making traditional crafts. 384 volunteers have been sent to a total of 273 villages as of May 2007.

For urban young people, life in rural villages is a precious opportunity to come in contact with traditional wisdom and a connection between nature and people. The experience has greatly affected the life choices that volunteers make thereafter. 141 young volunteers have decided to settle down in rural villages after completing the program. This project has also spurred village residents to re-discover the value of their communities and feel a sense of confidence and pride in it.



Forest management work (Itsuki Village, Kumamoto Prefecture)



Drying harvested rice (Sakae Mura, Nagano Prefecture)



Helping dairy farmers (Shimonoseki City, Yamaguchi Prefecture)



Work to replace roof (Bungoono City, Oita Prefecture)

#### Background

Along with Japan modernization came a vast migration of people to cities. In urban centers, air, water and other environmental factors deteriorated; people lives became isolated; and a myriad of social issues began to arise. In rural villages, depopulation and aging continued to worsen and villagers could no longer maintain their cooperative lifestyle. Traditional wisdom that utilized nature is no longer being passed down in villages and the rural ecosystem that was once kept in balance by the well tempered hand of villagers is beginning to break.

## Saving a Sustainable Traditional Mountain Society

**Area: Kanekes Village, Leuidamar District, Lebak Regency, Indonesia**

**Implementing Body: Baduy Tribe**

The Baduy Tribe is an ethnic group that inhabits Kanekes, a remote mountain village located 120 kilometers from Jakarta. The Baduy have rejected electricity, cars, television, recreation amenities and even schools. They continue an independent lifestyle based on their traditional values. The Baduy believe that all necessities -- food, shelter and clothing -- should be made from the village natural resources. Anything other than these three necessities is seen as coming from human greed or some irrational emotion.

A unique form of lifelong education is implemented in Kanekes. Villagers learn how to conserve the environment in ways that improve its condition and how to fulfill human needs according to Baduy values. Food, shelter and clothing are plentiful. The Baduy lead a sustainable life that cannot be measured by poverty, illiteracy or other such numerical data.



Baduy continue to learn wisdom to support their livelihood throughout their lives.

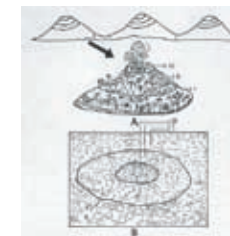
# Trials of Ethnic Minorities



Men and women each have prescribed roles and work.



Rotating slash and burn farming techniques are implemented every three years.



The community is divided into three areas and utilized.

### Background

Kanekes Village is comprised of three Inner Baduy groups and 50 Outer Baduy groups. The total population is 10,000. Outer Baduy are situated outside the Inner Baduy, which has no contact with the outer world. In fact, all things from the outer world are forbidden. Baduy teach that destruction of nature also means the destruction of the humans inside it and that nature is not a resource that should be exploited to get great benefit, but it is a gift from God to be conserved by humans for the next generation. Several hundred ethnic minorities live in Indonesia, many whose people do not understand the official Indonesian language.





# Trials of Ethnic Minorities

## Villagers Moving Community to Action and Creating Local Culture

**Area:** Khonoma Village, State of Nagaland, India

**Implementing Body:** Khonoma Nature Conservation and Tragopan Sanctuary and other agencies

Angami Naga villagers living in Khonoma Village are implementing a "green village" eco-tourism project that embraces culture, history and protection of the natural environment. The project, which aims to advance the tourism industry and protect the environment, is being carried out by three agencies including the Khonoma Nature Conservation and Tragopan Sanctuary (KNCTS). In addition to planning and implementing tourism programs, the project hosts workshops and seminars for participants from overseas and works to establish legal frameworks to protect the sustainability of the region's nature and economy.

Many village youth act as tourist guides and work in managerial positions at guesthouses. Not only does this provide youth with income, but with the eco-tourism industry purchasing local foods from local producers, local farmers gain income as well. Workshops and seminars have become educational opportunities for youth as they exchange ideas about nature protection and tourism with people from outside their community.



located in the mountains, Khonoma is a beautiful village with terraced rice paddies.



A group of student volunteers is also involved with activities.



The "good forest" brings forth everything in Angami life.

### Background .....

Khonoma Village is located in North Eastern India along the border with Myanmar in the State of Nagaland. It is a mountainous village located one hour by car from the state capital Kohima. Primarily young people have resorted to forest clearing to acquire income. Angami elders, whose livelihoods have been based on the forest, were successful in banning deforestation in North India in a case settled by the Supreme Court of India. A group of villagers also urged the importance of protecting nature and suggested banning hunting, which is a practice at the core of Angami culture. After debate between pro and anti hunting groups, the region is now recognized as a nature conservation area.



Of their own will, villagers have chosen the state of their culture.



## MASIPAG: Farmers Developing Farming by Hand

**Area:** Rural villages throughout the Philippines

**Implementing Body:** Independently operated by farmers and NGOs

In 1987, a group of experts from the University of the Philippines started the MASIPAG Project (Magsasaka at Siyentipiko Para sa Pag-unlad ng Agrikultura). Farmers learn and implement technologies which enable them to plant native species suited to their local environments and methods to manage weeds and pests and improve soil without relying on chemical fertilizers. There are 42 MASIPAG groups throughout the Philippines. Initially, new tenant farmers and small scale farmers go through training in seminars, through discussions and on-farm fieldwork to acquire the knowledge, skills and attitudes to implement farming. Then, farmers must put their skills to test in a trial farm where they use native varieties of seeds.

As MASIPAG methods do not require the purchase of chemical fertilizers or other agro-chemicals, the economic burden of farming is reduced and farmers are able to protect nature as well as human health. The project does not rely simply on instruction from experts but farmers polish their techniques through their own discussions and by managing seed selections, which they name after themselves. This type of hands on active participation in the development of farming empowers farmers.



Skills accumulated over the course of two years are implemented at trial farms.

# Farming for Self-sustenance



With native varieties, you only get the same amount of good rice as in previous harvests.



Farmers create a seed bank and manage seeds themselves.



The Catholic Church actively supports MASIPAG.

### Background

In the Philippines, many farmers lost their land due to the rule of Spain in the 16th century. More than half of the country land was in the hands of an elite few large land owners. A majority of farmers were either tenant farmers or worked on small scale farms less than one hectare in area. In the 1970s and 1980s high yield varieties that brought large harvests were developed and the Philippine government strongly advanced their use in the country (Green Revolution). However, by switching over to varieties that needed to be purchased and required large amounts of water, chemical fertilizers and other agro-chemicals, tenant and small scale farmers took on massive amounts of debt and in turn become even poorer. The introduction of high yielding varieties led to the rapid loss of the wisdom and skills that sustain traditional farming.



## Sustaining Farming and Bringing out Community Strengths

**Area:** Trawas, East Java, Indonesia

**Implementing Body:** Pusat Pendidikan Lingkungan Hidup  
Environmental Education Centre (PPLH)

The Trawas NGO Environmental Education Centre (PPLH) has been implementing village development that incorporates environmental education since 1999. PPLH implements educational activities that inform villagers that excessive forest clearing by poor farmers seeking cash income is destroying the environment, which in turn is undermining the foundation of their own livelihood, and engages villagers in community problem-solving activities. Of these initiatives, the organic farming group is particularly active with a growing number of participating farmers each year. Participants have learned and implemented organic farming knowledge and techniques. Farmers have been able to avoid the sales costs of agro-chemicals by improving soil with compost thus reducing previous expenses while achieving the same harvest size. Also, by creating a system that brings farm goods directly to market and eliminates intermediaries along the way, farmers increase their profits and are able to distance themselves from the vicious circle of borrowing money and placing a burden on the environment in order to implement modern farming.



As forest clearing advances, topsoil erosion, flooding and landslides occur.



# Farming for Self-sustenance



Water buffalo are used in organic farming; their manure is used in compost.



A women group processes and sells organic vegetables.



Farmers study with a guest lecturer in a learning area built in the middle of a field.

### Background

Trawas is situated at the base of Mt. Penanggungan in the eastern part of Java Island. As a result of agriculture modernization policies, farmers had to purchase high yielding seed varieties, chemical fertilizers and other agro-chemicals, all the while accumulating debt with exorbitant interest. Furthermore, in recent years, the price of chemical fertilizers and agro-chemicals has increased. Meanwhile, young manufacturing workers have lost regional jobs due to a currency crisis and have returned to their villages. Both farmers overburdened with debt and unemployed young people are pursuing illegal clearing in areas of protected forests. In the two years leading up to 1999, 30 hectares of forest were destroyed in Trawas.



## GRAM NIDHI: Supporting Eco Enterprises in Economically Challenged Villages

**Area:** Hingolghadh Region, Gujarat, India

**Implementing Body:** Centre for Environment Education (CEE)

The Centre for Environment Education implements an eco enterprise microfinance program that targets financially challenged women in five rural communities in northwest India. As agriculture modernizes and becomes more and more large scale, farmers that have battled with high interest debt are now starting their own small businesses with low interest enterprise funds on a path to independence. A committee of outside experts and local villagers provide education and technical support enabling the development of organic farms and eco products, which allows villagers to acquire income.

As a result of this program, the region employment rate has increased and farmer debt has begun to decrease. The environment has been improved and a soft, moist, nutrient-rich soil has been created. Additionally, women that are now able to bring in their own income have pride and strength in making decisions about their children education and farming.



Farmers sell directly at a market so all income earned belongs to them.



Organic farming begins with making your own fertilizer and agro-chemicals.



Eco entrepreneurs receive necessary education and technical support.



High quality clear butter and dairy products made by women are sold at market.

### Background

Hingolghadh is a nature sanctuary located in the State of Gujarat in northwest India. The region is extremely dry with half its land unsuitable for farming. Livelihood patterns, previously dependent on a diverse agriculture, have shifted to a monoculture of water intensive cash crops requiring high inputs of chemical fertilizers and pesticides, as farmers seek to increase their incomes. However, drought and salt damage have worsened as the costs of chemical fertilizers and agro-chemicals escalate. Poor farmers have become dependent on debt from high interest borrowing.



## The Ikalahan: Community Building that Sustains Lives

**Area:** Sierra Madre Mountains, Northern Luzon Island, the Philippines

**Implementing Body:** Kalahan Educational Foundation (KEF)

A food processing center for local wild fruits like guavas was established in 1977 to improve the Ikalahan people's welfare without harming their precious forest or expanding agriculture or pasture lands. Everything, including food processing, quality control, marketing, etc. started from scratch, but the community made continual improvements. In order to improve product packaging and establish a new sales route the Ikalahan had to negotiate with city people in Tagalog and English, which proved to be a difficult experience for the indigenous group.

For the Ikalahan, these activities are a continual learning process in which they reevaluate what it means to be Ikalahan, what their culture is and the state of the environment, while not conforming to the values of the city. Currently, the "Mountain Fresh" brand of Ikalahan jams and jellies is for sale in over 90% of supermarkets in Manila.



Many of the women connected with activities have been socially and economically empowered.



Locally made cooking and processing equipment were introduced so if anything broke down it could be easily repaired or replaced.



Prior to jam shipments, a scrupulous quality check is performed to ensure high quality.



KEF runs a school where young people are taught traditional wisdom and values.

### Background

The Ikalahan are one indigenous minority in the Philippine's. They inhabit the northern mountainous region of Luzon Island. They have developed a way of life that protects and grows the forest which is an important base to their livelihood. In 1973, elders from the Ikalahan tribe established the Kalahan Educational Foundation (KEF) to build an independent local community. In 1974, KEF was granted the right to manage 5,000 hectares of Ikalahan land as a forest protection area by the Philippine Government's Forest Management Bureau.

## AGEPP Participant Voice: Part 1

Active members from citizen organizations in each participating country went into the field, recorded activities and compiled the results in this report. Representatives closely observed approximately six different projects and drafted reports in their native language and English. An annual international meeting was held to discuss the most effective way to report activities as well as to exchange information about the state of ESD in various regions. A new network of people connecting Asia through ESD is being created.

**H**olding direct meetings with international colleagues and various information gained through case studies really empowered me and BINTARI, the organization I work for, as we move to advance ESD. Being involved with this project sparked BINTARI's involvement in new activities and our organization's network was vastly expanded. I hope that this project expands to all regions of Asia and leads to the creation of partnerships.



**Feri Prihantoro**

**BINTARI (Bina Karta Lestari) Foundation (Indonesia)**

**T**hrough this experience, I realized that it is important to involve community members, not just teachers and students, through lifelong learning in order to achieve sustainable development. Previously, I thought that environmental education was ESD. But, thanks to AGEPP, I have started thinking about how environmental education can contribute to sustainable development and now think of ESD as part of the relationship between environment, society and economy.

AGEPP is a place for Asia's diverse countries to communicate and learn together. This time we were able to share case studies from China with people from other countries. We hope to inform more people throughout Asia about NGOs and their activities in China through the AGEPP network.



**Yin, Hang**

**Friends of Nature (China)**

**H**aving seen the case studies, I think that ESD itself is being involved with the actual act of people living; this is the core value of ESD in Asia. By participating in AGEPP I have become aware of my organizations responsibility as a member of the larger Asian community.



**Park, Yeon-hee**

**Local Sustainability Alliance of Korea (LSAK) (Republic of Korea)**

# Chapter 2

## Connecting Asia through ESD

Through the collection of Asia's good ESD practices for this project, non-profit organizations throughout the region worked collaboratively beyond their borders.

While sharing the perspective of ESD, citizens that had never met brought forth examples of their activities, compared them and compiled them in this report. This activity in itself is also one form of ESD.



# Asian Citizens Gaining Momentum ...Utilize traditional wisdom in local communities

**Chair, Japan Council on the UN Decade of Education for  
Sustainable Development  
Director and Professor, Rikkyo University ESD Research Center  
Abe, Osamu**

As seen in Chapter 1, Asian citizens have begun various activities.

In a self-reliance support program for street children in urban Indonesia, water hyacinth—a naturalized plant infesting local rivers—is collected and its fibers utilized to make paper. Different issues are weaved together including an environmental strategy as well as protection of paper resources.

In dry regions of India where genetically modified cotton is being grown on a massive scale, economically challenged farmers have begun activities to create self-sufficient agriculture based on traditional organic farming methods that does not rely on chemical goods or money.

In economically surging Korea, citizens are fixing and restoring the ecosystem of an agricultural reservoir that had become a waste dump in the shadows of high-rise apartment buildings.

Each of these is an example of individual citizens are working hand in

hand moving forward together.

The earth is a world with limits. It's a 12,000 kilometer diameter mass of atmosphere, water and rock. A finite amount of energy from the sun beams down upon it. This is the seed of earth's society. It doesn't matter how much economic growth occurs. If we destroy this seed, humans can no longer survive here.

Economic growth means income from all economic activities—from corporations to individuals—will continue to grow and profits will continue to be made. However, it is impossible for earnings to grow infinitely.

It is now that we come up against the wall of economic growth that cannot continue infinitely.

Not only do we face the current financial crisis. With global warming and resource problems, we face the daunting task of creating harmony in human society on a limited planet. This is precisely why “building sustainable societies” is



Prof. Abe (left) with Nobel Peace Prize Laureate Muhammad Yunus of Grameen Bank, Bangladesh.

needed now.

To build sustainable societies, what we need most is “people”.

ESD is the development of people to participate in creating a sustainable society.

Activities that build on the strengths of individual citizens are what matter most for developing a citizen base, not government or country. Stated from a broader perspective, this can be seen as a shift from nation society to citizen society.

Citizen here refers to citizen organizations and corporations.

In this collection of case studies from all over Asia, we did not focus on the efforts of governments and bureaucrats, rather we compiled the work of citizen organizations. Consistent through all of the examples are local wisdom (local knowledge) and wisdom passed on by the common people in Asia (traditional knowledge).

In order to farm organically or conserve the environment, the fundamentals are based on the wisdom of people that have survived there for hundreds to thousands of years.

Traditional wisdom is outdated, it has no value in our international economic society and it is something that people have tried to forget. However, I am certain that this wisdom will be necessary to utilize as the common people's wisdom in order to create sustainable societies rooted in various regions.

I hope that these case studies spur individuals across Asia to awaken to the appeal of their communities, participate in place-based sustainability efforts, especially those that utilize local resources or traditional culture and allow individuals to participate first hand (internal development), and that the network broadens.

# About AGEPP

[www.agepp.net](http://www.agepp.net)

- 2006**
  - \*Open Call for AGEPP Partners through ESD-J website and related mailing lists and Selection
  - \*AGEPP1st Meeting (Tokyo)
    - Discussed the AGEPP case format and the project direction
  - \*Launched AGEPP website
  - \*Collected 12 case reports
- 2007**
  - \*AGEPP 2nd Meeting (Tong Yeong, Korea) and Korea ESD International Forum
    - Reviewed the case format and the project direction and discussed the utilization of AGEPP cases for the post AGEPP
  - \* Visited the case report site in India (Gujarat, India)
  - \* AGEPP Special Working Session (The 4th International Conference for Environmental Education (Ahmedabad, India)
    - Appealed the value of AGEPP and discussed how the Asia civil ESD network should be
  - \*Collected 19 case reports
- 2008**
  - \* "From Asian Civil Society to G8 Summit" International workshop and forum on the proposal to G8 summit
    - Clarify the AGEPP perspectives and drafted the proposal to Hokkaido Toyako Summit in Japan
  - \* Proposal submission and press release of the Proposal to G8 Environmental Ministers' Meeting and G8 Summit
  - \* Appealed the value of AGEPP and the Proposal at the Civil Summit (Sapporo, Hokkaido)
  - \*AGEPP 3rd Meeting (Tokyo)
    - Analyzed the cases for editing the AGEPP handbook
  - \* Published the AGEPP Handbook



This project began with the goal of advancing ESD throughout all of Asia.

NPO Japan Council on the UN Decade of Education for Sustainable Development (ESD-J), which was created to promote the DESD in Japan, is the lead agency. ESD-J is a registered non-profit organization.

An open call was made for participation via e-mail and other media and in 2006 as the project began to grasp the development of ESD in respective regions, partners progressed creating the

case format.

The project title partners agreed upon was AGEPP, short for "Asia Good ESD Practice Project".

Over the course of three years leading up to 2008, the project aimed to advance ESD in Asia and develop an ESD network through exploring and documenting ESD practices that have been conducted within the Asian historical and cultural context, such as tradition, life and local knowledge.

To date, AGEPP has collected more than

30 cases from member countries. In addition to the six countries represented in this handbook, cases were also submitted by partners in Nepal. Each case report is very thorough, up to 20 pages.

Topics in the reports are very diverse including: agriculture, poverty eradication, women, children's rights, people with disabilities, public health, recycling, indigenous peoples, ecotourism, rural community revitalization, and watershed conservation.

A multilingual website (English, Chinese, Korean, Japanese, Tagalog, and Indonesian) where submitted case reports and news related to AGEPP or ESD can be viewed was also created.

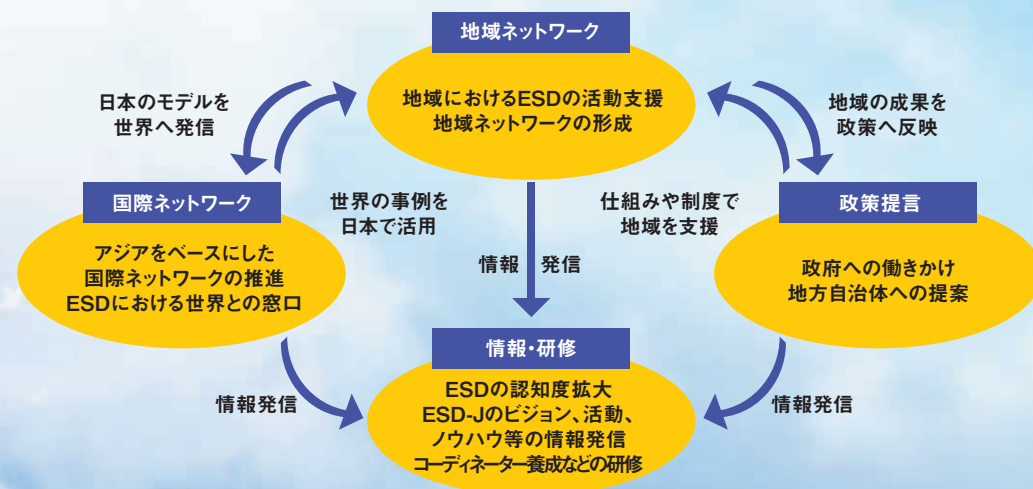
AGEPP has helped clarify the characteristics and perspectives unique to ESD in Asia, has become a precious platform for debate amongst Asian civil society members as was the case in 2008 at the G8 Hokkaido Toyako Summit where a proposal was submitted concerning the creation of mechanisms to support sustainable societies.



# About ESD-J

NPO Japan Council on the UN Decade of Education for Sustainable Development

[www.esd-j.org](http://www.esd-j.org)



ESD-J is a non-profit organization founded in 2003 in order to promote Education for Sustainable Development. ESD-J has developed an ESD civil network by connecting the people and organizations, such as NGOs, educational institutes, municipal governments, business entities, and media. We conduct activities for the promotion of ESD nationally and internationally.

ESD-J members include 100 organizations and 300 individuals from various fields, such as environment, development, human rights, social welfare, and peace and all these are

working for the same goal of achieving a sustainable world. Based on this network, ESD-J's activities include policy advocacy, educational material development, training and information sharing.

One main goal of activities is to make ESD more easily understood. ESD-J is involved with development of ESD activity handbooks which introduce local ESD activities, support of "network meetings" which bring together people from diverse fields to discuss local issues, and ESD model community building.

## ESD-J Activities

- \*Policy Advocacy for ESD Promotion
- \*Support for local ESD activities and networking
- \*Develop international ESD networking
- \*Information sharing with various media outlets
- \*ESD Training and dissemination of information



## AGEPP Participant Voice: Part 2

On my case survey, I visited an organization that is practicing ESD on a grassroots level. I felt that the true meaning of ESD and how a sustainable community is actually created can be communicated through the expressions and voices of local activities. Many efforts and discoveries are necessary in order to achieve citizens' right to self-determination and self respect. Systematizing and organizing the abundance of local wisdom becomes the community's strength and empowers.

AGEPP must continue. Why don't we collect over 100 case studies, compile them in television programs, books and photographs, then present them to UNESCO.



**Elizabeth C. Roxas**

**Environmental Broadcast Circle Association Inc (EBC) (Philippines)**

In India ESD is education for life and for people's lifestyles. The core of ESD is education related to their daily lives. It comes down to how people can sustainably survive. Modern scientific knowledge and research are not sufficient in ESD. Local wisdom and ancient practices need to be integrated and ESD must be accepted as realistic and practical on a grassroots level. I would like for place-based ESD case reports like this one to continue in the future. Also, I would like to reflect the results based on these case studies to national and international agency ESD initiatives.



**Ramesh K. Savalia**

**Centre for Environment Education (CEE) (India)**

In the future I'd like to develop curriculum for higher education based on AGEPP case reports. I'd also like to continue debate about themes and topics that transect the cases we have collected thus far in order to deepen our understanding.



**Chou, Ju**

**National Taiwan Normal University (Taiwan)**

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