ESD Journey of Hope

Final Report of the Asia-Pacific Forum for ESD Educators and Facilitators

Tokyo, Japan, 22-24 August 2009
Note

Japanese people’s names are spelled in family-name-first order in accordance with the Japanese custom.

Titles/positions are at the time of the meeting.

The organisational name of ACCU, formerly written as “Asia/Pacific Cultural Centre for UNESCO” has been changed into “Asia-Pacific Cultural Centre for UNESCO” as of December 2009. We are sorry for the inconsistency in this publication.
The United Nations Decade of Education for Sustainable Development (UNDESD: 2005-2014) has been a powerful unifying force of different initiatives which ultimately pursue a more just, sustainable and peaceful society. Building upon its past experiences in educational cooperation in the Asia-Pacific region, Asia/Pacific Cultural Centre (ACCU) has been contributing to the promotion of ESD with the close partnership with UNESCO.

ACCU organised Asia-Pacific Forum for ESD Educators and Facilitators in Tokyo, from Saturday 22 August to Monday 24 August, 2009. The aim of the Forum was to promote the contribution of ESD in achieving quality education in both formal and non-formal education based on good practices, and to share effective approaches of ESD in development of pedagogical approaches, teaching practices, curricula, learning materials, and evaluation of learning materials. The Forum also aimed to reflect and to contribute to the Bonn Declaration, adopted at "UNESCO World Conference on Education for Sustainable Development – Moving into the Second Half of the UN Decade"(Bonn, 31 March-2 April, 2009), in particular to the article 15 (a) to promote ESD’s contribution to all areas and quality of education with particular regard to fostering the ESD-EFA linkage, and to the article 15 (f) to support the
incorporation of sustainable development issues using an integrated and systemic approach in formal and non-formal education at all levels. This Forum was the first and largest international meeting on ESD in the Asia-Pacific region after the Bonn conference, where ESD educators and facilitators can consider how to further promote ESD for the remaining years of the decade and beyond.

173 participants consisted of teachers and teacher coordinators, non-formal education facilitators and managers, researchers, experts including 2 UNESCO Chair holders, members of National Commissions for UNESCO, of DESD National Coordinating bodies, from ASP net (UNESCO Associated Schools Project Network), and from the implementing organisations of COE and Innovation Programme for ESD, supported under the previous two years contracts.

Three main themes of Methodology, Evaluation and ESD-EFA Synergy were identified as the action-oriented priority areas and were actively discussed during plenary panel discussions as well as in group discussions.

“Tokyo Declaration of HOPE 2009”, adopted after three days of discussion, is very unique in setting up action goals for ESD
educators and facilitators to further promote ESD. Ten points to action were developed so that ESD educators and facilitators can internalise their own ESD values to make them into actions, and tell their own ESD stories to other educators of the world to inspire them do likewise.

The participants consisted of ESD educators and facilitators from formal and non-formal education sectors, policy makers, media, researchers, and invited international speakers/facilitators/moderators including representatives of partner organisations of the Innovation and COE programmes under ACCU-UNESCO Asia-Pacific ESD Project.

This report aims to record and share with the general public the outcomes of the Forum, focusing on the core points discussed, shared, and developed into the Tokyo Declaration of HOPE 2009. Not only as the final report of the Forum, the report aims to serve as an inspiring reference material for all interested and involved in ESD and the quality of education, including ESD practitioners in formal and non-formal education institutions, civil society organisations, policy makers, government officials, media, researchers, etc.
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Creating the Tokyo Declaration of HOPE 2009
This declaration of commitment to action was developed by:

ESD educators and facilitators in formal and non-formal education, in government, non-government, media and business sectors who gathered in Tokyo, Japan, for:

Asia-Pacific Forum for ESD Educators and Facilitators (22-24 August 2009)

organised by:
Asia/Pacific Cultural Centre for UNESCO (ACCU)
in co-operation with:
UNESCO
Japanese National Commission for UNESCO
supported by
UNESCO/Japan-Funds-in-Trust for ESD

This Declaration builds on previous statements produced by our colleagues, including those in Hiroo (2007), Ahmedabad (2007), Tokyo (2008) and Bonn (2009), in gatherings that relate to the United Nations Decade of Education for Sustainable Development (ESD) (2005-2014).*1
The following three themes were identified as the focus of this Forum:
   Methodologies
   Evaluation
   EFA-ESD synergies
They are the three action-oriented priority areas for the second half of the United Nations Decade of Education for Sustainable Development (ESD) for the Asia and the Pacific region.

ESD (Education for Sustainable Development) is hope. This hope is our desire for a sustainable and peaceful future for all.

We recommend HOPE as an ESD framework-Holistic, Ownership-based, Participatory and Empowering-characteristics that have been informed by our practice to date.*2

We recognise the complexity of sustainable development issues in social, political, economic, cultural and ecological aspects of human existence. There is an urgency for ESD to address the physical, psychological, and spiritual dimensions of these issues at local, national, regional and global levels.

We are inspired by previous efforts in ESD policy, research, and practice that have been made by individuals, communities, civil society organisations, governments and international agencies, in order to realise the goals of the United Nations Decade of Education for Sustainable Development (2005-2014). We also recognise that ESD and ESD evaluation are not new concepts, but are embedded in the traditions and wisdom of local cultures.

We recognise our role as global citizens and accept the challenge to address these issues.

We therefore commit ourselves to the following actions as individuals, organisations and communities and urge the educators of the world to do likewise.
Ten Action Points

We commit to

1. Sharing our own personal ESD journeys as a way of inspiring others and internalising the values of ESD in our daily lives.

2. Building on existing networks to share information, learning resources, and best practices.

3. Developing and sustaining learning partnerships between educational institutions and communities.

4. Integrating ESD methodologies consistently across the formal education system.

5. Designing reflective learning materials that encourage learners ‘to be’, as described in the Delors’ Report (1996).*3

6. Active contribution to the refinement of ESD methodologies that are responsive to the realities of the Asia and the Pacific region.

7. Identifying and utilising existing clearinghouses to document and share accounts of best practices in ESD and ESD evaluation.

8. Strengthening partnerships that build the capacities of ESD practitioners to take ownership of their methodologies and evaluation in a spirit of self-determination.

9. Placing greater emphasis on preparing teachers and ESD practitioners as facilitators of new approaches to ESD evaluation.

10. Advocating for greater collaboration between decision makers and policy makers engaged in ESD and EFA.

These actions are informed by the following principles:
Methodologies

- The richness of education methodologies that embody the HOPE characteristics of ESD should be acknowledged.

- ESD methodologies are relevant to lifelong learning in formal and non-formal education settings. They also facilitate the development of creative and critical thinking and problem-solving skills.

- Learners are at the centre of ESD methodologies.

- The potential contributions of individuals as facilitators of learning within communities, governments, civil society organisations, business, media and other institutions involved in achieving sustainable development should be acknowledged.

- ESD methodologies are creative and innovative and they acknowledge the diversity and richness of indigenous knowledge systems, cultures and beliefs, which have sustained people in the Asia and the Pacific region.

Evaluation

- There is a great need to develop more effective evaluation tools for measuring the impact of ESD.

- Quantitative and qualitative approaches can be used in complementary ways. There is a particular need to develop new and innovative qualitative methodologies, especially for the assessment of intangible outcomes of ESD.

- For the Asia-Pacific region, the HOPE evaluation approach offers potentially useful ways forward. It emphasises evaluation that:
  — Is developed by all participants
  — Is culturally contextualised
— Uses narratives and stories
— Fosters whole-school or whole-community approaches
— Empowers all stakeholders
— Offers participants self-determination
— Involves reflection and sharing
— Is collaborative and inclusive

− In building ESD evaluation expertise, effective case studies already available in the Asia-Pacific region offer examples to refer to.*4

(ACCU-ESD Website: http://www.accu.or.jp/esd/index.shtml)

− There needs to be a full consistency of approach between ESD methodologies and ESD evaluation.

**EFA-ESD Synergies**

− Our vision of sustainable development for all can be achieved by harmonising the values of ESD and EFA.

− The histories, geographies and interpretations of EFA and ESD are diverse but the need for synergies should be acknowledged and appreciated.

− The dialogue towards building a social movement for change that advocates for greater recognition and resourcing for education from national governments as well as from donor agencies should be continued at local, national, regional and international levels.
Note

Note 1 Some of the many gatherings that related to the United Nations Decade for Education for Sustainable Development with special reference to the Asia and the Pacific region, and which produced declarations and recommendations include:

International Workshop and Symposium:
Holistic Approaches towards Education for Sustainable Development (ESD): Nurturing “Connectedness” in Asia and the Pacific in an Era of Globalisation (Hiroo, Tokyo, 31 July-5 August 2007) organised by the Japan Holistic Education Society and ACCU
http://www.holistic-edu.org/Hiroo-senngenn.pdf

4th International Conference on Environmental Education - Environmental Education towards a Sustainable Future - Partners for the Decade of Education for Sustainable Development (Ahmedabad, India, 24-28 November 2007) sponsored by UNESCO and the Government of India and hosted by the Centre for Environment Education
http://www.tbilisiplus30.org/Ahmedabad%20Declaration.pdf

The International Forum on Education for Sustainable Development (ESD) Dialogue 2008 (Tokyo, Japan, 2-5 December 2008) organised by UNESCO, the Ministry of Education, Culture, Sports, Science and Technology-Japan (MEXT), the Japanese National Commission for UNESCO and ACCU and co-organised by the United Nations University (UNU) and the Miyagi University of Education
http://www.accu.or.jp/esd/mt-static/news/topics/ESDforum%20in%20TOKYO.pdf

UNESCO World Conference on Education for Sustainable Development (Bonn, Germany, 31 March-2 April 2009) organised by UNESCO and the German Federal Ministry of Education and Research in co-operation with the German National Commission for UNESCO
Note 2  HOPE comes from the first four letters of “Holistic,” “Ownership-based,” “Participatory” and “Empowering”, which are characteristics that have both informed and surfaced from our ESD practice. The acronym provides a list of the characteristics; the arrows indicate that it is not just a set of descriptions but an intricate inter-relationship between these characteristics that deepens our ESD practice. It is therefore a framework that we advocate bearing in mind to guide our ESD practice.

There are many ways to link these characteristics with arrows.

One way we suggest is - the ESD principle of inter-connectedness requires that we approach our education work in a Holistic way, which requires that we engage the different forms of knowledge and ways of learning that can only be achieved through the Participation of all, both as educators/facilitators and co-learners, who share a stake in ESD contributing to achieving sustainable development for all. It is argued that only through genuine participation can a sense of Ownership be nurtured in both the process and the outcomes of learning, which in turn can result in individuals, organisations and communities Empowering themselves to contribute to Holistic change in the way we teach and learn for a sustainable future.

Note 3  The term ‘to be’ is taken from “Learning to be,” one of the four pillars of learning articulated in Learning: The Treasure Within - Report to UNESCO of the International

**Note 4** Examples of effective case studies from Asia and the Pacific region include, among many, the following two publications:

*Tales of Hope: Grassroots Activities of Education for Sustainable Development (ESD) in Asia and the Pacific* (ACCU, 2007).

*Tales of Hope II: Innovative Grassroots Approaches to Education for Sustainable Development (ESD) in Asia and the Pacific* (ACCU, 2009)

*The Lotus Flower was selected as a symbol of the Declaration of Hope 2009 because it is a flower that is recognisable and has a positive symbolic meaning across the Asia-Pacific region.*

*More importantly, it serves as a metaphor for the ESD principle of inter-connectedness.*

*The lotus flower literally grows from the soil at the bottom of ponds, through the water and then up into the air - an example of life weaving through the elements of earth, water and air.*

*It is also a metaphor for the interdependence of the spheres of ESD, namely the social, economic, political and environmental spheres all embedded within a cultural context.*

*Finally, like the petals of the Lotus Flower, each action in the Declaration of HOPE 2009 is more valuable if seen within the context of the whole. Therefore this is also an invitation to contribute to the actions identified in the Declaration of HOPE 2009, and like the crown lotus with 1000 petals we can all be part of growing the practice of ESD in the region.*
The story of the Tokyo Declaration of HOPE 2009

Jennifer Irene Teasdale
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Introduction

ACCU, Asia/Pacific Cultural Centre for UNESCO, has given me a gift: the privilege of writing the story of the creation of the Tokyo Declaration of HOPE 2009. It would be good if all of the delegates attending the Asia-Pacific Forum for ESD Educators and Facilitators could write their story too. In that way we could create a more holistic, participatory view of what happened; a view that would empower the participants and give them a feeling of ownership. As it stands, I am writing the story on the participants’ behalf. I write predominantly through the lens of the Declaration Drafting Committee. As well, I write as I personally experienced the Forum. I make no apology for this, but ask that you, the reader, keep this in mind.

Initially, I must acknowledge the exemplary work done by the team at ACCU to bring this Forum to fruition. Throughout the story, ACCU personnel who spoke at the Forum are mentioned by name: Mr. Sato Kunio, the Director-General-Shibao Tomoko, Director of Education Division, and Ms. Houghton-Suzuki Kaoru, Deputy Section Head of Education Division. However there are many other hard working, competent ACCU staff members who worked tirelessly, often anonymously, to ensure the success of the Forum. Their thoroughness, deep commitment to the task, willingness to put in long, non-
complaining hours of work, and their polite, gracious way of relating to us all, were very much appreciated and undoubtedly contributed to the success of the Forum. I apologise that I cannot mention them all by name and trust that they will be adequately acknowledged elsewhere.

In writing this story, to give it more immediacy, I have chosen to tell it in the “now”, as if we are actually reliving the Forum. Obviously, writing the story from a personal perspective, rather than writing an objective report of proceedings, has enabled me to impose some feelings beyond the academic. Like our friends from the Pacific, I apologise in advance if my interpretations offend any who read this story. As well, I am sorry if you think people or their contributions have been omitted or reported inadequately. This has not been intentional. Conversely, if you think others have been given more space or superlatives than they deserve, remember that I too am a flawed individual! So, I offer you my story.

Arriving from Afar and Near

We’re coming to this Forum because we are committed to creating a sustainable future for our planet. We will use the most powerful tool we know to achieve this goal, ‘education’. These words probably sum up the thinking of delegates anticipating this important Forum. ESD-Education for Sustainable Development – is our common “catch cry”. With this thought in mind we are winging our way through air space to Japan from Australia, Bhutan, Canada, Fiji, India, Indonesia, Malaysia, Mongolia, Republic of Korea, the Philippines, Sri Lanka, Thailand, U.K., and Viet Nam, and while thinking about the carbon credits we owe. This adds to our determination to make this Forum a success. As international participants arrive, significant numbers of local Japanese educators are re-arranging their lives so that they too can get to Tokyo to participate in the Forum. Meanwhile ACCU staff members meticulously put in place the last pieces of their Forum organisational jigsaw.

Day 1 (Saturday, August 22, 2009)

The Welcome and the Challenge

Opening Session

There is a feeling of energy and excitement in the air as we gather in the Eminence Hall of the Keio Plaza. Overseas visitors in national dress add vibrancy to the occasion. We are graciously welcomed by Mr. Sato Kunio,
the Director-General of ACCU. He reminds us of our core business: “In this Forum, I would like to suggest … that you will try to grasp ESD in a broader perspective of education itself.” He continues by spelling out the need for “active discussion on the evaluation of ESD”, an exploration of “ways and means of implementing ESD, especially at the ground level” and a resolution of the dichotomy between ESD and EFA. He challenges us all with this request: “At the end of the Forum, let us hope that you will agree on a Tokyo Declaration of educators and facilitators to share our ideals and experiences with many others in the Asia-Pacific Region and beyond …”

Already in these first twenty minutes of the Forum, we know that we have a huge task in the three days ahead, if Mr. Sato’s challenge is to be met. This realisation is strengthened by the following address by Assistant Secretary-General, from the Japanese National Commission for UNESCO, Mr. Shimizu Norihiko when he states, “I strongly suspect the ‘Tokyo Declaration of ESD educators and facilitators working towards peace and a sustainable future’ as an output of this Forum … will give great impact to ESD activities in the region.”

How could we the participants not give our “all” to produce a Declaration that would have such far-reaching impact? As the microphone circulates around all the participants, and the proficient translators allow both Japanese and English speakers to hear in their own language, we are encouraged by the calibre and experience of all present as they introduce themselves to the group. There is no doubt that we do have the people resources to make this Forum productive and the Declaration a reality.

In the Forum orientation, the details of our Declaration task ahead are given clearly and concisely by Ms. Shibao Tomoko, and the process of achieving the Declaration described in a visually engaging power point presentation by Dr. Jose Roberto Q. Guevara (who soon becomes simply “Robbie”). “We are a room full of knowledgeable people”, Robbie says, “We come here with excitement. We come here with questions. We need to move into ACTION that will happen when we return home.” Robbie has designed a process for us that will move us forward in creating a Declaration. We are heartened by Robbie’s enthusiasm and competence and thankful that Ms. Shibao and her colleagues from ACCU have the expertise to assist us in our journey.
Launch of the “Telling Stories to Save the Planet” Project, ACCU-UNESCO Asia-Pacific COE Programme for ESD

We take a quick, quiet breath and find ourselves instantly engaged by the next presenter, Ms. Manori Wijesekera from Sri Lanka. As a key representative of Television for Education-Asia Pacific (TVEAP), we learn that Manori has been collaborating with ACCU to produce a series of six TV documentaries from across Asia that profile local ESD initiatives in Cambodia, Laos, Nepal, India, the Philippines and Thailand. Using clips from the documentaries, we journey with Manori to Cambodia to view an all-age Environmental Education Programme in three floating villages on the Tonle Sap Lake, then to Laos where young people are transforming education so that it is relevant and allows them to become agents of change. In Nepal we see “Voice of a Valley”, the story of local radio programs to encourage community based tourism, while in India a documentary features “Kude Se Dhan – Growing Food on Waste”. We are informed that a mobile youth theatre of Indigenous young people displaced by the 1991 Mt. Pinatubo eruption in the Philippines, currently travels to its now dispersed communities to promote and celebrate their disrupted culture. Finally, we see Thai students learning about Bio-Diversity Conservation on Community Farmland.

Each of the six documentaries tells the story of an exciting and successful ESD initiative. As we go to morning tea, it is good to feel that such positive stories are out there in the modern mass media. Certainly they significantly inspire people to do something rather than simply succumbing to a “doom and gloom” mentality about our planet’s sustainability. However, our challenge is to get more of the same to a broader audience. Just how we do it, is the question.

Keynote Speech

“MAKING THE GOOD THINGS LAST: a vision of educating for peace and sustainable development in the Asia-Pacific region”

Professor Konai Helu Thaman, from the University of the South Pacific, where she holds the UNESCO Chair in Teacher Education and Culture, is a familiar friend and presenter on the theme of Education and Sustainability. Her passion about ESD creates an immediate connectional rapport with us, her audience.

*1 The film "Telling Stories to Save the Planet" was produced under ACCU-UNESCO Asia-Pacific COE Programme for ESD. http://www.accu.or.jp/esd/projects/coe/index.html
She speaks about a vision of education for peace and sustainable development: “MAKING THE GOOD THINGS LAST” is the title of her keynote address. Konai asks us: “What is it that you do that is making a difference in your life and the life of your community today?” Simultaneously she warns us with a further question: “Will ESD become just another utopian idea, a good conference theme and nothing else?”

We get the feeling that Konai is giving us a direct challenge when she suggests “to live wisely and sustainably, we should look within ourselves and our cultures for the knowledge, values and behaviours that will help guide us to a new beginning where we have the capacity to protect, nurture and treasure our earthly home as we do our families, and better become role models for our students, who will be the educators of the future, and who can make the good things last.” Konai draws on research in her own country of Tonga to illustrate the validity of her statement, and spells out her own educational philosophy of **Kakala**, (the Gathering- toli, Making- tui and Giving- luva of a Garland) that draws from both western and Tongan epistemologies.

Momentarily we think Konai is concluding her presentation when she reminds us from the speaker’s podium that “our cultures have sustained and defined us for millennia” and that “we need to value them more, to look, listen and learn from their richness, if ESD is going to be something more than just another utopian concept”. But no, she is moving away from the podium and with gentle grace begins to dance a dance of her people. We are almost breathless with delight as she lives out her keynote address showing that as a senior academic, and as a grandmother, she has not forgotten the importance of her Tongan culture and so demonstrates through the medium of dance her deep commitment toward “making the good things last” if our planet is to be sustained.

**Lunching on ESD**

Side Event: ESD Photo Caravan “Celebration of Our Living Culture”

We have so much to reflect upon as we go to lunch. As many of us observe the view of a hazy summer Tokyo from the lunch room on the 44th floor, it is a poignant reminder of how small we are in this huge city and just how huge is the task of ESD. The fact that our lunch room is called “Harmony” helps buoy our spirits just a little! Beautifully presented food helps too. We discover that our lunch break is not just eating, taking in the remarkable
view and exchanging ideas. We are reminded gently to hurry back to see the lunch-break presentation of the outstanding ESD Photo Caravan “Celebration of our Living Culture- Think about our Cultures and Sustainable Future through Photographs”. It is the culmination of many months of dedicated action by ACCU. Eighty prize winning photographs have been selected from 3,226 works received from across 38 Asia-Pacific countries to act as an ESD photo message to those who see this touring exhibition. “Letters to Tomorrow 2009” seems an apt sub-title for this inspiring exhibition.

It is evident that the delegates are deeply moved by the Exhibition and over the next two days many people are seen reflecting on and absorbing the meaning of so many of these superb photos. We are reminded again that “art” is an exciting communication tool not to be overlooked in disseminating ESD knowledge.

We marvel at just how much we have already fitted in before we have even moved into the afternoon of the first day! The way ACCU has paced the programme using a variety of methods to connect with us has ensured that nobody even feels tempted to opt out or doze off as is the case at many a conference!

Let the People Tell their Stories

Session 1: Panel Discussion I
Methodologies of ESD

Our programme indicates that we are about to embark on a Panel Discussion moderated by Professor Konai on the topic “Methodologies of ESD”. Just how we teach about “sustainability” in an effective, sustainable way is a continuing challenge for every educator.

A Story about Matsusaka Cotton: People seem eager to hear how the people on stage have implemented ESD in their own educational contexts, so Ms. Nishimura Akemi is given rapt attention as she tells the story of her work as a teacher in the subject area of industrial arts and home economics at Isuzu Junior High School, Ise-City, Mie Prefecture, Japan. In a nutshell, Ms. Nishimura decided to implement a “hands-on” program of making students’ original cotton products with her students. In collaboration with a local Matsusaka cotton store and a shoe making company, students designed, produced and marketed items such as book covers, coasters, decorative bags and shoes / sneakers with the aim of procuring funds to assist the world’s needy.
The ripple effect of this project was substantial. Students not only wanted to learn about the design, production and marketing of shoes, but became deeply involved in the selection and support of humanitarian projects worldwide. For example, the students connected with a school in Cambodia, initially sending books and pencils. The Cambodian school responded with flowers, when a leader of their partner NGO visited them. Having thoroughly researched the Cambodian context, the Japanese students began raising money to send to Cambodia for tree planting and a land mine clean-up. Such is their new knowledge of the impact of land mines, they have commenced an active Anti Land Mine Programme that reaches out to the wider world, through ICT. A second project initially related to the use of child labour in Ghana. Beyond the practical aid offered, students are now researching human rights, fair trade and other ethical issues and are evolving methods of actively ridding the world of unlawful child labour.

In sum, this project became participatory and transformative for all students, engaging them in ESD at the highest level and involving them directly with the local community. We sense that through Ms. Nishimura, the students she taught felt empowered, in control of their own learning and able to “take on the world”. Surely this is a case of ESD at its very best? Her humbling story, gives us a strong resolve to do more ourselves.

**End Poverty**: Two Forum delegates from the Republic of Korea, Mr. Kim Myoung-Shin and Ms. Park Haye-Seon speak about promoting ESD in Korean Schools. We are told that a project entitled “End Poverty” is being implemented in five Korean ASPnet(UNESCO Associated Schools) High Schools. Ms. Park describes in detail how she is working on this theme in the Korean Minjok Leadership Academy High School. She explains that the key concepts that the students needed to understand were “Peace” and “Poverty”. Using excursions to places such as the De-Militarised Zone(DMZ), disability centres and peace gardens, students were encouraged to reflect upon and “feel” the meaning of peace. They explored, through the medium of peaceful protest, how they could speak out about the value of peace. A school camp, where students lived temporarily in poverty, gave them greater insight into what it means to “live in poverty”. As they gained in understanding and confidence they were able to take a more public stance about “End Poverty”. From her experience thus far of teaching ESD, Ms Park says that she is convinced that “small voices can spread out on vital issues”.

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**Creating the Tokyo Declaration of HOPE 2009**

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Schools can Make a Difference: Mr. Kim presents a paper entitled “Schools can make a difference!!” The paper describes the ASPnet Schools Project that speaks about the achievement of the Millennium Development Goals through ESD in the Asia-Pacific region. The paper offers a definition of ESD that interconnects society, the environment and the economy. Details about how students can be encouraged to become responsibly involved in ESD through participatory methods and student-centred teaching/learning practices are described. He emphasises that students need to become involved in their own communities with local issues while teachers need to assist students to develop critical and constructive perspectives for examining these issues, particularly the values on which they are based. He emphasises that teachers and students should not shy away from the complexity of ESD, but should embrace it and attempt to develop a holistic view. He concludes the paper with some exemplars of good ESD practice from UNESCO documentation and cites examples from the Cook Islands and Japan.

Unfortunately, the delegate from Bangladesh could not attend the Forum, so we were not able to hear from Mr. Khawja Shamsul Huda from the Dhaka Ahsania Mission. In a country with many needs it would be interesting to know what is being done to promote ESD.

From the King’s Sufficiency Economy: From the Thailand Environment Institute we are pleased to welcome researcher Ms. Kodchakon Wisutvasudharn, who speaks about a Thai ESD initiative. Building on the guiding philosophy of Thailand, designed by His Majesty the King of Thailand, “The Sufficiency Economy Philosophy”, a concept that comprises three core elements: modesty, reasonableness and self-immunity, Thailand’s Environment Institute has been working on ESD for over a decade. Climate change has been the central theme since 2005. A holistic approach is being implemented in Thai schools involving school management, the teaching, learning process, extra curricula activities (e.g., The 5 R’s: Reuse, Recycle, Repair, Reject, Reduce) and community participation.

Our speaker explains that the next step for this programme is to apply ESD to city populations in Thailand where it is anticipated that by 2050 the urban population will exceed rural inhabitants. Getting the balance right between the quality of human life and the quality of the environment is the focus of environmental education but ESD needs to focus on environmental problems, to get all people involved in finding the best solutions and the many possible ways of development. Balancing the needs of present generations with the
needs of future generations is pivotal. As we listen, some of us reflect on the power of people in high places to give positive momentum to ESD and how beneficial this is.

**Lively Learning Materials for ESD:** The final panel speaker is Professor Narita Kiichiro from Tokyo Gakugei University in Tokyo, Japan. Speaking with deep conviction about how ESD learning materials have been connected to each subject in a number of Japanese schools, we gain valuable insights from our speaker about how important it is to integrate ESD teaching and learning across the whole curriculum. We are encouraged to read further in *A Guide to Developing and Using ESD Materials*[^2], where an explanation is given about how these cross curricula connections can be made.

Six approaches to ESD have been outlined in the guide together with thirteen actual examples from Japanese elementary and junior high schools. We feel there is real energy in these materials. We are left with a challenge to work out our own community connections as educators and so create or adapt ESD learning materials to our own context. Mr. Narita Kiichiro concludes by asking us to have real “hope” for the future, by drawing on the wisdom of Chinese philosophy to demonstrate the connection between water and earth and the need to seek benevolence, truth, orderliness and timeliness in our journey toward ESD.

**Responding to the Stories**

As a moderator of the session, Professor Konai concludes the panel presentation by encouraging us to hold onto “hope”. Written and spoken questions and comments are called for as we briefly break for afternoon tea and continue conversation. Knots and clusters of people discuss issues animatedly; energy levels are high and participants do not need to be hurried back to continue this vital exploration of ESD methodologies. Questions are coming thick and fast and panel members are keen to answer. The rapporteurs are agog with the pace of the exchange and excited by its content. The translators are pushed to their limit as they keep abreast of the ideas expressed in both English and Japanese.

In summary, seven critical areas are discussed:
1. How do we get higher order thinking and meta-cognition into ESD?

The discussants suggest that good ESD teachers can empower students by experiential “hands-on” learning that enables them to see what they’ve not seen before.

2. How can we transfer good ESD models and practices from school to school informally? Respondents affirm that having important people to champion ESD works well with students. Using ICT and students’ own informal connections also assists the spread of ESD.

3. How can we slow down the pervasive, negative impact on sustainable living by commercial media? Speakers suggest that teachers need to develop the critical thinking capacity of students so that they “think before they consume”. Working through their own media expertise with Face Book, Twitter, SMS communications etc. is another way to “grasp their hearts”.

4. How can educators evaluate ESD teaching practices effectively? It is generally concluded that new, appropriately designed, qualitative evaluation methods are needed.

5. Is it appropriate to teach ESD through commercial practices? Yes, is the answer offered, if teachers use it appropriately. To implement successfully, it takes a degree of risk-taking, confidence, knowledge about educational policy and commitment.

6. Students are influenced by a materialistic global economy that promotes a “you need more” mentality. How do we get them to value what is local? The challenge is to get them to re-discover the local. Take them forward step by step. Create a quiet, enjoyable revolution that celebrates local values.

7. How do we as teachers inspire students to be passionate about ESD? Start early in their schooling. Give them exciting, experiential hands-on learning. Be passionate role models of sustainability.

Konai concludes by suggesting that this session has been characterised by exemplary higher order thinking and adds another challenge by asking, “How do we incorporate ESD at senior high school and in universities?” As if foreseeing tomorrow, she also comments: “Is ‘evaluation’ a weak link in ESD?”
For the better discussion on evaluation scheduled on the next day, Prof. Nagata Yoshiyuki introduced *Tales of Hope II*, for which he was an editor. The book introduces the innovative grassroots approaches to ESD implemented under the ACCU-UNESCO Asia-Pacific Innovation Programme for ESD. To evaluate their effort and activities, HOPE evaluation method was developed. The book was distributed to all the participants as a reading material.

**Concluding Day 1**

At 6.00pm we gather in a gracious room called “Concord” for a Networking Buffet. Our host from ACCU, Mr. Sato Kunio, accords us a delightful welcome and we proceed to eat, drink, converse and make merry as we watch magnificent Japanese drummers drum and hear sweet, meaningful music from a competent guitarist. Vitally, however, we network.

For a core group, the day is not yet over. In a small staff room secreted in the corridors of the hotel, half a dozen of us began to review the day’s proceedings. A little hesitantly and with a sense of “how can we move forward?”, we begin to grapple with the yet to be written Declaration. Led ably by Robbie (Dr. Roberto Q Guevara) and ACCU experts, we analyse the contents of the day. After several hours we have at least conceived an idea that might work. Let’s disperse for the night and see what grows when we regather.

**Day 2 (Sunday, August 23, 2009)**

**Session 2: Panel Discussion II**

**Evaluation of ESD Practices**

Today, Professor Bob Teasdale from Australia is our moderator. With his typical inclusiveness and good humour we begin the day with a panel discussion focusing on what some suggest is a weak link in ESD – appropriate evaluation methodologies. Our first speaker is Professor Nagata Yoshiyuki from University of the Sacred Heart, Tokyo. Yoshi is known to be a passionate advocate of ESD and one who carries it out in his own tertiary teaching. A band of his students voluntarily assisting with the Forum demonstrate his success in passing on his passion. As a local, the predominantly Japanese audience are excited to hear what he will say, as are others who may not be Japanese, but who are well aware of his competence.
**Seeing the World Anew**

Yoshi begins with a portrait of Albert Einstein, one of the world’s greatest thinkers. We read and hear that it was Einstein who said: “No problem can be solved by the same consciousness that created it. We have to learn to see the world anew.” So, suggests Yoshi, we must see ESD as a new vision of education, a new approach to learning where educators become facilitators of learning for change and begin to address the complexity and interconnectedness of problems. ESD must be seen as a paradigm shift that takes account of systems thinking, adopts an ecological view, moves from a teaching to a learning focus, demonstrates a bottom-up process and involves collaboration rather than competition.

ESD offers an evaluation process that is no longer a magnifying glass closely examining students. Rather, suggests Yoshi, it is a mirror that enables both outsiders and insiders to see things in a fresh and different way. The mirror will reflect the ESD practices within a culture, the society, the economy and the environment of the context being evaluated. Yoshi shares his vision of the HOPE evaluation process that he and his collaborators use for ESD, where “HO” represents Holistic, “P” represents Participatory and “E” is Empowering. (Later, Professor Konai makes a readily accepted suggestion that “O” could stand for Ownership.) We are made aware that the HOPE ESD evaluation methodology has been created collaboratively by ACCU and experts like Yoshi and implemented for the project under the ACCU-UNESCO Asia-Pacific Innovation Programme for ESD, and that Yoshi is sharing this methodology on behalf of its creators.

In summary, these are the guiding principles for HOPE Evaluation approaches. They will:

- be endogenously developed and peacefully applied
- show respect for local cultures, traditions and initiatives towards positive change
- address cross-cutting issues such as peace, happiness and well-being
- employ participatory and empowering methodologies
- provide formative feedback to the project stakeholders for their empowerment
- serve as a platform for mutual learning and self-reflection
- work towards a more just, peaceful and sustainable society.
Additionally, they will be holistic, sustainable, interdisciplinary and link local priorities with global issues.

Yoshi describes key dimensions of the HOPE evaluation approach as: Participatory, Empowering and Contextual. Stories will be told and there will be a culture of listening and sharing that will include field visits by a variety of stakeholders, focus groups, individual interviews and an open forum feedback session. He says that questions will be kept simple and broad in their scope.

“Good theory”, we are thinking. As if anticipating our question about trialling this methodology to see if it really works, Yoshi presents case studies from across the Asia-Pacific region to demonstrate that this evaluation methodology is “real” and that it “really works”. In fact, Yoshi and his team have successfully measured the seemingly immeasurable with their application of HOPE.

**Case Study 1, One Family, One Story:** Our Malaysian Delegate, Ms. Rita Lasimbang, Chief Executive Officer of the Kadazandusun Language Foundation in Sabah, tells us the story of The Moyog Family Literacy Project. This two-year project was conducted in the village of Togudon and involved community members writing stories about their culture in their mother tongue. Eleven stories were written and published. A public launch of these books was a memorable celebration for each author, for the cultures they wrote about, and for ESD.

How could this ESD project be suitably evaluated? This is where a team of evaluators came in to trial the HOPE evaluation methodology described by Yoshi. It worked well: it was holistic, participatory and all stakeholders involved felt a sense of empowerment and ownership. Here was a case study that affirmed the appropriateness and success of the HOPE evaluation process.

**Case Study 2, Passionfruit, Piggeries, Potatoes, Asparagus and Fish:** Mr. Sonam Tshering from the Ministry of Education in Bhutan is our next story teller. Standing tall in his distinctive, elegant, national costume, Sonam describes how a non-formal education project involving 127 Bhutanese farmers enabled them to “find out their weakness and strength and plan for improvement”.

The project involved farmers in a number of small scale, community-based projects including growing passionfruit and asparagus, managing a piggery, managing a fish farm, and establishing a high breed potato plantation. A handbook on best agricultural practices relating to these initiatives was prepared...
by non-formal education (NFE) instructors. A workshop was conducted in six districts to demonstrate how the farming practices described in the handbook could be applied on local farms. The workshops involved local extension agents, head teachers, local leaders, NFE instructors and learners. Tools, equipment, seeds and seedlings were distributed. All projects were monitored and supervised throughout by the project manager.

Once these projects were completed, each was successfully evaluated by visiting UNESCO officials in collaboration with the project manager and other stakeholders using the HOPE methodology. Voices of those involved affirmed the validity and success of this important project that promoted sustainability by empowering people to earn their living and so reduce poverty. “I have learnt to prioritize and plan my crops”, says NFE Learner, Pem Chuki. Members of the Dendup Village Development Committee reported that they had learnt how to calculate expenditure and profit from the farm work. A telling comment, from a NFE instructor, is shared with us by Sonam: “I enjoyed working together for a common cause”. And so an ESD project that aligned with Bhutan’s national goal of Gross National Happiness (GNH), was successfully evaluated using the HOPE methodology.

Ms. Rita and Mr. Sonam both referred to the stories of innovative grassroots activities including theirs introduced in Tales of Hope II.

**Empowerment Evaluation**

Philosopher and educator, Professor Kusago Takayoshi, from Osaka University, Japan, brings another approach to ESD evaluation. He quickly establishes that conventional scientific, quantitative evaluation techniques, if used alone, are limited and inappropriate when applied to ESD. He cites a fascinating example of families in a South East Asian country who were given two litres of cooking oil per month as an incentive to send their daughters to primary school. Using quantitative methods to evaluate the success of the static targets of the programme, it appeared very successful with a significant overall increase in girls attending school. On closer examination it was found that a number of negative impacts relating to the quality of schooling often outweighed the mere attendance of girls at a school. For example, parents only received oil for two daughters; if they had more daughters they sent them to another school, sometimes of inferior quality or far distant, simply to get the extra oil. This example, claims Prof. Kusago, shows the need for holistic assessment to assess the total dynamic of the project.
Claiming the need for a paradigm shift from the type of evaluation shown in this example, he suggests an alternative method that involves the participants in the evaluation program, that provides practical feedback to the stakeholders, and that incorporates flexible goal setting in the programme. He calls this process-oriented evaluation.

Our speaker then explains the methodology upon which process-oriented evaluation is based: Empowerment Evaluation. Dr. David Fetterman at Stanford University, the author of the process, trialled EE successfully with low income communities in the United States and has gone on to conduct workshops on Empowerment Evaluation worldwide.

It is claimed that Empowerment Evaluation fosters improvement and self-determination, it involves all stakeholders in the process and is an integral part of the planning and management of the programme, not simply a process carried out when the program is completed. In sum, it is internal, involves a coach or a critical friend, enhances self-determination and capacity building and is collaborative. Prof. Kusago explains that three steps are involved in Empowerment Evaluation:

1. Members find and share a MISSION statement,
2. Participants collaboratively prioritize – TAKING STOCK,
3. Members together set goals and decide on strategies and monitoring techniques – PLANNING for the FUTURE.

Dr. Fetterman’s EE is further described as having a Loop Mechanism that involves stakeholders in several formative evaluation sessions throughout the life of the program. It is a participatory evaluation process that can be applied successfully to education, health, Social welfare and institutional building. Prof. Kusago concludes by advocating Empowerment Evaluation and other forms of process-oriented evaluation methodologies as effective measuring tools for ESD. He reiterates that these methodologies foster a culture of self-help, team building and empowerment.

**Having our Say**

We’ve taken a tea break and had a little time to reflect on Empowerment Evaluation and HOPE. Our moderator, Prof. Bob Teasdale, challenges us to expand our thinking on ESD evaluation through questioning our speakers and
adding our own ideas. One can sense individual minds reflecting and perhaps a group consensus brewing on this challenging question of ESD evaluation. As the discussion and questioning evolves it is evident that the Forum positively affirms both the HOPE and Empowerment Evaluation methodologies. They are seen as resource intensive, rigorous and able to connect the local and the global. It seems that many participants want to meld the older, known, usually quantitative evaluation methodologies, with these new approaches. A balance between the two is suggested. A number of questions about ESD evaluation management when using the HOPE and Empowerment Evaluation methodologies arise.

How can these evaluation issues be managed?
- Confidentiality
- Projects that change over time
- Donor demands not being met
- Large scale as opposed to small scale projects
- Subjectivity
- Users not convinced of the validity of the new evaluation methodologies
- Training educators to administer these participatory evaluation methodologies
- Changing the current evaluation mindset of “them” versus “us” to a more collaborative approach
- Informing and involving local communities
- Changing the mindset of educational policy makers
- Moving away from a reliance on “examination” as the key evaluation tool

The discussion takes a curious turn back to yesterday’s theme of ESD methodology. It seems that local Japanese delegates have been reflecting in the interim and now, with the excellent, user-friendly translation services and encouragement from the chair, are more than willing to have their say. This is truly exciting.

A claim is made that teachers are not even certain about the nature of ESD, let alone its implementation and evaluation. Many participants share their ideas about ESD and, in summary, the Forum agrees that teachers can, with help, fairly quickly establish a workable understanding of ESD if they see it holistically, not as a separate subject. If they can see it as a methodology or process of teaching in all subjects across the curriculum, it becomes more
meaningful. As well, it is about involving students, teachers, parents and the wider community co-operatively in the teaching/learning process. Strongly supported is the view that teachers should show a passion about teaching ESD and be exemplary role models. The ultimate aim of teaching ESD is to capacity build students so they see themselves as competent and empowered.

Bob Teasdale concludes the session with a useful reminder that neither ESD nor ESD evaluation are new. Both are deeply embedded in most cultures, but under a more traditional name. He sees the HOPE evaluation methodology as being totally appropriate both for teaching the content and methodology of ESD.

**How are we moving on our Declaration Journey?**

Quickly Dr. Jose Roberto Q. Guevara, (Robbie) shares with the participants just where the group framing the Declaration is up to, spelling out its structure, beginning ideas on format and its contents. People seem satisfied with progress made, though all, especially the working group, know that in the next 24 hours there is some seriously hard work to be done. Importantly Robbie reminds us that the Declaration must represent our collective mind and so invites all present to be a continuing part of the process.

**Lunch Time Delight**

Side Event: The Song Project “Journey of a Fairy of Water”

Of course the food is delicious and is served so graciously again in the Harmony Dining Room on the 44th floor. However, it is the lunch-time side event that is of particular delight. Entitled “The Song Project”, students from the Waseda University present their exquisitely illustrated picture book and story called “Journey of a Fairy of Water”. This inspiring ESD story grew out of a wonderful presentation that included oratory, story telling, poetry and dance, given by Prof. Konai Thaman at a previous conference in Tokyo. We are delighted to see the pleasure Konai feels as she watches the presentation and the excitement the students show as they share their story that grew from a tiny seed of an idea planted two years ago when listening to her.

In response, Konai says “I am humbled that my little performance inspired others to sing their own songs.” Then we felt a moment of never-to-be-forgotten delight as Konai reads one of her own poems to inspire the presenters to continue their life journeys with hope.
Reef Walking

i have been out
on the reef
looking for cowrie shells
but every rock
has been turned
by those who went before me
i’m tired and disappointed
but I shall keep on searching
in case I find
one looking for a place
to hide (Used with permission from Konai Thaman)

It is exhilarating to see the younger generation connecting with an exemplary mentor and creating something so fresh and vibrant and appropriate to our theme of ESD.

**Enjoying and Exploring the Group Process**

Session 3: Group Discussion

To enable more participants to have their say, two groups are formed: Group A: Methodology of ESD and Group B: Evaluation of ESD Practices. Participants join their preferred group and after listening to a case study appropriate to the topic, participate in small groups to formulate ideas to be shared in a reporting back session. Thanks to Prof. Kusago Takayoshi (ESD Evaluation) from Osaka University and Mr. Matsuda Takeshi (ESD Methodology) from Asahikawa Junior High School attached to Hokkaido University of Education, Japan, for their excellent formative case studies that enabled and encouraged group members to engage proactively in the discussion.

Thoughtful leadership is given by group facilitators Prof. Yoshi Nagata and Dr. Jose Roberto Q. Guevara ensuring some useful collaborative outcomes. These are reflected initially in the reporting back session and later in the final Declaration. In small sub groups, participants look at their own contexts and make their own ESD action plans. So participants give birth to valuable ideas that progress their own thinking and that of the whole group as it continues its hopeful journey towards a meaningful Declaration.
On this pleasant late summer evening, many participants set out to eat and explore the remarkable city of Tokyo. Tales are later told of interesting encounters and fascinating food. But the “worker bees” quickly eat and re-gather in the hive-like workroom to progress the Declaration. So much good input from so many in the day, in spoken, written and visual forms, needs analysis and distilling into the finest “honey” Declaration. So Dr. Robbie inspires us to put lethargy aside, and to discard our preferred status of “drone”. We animatedly discuss while nibbling chocolate and imbibing chai and coffee. We analyse and synthesise and distil, and sure enough the first small honey stream of a useful Declaration takes shape on the multiple whiteboards we’re imprinting. Our deadline is 4.00pm tomorrow. Will we make it? Yes we will, if we reflect carefully in the interim and use our final two writing hours tomorrow afternoon creatively.

Day 3 (Monday, August 24, 2009)

Re-drawing the Educational Map

Session 4: Panel Discussion

ESD-EFA Synergy

Our theme for the morning is deceptively simple: ESD–EFA Synergy. This panel session, chaired again by Professor Bob Teasdale, is an attempt to clear up some of the overlap, even disagreement, about the roles played by ESD and Education for All (EFA). It is made clear that these two powerful ideas born of the UN family need to be seen as equally important and able to connect and to synergise with each other.

We are simultaneously thankful that Professor Ros Wade, a Reader in Education from the London Southbank University, U.K., is with us, and hopeful that she can lead us through the maze-like complexities of this topic. As author of a convincing book published by UNESCO, “EFA-ESD Dialogue” , we anticipate her commentary with a sense of being led forward by an expert. We like the subtitle of her presentation: “Re-drawing the educational map? Journeys to sustainability”.

Free Time for Some but not for the “Worker Bees”
Ms. Wade claims that EFA/ESD is a false dichotomy. The two may have “different constituencies, histories and geographies” but they do have a “common concern and destination”, she says. They are like two sides of a coin. At the heart of both is the right of all to education. Ros goes on to explain that EFA is an older term mainly applied to developing countries and that ESD is a newer concept, still evolving, predominantly in developed nations.

In the Conclusion and Recommendation to the World Conference on ESD by International Forum on ESD Dialogue, 2008, held in Tokyo, the Director-General of UNESCO is called upon to “take the necessary steps to build a stronger relationship between EFA and ESD”. Ms. Wade’s task is to explore how to do this. She shares with us “what is already” and “what is possible” if a real synergy is to exist between EFA and ESD. As a starting point she reminds us again that both have the same destination: a deep commitment to sustainable development in the twenty first century and beyond and a goal of achieving quality education.

What does ESD offer EFA? ESD brings into focus the content, processes and quality of learning and enables EFA to promote values such as peace, equality and respect for human rights, gender, environment and cultural diversity. Using every avenue of formal and non-formal education, ESD equips citizens and their societies to develop in sustainable ways. This is in keeping with the Millennium Development Goals (MDG).

What does EFA offer ESD? EFA, being “older”, has more established mechanisms, alliances and partnerships and is an accepted development model. Vitally, it has political support. EFA challenges ESD to make the educational needs of the poor a priority, to be directly involved in poverty reduction and to affirm education AS sustainable development in addition to education FOR sustainable development.

The benefits of an EFA/ESD synergy are many. Ros Wade suggests the following:
- An increased profile and political support for education
- More relevant and appropriate education
- More focus on non-formal learning
- Clearer connections being made between education, poverty reduction, and environmental conservation

Ros Wade Reports

The story of the Tokyo Declaration of HOPE 2009
- More emphasis on critical and systems thinking
- A more explicit value base
- More effective policy and practice

Ms. Wade tells us that she has a vision of ESD underpinning EFA that hinges on providing Quality Education. She argues that Quality Education underpins EFA, that ESD underpins a more sustainable society, and that ESD can support the values dimensions of EFA through links between environment and social justice. She claims that EFA strengthens ESD social justice dimensions by its focus on literacy, numeracy, health education, girls’ education, life-long learning and inclusion.

To move forward, our speaker suggests that ESD is an entitlement for all. She sees EFA as a target and asks whether ESD is the content and the methodology. She claims that ESD is not expensive and does not demand more resources but is simply the use of existing resources with a different orientation. “EFA/ESD synergy is a win-win strategy for policy makers”, and it has the capacity to allow practitioners to take the synergy forward in creative ways, concludes Ms Wade.

Ms. Wade proposes a number of key activities to facilitate synergy between ESD and EFA. They include capacity building policy makers, raising the profile of ESD internationally, extending EFA partnerships to include ESD, linking EFA and ESD research agendas, using teacher education as a tool to promote ESD/EFA synergy and reviewing media roles in raising public awareness.

Our speaker from London has given us a lot to think about. We are now pondering the question, “How can this Forum further the synergy between EFA and ESD?” Indeed a multi-layered, complex task with some challenging political overtones.

**Panelists Respond to Ros Wade**

Two commentators are asked to respond. Professor Kitamura Yuto from Nagoya University, Japan, usefully outlines his own personal experiences with EFA and ESD. Working for UNESCO, he was once an advocate of the view that it was too early to introduce ESD. Do so, he believed, only when EFA has been achieved across the planet. Our speaker tells us that through research with rural communities he realised that both EFA and ESD want to move toward sustainability: sustainable education and sustainable development.
He compared EFA and ESD and concluded that a synergy between the two was the only way forward. Already he sees dynamic linkages in the quality of education, life-skills and rights-based approaches shared by both. Now convinced that this is the right approach, he urges us to help him go further.

The second commentator, Mr. Miyake Takafumi, brings a valuable viewpoint from the Japan NGO Network for Education. He has wide experience in working to promote EFA, and reminds us of the huge investment of resources by UNESCO to promote it. He now believes that ESD needs to be integrated into EFA rather than the two existing as parallel mechanisms. He spells out the three advantages of integration:

1. effective resource management,
2. the absence of transaction costs where there would now be one country, with one plan that was aligned, harmonised and coordinated, and
3. donors’ responsibilities would be clearer.

Our speaker concludes by suggesting that ESD can be integrated into EFA especially in the goals of life skills that focus on decision-making, critical thinking, self-esteem, communication and conflict resolution. A second goal of Quality Education lends itself to the ESD methodologies of participatory, learner centred education.

The Participants Share their Views

Discussion and comments are vibrant and valuable. Diverse comments are thrown in from all parts of the room. Generally, however, there is strong belief that both ESD and EFA are vital for the future of the planet. Making the relationship between ESD and EFA work is seen as a big challenge, but not impossible. More research into how they can be successfully integrated is required. Misconceptions need to be cleared away. Recognition of culturally embedded ESD practices is necessary.

Some see EFA as referring to the “quantity” of education and ESD being about “quality”. Prof. Konai, as always thinking creatively, suggests the notion of “Education for Sustainable Development for All” (ESDFA). Someone warns about the wastefulness of creating two separate educational agendas. Avoid “affluenza” says another, don’t concentrate on the developed world. Teach the affluent about poverty, let them see it first hand! Make sure the affluent nations fund an integrated EFA/ESD approach in the developing nations as well as in their own, but let the developing nations create, control and own their own
EFA/ESD agendas. Let it be their voice, not the voice of another.

Teachers need help to make this synergy work. Include it in teacher training and provide non-formal and formal professional development opportunities for all to progress on this journey of hope for a sustainable future. Students need to be taught how to think critically, to know globally and to act locally.

The ESD/EFA dialogue can become an ESDFA conversation that translates into a social movement. “Has it the capacity to save the planet?” we wonder. What a compelling vision, but what a daunting one when we think what each of us has to do individually as well as collectively to achieve this end.

The Draft Tokyo Declaration is Put to the Test by the People

Session 5: Plenary Session
Discussion on "Tokyo Declaration"

Dr. Robbie and the ACCU staff have worked till late to make a power point presentation of the Declaration we drew up last night – and it looks good. But maybe as the creators we are biased.

Flashing up on the two large screens is the first page, our title superimposed on a lotus flower with many petals: “The Tokyo Declaration of HOPE, 2009”. The participants listen and watch intently. Will they be happy with our format, our wording, our dynamic model of HOPE and whatever else we’ve offered? The Declaration is presented in total, and carefully explained. We believe it represents the collective mind of the participants.

After digesting the penultimate Draft Declaration, fourteen, measured, constructive comments are offered from the floor. We note them carefully and assure the participants that we will do our utmost to include this feedback. At least the feedback has been supportive and positive overall, and the critique constructive. Hopefully this suggests that we are on the right track.

Networking and ESD

Session 6: Networking Session

Immediately after lunch delegates return to Eminence Hall where they find an Educational “Market” place set up and prepared to do business. “Sellers”
with pamphlets, papers, books, DVDs, videos and more are waiting to network with participants who show interest in what they have to offer. First, all stall holders introduce themselves and then participants are invited to engage with stall holders to seek what might be useful for their context. Six organisations are there to inform, exchange ideas and network. The first round involves the Asia South Pacific Association for Basic and Adult Education (ASPBAE), the Inter-University Network Supporting the UNESCO Associated Schools Project (ASPUInvNet), from India, the Centre for Environment Education (CEE), the Development Education Association and Resource Centre (DEAR), the Japan Council on the UN Decade of Education for Sustainable Development (ESD – J) and the Japan Holistic Education Society (JHES). Interest is high so networkers are busy.

After a tea break a new set of networkers takes over the stalls: the Japan NGO Network for Education (JNNE), the National Federation of UNESCO Associations in Japan (NFUAJ), the Oomugi Koubou Roa – Barley Factory, the Tokyo Institute of Technology: International Development Association, the United Nations University Institute for Advanced Studies (UNU – IAS) and the Asia/Pacific Cultural Centre for UNESCO (ACCU) and others who took up stalls at the last moment.

This “sit down and converse, question and listen” Market Place proves an excellent tool for educational networking and it is not surprising that it goes overtime. The networking session concludes with the whole group discussing future perspectives on networking. The aim is to strengthen networks and ideas on collaborative prospects and partnerships in the Asia-Pacific region.

It is a busy, lively market with participants showing a great interest across all stall holders. Many new connections are made and participants feel usefully informed about how they might use these organisations to help promote ESD in their own educational settings. The Educational Market Place is an innovative idea that works well, one that could easily be replicated in the teaching/learning of ESD.

**The Declaration is Presented and Adopted**

Session 7: Plenary Session
Adoption of the “Tokyo Declaration of HOPE 2009”

As designers of the Declaration, we, the members of the drafting committee
of the declaration gather a little apprehensively for the last time, in our “hive”. So much more “pollen” has been delivered for processing and inclusion and we must refine further what we’ve already done. We need to see ourselves as creators of a Declaration that shows people not only at the Forum, but across the globe, what actions they can take if ESD is to be realised. Something succinct, special and sparkling is required.

Mr. Sato Kunio, Director-General of ACCU pays a surprise visit to reiterate his words of the very first day, “At the end of the Forum let us hope that we will agree on a Declaration…” He sees the action component of the Declaration as crucial. We rearrange the structure and content so that it reflects his wise advice. We spend the remaining time going through our Declaration: Its title, Its model of HOPE, The Preamble, The Challenge to Action, The Underlying Principles regarding ESD methodology, ESD evaluation and ESD-EFA synergy and finally a list of acknowledgements.

We’ve done our best, so we move to Eminence Hall where the delegates await. Dr. Roberto Q Guevara screens our Declaration with its visuals and wording. Carefully and deliberately Prof. Bob Teasdale reads the words of the Declaration in English and Prof. Nagata Yoshiyuki presents a Japanese translation.

The delegates listen intently.

“This Declaration is a living, evolving document”, says Robbie, at the conclusion of the presentation, “for you to take back to your country so that you can implement some concrete actions to bring it to life.”

We are for a moment relieved. The Declaration has been received and adopted. But now, we realise, the real challenge, “to make it work”, is about to begin for every person who has participated in the Forum. We want it to work, in fact it must work, for it is the future of our planet that we are talking about. Now in the very middle of the UN Decade of Education for Sustainable Development (UNDESD), we have at this Tokyo Forum built upon previous foundational UNESCO ESD Declarations from Hiroo (2007), Ahmedabad (2007), Tokyo (2008), and Bonn (2009). Have we made real progress? Time will tell. However, may none of us forget that we are the tools of this Declaration. Leaving it sitting comfortably on paper and in cyber space will not make it happen. As educators, each one of us must put it on as a mantle of responsibility and take this Declaration forward in our own context. We must act. Our next
So to our Concluding Presentation

Concluding Lecture
"Remaining Half the Decade: Challenges and Roles of ESD Educators and Facilitators"

It is always with a sense of pleasure that we welcome a member of the UN family. Professor Charles Hopkins is no exception. We recognise that he has been celebrated in that he holds both the UNESCO and the UNU Chairs at York University, Toronto, Canada. He focuses his presentation on the challenges that educators and facilitators face for the last half of the UN decade of ESD.

Commencing with a quote from an African elder “Enough, For All, Forever”, Prof Hopkins suggests that this sums up a sustainable development vision for our planet. The human challenge for the future is to provide this “Enough For All, Forever” for 50% more people, using less water, less land and fewer ocean resources. At the same time the global energy supply needs to be doubled, while replacing existing carbon infrastructure. Emerging issues will need to be constantly addressed, employable skill sets will need to be developed and the human population will need to develop the will and the skill to act with synergy.

Our speaker reminds us of the Bonn Declaration in which we are told that ESD will only take flight by providing quality education for all, increasing public awareness, mobilising adequate resources, and integrating sustainable development issues in both formal and non-formal education at all levels.

The four major thrusts of ESD, in UNESCO’s terms, are:
- Access to quality basic education
- Reorienting existing education
- Public awareness and understanding
- Training programs for all sectors.

Prof. Hopkins spells out the implications of each in detail, leaving us somewhat challenged by the enormity of the task. Using numerous statistics and spectacular graphics, we see that the challenge may be big, but our action is necessary. He demonstrates the importance of drawing on the wisdom of indigenous peoples who engage in holistic, lifelong learning. He recalls the purpose of education and reminds us of the four pillars of learning advocated by
Jacques Delors in the UNESCO report “Learning the Treasure Within: Learning to know, to do, to be (to become), and to live together - sustainably”.

Prof. Hopkins calls for a global awakening in formal education that engages not just teachers but senior education officials in all sectors. He suggests again that a sustainable future is one where there is enough for all, forever and that will involve caring for ourselves, for others and the place in which we are. “ESD can bring a nobleness to education”. It will mean that “train-the-trainers becomes learn-with-the-learners”. It all depends on us.

Thank you Prof. Hopkins for sharing a lifetime of educational wisdom!

**Our Closing Ceremony**

The Director-General of ACCU, Mr. Sato Kunio, returns to the podium and in an inclusive manner acknowledges and thanks the speakers, the organisers and all who have been involved in the challenging task of making this Forum work well. He reminds us that we have a Declaration to carry away with us to use as an ESD action guide for ourselves. He suggests that we also use it as a tool to inspire others to share in the roles and responsibilities of implementing ESD.

Ms. Nguyen Thi Bao Lan from Viet Nam is invited to the podium to speak on behalf of the participants. “I am trembling as I try to represent you all”, she says, but she goes on to speak with passion about what she has gained from the Forum. Indeed she does speak for us all. Everyone is remembered and thanked in a personal way.

Now there is just one more speaker, Ms. Houghton-Suzuki Kaoru, who has been the Forum Chair. With competence and a sense of positive calm, she has led us through three packed days without a difficult moment. It is now that we recognise her competence and are thankful for her leadership. “Thanks to all. ACCU looks forward to working with you in the future. Have a pleasant and safe journey home.” concludes Ms. Houghton-Suzuki.

**We are sent out...**

And so the Forum concludes. We are tired but energised to go out to act, as our Declaration suggests, in order to sustain our planet. We say our farewells and set out to change our world.
Global Issues and Local Actions
To begin my talk let me first say that I’ve had a fair bit of experience in working with declarations and so on, and I would really like to congratulate you for what you’ve been able to pull together in these last couple of days. And to see it accepted unanimously, well that says an awful lot about the writers. So, my congratulations to all on this achievement.

Commenting on “The Remaining Half of the Decade”, as the organisers asked of me and trying to put it into an Asia-Pacific context has not been easy. I’ve put a good deal of thought and discussion into this talk; I kept changing things upon hearing the different speakers and comments from the floor. But at any rate, let me try to work my way through it.

I’ve now lectured I guess in over 70 countries and I’m aware of not just about education’s role in sustainable development, but also some of the massive sustainability issues facing us.

At times we become confused when we think or speak about sustainable development and education for sustainable development. We interchange the terms and slip back and forth. That is, we talk about sustainable development when we really mean education’s role in sustainable development. The same
holds true when we’re talking about monitoring and evaluation. Sometimes we really are talking about evaluation of sustainable development as opposed to evaluation of education for sustainable development. It gets kind of confusing.

To add further confusion, we keep hearing about the inappropriateness of the term “sustainable development”, the lack of an accepted definition etc. I think the most simplistic one that I have heard and I think is still one of the most powerful is this - ‘Enough For All, For Forever.’ When you work with youth and talk about “What is Enough”, and when you work with others and say “What does ‘For All’ mean and is ‘All’ limited to humans? ” the discussions can become very meaningful and profound. So even this little three-component definition, I think, is extremely useful. SD and ESD are hard to separate. But today, this is a gathering on ESD and the UN Decade of ESD so I will try to focus my remarks on ESD after these first few comments on understanding sustainability or SD itself.

Here is another way of looking at the complexity and difficulties inherent in the concept of SD. I love the arts and I suppose that is why I am attracted to this story. A Danish artist depicts sustainable development in a sculpture that is a life sized human figure standing on it’s tiptoes on the top of a flexible pole-vaulting rod that is easily five meters in height. To feel the person’s struggle to stand on this flexible pole-vaulting rod is a wonderful analogy of the struggle of humanity trying to balance social, environmental, and economic issues. And what the sculptor asks you to do as you walk by is to give the rod a push

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Many Initiatives Necessary for SD:  
**ESD is only one but “crucial”**

- Good legislation/governance  
- Economic incentives  
- Overcoming corruption  
- Environmental protection  
- Human rights/security  
- Infrastructure (roads to banking)  
- 40 issues identified in Agenda 21  
- Education, Public Awareness and Training is key  
- Education for Sustainable Development (ESD)
because that represents an economic crisis, a tsunami, or an earthquake etc. These unexpected shakes add to the complexity of the human balancing act that is sustainability.

However, what is the role of ESD? When we who are educators acknowledge the enormous sustainability challenges that we’re passing on to the youth who are into our schools today, we must reconsider the knowledge, skills and values that we arm them with to face this future. They are going to have to figure out a way to provide adequately for roughly 50% more people, as the world’s population is predicted to rise from the current 6 billion plus to peak around 10 billion. So, we’ll be adding approximately 50% more people and we’ll have to provide for them using less water because already our freshwater reserves are drawing down, our water tables are shrinking, etc, and we’re polluting more water everyday.

They will also have to provide for this increased population using less land, as arable land is shrinking on the planet due to desertification and urban sprawl. There are rapidly decreasing ocean resources to further tax their creativity and at the same time they will be trying to double the global energy supply. In just the next ten years, we think that globally we will have to move on from generating 14 terawatts to 28 terawatts of electricity. And oh, by the way, how do we do that carbon-free? And at the same time, how do we replace our current carbon-based energy supplies with carbon free energy supplies? How do we –well it goes on and on.

How do we develop not only the scientific skills but also the social science skills that will create the will to act in global synergy when right now it is one nation looking for how we can best serve our own nation? How do we do this in some sort of collaborative way? These are some of the tasks that thoughtful educators, I think, are looking at as ESD challenges.

Now, there are many necessary initiatives if we’re going to try and achieve sustainable development. We do not believe that education is the only initiative but education, while it is only one, is crucial. At the United Nations Conference on Environment and Development in Rio de Janeiro (1992), we had the emergence of Agenda 21; the 40 chapters that the world leaders agreed upon as a global action plan to create a more sustainable future. Education, public awareness and training were not only written into all 40, but it also had its own chapter, Chapter 36. It’s interesting that of the 40 chapters in 1992, by 1996, The UN Commission on Sustainable Development had singled out 4 of the 40 as the four most important ones. These four were chapters titled
Technology Transfer, Capacity Building, Indicators of Success and Education, Public Awareness and Training. And of these four, only Education has a UN Decade.

But the silly thing is that ministers of education around the world were largely uninformed or engaged between 1992 and 2002. Most formal educators had no idea they were being asked to contribute. It’s pretty amazing. It’s only been in a roughly the last five or six years that the concept of the contribution that education, public awareness and training is important has emerged. Many are now recognising the gift of Japan’s leadership in obtaining The UN Decade of Education for Sustainable Development (2005 – 2014) is truly significant.

Let me build upon this need to engage formal education systems for a minute. During this meeting we’ve talked about the UNESCO World Conference on ESD in Bonn. To this end, it was extremely important that you would even get 48 ministers of education from around the world to come to a conference. That’s roughly a quarter of the world’s ministers of education. But if you consider the significance of the countries that were represented from the aspect of population or economic impact or both then the gathering was a major achievement. There at Bonn, and I think you’ve seen copies of the Bonn Declaration, one of the important things that they highlighted was the need to engage formal education systems at all levels as well as increase public awareness and understanding about ESD.

I have been sitting here with you in these last couple of days and hearing teachers saying, but I haven’t heard of ESD. You are not alone. There are 60 million teachers roughly in the world and I doubt if even 1% has heard of ESD. And in fact, before Bonn, I would suggest that probably less than 20% of the world’s ministers of education had heard of ESD. So, this whole call at Bonn was recognising that we do need to increase the understanding and the awareness of ESD. So this is the theme that I’ll be coming back to. Now, there were a number of vital strategic contributions of the Bonn Conference just as there will be strategic contributions that will happen here in Japan, when you hold the “End of The Decade Meeting” in 2014.

One enormous immediate strategic contribution of Bonn was the instant creation of an awareness and understanding of ESD by ministries of education around the world, as they had to come up with reports and submit baselines of what ESD undertakings they were doing in their country. It must have been very colorful at many meetings when the minister and deputy minister
were asking their staff, “What is this ESD?” and “What can we write in the report?” and “Who can write it?”, etc. Not that there weren’t things going on but usually they were going on in spite of their Ministers of Education and not because of their Ministries of Education. To further add to the problem, the reality in the world is that many teachers, principals, NGOs, etc, and civil society are already out there working and doing things but it is not recognised as ESD. Nor is it done in any coherent or strategic, systemic way.

The Bonn Declaration, we think, will be extremely important. We have our fingers crossed that it will be accepted at the UNESCO General Conference in October of 2009 because if it does, then that Bonn Declaration will go to every country. The countries then will hopefully come up with their own implementation plans and so on, and of course those of you in this room will be there ready to help them with your expertise, our Tokyo Declaration and so on. We can sort of push by offering solutions to their new problem. Bonn created a sense of understanding now by a large of number of ministers of education and a sense of a global priority that the role that education, public awareness and training can play is extremely important. With this deeper understanding, even UNESCO itself will have its own in-house plans strengthened and better supported by the member states.

Now part of the whole problem, I think, has been this trying to understand what ESD is. I said this morning I have a list of 81 issues and topics that teachers are to include beyond the usual core subjects such as math, science, language etc. When I was Superintendent of Curriculum with the Toronto Board of Education, every week a different group of very concerned people would come in with their binder and say, “Oh, would you just put this in the curriculum?”. I think the curriculum was officially filled in 1917 or maybe even before that. But society keeps generating new concerns and feels schools are the place to solve these societal problems. These additional topics are called “adjectival” educations since we need to add either the word “education” or “literacy” or “studies” after the name of the concern.

They are all extremely important and some more important than others depending upon the country or the situation, etc. But due to their numbers and complexity they are overwhelming to most school systems. They include peace education, global education, environment education, anti-racist education etc. I stopped adding to the list when I reached 100 such adjectival educations. However, I think I am going to share the list with people in other countries so they can add their own local country ones to it and I am sure we could hit 200.
The point is this: We need to be careful of what we’re talking about when we talk about education for sustainable development. We are not talking about sustainability education as yet another adjectival concern. If we are already overwhelmed with the 80 or 100 existing ones, sustainability education would be totally lost if it were perceived in this way. “Take a number, get in line, and we’ll come to you at some point, okay”. That isn’t it.

What we’re really talking about is ESD as the contribution that the world’s education, the public awareness, and training systems could contribute towards learning our way forward. It is not a separate subject or adjectival inclusion. It is education itself. This is what we had in mind as part of the original Rio writing team as we developed Chapter 36.

So, it’s not adding sustainability into the mission statement of a school system as the tenth goal. It is more about the impact and outcome of the other nine goals in the mission and how they will contribute towards a more sustainable future. It is the output, the final result of our education systems. It is also the final result of the contribution of civil society through public awareness and training aspects of ESD. So that’s what we had in mind, not that we have to stay with that, etc, but that was the original vision.

However, it’s not as though anyone has the overall answer, so the emphasis is on learning our way forward as we go. ‘Train the Trainers’ is becoming ‘Learn with The Learners.’ Without a clear vision of sustainability we technically don’t have anyone who can really train. We don’t really know how to create a sustainable future. However, we do know however, what to avoid. We know what to move away from. And we can vision and learn together. But I would be aware of people with one answer, one vision and one goal that are to be followed by all.

Now let me go further into what ESD is. There are four major areas of work in ESD. We call them the four thrusts, and I think it’s important to be always aware of these. While ESD is indeed perceived differently in various cultures; in some instances the difference is mandated by the economic, social and environmental circumstances, these four thrusts remind us of the breadth of ESD.

The first thrust is access to quality basic education. You’re not going to have any development, let alone sustainable development, unless you have a reasonably educated public. The second thrust is the reorientation of existing education systems, as it is our most educated countries that are creating some
of the deepest ecological footprints on the planet. The third thrust is public awareness and understanding and the forth is training.

So there are many roles for different people in ESD. The issue remains - how can we bring them together, and how do we get started and who owns ESD. Sometimes there are groups who step forward and say, “Well this is ours, and we do sustainability.” Sometimes in formal education; for instance, within a university, a department will say, “Well, education for sustainable development, that’s part of the faculty of education, we do that,” etc. Sometimes it’s a particular NGO group that takes this stance trying to out muscle other NGOs.

What I put forward is that no one group owns ESD. No one group can do it all. If we look at ESD from a “needs” point of view as opposed to a “supply” perspective, the world “needs” all aspects of ESD and needs it quickly. This concept of no single group or discipline, organisation, ministry, doing it all, but rather everyone doing something is referred to as the “strengths model”. Then within those organisations and groups, we need some individuals or organizations to take a leadership role. Lastly, we need to pull these strengths together into some sort of concerted and comprehensive approach. For instance, ESD it can be delivered in a secondary school by math, language arts, history, or geography. The role of the arts is as important as the role of science or geography, etc. All can contribute something. However, we need someone within that school to be thinking about how we coordinate this, how we bring it together.

I loved this morning, the story of the ecological handprint, the idea of what could we do about our ecological footprint and the idea that the footprint come from a university professor, Dr. William Rees, of University of British Columbia, with the idea of the handprint coming from a little girl in grade four in a school in India. We all have something to contribute to the discussion. We all have a strength and how can we bring that forward.

But let us look at these four thrusts in more detail. Let us begin with the first thrust of access to quality education.

Average education achievement in the world is about grade five. We need to be far above this for many reasons. For instance, when a country’s average education level goes above grade four, population starts to come down. In 1992, when we were writing Chapter 36 of Agenda 21 which formed the seminal ESD document, we were really worried about the spike in population. We could see that if we can raise public education we could address the population
crisis. Education for All was born in ’90s. Hence it was logical that we were thinking of Education for All as being a component of ESD etc.

This morning we talked about the need for the Education for All (EFA) programme that is so essential to meet our MDG targets. So I do not want to spend too much time on this one but it comes as very shocking to people in OECD countries, North America, etc, that 90% of all school-aged children, six to eleven years of age, live in developing or emerging economy countries. Only 10% of the world’s students live in the 29 OECD countries. And those 80,000,000 children between the ages of 6 and 11 years have no access to schooling. That number is down from 110,000,000 not long ago but it is still the equivalent of all the children of the same age group that live in Europe. Can you imagine the outcry if the situation existed there?

But we in the OECD nations also have real ESD issues regarding the thrust of access and retention in quality education. This thrust isn’t just about EFA in the developing countries. The dropout rate in many of our OECD country’s major cities is approaching 50%. Here in these 29 nations, ESD is also about the under-educated every bit as much as those who are excluded. What a tremendous waste that is. Eventually these unemployable youth may become a sustainability issue for their societies. So, the concept that EFA is for developing countries and that ESD is for developed countries is very narrow and misguided.

The developed countries of the OECD world have many problems that are also EFA related. We have so many students who are alienated, so hard to serve, learning disabled, etc, and yet we keep pushing one way of learning. That one main way is learning through reading. Yet for the majority of the world’s population, learning by reading is not the preferred learning style. Yet we keep pushing, pushing, pushing reading. It is time that we backed off and started to address other learning styles in our education systems. I see them as discriminatory – especially with the emergence of ICT etc. Let us widen our concept of teaching and learning to be more inclusive. I am not against teaching reading at all. This is central and essential. But if reading is all we focus on and for the majority it is not the preferred or first natural learning style then it is discriminatory. Currently reading ability including access to reading materials determines the future of so many people. If reading is not their preferred learning style they really just do not stand a chance of becoming their full potential.

Continuing in the reorientation of education from an ESD perspective, there is
a need to really focus and reinvent vocational education. India alone needs to
generate roughly 40 million new jobs per year, that’s the rate of young people
turning into adulthood. China is approximately in need of 30 million new jobs
etc. These countries however, have a tremendous glut of under-educated and
hence unskilled people. But they are not alone. Globally there is a shortage of
skilled labor.

Our education systems, in concert with other government departments need to
rethink this situation from a sustainable development perspective. There isn’t
a country that I know of in the world where parents are really happy when
the school system says, “I think your child should go to a vocational school”. What’s our reaction to that? Little response so far has emerged from a globally
resource starved formal education. Those 40 million and 30 million needing
work - that is a sustainability issue to be addressed within an ESD context
as those 70 million when unemployed become huge social and economic
and hence development problems. In California and a number of US states,
more money is spent on prisons and prisoners than on schools, including early
childhood education, primary, secondary, and tertiary education altogether.
This is a sustainability issue.

Now the second thrust though, it’s our most educated countries that are leaving
the deepest ecological footprints. So reorienting is crucial but what does that
really mean? Well, for some it meant renaming the grade-five science class on
weather as climate change. I am afraid that isn’t quite the response that we need.
We need reorientation that goes a lot deeper than that. The idea of reorienting
really means addressing some pretty profound things beyond curriculum.
Curriculum change? Yes, of course, but the very buildings that we put up to deliver the curriculum are included in reorienting. It means addressing and clarifying what we value and what is it that we evaluate and report upon to parents and society as a whole. Right now, around the world, we evaluate mathematics, language, in some cases science, and we go into international competitions around these things. Is that what is going to really save the world? If we do understand that there are some major sustainability threats to us what must now be central to our education systems that include but also go beyond these three?

Now by reorienting and addressing the buildings and so on, let me make it clear that globally there is a tremendous range of opportunity and hence structures. Some 80,000,000 children as I pointed out have no schools, some have very primitive schools, and some have some of the most advanced ESD schools I’ve ever seen in the whole world. One of the very best is that I have seen from an ESD perspective is a school in China. When you go in that school, it’s like a dream school. I’ve never seen anything like it. Even in the courtyard, they keep animals, and the children have gardens and so on, and the parents in the neighborhood come in and work with it, solar panels, hot water heating, they broadcast sustainability issues to their community– and this is a middle school. So on the one hand in Asia, you have this tremendous ability and growth, and on the other hand you have this other extreme of no schools or opportunity for millions of children. The challenge to our leaders is huge.

At the Bonn Conference in April of 2009, we talked about a number of issues that will make it very, very hard to for education leaders to move forward with ESD. For most education leaders, ESD is not part of their vision or even their awareness. It’s not a priority. It’s not in their policies, nor is it explicitly part of their mandate as yet. And there is no funding or human resources for it. And by the way there is that crowded curriculum again moving teachers to say that they don’t want to hear about ESD. They are too busy with the math and language.

And yet when you try to explain, we are not adding ESD as another separate thing - we’re talking about engaging mathematics teachers to talk about what in math could be used to make people comprehend extremely large and extremely small numbers, to be able to think, for instance, that if we were to take a 100-meter long field, like a football field or whatever, if you were to take that and measure out that over 97 meters of the field would be covered in saltwater, only about 1 meter locked in the Antarctic icecap, a few centimeters
in the Arctic icecap, etc, and down, the amount of water at the end of that field that would be in all the rivers of the world is less than the thickness of a hair – these teachers understand and become engaged.

When you comprehend that much is the same with language arts. Both language and mathematics are largely tools that welcome relevance and engagement by students. Let me tell you a related language arts and ESD story from Jamaica. A major sustainability issue involves young male violence and school dropout. There the language arts teachers are using literature, both poetry and prose, from Caribbean authors that is full of violence. This then allows the teachers to start classroom discussions about violence in their own community and talking about young male violence and so on. The problem of a collapsed economy that offers no part time work for young males to earn money for dating leads to the youth moving into petty crime and violence to achieve their dating needs. Once this is understood by both the girls and the boys and discussed in the open then some resolution has been achieved. So, it’s the way in which we use our existing education systems that we need to talk about. And what are the models and what are the exemplars that we have to put out there.

Now the initial reorienting undertakings that many go for are curriculum modification, energy, water, and waste management savings. Changes in food service; in Sweden now all school lunches must be fair trade, organic, and locally grown where possible instead of dumping government surplus food on people is also an early reorienting undertaking. The programmes around racism, and equity are the early social ESD projects. School site development including planting gardens and trees and so on is included in the early stages of reorienting however, supporting teachers and schools beyond that is difficult. And we need much more profound systemic change. How do we take into account now what for years we ignored and that is the wisdom of aboriginal and First Nations and traditional knowledge, etc? There are some very interesting concepts from our indigenous people in Canada.

In wrapping what I want to say is that in the next half of the decade we’re going to have to come up with some very profound change. Ros Wade earlier today talked about the Delors Report “Learning: The Treasure Within”. She pointed out that the purpose of education was to know, to do, to be, and to learn to live together; and I think in the next version, we need to add the words others and sustainably. So the last goal becomes to learn, to live together with “others” sustainably.
It’s a question for all our societies, what should our citizens know, be able to do, and value. And I am saying not just students. I am saying citizens because this has implication, of course, for lifelong learning, for adult education, for higher education, etc, because this changes weekly or yearly as the things go on.

And it’s not until Ministries of Education hold these kinds of discussions to find out exactly what it is that our community really wants, why do we teach what we teach because until we get told these deeper objectives we as educators don’t know what to teach, what to model in our teaching, what to evaluate and what to consider as success.

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<th>Why do we teach what we teach?</th>
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<td>To preserve culture</td>
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<td>To prepare/train for work</td>
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<td>To care for environment</td>
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<td>To live a full, meaningful life</td>
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<td>To be creative and resourceful</td>
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<td>To live a religious life</td>
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<td>To live together in peace</td>
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<td>To be self-sufficient</td>
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<td>What is the ESD vision for schools?</td>
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But once teachers know what we’re trying to achieve as a society, then they will know what to teach, what to mark, what kind of teaching materials we need, etc. Now, the good news is that there really is a global ESD awakening. New ESD Research Journals are coming forward, and any serious MBA programme around the world includes such sustainability issues as carbon capture, carbon footprints, etc. They are now understanding sustainability and marketing it as a core value. The professions such as engineering, medicine etc are now really aware of it.

The private sector – especially the larger commercial enterprises and multi-nationals have many more exemplars of sustainable policy and practice than just a few years ago. This is sweeping. Private schools in the education sector are taking a lot of the lead because they can move quickly and sometimes have
more funding, etc, and they are becoming the early exemplars of ESD reform. It really is a good news thing. At the Bonn Conference as part of the mid term review of the UN Decade on ESD; it was overwhelming when one starts to look at the country reports as to the difference from only five years ago.

But at the heart of it here in Asia-Pacific and all around the world, we need to engage the senior education officials. It’s not just some teachers redoing the curriculum. It is much more profound than that. And in doing this systemic reorientation, it’s also engaging the community and talking with them.

One of the programmes that we’re doing in Canada is engaging in a concerted effort, the senior regional school officials, the Ministry of Education officials, and the faculties of education who are producing the new teachers, and certifying the principals and so on, to look at how we can make those kinds of profound changes. How do we reorient facilities and operations, and governance – so students are becoming involved in the democratic running of their school?

Now that’s a cultural thing and I realise that may not work everywhere but at least having the discussions and the capacity building so the senior officials learn and engaging the students in the operation of their school and doing energy audits and democratically taking a role in the governance – this is a step in the direction of reorientation that is profound.

In Australia, in Queensland, they have a systemic approach to infusing ESD reorientation across the school system consisting of four approaches – carrots, sticks, software and hardware. As “carrots” to reward change they’re giving schools grants and rebates. They’re allowing them to keep some of their energy savings, giving them recognition, and so on for their ESD moves. But for those who are not enticed by “carrots” they also have “sticks”. These are in the form of regulations saying what the school must do including the submitting of strategic plans. In the software, they’re providing curriculum development, etc, and in the hardware they are going in and putting solar panels on the roof and changing boilers and heaters and so on. It’s a comprehensive approach. This is the kind of thing that we are going to need.

Now, let’s go to the third of those four thrusts and just talk a little bit about the importance of the public awareness and understanding. This is where schools, NGOs, formal, non-formal, everyone can be working together to try and build that informed citizenry. You see in order to move forward one important component is national leadership including legislation. The main
goal of government is not good governance, unfortunately. The main goal of government is staying in power, at least in my country and I think in most countries, right.

So, governments are not going to do something that is really unpopular or not understood and supported as hurtful in the short term but enormously beneficial in the long term. They will not try and bring in carbon taxes and so on into a country where people really do not understand the need for it. So, governments are limited by public awareness, understanding and hence support. But the same is true of the private sector. It would be useless for Toyota to build a Prius had they not the support of consumers, who would move in that direction. These are important aspects of trying to build and engage the public. Even schools will have difficulty reforming if they do not have the parents onboard. The importance of public understanding is crucial.

The problem is that today the general public is not really all that well informed. We have discussion going on between industry leaders, academics, NGOs, governments, and so on, but the general population is only now entering the discussion in an informed way and realising that the issues are complex and totally intertwined between social, economic and environmental components.

For instance, let’s take the fishing collapse in the North Atlantic. Well, Canada is famous because we no longer have codfish. But we are not alone. There isn’t a healthy fish stock left anywhere in the world. Now is that an economic issue, is that environmental, is that social? And so trying to understand complex issues is difficult for both the public to comprehend and the government or other stakeholders to explain. We are trained to think in silos or distinct disciplines. The longer we stay in most academic institutions the more we think in singular disciplines and think one way. It’s extremely difficult to think profoundly in holistic terms.

The social aspects of ESD are also crucial as these issues can manifest themselves in ways that deeply hinder sustainable development. One thing about addressing poverty, it’s different when everyone living in the neighborhood is equally poor. But it’s very different when you are living right beside wealthy people and the injustice and inequity is blatantly clear every day. So these are public awareness issues. But awareness is not enough. We must move on to understanding and informed action. Understanding that what we purchase in the way of electronics ends up somewhere else, and often polluting another’s water table or air quality. When we throw things away,
when we put things away, things go away. But where is “away”?

So when I began this quest for ESD in 1987, when our writing team for the Earth Summit in Rio first met, there were ten of us, as I said, from around the world. The question was what can education, public awareness and training, contribute to the search for a more sustainable future. Now this question is changing. I think that the question now is “what can the search for a more sustainable future contribute to making education more meaningful, and important, and central to the community?”

I chaired the declaration writing at Bonn and a part of the writing team, there were 30 Ministers of Education and other experts, and the Minister of Education and I don’t mind saying this from Indonesia, lovely man, and he wanted the term “nobility” written into the declaration, well he couldn’t get any support.

So, I asked him, what he really meant. He said there is nobleness about saving the world and saving humanity that is so much more important than teaching a date in history of what man won what war. He said, “I want a feeling that ESD will bring nobleness to education.” We wrote it in, in slightly different words, but I think that it’s extremely profound, and so let me close by asking.

Let’s go back to the strength model. In the next half of the decade, what’s your strength? What can you contribute to the call and requests of the Tokyo Declaration? What needs to be done and are you one who will work away
individually within your own school, in your own discipline or organisation? And perhaps in your organisation will you be one of the ones who can take a lead role in raising this issue of ESD. You represent different levels and areas of expertise. Some of you even have access to other decision makers and some of you can assist greatly by either becoming or continuing in being a leader in the next half of the Decade at the Asia-Pacific or global level.

Thank you very much for giving me the time and the opportunity to share this with you.

(Transcribed from his Concluding Lecture at the Forum)
This is the sixth keynote address I have given in the last four years on the theme of Education for Sustainable Development. As one of my colleagues would say, I am beginning to sound like a broken record, so in this digital age, me and my record properly belong in an antique shop. Nevertheless, the organisers of this Forum had kindly invited me to speak again about ESD and since they are such generous and helpful people I decided to oblige. Reciprocity, we say, is important for sustainable livelihoods!

The point I’m trying to make is that since 2005 when the UN declared a Decade of Education for Sustainable Development (DESD), some of us have been talking a lot about it while others, like many of you’re here today, have been busy doing something about it. At the UNESCO World Conference on ESD in Bonn early this year, over 600 participants agreed that much more can be done if the goals of DESD are to be achieved in 2014. But as most of you know, many of the ideas that emanate from the international community remain utopian in the sense that they are ideals which we can hold up and work towards with the underpinning value of hope being our main driving force. Lotz-Sistka (2009:45-46), a South African academic considers ESD a ‘dream’ and wonders if it is adequate enough in the face of global realities, such as climate change. But we are not here today to debate the adequacy of DESD or
whether we need to drop the dream or redefine it. A more appropriate question for us to ask is; Are there different dreams & how should we deal with utopian ideals in the face of socio-ecological conditions that already exist at the global as well as local levels? In the next few days I anticipate us sharing ideas about our various dreams and how we can approach education in general and ESD in particular.

For those of us for whom English is a foreign language, terms such as education, peace, sustainable development, environment, culture, literacy, democracy - all seem rather rhetorical at times. We hear them, use them and often we take them for granted or forget what they really mean. As educators some of us have moved so far from the realities of our own cultures, languages and communities that we may be in danger of losing important knowledge, skills and values that had withstood the tests of time because we have stayed away from them for too long. As my grandmother used to tell me when I would go back to my home in Tonga after visiting different USP member countries -

You’ve come back
Only to leave again
To count measure
Perceive and pace
The unending road
Of your becoming

You will discover the sea
And its secrets
The forgotten ships
Of our ancestors
Who rode the darkness
Remoteness of nature
Guided only by the line
That is our link
To the land

Today I invite you to think about another question. As an educator, what is it that you that is making a difference in your life and the life of your community today? In answering this question, we are indirectly drawing from many utopian ideas including ESD, to re-think and re-examine the present in the hope of changing the future. I am also hoping that in answering this question,
that we focus on our own cultures and life journeys in order to see how they can help us become more effective educators and leaders by being an inspiration to our students and our colleagues so that they too might also be moved to re-think what they are doing in order to ensure that the good things do last, at least for a few more generations.

It sometimes worries me that in a world where science has given us the ability to explore space and make plans to send people to other planets, that we cannot seem to agree to stop destroying our homes, our children and ourselves. We don’t even seem to care enough about what our children will inherit, other than money we have saved and/or invested. In fact some of us who do not have that much money have begun to invest our own children in grandiose schemes most of which have come crashing around us, injuring us and killing our friends and relations. Others among us, when we plead with them to stop their spending sprees, using 60% of our earthly family’s resources to maintain their lavish lifestyles, have flatly refused to listen saying that their lifestyle is not negotiable. So what else is there for us to hope for? Will ESD become just another utopian idea, a good conference theme and nothing else?

Those of us who live in post colonised places, especially those that are resource-poor, have become used to looking outward, to our big brothers and sisters for help when it comes to solving our problems. We sometimes blame them for our shortcomings and make them feel guilty for leaving us and taking with them the good things from our lands and our oceans. We often sit and wait for them to bring us the goods that we need in order to survive and when they don’t come, we throw up our hands and cry. Today, I suggest, in the language of Delores, that in our teaching and learning to live wisely and sustainably, that we should look within ourselves and our cultures for the knowledge, values, and behaviours that will help guide us to a new beginning where we have the capacity to protect, nurture and treasure our earthly home as we do our families, and become better role models for our students, who will be the educators of the future, and who can make the good things last.

One of the realities of the Asia-Pacific region is its huge diversity of cultures and worldviews. Most of our cultures have evolved over thousands of years and guided people wherever they went to live and work. Today the biggest challenge for us educators is to how best to prepare people to live in an increasingly changing and globalised world while at the same time develop systems that will ensure the continuity and sustainability of their futures and cultures. For most of us this translates to a re-centering of teaching and
learning on the values and knowledge systems of our cultures. Recent research in our part of the world point to people’s perceptions of ESD as worthwhile learning aimed at cultural survival and continuity (Thaman, 2004; 2005; 2006; Johansson-Fua, 2006; Mataitonga, 2007; Nawalowalo, 2007; Tion, 2007; Aleta, 2007; James, 2007).

However, for many Pacific Island people, ESD has become problematic because for over a century our education systems have been dominated by foreign cultures, knowledge systems and communication networks most of which often viewed the earth as something to be exploited for profit, resulting in the destruction of much of our biodiversity, the foundation of our livelihoods for millennia. Fortunately today most of us still have our living cultures from which to learn to re-centre and reorient our education towards sustainability.

In the Pacific, we have a number of educators who are trying to help one another explore ways in which local and indigenous knowledge and value systems might be used in educating for sustainable futures. More specifically over the past two decades, some of us have agreed to focus our work on building capacity among our students, future educators and administrators, in the hope that they might become better role models by creating working and learning environments that are culturally safe and democratic through, and using appropriate knowledge, values and skills to help change people’s behaviours and attitudes towards their environments and each another.

So far, our research has shown that our knowledge systems, developed and accumulated over generations, emphasised technical insights and wisdom from careful observation and experimentation with natural as well as social phenomena. These knowledge systems are different from global and international knowledge systems that are normally generated by universities, government research centres and private industry. (Kolawole, 2001:13). Our research has also shown us that our systems of learning and teaching were underpinned by cultural values the most important of which were human relationships and social responsibility (Thaman, 2003); that the ideal citizen was the one who knew what to do and did it well, a notion which implied the ability to understand one’s own culture and language; to have the skills to be able to act appropriately according to cultural norms and rules; and more importantly, to have the appropriate values and attitudes to enable one to live sustainably and wisely.

In 2006, a major ESD research project in my country (Tonga) showed the close
link between culture and people’s notions of ESD. ESD for Tongans was - *moui fakapotopoto* – l. wise living (Johansson-Fua, 2006). The term combines life (*moui*) and wisdom (*poto*), the basic concept of Tongan education, achieved through the beneficial use of ilo or knowledge obtained from ako or worthwhile learning. Underpinning worthwhile learning in Tongan culture, are core values, including *ofa* (compassion), *faka’apa’apa* (respect), *feveikotai’aki* (reciprocity), *tauhivaha’a* (nurturing inter-personal relations), and *fakama’uma’u* (restraint). The achievement of *poto* continues to be measured against such values through people’s appropriate performance and behaviour in different social contexts.

*Poto* people are well educated and know their relationships and social responsibilities to other persons and other groups. Failure to maintain and nurture these relationships is an indicator of failure to learn and reflect negatively on teachers who include parents, other community elders and peers. Similar educational ideas exist among other Pacific cultures such as Fijian (*yalomatua*), Samoan, I-Kiribati (*wanawana*) and Lengo, (*manatha*). These important knowledge, skills and values are transmitted informally to our young by elders and/or specialist teachers, through a variety of means including myths, legends, dance, poetry, songs, proverbs and rituals. Through observation, listening, imitation, participation and some direct instruction, cultural knowledge and values are passed on from one generation to another.

One particular value that is significant to learning to live sustainably in many Pacific cultures is *vaa* or *wah*, described as metaphorical spaces between people that must be protected and nurtured for the sake of peaceful and sustainable living. A person or community that is characterised by *vaa lelei* (positive relationships) is regarded as wealthy and one that is not, as poor. *Tauhi vaha’a* (protecting vaa) is a major aim of socialisation in many Pacific societies where it is a core value to be learned and taught. Sadly, *tauhivaha’a* is not a core value of our modern education systems, where learning focuses on individual rights and achievements and often unrelated to our students’ (and teachers’) social realities. School learning, based on a primarily western, compartmentalised view of knowledge, also emphasises the intellectual dimension of learning where critical thinking is perceived as private and independent and mastery of the environment (rather than a protector of it) is a desirable feature of mental functions (Serpell, 1993:77). Such assumptions often conflict with a (Pacific) notion of nature as an integral part of people’s cultures and therefore needs to be respected and protected. In Fiji, for example, is an all embracing concept, denoting an important relationship among physical, cultural and spiritual phenomena with people, their environment and all that is in it all wrapped into
one. Vanua or its equivalent for other Pacific cultures is at the core of educating for sustainable livelihoods in many Pacific Island cultures.

Educators in our region have also become more aware of the differences between Western Knowledge Systems (WKS) and Pacific Knowledge Systems (PKS), important also for understanding ESD. While many Western knowledge systems often claim universality, Pacific Knowledge Systems are specific to the owning communities. Furthermore, while many Western scholars and scientists see PKS as a useful instrument for resolving sustainable development problems, many indigenous and local communities PKS as part of their overall culture and therefore vital for their survival as people (Dewes, 1993). Our knowledge systems are therefore integral part of our cultures and are important for our sustainable collective development, survival and continuity.

Part of our problem today is the fact that too few of us know about and/or understand our own knowledge systems while others tend to take them for granted. Over the past two decades some of my colleagues and I have been trying to re-claim and re-present our educational ideas and knowledge systems to the wider international community. We have taken on this struggle for two main reasons: the first relates to the urgent need to better contextualise school and university teaching and learning in order to help improve our students’ educational achievement; secondly is our belief that our knowledge systems are important for the sustainable development of our region and lastly, is our conviction that teaching, learning and researching our own knowledge and value systems are important activities in themselves.

Our various cultures are important sources of metaphors and knowledge about ESD. We now know that for most of our people, educating for sustainable development is worthwhile learning for the purpose of cultural continuity and survival and not something that happens because the United Nations has declared a decade of it. For me personally, teaching and research are not activities that I carry out because I need to be promoted or stay employed in a university - rather they are forms of creative expressions that need to be shared and passed on to my students who will, in turn continue to nurture the relationships they have with one another and between them and nature – because relationships are important ingredients for living sustainably in Pacific communities.

One way of ensuring my students’ achievement is to contextualise new ideas
and make them meaningful for them. In order to do this, I need to first make these ideas meaningful for me. In fashioning Kakala, a personal philosophy and framework for teaching and research, I draw from both Western and Tongan epistemologies. Three processes are central to: toli, tui and luva. Toli is the gathering of the material need for making a kakala such as different types of flowers, leaves etc. This process requires knowledge of and experience in picking/gathering the appropriate materials at the right time and the right place; storing them in a cool and safe place in order to ensure freshness until they are ready to be made into a kakala. The second aspect is tui, and refers to the actual making of a kakala. This too requires special knowledge and skills of different types of kakala depending on the occasion and/or who would be wearing the kakala. Some kakala are known to be more important that others (kakala ‘eiki) while others play supportive roles and are placed underneath the important kakala (kakala vale). However, the combination of both is needed in order to ‘complete’ the perfect kakala. The final aspect, luva, is the giving away or presentation of a kakala to someone else. In my culture, a Kakala is always given away as a symbol of two Tongan core values, ‘ofa (compassion) and faka’apa’apa (respect). For me, kakala has been a useful and culturally meaningful philosophy and framework: It ensures cultural inclusivity and provides for ownership of the educational process, whether it is teaching or research or something other educational activity, such as curriculum development.

Over the years, researchers have used Kakala in their own research projects while others have framed their own models sourced from their own cultures. (see Koloto, 2000; 2002; (Tamasese, et al., 1998; Maua-Hodges, 2000; Koloto, 2003; Nabobo-Baba, 2006). In 2006, kakala was enhanced by a couple of Tongan scholars by including two new stages: a preparation stage or teu or preparation, and a final stage of malie/mafana or evaluation. This adapted version of Kakala was then used in a pilot research study about education and sustainable livelihood in Tonga. Funded by NZAID and managed by the USP’s Institute of Education, the project aimed at discovering how Pacific peoples conceptualise education for sustainable development and at the same time, develop local research capacities in different island states. The Tonga pilot also used Tongan research ethics and core values including faka’apa’apa (respect); lototo (humility); feveitokai’aki (caring); and ‘ofa (compassion) to guide both the fieldwork and the data analyses. Tongan methods of gathering information such as nofo and talanoa were also used to solicit information on people’s notions of education for sustainability.

According to Johannson-Fua (2007) the data they obtained from the Tonga
project were robust, rich and informative on several educational fronts. As well as data relating to knowledge, skills & values associated with sustainable livelihoods in Tonga, information about other areas of concern such as students’ learning styles, team strategies, evaluation and monitoring processes and their implications for teaching were also obtained. For example, the research showed how learning in Tonga usually involves sio (observation); ala (touch); fanongo (listen); and ta (perform or act). A teacher would therefore need to be able to demonstrate (fakatata), important knowledge and skills, working together with the students (kaunga ala), interacting with them (talanoa) and closely observing their performance (sio). The idea of a teacher as a role model continues to be pervasive for Tongans today.

In my view, Kakala is an integrated philosophy and a framework that combines my professional and creative interests. Kakala is also about art and spirituality, considerations that are often missing from a lot of what we do in formal education, especially about ESD, despite the fact that we come from cultures where education is not just about science and learning about the physical world but also about culture and what makes the world meaningful. Our cultures are rich in their diversity and they are there for us to draw from in order to make education meaningful and sustainable and help us make the good things last. Our cultures have sustained and defined us for millennia, we need to value them more, to look, listen and learn from their richness, if ESD is going to be something more than just another utopian concept.

**Questions and Answers**

**Q** Sato Kunio, Director-General, ACCU

Thank you very much for your wonderful speech and dance. That kind of traditional dance - are they taught as a part of curriculum at schools, or are they carried on in festive occasions of the communities?

**A**

Thank you and thank you for that question. As far as I know, it is a part of the school curriculum in Tonga and in Samoa. I had actually helped the Tonga curriculum people to develop a Tongan studies programme, and it is a part of Tongan studies, and in fact in Tonga, primary schools once a year compete in a dance competition. It is also a part of teacher training in the Institute of
Education in Tonga, in Samoa also. I am not sure about the rest of the Pacific. It is relatively easy in Tonga and Samoa where the population is relatively homogenous culturally. In Fiji, as you know, it is a multi-cultural country, and personally, I have been advocating for Fijian studies, which would be very rich because of the cultures represented in Fiji. Can you imagine a *Kakala* in Fiji with different flowers from different culture groups, and in multicultural countries, this can be adapted. But I think, people, especially curriculum planners, think it’s difficult because they will ask, “Whose culture are we going to be drawing from?” And my answer would be, “From all of them - let each group decide what aspects of their culture should be included and the end result will be a curriculum of cultural literacy.” So, your question is a very important one.

Regarding dancing in my country, we learn to dance when we first learn to walk, mainly from our elders. I learned to dance from my aunt who was a school teacher, and she learned while she was a student at Queen Salote College. In fact, the dance I just performed I learned from her. For many years we didn’t teach dance in our schools in Tonga, but thankfully in the 1980s, dance was included in the curriculum (as part of Tongan Studies). My hope in advocating for this more holistic and integrated view of teaching is to work through my students who are going to be future teachers as well as future administrators to value the Arts. If teachers are enthused in becoming very passionate about certain things, all you need is one administrator to say no and then they wouldn’t be able to do it. Fortunately, at our university we have some of the people who would eventually become curriculum planners and policy makers. So, we are keeping our fingers crossed that some of them would be able to take this message on. Thank you.

**Q** Jose Roberto Guevara, RMIT University, Australia

My question is, again, I really appreciate this whole idea of using culture and rediscovering or reconnecting with culture as a way to be able to understand, appreciate, protect, and advocate for sustaining not just the environment but life itself. But how would you respond to when people say in terms of the necessity and urgency for some people to act and coming from NGOs and protest movements and everything where I see protests as classrooms for learning as well, when they say that “No, ours is a peaceful culture” and therefore it quashes this whole idea of asking the difficult questions and finding ways of expressing that in true protests. How do you deal with those kinds of issues?
You know, NGOs did not invent protests. Protests have always been part of all cultures - it's the way it's done that’s the difference. We have our own way of protesting, and if we use those we might be a bit more successful. For example, marching in town is not a traditional way of protesting. I myself have been in a lot of marches in Fiji particularly during the anti-nuclear era of the 70s and 80s – and was beamed around the Pacific in video screens. Once when I was back in my country, I was taken aside by one of my uncles and he said “I saw you participated in the march in Suva. What were you doing there?” I said, “I was protesting against the nuclear activities in Mururoa.” And he looked at me, and he said, “You know, that’s not a very good thing to do because the kids here in Tonga, see you marching/protesting and will think marching and protesting like that is okay.” My answer to him at that time was: “Well, we are not in the Tonga of 100 years ago”. I was angry that he thought I was irresponsible when I thought I was very responsible by protesting (against the French nuclear activities).

It is important that when I speak of culture I am not talking about what happened a long time ago, although that is important too. I am speaking about people’s way of life now: We can reconcile our new ways of protesting as long as we explain our actions to particularly the young people. Like I said, in this digital age, we cannot progress ESD by refusing to use ICTs. We have got to use it because our children especially in urban areas, are not watching the mountains or looking at the ocean (like we did when we were children) - they are sitting in their rooms with their PCs and that’s what they know. So, we need to be inclusive of them and take care of them as well. But in some places, particularly in the Pacific, thousands of children do not have access to clean water or electricity or PCs for that matter. We need to think about them too, and so when I use the term culture, I am talking about our living cultures in this 21st century.

**Q** Narita Kiichiro, Tokyo Gakugei University, Japan

I felt very warm with your wonderful speech and dance performance. As discussed now, you mentioned that there is a culture where teachers are active role models. What do you think is the most important point of these role models for the students?
A role model for students is our traditional notion of what a teacher is. My doctoral study examined teacher’s perceptions of what a good teacher should be in Tonga and this was what they came up with - a teacher is a role model, an ‘active’ role model. I have interpreted that to mean somebody who practices what they are preaching. So, you cannot just talk about integrated view of knowledge or holistic view of knowledge - you have to demonstrate it as I tried to demonstrate in my presentation. I could have written out something for all of you to memorise and you would go back, learn, then come and sit for a test tomorrow. If you get a 100%, okay, you would have learned. This is what we do most of the time, by the way. Most of our children (including myself, when I was at school) wrote, learned and memorised definitions etc. Even scientific experiments we memorised because the teacher would write up the experiments on the blackboard and we memorised them. Now, there is nothing wrong with memorisation but there are some things we need to know and understand. For me a good teacher models the kind of behaviour that she is trying to teach her students. It was interesting in the ESD research in Tonga where people were not teachers but parents and members of the community, kept saying that they wanted teachers who could model good behaviour - not just the knowledge that the students need to know to pass exams, but the values, the core values of our culture because for them, it’s the values that change behaviour. Don’t forget that ESD is all about behaviour changes and learning values to respect and protect our earth.

For example, it’s not how much you know about pollution. It’s not throwing the paper and polluting your environment. It’s the behaviour that is important and so my personal answer to your question (and I’ve gone about it in a round about manner) is, that as teachers we need to model the appropriate behaviour and the kinds of values that ESD is all about, and the Decade for me is an opportunity to rethink my own behaviour as a teacher and as an ordinary person because in my culture as it is with many traditional cultures whether you are in the Pacific or anywhere, if you are teacher, you are a teacher 24x7. You are not just a teacher when you are teaching that science lesson, you are teacher 24 hours, because people look up to you as a ‘role model’. I am a member of the CEART, which is the joint ILO/UNESCO commission on the status of teachers. Every time we meet, we remind ourselves about the deteriorating status of teachers and it’s not just about their pay. It is about the perception of the public about teachers, and I think somewhere along the way teachers lost the way in relation to their key function as a role model for the students that they teach.
Kitamura Yuto, Nagoya University, Japan

Thank you very much for wonderful speech and the dance. My question actually is somehow linked to previous questions. You mentioned about the importance of the Pacific Knowledge System (PKS). I really liked the title of the speech, ‘Making the Good Things Last’ and in this knowledge system, there must be something you have to preserve, but at the same time those knowledge system may be changing over the time, and as you mentioned in the response, you mentioned about the word “living culture,” so the culture must be living and changing. So, it shouldn’t be static. But how you can make a balance or how you can find something which should not be changed or something must be changed over the time. And if we make the judgment because the younger generations may have different ways to see and then the adults may think something good, but the younger generation may have different perspectives. So, who will really make the judgment on what sort of culture or knowledge system should be preserved over the generations in our future? I would appreciate if you have some insights on this matter. Thank you very much.

A

Thank you. That’s a million dollar or million yen question, I guess. You are quite right. It is not easy to find that balance. I go back to the research project in Tonga. In the early 1980s, I had conducted a survey on important Tongan knowledge and values and I came up with a list, as the 2006 project also did. People didn’t ask the same questions, but they were looking for what they call “core values”, and interestingly enough, the ones that I had gathered earlier were essentially the same ones mentioned in 2006 except for some new values coming from students, such as the importance of computers and ICT. In the curriculum development project, they included Tongan core values as well as very basic skills, computing skills, which are now a part of the new curriculum. And I think this is not atypical of Tonga. We constantly have to reexamine what our core values are, and I think that values and knowledge that are useful will live on whether we like them or not. And if they are not very useful and relevant, they would just kind of die perhaps a natural death.

My point is that we need to constantly need to ask, the question, “What do we hold dear for ourselves?” A number of my critics think I am a romanticist, that I romanticise living in the past and want to teach knowledge that is not very useful today. I say to them, “No, I’m not. I am not living in the past,” because
a lot of values and practices associated with many Pacific traditional societies relate to the conservation of the environment, and because we didn’t learn about that in school and we do not teach this in our schools, people are not able to practice these good practices. And those of you who speak English as a foreign language, would understand how important language is; for me my language gives me *mafana* - a warm feeling. There are certain things I cannot express adequately in English. I find it difficult to count mentally in English and to pray in English. I can pray in English, but the feeling is not there - it doesn’t ‘hit me in the stomach’ as we say in Tonga. We need to use English as a common language but we need to also use our own languages, our own arts for that very important emotional feeling which I think is going to change behaviour. We may know quite a lot about certain topics, but it’s not going to change our behaviour unless we can relate emotionally about it?‘feel it’as it were. For me the bottom line in my teaching is my student’s behaviour and achievement. If I can have one more student pass the final exam in my class next semester compared to this semester, I would say,“Well, I’ve done a good job.” I can’t make sure that everyone passes, that’s an ideal, but I would like to see one or two more being successful in their studies.

**Q** Rene Mortel Colocar, National Coordinator UNESCO-ASPnet, Philippines

I am personally impressed with the model as mentioned by our good speakers about *Kakala*. It reminds me that we can really maximise our own culture just to benchmark research specifically about ESD. So using that model, I would ask now about the impact of that model between and among faculty and teachers of your own institution and to the institution itself in general.

**A**

I actually first publicly talked about *Kakala* in the early 90s and the inspiration came from an UNESCO seminar that Dr. and Mrs. Teasdale organised for UNESCO in Rarotonga in the Cook Islands, which required curriculum people from throughout the Pacific to attend and they came up with the conclusion that schooling needed to be owned by the communities that send students to school - Pacific peoples. There was a need for ownership of schooling in the Pacific because what happened in school was really not very meaningful to the majority of school children in the Pacific. That inspired me or gave me the confidence to share my *Kakala* idea with principals of teacher training colleges in the Pacific who came to Fiji for a meeting later that year. Ever
since then, I have used *Kakala* with my own students because it is a good way of contextualising research, research methodology, as well as teaching.

However, when I had the opportunity to go back to the vice chancellor’s office and helped put together the university research strategy, that Pacific Knowledge Systems and Pacific Research Methodology were highlighted. Our university senate debated this and wondered why we needed to include Pacific Knowledge in our research strategy. This was my earlier point - that it was not easy to put into practice what I have just spoken about in an institution such as a university, which makes its living by determining what is research, what is worthwhile to know, and what is worthwhile to teach. Thankfully, some of my colleagues supported me and today many are developing their own Pacific research frameworks. In fact one of my colleagues, Dr. Nabobo-Baba, has developed one for Fiji called the Vanua framework. In New Zealand there have been others. Maori have developed *Kura Kaupapa* Maori; others include *Fa'afaletui*, and *Tīvaevae*. But at our university, it is still a struggle. Although we are making small steps, it has not been easy. Anyway but I still think it’s a worthwhile thing to pursue because when you see the students appreciating what we teach and learning better because what they learn is more meaningful - through a smile or an assignment - that makes what we do worthwhile.

(Transcribed from her Keynote Speech at the Forum)
Priority Action-oriented Areas in Asia and the Pacific
Hello, everyone. I am Narita from Tokyo Gakugei University. I was born in Tokyo in 1952 and I am now 57 years old. My full name is Kiichiro Narita, but when I was a junior high school teacher, the students gave me the nickname “Mr. Narick,” which I’ve come to like a lot. So, if you run across me somewhere from now on, call “Mr. Narick,” and I will say: “Yes,” and come right over. Thank you for having me speak here today.

At present, even though they are small efforts, I am implementing ESD practices. I think the reason why I am continuing to do this is because there was some kind of path connecting me to ESD. As to how I am involved with ESD, this was repeated today, but I am involved holistically. Concretely speaking, my activities center on four key words around a single axis: connections, harmonisation, encompassing, and continuity.

My talk today will be divided into three main parts. Firstly, I will talk about the content of *A Guide to Developing and Using ESD Materials* with the subtitle “Hopes for a Sustainable Future” and I would like to provide an overview of the Guide. Secondly, through the educational materials and case studies presented in the book, I would like to introduce ways of approaching ESD. In this speech, I have picked out six approaches. Lastly, to bring things together, I am thinking that it would be good if I can summarise in a hopeful way what I have spoken about today combined with your ideas, and see what connections can be made.
First, concerning the content of *A Guide to Developing and Using ESD Materials*, in the *Guide*, of course, concrete examples of ESD practices are introduced. What I would like to note especially are the educational materials that are introduced in it. An example of this is the “Matsusaka Cotton” educational materials from Isuzu Junior Higher School in Ise City in Mie Prefecture. Then there are the “Pictosign” educational materials from Shinonome Elementary School in Tokyo’s Koto Ward. Further, we have “PET Bottle Caps” materials from Tokyo Gakugei University International Secondary School, which are mathematics materials that consider ESD. At Seibi Elementary School in Nara City, Nara Prefecture, “World Heritage” has become educational material. In addition, this is a bit surprising, and one wonders for an instant whether this is really ESD, but in the case study of Mitsukawa Elementary School in Fukuroi City, Shizuoka Prefecture, a youthful samurai, Minamoto no Tomonaga, who died 850 years ago at the age of sixteen, has become the subject for educational materials. Then there is the example of revolving sushi which those who have visited Japan may have experienced. This has become educational material at Honden Elementary School in Tokyo’s Katsushika Ward. A case is introduced in which several of the people involved are here today—of a school library being educational material, and even the foundation for ESD—at Choyo Elementary School in Tsuruoka City in Yamagata Prefecture. A case from Tsushima Elementary School in Okayama City, Okayama Prefecture in which children make “eco-products” and sell them is introduced. Of course, one cannot leave out environmental issues. In the case of Omose Elementary School in Kessenuma City, Miyagi Prefecture, a river in the nearby community becomes educational material. There is also the more unusual case of Otemach Elementary School in Joetsu City in Niigata Prefecture which says nothing about doing ESD, but has been implementing the “Experience of Hunger” lessons for an amazing 30 years. They have been conducting this practice which is close to the essence of ESD unconsciously as an implicit practice. Then, there is the case of the Disaster Prevention Map creation activity at the Affiliated Elementary School of Miyagi University of Education. The case of the Attached Junior High School of Nara University of Education, which has taken a step towards ESD learning through using the Survey Questionnaire lesson in mathematics, is included. In addition, the case of Aratama Elementary School in Ehime Prefecture was introduced, in which Mozambique was the theme and connections were actually formed with Mozambique, with children connected with the world and the community as they learned. It is too bad that I can’t talk about each case today. However, there are plans for creating an English version of *A Guide to Developing and Using ESD Materials*.

The Project members, including myself and ACCU staff, visited the thirteen schools introduced in the Guide, conducted interviews, and summarised the
As a result of in-depth analysis, we recognised that subject areas and spheres of learning existed that connected all of the elementary and junior high school children. The children and all of the different academic subject areas were connected. The school subjects do exist in order to provide comprehensive learning to children. But what is the underground stream that flows beneath these thirteen cases and connects them? Now I will talk about the six approaches that reach across the different cases.

First, all of the cases have educational materials that make ourselves, children, and teachers think about the sustainability of life and the environment, and the economy and society. When you say “educational materials,” it seems to refer to “materials used to teach.” This wording is not so appropriate, however, because they are probably more akin to “learning materials.” In other words, I think they are materials not only for children, but for teachers who teach the content and for other adults to learn.

The second stream that connects the various cases is that they all use learning materials that have the power to connect people in various positions, including children and teachers, parents and guardians, community members, and also representatives of companies—some of whom are here today—as well as representatives of non-profit and non-governmental organisations. ESD educational materials have that kind of power. These materials make use of this power when they are actually used in school-based educational activities.

Third, among the thirteen cases are educational materials that create and draw out dialogue between the generations, connecting present and past as well as present and future in order to truly build a sustainable future.

Fourth, as has been true in various fields such as education for international understanding and development education, the cases have “educational materials” that can draw out connections between other communities and the students’ communities and promote dialogue concerning problems at the global level as well as ones in the neighborhood.

Fifth—actually, this is very difficult, but when we think of education to promote sustainable development, sadly, we adults ourselves do not have a so-called “correct” answer. It’s really difficult. What the cases have in common, in sum, are educational materials which enable us, together with the children, to love soulful and fundamental questions. Since “Ai” means love in Japanese, we can call this “ai-q” – love of questions.

Lastly, the sixth stream which connects the cases, also present in today’s speeches, was “participation and action in society” involving searching for answers to soulful and fundamental questions emanating from the various practices. “Educational materials” that draw this participation and action out are part of ESD practices. For these reasons, I would like to call the
The question is: How can one discover “learning materials” that make these six approaches possible in the midst of one’s educational activities? In *A Guide to Developing and Using ESD Materials*, the practices of certain communities, schools and teachers are introduced, but all of you—all of the teachers here in this conference room or company representatives—what kind of connections do these materials have to the communities you live in? It is very important for you to discover, develop, or select these kinds of “learning materials.” It is extremely important to pay attention to these six approaches or, in other words, the “six powers that learning materials have.” Aren’t learning materials critical for concretely connecting learning between schools and the community? At the very least, I would like you to recognise the value of the learning materials in these thirteen cases. Like “Concept Design I” on the back of the cover of the *Guide*, in order for children to take flight towards the future, children must exist at the top of the mountain and around them various academic subject areas and spheres of learning. They are then supported by the teachers who are implementing educational practices in these subject areas and spheres of learning. In turn, parents and guardians, community members, companies, government agencies and environment support the schools. Earlier the topic of ESD in urban areas was raised, but in response to the question of what kind of ESD practices can be implemented in the cities, I think one has to have a backbone and try to implement them. In this way, it is necessary to think of a structure that will connect with hopes for a sustainable future.
Lastly, something Gandhi said was mentioned earlier, and I would like to introduce one chapter from Lao-tze’s *Tao te Ching* as a closing.

The supreme good is like water,  
which nourishes all things without trying to.  
It is content with the low places that people disdain.  
Thus it is like the Tao (“the Way”).  
In dwelling, live close to the ground.  
In thinking, keep to the simple.  
In conflict, be fair and generous.  
In governing, don't try to control.  
In work, do what you enjoy.  
In family life, be completely present.  
When you are content to be simply yourself  
and don’t compare or compete,  
everybody will respect you.

I introduced Lao-tze’s 8th chapter of the *Tao te Ching*. Please, when you are thinking about ESD, I think it is extremely important to probe for the underground stream flowing beneath the practices. The water flowing inside of everyone…we have gathered various waters here, and in the discussion that is the second part, I would like to think further about ESD’s future. This was an abstract speech, but I hope this becomes an opportunity for discussion aimed at searching for approaches to ESD.

(Transcribed from his presentation at the Forum)
As an expert on educational research, I have been involved in ACCU-UNESCO ESD programme from its launch, and my role today is to give you an overall picture of our newly developed and implemented ESD evaluation methodology called “HOPE.” But before that, I must start with my sort of confession saying that I am a bad teacher, I hope my students working as volunteers here are not listening to me because last night I myself forgot the homework I have assigned to all the participants including me on the first day. I just went to bed quite early last night without reading Tales of HOPE II, which was the our assignment I myself have asked all the participants to go through. How many of you have read? Oh, only one, thank you very much. You are also bad students. So, this is such a bad school, which in a way relieved me. But let me console myself saying that I am a generous teacher who says that you will understand what HOPE is if you listen to my presentation carefully.

HOPE is an innovative approach for ESD evaluation and I just want to start with this picture of Albert Einstein. He said, “No problem can be solved from the same consciousness that created it. We have to learn to see the world anew.” What does it mean in the context of ESD? I think ESD has been referred to so many times as a paradigm shift. For example, this is a quote from UNESCO and UNEP: “ESD as a new vision of education,…. a
vision (...) addressing the complexity and interconnectedness of problems.” (UNESCO-UNEP, 2008 Youth Xchange) They regard ESD as a new vision. And also we have a quote from the communications of IUCN: “ESD: A new pedagogy. (...) a new approach to learning. (...) Educators become facilitators of learning for change.” (IUCN CEC Communication) They regard ESD as a new pedagogy, a new approach to learning, and educators become facilitators of learning for change. Many regard ESD as a paradigm shift for education. What sort of “shift” is it? There are some examples of the shift. The one from our conventional ways of thinking or fragmented thinking to system thinking, from mechanistic view to ecological view, from teaching focus to learning focus, from top-down control to bottom-up process, from competition to collaboration or cooperation. I think many of the Japanese teachers sitting over here do understand this kind of challenge we face at their rather conventional type of school settings.

Now, what is ESD evaluation as a paradigm shift like? If ESD is expected to be taking a role of making paradigm shift come true, what is the evaluation for that? It will not be like “evaluation as magnifying glass” from Y. Wadsworth, 1997. I think, in many cases of educational evaluation, people to be assessed are being frightened and evaluators tend to look into the details of what they are thinking about or what they are doing. This is not a paradigm shift towards a sustainable future at all. That shift, I should like to stress, will be something like “evaluation as a mirror.” Insider’s evaluation – this is a quote from Wadsworth, which we consulted while making the HOPE evaluation methodology. He said, “Insider’s evaluation…practically fruitful. The outsider, on the other hand, can contribute a perspective that can assist insiders to be more self-critical or see things in a fresh and different way.” This is something we expect for the development of ESD evaluation. Based upon this kind of ideas and philosophy, we created what we call HOPE evaluation approach. ACCU has organised in and outside Japan the workshops, and last June, we organised such wonderful workshops in Tokyo and Miyagi. Some of the participants here were attending them to create a new methodology.

What is HOPE? It is “Holistic, Participatory and Empowering.” Yesterday at the forum, Prof. Konai referred to Holistic and Ownership of the living culture, and we really liked it. It is truly an evolving concept, why not we take it and add “Ownership - based” as all? Philosophy or guiding principle of HOPE evaluation is as follows;

“Indicators and methodologies of the HOPE evaluation approaches, befitted in the essence of ESD, will be endogenously developed,
developed from within, and peacefully applied by sharing a common vision towards our sustainable future, with due respect to local cultures, traditions, and initiatives towards a positive change, addressing cross-cutting issues, such as peace, happiness, and well-being, employing participatory and empowering methodology, valuing dialogues and thick descriptions of the narratives, stories, providing informative feedback to the project stakeholders for their empowerment, with the evaluation mission serving as a platform of mutual learning and self-reflection without losing ultimate goals towards a more just, peaceful, and sustainable society.”

We have created this as a guiding principle, but I think it is a kind of philosophy behind it. But we consulted these existing documents created by the UNESCO Bangkok Office and other experts, such as the DESD Monitoring and Evaluation framework and those made by International Implementation Scheme (IIS). Actually, we have learned not from the final version of IIS, but I think from the 2004 version, with the statement on holistic development, etc.

The focused dimension of ESD for HOPE evaluation approach is holistic in the following senses. The first is to address the realms of sustainability, environment, society, economy, and culture. The second is to employ interdisciplinary perspectives. And, the third is to link local priorities with global issues. Then, in what sense HOPE is participatory? First of all, it is to use variety of pedagogical techniques promoting participatory learning. Second, it is to employ participatory approaches in the process of development. And the
last is “empowering.” It is a capacity development for decision-making, social
tolerance, environmental stewardship, adaptable workforce, and quality of life
both at the individual and collective levels. And we added the final sense in
our workshop, which is contextual, that it is locally relevant and adaptable to
dynamic global context and culturally appropriate and flexible.
Based upon these guidelines, the evaluation for ESD will not be one-way
measurement. People want to speak about variety of stories, but sometimes,
educators just have one measurement. This is not what we want. What we
want is a methodology with a culture of listening. Sitting in a circle and
listening to each other, not one-way but both ways.

HOPE has diversified methodologies, such as field visit by variety of
stakeholders, focus group interviews, individual interviews, and open forum
which is feedback session. Culture of listening is very important through all
the process. On the border of Viet Nam and China, we visited families with
disabled children. Sitting on the floor in a circle, we listened to their family’s
voices. Also in case of Bhutan, a focus group discussion was made open-air.
In those countries, we interviewed a bunch of people in a group and sometimes
we asked some of them to be interviewed individually. At open forums, we
gave back to them all the impressions and opinions after having listened to
their voices and again listened to their voices, their views and feedbacks to
ours.
In addition to these qualitative processes, we have also put emphasis on the
questionnaire, quantitative aspect as well, on knowledge, skills, attitude, and
degree of hope.
What kind of questions have we asked in the field? The first question is; “What is the most significant experience from participating in the project?” We stressed the positive aspect of their experiences. The second question is; “Identify one thing you have learned from conducting the various project activities” or we would ask “What for you has changed as a result of your involvement in this project?” “How did this change contribute to your family, community, organisation, society, environment, etc?” and “What improvements to the project do you recommend?” We have tried to keep it simple, useful, and enjoyable with basic questions, simple and broad questions, with culture of listening and sharing. It is principally very simple.
As a result of these processes, the people in the field can get a kind of mirror image. This chart shows the 3+1 components of ESD: Culture, Society, Environment, and Economy. For example from our survey in Palau, what we have found there is that they were not putting much emphasis on human rights, etc. On the other hand, they stressed economy because it’s a vocational education. In the open forum the mission team has shown this diagram so that local people can look at themselves with “mirror”. Because of this mirror image, they can try to make their education more balanced. They think they have empowered their children and students, but they did not know why. And we showed this diagram. What we have founded is that their holistic aspect of vocational education has provided the students with self-sufficiently cooperation and sense of pride. This is an example of explanation they had in feedback session at the open forum.

Additionally, we have asked how much hope they have got thought the projects. In this timeline, we have asked about their degree of hope 5 years before the project, at the launch of the project, now, and 5 years ahead. Asking whether or not, they were hopeless, or very hopeless or hopeful or so-so. And we have asked them to gauge – to think not only about their present, but also about their future, how much hope they would have with the project 5 years ahead.

We visited seven countries and at all of those countries, the people got hope, more and more hope. We have a case of a young father in Viet Nam, and this young father said “When my son was born, he could not move at all with disability, but now he can crawl using his hands as feet. Wheel chair has now become a souvenir from the past!” From the launch of the project, they have promptly acquired hope because we guess, the ESD helped their children with disabilities become more self-reliant. We have heard a lot of this kind of beautiful stories in the field and that actually encouraged us a lot. Here we have another project officer’s voice from Viet Nam; “Having been involved in the ESD project, I have become friendlier, I smile now more, I think it’s a good change in me.” It is wonderful, isn’t it? And a teacher from Palau said; “ESD program has given our students a sense of accomplishment, self-confidence, and self-esteem.”

I would like to finish my presentation by emphasising some of the unique features of HOPE evaluation. First, HOPE is not a conventional type of assessment, but it is rather process of sharing of realities in fields with all the stakeholders and the evaluation process itself encourages and empowers them. And secondly, it is a process of searching for solutions with minds, hearts,
intellects, and spirit with all. Thirdly, it is a process of learning for all the stakeholders, not only learners in the village and cities but also project officers and specialists and so on from Ministries, NGOs, and private sectors. All learn something important for a sustainable future.

(Transcribed from his presentation at the Forum)
I would like to start my presentation by referring to key issues related to evaluation, firstly about the characteristics and limitation of the conventional evaluation approach. As this session focus on programme evaluation, it is important to talk about a need for alternative evaluation approach. I think this is precisely closely related to the HOPE methodology, and I would like to introduce you another and similar way of evaluation, which is called “Empowerment Evaluation”. And the last part of my presentation is the conclusion. So, what I would like to share with you is from the evaluation methodology to alternatives in evaluation. Since yesterday we have heard and discussed the issues of evaluation - who evaluates and why? Nowadays, there is more and more support and interest from both practitioners and researchers about scientific or evidence-based evaluation. Evidence-based evaluation requires a lot of techniques, and the techniques become so sophisticated, that one has to design baseline data nicely before the introduction or before the implementation of the project. Experts, especially those with technical expertise such as statistician, become very influential in identifying what really is the meaning, what really is applicable to make a successful change in the society. And they prefer to use quantification of the outcome. So, in evaluation, more and more numbers or statistics are used. The quantifiable issue becomes a serious one, and many are aware of it.
What is this conventional evaluation method about? It is mandatory to capture progress or improvement of a programme from its outset to the end. To capture the change, experts have to decide its measurement. What kind of indicators do we use to clearly understand the impact of the project? Then quantitative analysis is applied, and in most of the cases, the outcome or change needs to be contrasted by so-called control-group. A control group means the group without intervention of the project. If improvement is evidenced by quantitative measures, then what would happen? The sponsors or funders of the project may like to pick successful activities for up-scaling. This is conventional way of project development and expansion. Development measures such as school enrollment rate and academic scores like PISA exemplify indicators used by conventional evaluation approaches. If a new programme to improve the enrollment ratio is designed and implemented, the success or failure of the programme will be judged by the progress or change of “the enrollment ratio.” If we see the enrollment ratio goes higher and higher, we are very happy to see the outcome of the programme. Then, some programmes again can be up scaled.

We need to question about effectiveness of this type of conventional approach. Now let me pick one or two queries to conventional evaluation. First, can we say that the programme has accomplished its objective by meeting the targeted scores of the selected performance indicators or measures? This might make people working on the programme think of attaining good numbers as the goal. There might be a percentage point change in enrollment ratio meaning success of the educational programme. Here is another query; what are the fundamental issues to have positive outcome of the programme? In other words, what do we care about the outcome and in what way? What is the objective of that specific programme and who are the people involved and targeted to make the programme successful in the long run? How does the new programme influence the people’s livelihood? Can we know that this is going to be really sustained? Can we know it by the objective measures through conventional evaluation, selected by evaluation experts such as consultants? I think these two questions are the questions that Prof. Nagata has raised and many of us discussed.

Before I start the second part of my presentation, I would like to share a real story from one country. I don’t want to mention the name of the country but it is a country in South Asia. In that country, a new programme was designed and implemented by the government with the support from big donor agencies. The programme was to provide two litres of canned cooking oil
every month if a family continues to send a daughter to a primary school. Then this programme was considered as good and successful because it increased the girl’s school enrollment ratio. So, this programme is precisely meeting the educational development target. This programme looks fine as long as the number of families with daughters keep sending their daughters to the school. In fact, the donor agencies and the government highlighted this programme as one of the successful model to project improve girls’primary education. However, what really happened? The programme made serious negative impacts on some school children. Why and in what way? There was one condition in the programme: every family could receive four liters of cooking oil, in other words, maximum two daughters will be qualified to get the cooking oil. So, some families started sending their third and fourth daughters to different schools to receive more than four litres of cooking oil. They were forced by their parents to move from one school to another. The point here is that this should be viewed as a kind of negative outcome of the programme on girls'education. If this is the case, how do we call the success of that programme? And from the perspective of these daughters, learning environment and the quality of schooling might be deteriorated because of the forced change of their school, especially, those who went to better schools but forced to go to other schools with low quality. In addition to this problem, the cooking oil itself is not traditionally used at home cooking, so this might cause some health problem too. These are all what I heard in the country. This case implies the following: capturing the evidence used by conventional evaluation is not complete and it sometimes misleads people’s behaviour and outcome of the programme. I think the conventional evaluation has some limitation, and this example sends some warning signal and raises serious issues as follows:

First issue is about the role of evaluation. Conventional evaluation always looks at the static targets of a programme. Like in Prof. Nagata’s presentation, someone is using a magnifier and seeing how the things are going from only his perspective. But this particular glass never changed anything or remained the same. Second issue is a lack of holistic assessment. Just like the HOPE evaluation, holistic assessment covers a dynamic change incurred by the programme. I think conventional evaluation could not grasp outcome of the programme through this dynamic perspective. Third issue is the need for alternative methodology in evaluation. And I find the HOPE methodology as one of such, and I would like to show you another approach from the view of empowerment. Again I would like to reiterate what I said previously about the key issues in development and programme: what are critical factors to ensure sustainable development and what sustainability means in ESD? The importance should be on who should be in-charge of sustainable development
action in any of local areas and whose views or whose eyes become crucial to
evaluate any programme actions to make sure that local sustainability will be
embedded. If we agree that local people should sit in the driver’s seat to forge
the sustainable development path, then the levels of their ownership and long-
term engagement toward development programmes should be looked into and
enhanced through the evaluation.

Conventional evaluation is led by external experts. External experts are not
strong enough to capture this local process, which might be caused by the
construction of its methodology. The alternative evaluation method is quite
close to what Prof Nagata has described on the HOPE methodology. The point
is that we need alternative evaluation approaches, and the alternatives should
pay attention to the process of the programme development. The people’s
perspectives and holistic or subjective assessment over the programme need to
be incorporated into the evaluation. In particular, own reflection is important,
which is very weak in conventional approach. As one of the alternative
approaches, I highly respect process-oriented evaluation, and find it more
effective to the conventional one. From now to until the end, quite a few times,
you will hear “process,” “process,” “process.” So, you might consider me as
a philosopher in process.

Process-oriented evaluation is designed and implemented by the people who
participate in the programme. This process-oriented approach could give
practical feedback to the programme implementation, leading to its further
improvement through evaluation process. And process-oriented evaluation
process could incorporate flexible goal setting into the implementation of the
programme as well, which means process-evaluation is not static. Then goals
can be changed by the people themselves through the process.

Now, I would like to talk about empowerment evaluation. There is one
professor at Stanford University in the United States called Prof David
Fetterman and he invented this empowerment evaluation in the early 1990s. In
the mid-1990s, the empowerment evaluation became popular in the U.S., when
he was president of the American Evaluation Association (AEA), and some
AEA members debated heavily if empowerment evaluation was an alternative
evaluation. And of course, since then, empowerment evaluation circle has
been growing, so this shows that empowerment evaluation is now considered
as one good approach to evaluate programme outcome. The empowerment
evaluation is growing not only in the U.S., but in the world now, including
U.K., and South Africa, and Dr. Fetterman was invited to give workshop in
Nepal, Ethiopia, Puerto Rico, and so on.
What is definition of empowerment evaluation? First, empowerment evaluation is the use of evaluation concepts, techniques, and findings to foster improvement and self-determination. Second, it has an broader definition: “The evaluation approach that aims to increase the probability of achieving programme success by first providing programme stakeholders with tools for assessing the planning, implementation, and self-evaluation of their programme, and second, by mainstreaming evaluation as part of the planning and management of the programme/organisation.” This is what Dr. Fetterman has defined.

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Now, let me show you the contrasting information about this method against conventional one. Conventional evaluation is an external type of evaluation, but empowerment one is more internal. The conventional one hires experts as evaluators. In empowerment evaluation, evaluator is a coach or a critical friend giving some advice or suggestion to those who are in the programme. Then what does this approach foster? Conventional one sometime creates dependency, while empowerment evaluation encourages self-determination and capacity building. And methodology of the conventional ones uses independent judgment by the experts, but empowerment evaluation is based on collaboration among the people involved in the programme and evaluator. This collaborative effort makes the people involved to share what needs to be done to improve their own programme, project, and activity.

You might wonder how this system works out. Before explaining its methodology, I would like to introduce the comment made by Dr. Fetterman. Actually I shared my presentation with him and he advised me to include
So, on behalf of him, I share important point he has made over the empowerment evaluation. There are three to four different types of theories behind this empowerment evaluation but the most critical part – the most important theory, theoretical perspective of empowerment evaluation is “process use.” Process use means that the more the people engage in the act of conducting their own evaluations, the more likely this people will find the results credible and act on the recommendations. Then engagements and collaborations will be ensured. This is what the process use means. The concept of the empowerment evaluation consists of a critical friend, cycles of reflection and action, culture of evidence, culture of listening, and reflective practitioner. These are also part of the empowerment evaluation method.

Now, let me quickly explain you the steps to implement the empowerment evaluation. Empowerment evaluation session consists of three steps; (1) mission, (2) taking stock, and (3) planning for the future.

(1) First step: mission. The members, engaged in the programme, find and share group-based value by developing a mission statement together. If five of us are to evaluate our panel session, we can discuss the mission or goal of this panel. And when we agree the mission and we can start doing the next step - taking stock part.

(2) Second step: taking stock. For baseline identification, we need to set the baseline and how to take stock. For taking stock, we need to do first is to list specific activities like communication, teaching, and fund raising. Then we can make a list of these activities and decide which one is really high on priority. For this, each of us will usually receive five dots to express own priority. After prioritized activities are selected, we need to do rating. Each person scores each item for maximum of 10 points, and after calculation if you look at the average of all of the members’ points, you can see who now is most optimistic or pessimistic person about the programme progress and which activities do people care most or least. The important thing is to ignite dialogue and the situational analysis among the members based on the information through this empowerment evaluation step.

(3) Third step: planning for the future. It is important to set and detail out where we would like to see the program could reach in one or two years time, or at the end of the programme based on the second step part.

The empowerment evaluation sessions can be done regularly. For monitoring purpose, we can plan to hold a session three or six months apart. After the baseline setting is done in the first session, the members can always do the same exercise in order to see changes by themselves through the numbers they
set and check if and to what extent the programme activities have made some progress. Empowerment evaluation allows people to see the dynamic aspect of programme development by themselves. This creates a kind of loop or feedback mechanism from evaluation exercise to the programme improvement itself. This is uniqueness of this empowerment evaluation approach.

In the conventional evaluation, the programme and evaluation part are independent. The evaluation always tries to see the programme from evaluator’s perspective and collect some information or data by checklist or quick interview, and write some evaluation report. Then the report is submitted to sponsor of the programme. How about the empowerment evaluation? The empowerment evaluation has a link between the programme and the evaluation. While the programme is going, the evaluation and reflection are made by the people involved in the programme together with this evaluator, and the evaluator function as facilitator. Thus, the initial session, and the session’s recommendations or strategies can be reflected into the programme development. This is how the programme and evaluation are linked closely and going together.

The empowerment evaluation has 10 principles. This is also an important part of it, but I will not go into details today. Issues appropriate to apply empowerment evaluation include education, health, social welfare, and institutional building. We can see that there may be a link between social issues, such as conflict, crime spreading and migration. These are probably sustainable or unsustainable issues in this world. Then how can we challenge to realize a co-habitation society? How can we realise it? How can we have
support for actions against global issues like the case of ending poverty campaign in Republic of Korea? I can say the programme or team-based work can adopt empowerment evaluation methodology. We all can see these are areas appropriate for introducing empowerment evaluation methodology or some type of participatory, process-oriented methodology.

In conclusion, I think, it is time for us to take further stride to improve the present style of evaluation. The conventional one is lacking the loop or feedback mechanism for improvement of on-going programme. The process-oriented evaluation has an edge to help people in charge of the programme and improve their own programmes through evaluation, particularly through evaluative or critical thinking and democratic feedback. Empowerment evaluation has commonalities with conventional ones in terms of baseline use or data gathering and of qualitative and quantitative methodology. Difference is in its nature of reflection and improvement by the people involved and engaged in the programme, empowerment evaluation and other forms of process-oriented methodology have potential to install culture of self-help, team-building, and empowerment into the process of development programme. I have no time to introduce you other types of process-oriented methodology but I will keep them for the next time if such opportunities arise. Before I conclude, I would like to utilise a Chinese saying of the fishing. Someone said that the teaching how to catch a fish is better; but, I think it is far better to make them think how to catch a fish by themselves.

(Transcribed from his presentation at the Forum)
III Priority Action-oriented areas in Asia and the Pacific

EFA-ESD Synergy

Re-drawing the educational map: Journeys to Sustainability

A reflection on discussions at the Asia-Pacific Forum for ESD Educators and Facilitators, Tokyo, Japan 22-24 August 2009

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Background and summary
This article draws on the “UNESCO ESD Policy Dialogue paper No1 EFA-ESD Dialogue : Educating for a sustainable world 2008” (Wade, R and Parker, J) as well as the presentation by Ros Wade in Tokyo at the Asia-Pacific Forum for ESD Educators and Facilitators. In addition, it highlights some important points made by the platform commentators, (Professor Kitamura Yuto and Mr. Miyake Takaumi) and includes relevant comments from other key speakers, Forum delegates and also from the wider discussions at the Forum. The excellent contributions by speakers, commentators, facilitators and workshop leaders greatly enriched the debates and discussions over the three days and provided some inspiring examples of EFA-ESD synergy in practice. This article will argue that although EFA and ESD have different starting points, they share broad aims and objectives to promote learning which enables human and ecological well being for both present and future generations. In other words both EFA and ESD are concerned with the quality of learning and education systems which are needed for sustainable development in the 21st Century.
Key Questions for the discussions:
− Are there any concerns associated with increased ESD-EFA synergy?
− How can quality education act as a focus for ESD-EFA synergy?
− How can ESD/-EFA educators help to influence policy and practice?

Introduction
EFA and ESD are both founded on the premise that education is a human right. They are both concerned with social change and Agenda 21 chapter 36 stressed the importance of both. They are both based on a number of international instruments and commitments from national governments. However, while ‘the links are understood in general at the global level, synergies are yet to be realised during implementation at the country level’. (UNESCO, 2007)

While it is necessary to acknowledge the different constituencies and histories of both EFA and ESD, there is a strong and developing consensus that synergies between ESD and EFA will strengthen both agendas and bring them mutual benefits.
This was acknowledged in the Conclusion and Recommendation to the World Conference on ESD by the International Forum on ESD Dialogue, Tokyo, December 2-8, 2008, which stated that the participants in the Forum, while recognising that ‘the DESD promotes quality education for all, which is at the heart of the EFA agenda and contributes to the achievement of the MDGs’, ‘Call(s) upon the Director-General of UNESCO to take the necessary steps to: Build a stronger relationship between EFA and ESD.’

This call ensured that this topic was on the agenda for the UNESCO World Conference on Education for Sustainable Development – Moving into the Second Half of the UN Decade 2009, where a high level discussion took place chaired by the Assistant-Director General for Education in UNESCO, Nicholas Burnett. Delegates there felt that ESD could help EFA achieve its goals by ensuring that increased emphasis is placed on relevance, appropriacy, contextualised learning and by incorporating indigenous and local knowledge. As Kevin Watkins, Director of Global Monitoring Report team 2009, stated in Bonn ‘Knowing is not enough: there is also a need for education for empathy.’ This should include empathy for future generations and responsibility for inclusive societies.

This paper will argue that although EFA and ESD have different starting points, they share broad aims and objectives to promote learning which enables human and ecological well being for both present and future generations. In
other words both EFA and ESD are concerned with the quality of learning and education systems which are needed for sustainable development in the 21st Century. This was acknowledged and further endorsed in discussions at the Asia-Pacific Forum for ESD Educators and Facilitators in Tokyo, August 2009. In other words, both EFA and ESD are heading for the same destination and they share many key concerns.

<table>
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<tr>
<th>EFA</th>
<th>EFA/ESD Overlap</th>
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| - Basic education and literacy available to all learners  
- Particularly addresses those who are excluded from quality basic education | - Commitment to quality education  
- See education as a human right  
- Promotion of human rights, especially gender equality and rights for marginalised people  
- Concern to improve the quality of life, reduce poverty, improve health  
- Importance of primary education  
- Participation of all in education and development governments, CSOs, private sector, communities and individuals  
- Includes non formal learning  
*NB some of these elements are more in evidence in ESD or EFA respectively | - Broader purposes beyond education  
- Relevance and importance of ESD for all within or outside planned learning activities  
- Includes those in privileged positions in societies where consumerism dominates  
- Emphasis on basic values, processes and behaviours as part of all learning |

Figure 1 Wade and Parker, 2008

However, despite their shared goals, their pathways and significant milestones have been rather different. EFA has been much more closely associated with government initiatives towards the MDGs and has often been focused on basic education and universal primary education in lower income countries. ESD, on the other hand, is more associated with a critical approach to current development models and has therefore been seen as more controversial. It has also been more generally located in richer, so called more ‘developed’ countries and has a broader focus which includes public awareness and therefore involves all sectors of civil society, state and business. Thus in practice, EFA has understandably been more focused on the marginalised and those who have been excluded from education and development whereas ESD has been focused on re-orienting education systems in the wealthier countries (with the largest global footprints) towards sustainable development. (Wade and Parker, 2008:7)


Towards Quality education for all
According to the 2007 Global Action Plan for EFA, the ‘vision of EFA is to offer everyone a basic education of quality, enabling children, youth and adults to grasp new opportunities, become more active citizens and to initiate manage and sustain positive change.’ (ibid: 1) Because EFA and ESD come together in this vision of quality education for all, this is where there is the greatest potential for synergy. This vision of quality education is the essential underpinning all the EFA goals and is recognised in all of them: from EFA goal one on ‘improving comprehensive early childhood care’ to goal six on ‘improving all aspects of the quality of education’. By developing collaboration and synergy between EFA and ESD this will clearly support and strengthen the task of achieving the EFA goals.

The goal of the DESD goes even further: ‘to promote education as a basis for a more sustainable society’ (Pigozzi 2003: 5), and according to the UN Global Action Plan for EFA, ‘thus strengthens the EFA agenda by bringing into focus the content, processes and quality of learning. It enables EFA to promote values such as peace, equality and respect for human rights, gender, environment and cultural diversity through all aspects and modes of education—thereby equipping citizens and their societies to develop in sustainable ways.’ (EFA GAP 2007: 19) In other words, because ESD brings in strong social justice elements it strengthens EFA. The DESD is further recognised and endorsed by the 2007 EFA Global Action Plan that, according to Pigozzi, aims to strengthen the ‘higher profile of education as the key component in developing human potential in the framework of sustainable development.’ (Pigozzi 2003:3)

A quality education must reflect learning in relation to the learner as individual, family and community member and part of a world society. A quality education understands the past, is relevant to the present and has a view to the future. Quality education relates to knowledge building and the skilful application of all forms of knowledge by unique individuals that function both independently and in relation to others. A quality education reflects the dynamic nature of culture and languages, the value of the individual in relation to the larger context and the importance of living in a way that promotes equality in the present and fosters a sustainable future. (ibid: 5)
One of the key blocks (Sterling, 2001) to sustainable development has been identified as the lack of relational or systems thinking at the level of policy and practice. While these initiatives all have their own field of expertise, they all share common aspiration towards Quality education for all and they are all concerned with social change. UNESCO has the lead role for all these agendas and has an important role in bringing them together in a coherent framework to maximise their effectiveness.

The Bonn Declaration 2009 reinforced this within its text which states that: Member states should develop policy to: ‘Promote ESD’s contribution to all of education and to achieving quality education, with particular regard to fostering the linkages between ESD and EFA within a coherent and systemic approach.’

**Promoting Quality Education through EFA-ESD synergy**

Their shared commitment to quality education offers a great opportunity for convergence and synergy in developing a shared concept of quality that strengthens both ESD and EFA at national and international levels. According to the UN Global Action Plan for EFA, one of the most ‘urgent challenges for EFA [is] ‘Improving educational quality.’ (UN 2007 EFA GAP: 14) This has been recognised as essential in order to achieve Universal Primary Education (UPE) (MDG 2) and to answer other urgent challenges of EFA, such as improving access and completion rates. ‘Being in school or in an adult learning programme will not have positive impact unless it is of high quality and leads to usable knowledge and competencies.’ (ibid: 2) In addition, one of the key links between quality education and poverty reduction is appropriateness and relevance, which are considered crucial (UNESCO International Bureau of Education (IBE) project team 2005:11) to encourage families to send their children to school and to attract girls and other disadvantaged groups and keep them in the education system. There is great disparity both within and between school systems (in DCs as well as LDCs). (Pigozzi 2003:3) In fact, Mary Pigozzi argues that many school systems are less about preparing for life and more about ‘systems that either exclude or award qualifications inappropriate to the real world.’ (ibid: 15)

So one of the challenges for ESD and EFA, therefore, must be to find ways to make this vision of quality education a reality. Among educational practitioners there is considerable agreement around the pedagogy and approaches which underlie an effective curriculum. This growing consensus could be expanded and developed to bring in the additional dimensions of ESD, which are
currently missing. The most obvious of these include the futures’ dimension as well as a linked understanding of ecological and social processes. EFA’s strong focus on gender and diversity issues means that in regard to some of the social dimensions, ESD may also have a lot to learn. For policy makers, therefore, EFA-ESD synergy would seem to be a win-win situation which can only strengthen the case for education in general.

More than the sum of its parts: EFA and ESD
As UNESCO’s IBE team pointed out in 2005, the EFA guidelines on the content of education, teaching and learning strategies and school life ‘are still very general and — given the global nature of commitments — non contextualised and insufficient to build capacity in education and play a role in poverty alleviation by means of basic education curricula.’ (UNESCO IBE team 2005:11) So one of the challenges for ESD and EFA, therefore, must be to find ways to make this vision of quality education a reality.

1. The values dimension
In the 2007 EFA Global Action Plan (GAP), it is acknowledged that ESD’s commitment to the values and concepts of sustainability strengthens EFA by ‘enabling’ EFA to promote values such as peace, equality and respect for human rights, gender, environment and cultural diversity through all aspects and modes of education—thereby equipping citizens and their societies to develop in sustainable ways.’ The 2007 EFA GAP also asserts that ESD ‘strengthens the EFA agenda by bringing into focus the content, processes and quality of learning and to processes of critical thinking and reflective practice also strengthens the quality dimensions of EFA’.

2. Transformational learning
In addition, EFA can draw on ESD’s experience in interdisciplinary work across both the natural and social sciences to enhance the quality of learning and the development of educational systems appropriate for the 21st century. The urgent challenges posed by climate change require a joined up approach to enable us to work through and address the complexities and uncertainties which we face.

Education alone is not sufficient to address ‘capability’ and poverty; indeed sometimes it can compound them and even become part of the problem; therefore, it is the kind of education which matters. As David Orr (2004) affirms, ‘Education is no guarantee of decency, prudence or wisdom. Much of the same kind of education will only compound our problems. This is not an
argument for ignorance but rather a statement that the worth of education must now be measured against the standards of decency and human survival—the issues now looming so large before us in the twenty first century. It is not education but education of a certain kind that will save us.’

For this reason, an educational process is needed that is transformative, develops socially critical thinkers, and enables citizens to hold those in power accountable. This needs to be addressed at an individual as well as collective level. In relation to one of humanity’s most pressing issues, that of climate change, delegates in both Bonn and Tokyo agreed that there is an urgent need to close the gap between understanding and action. In order to do this it is essential that the development and environmental agendas are integrated into the concept of sustainable development. This is particularly urgent in relation to richer countries as the world’s major polluters, which need to address their behaviour in relation to their impact on the climate. At the same time, if lower income countries are not to follow this unsustainable development model then ‘ESD is not a luxury but a necessity both from an ethical but also a practical standpoint’ (Zambian delegate at the Bonn Conference). Indeed there was a strong view at Bonn that ESD should be seen as an entitlement for all in the same way that sustainability is an aspiration for all.

The importance of local and indigenous knowledge is recognised by both EFA and ESD as a key element of Quality education. Education that is contextualised and relevant to geographical place and society, while aware of local and global issues, is essential to build a sustainable world. Hence the importance also of building links between scientific and indigenous knowledge as has recently been exemplified by work on disaster risk reduction by Kyoto University and SEEDS (2008).

3. Strengthening the case for education

It is recognised that EFA is making a significant contribution to the achievement of the MDGs especially MDG 2 – achieving universal primary education. According to the UN Global Action Plan 2007 there were 20 million new primary school children in Sub Saharan Africa (SSA) and West Asia and with 47 countries achieving universal primary education (UPE). The 2009 Global Monitoring Report also highlights considerable success. It states that seventeen of 24 countries in Latin America and the Caribbean, 13 of 18 countries in Europe and Central Asia, and 12 of 14 countries in East Asia and the Pacific (for which data exist) have already met or are on track to meet the target.’ However, other regions have shown little progress; 3 of 5 countries in South Asia and 33 of 36 countries in Sub-Saharan Africa are not on track.

1 Amatya Sen ,Development as Freedom’ 1999
2 See among others, David Orr 2004 Education, the environment and the human prospect
Fragile states also lag behind—only 3 of 22 countries with available data have achieved the target. (GMR 2009)

Despite the significant achievements of EFA, the resources for education from the international community have not been keeping pace with the requirements. With the world in financial crisis this is likely to prove even more difficult in the years ahead (GMR 2009) and it is therefore essential to build public and governmental support for education worldwide. EFA- ESD synergy could prove very effective in strengthening this case. This point is illustrated in the commitments which were agreed in Tokyo and which form part of the Tokyo Declaration of HOPE 2009: ‘The dialogue towards building a social movement for change that advocates greater recognition and resourcing for education from governments as well as from donor agencies should be continued at local national regional and international levels.’

The wider remit of ESD includes public awareness raising and this involves all types of media and communication skills, including advocacy and campaigning. The importance of the media was highlighted by Prof. Konai Thaman (Tokyo, 2009) who pointed out that discussion of HIV AIDS was taboo in Fiji until educators obtained the support of the mass media. Examples like this can help to build support for education worldwide by illustrating the link with social change. This is not to say that education should be viewed in an instrumental way but rather as a conduit for thoughtful engagement with key issues. An understanding of communication, advocacy and lobbying skills is an important element of ESD. This is particularly important in working with marginalised groups whose voices are not often heard. This is demonstrated by the work of South Asia Association for Basic and Adult Education (ASPBAE), for example, with “Education Watch Asia South Pacific”. The research findings collected by Education Watch enable CSOs and education stakeholders to put together more coherent education policy agenda for lobbying, disseminate information to enhance public awareness of education issues, effectively engage governments in planning and policy making and strongly assert and sharpen CSO and stakeholders’ participation in education governance at all levels.’ (ASPBAE, 2007)

In Session One Methodologies of ESD (22nd August 2009), the Forum also heard of some interesting examples of public awareness raising carried out by young people in Japan (for the Cambodia Landmines Group) and the Republic of Korea (for the End Poverty campaign). The young people became involved in these campaigns after learning of the issues and we heard that through them their teachers were also learning some of the skills of lobbying and advocacy. A key question raised in the discussions was how much of an effect do these projects have outside the school and what makes teachers engaged in ESD?
This is clearly not easy to answer without further research, but if teachers are to become committed to ESD then this has clear implications for future teacher education programmes.

4. Breaking down the barriers between formal and non formal education

In 2005 UNESCO’s International Bureau of education’s report on a curriculum research project in SSA found that ‘Most of what is taught in schools is elitist’ and therefore inappropriate and they proposed:

‘A more flexible curriculum which can take into account local contexts and concerns’ ‘Building on the relationship between formal and non formal education, especially with regard to community participation, teaching methods and links between theory and practice.’ (UNESCO IBE 2005)

There was general agreement both at the Bonn conference and in Tokyo that non formal educators, who have traditionally had much lower status than those in the formal sector, have a great deal to offer to the Quality education agenda. In many counties, including those of sub-Saharan Africa (SSA), where drop out rates from secondary education are a particular concern – non formal educators are addressing these in innovative ways, for example, through an ESD programme for supplementary schools in Nigeria (Finipari 2008; 201). Examples of this can also be found in “Tales of Hope II” (ACCU 2009) where several examples of effective learning for sustainable practice outside the formal sector are clearly demonstrated, in Mongolia (‘Nurturing Life-sized Happiness Through Non-Formal Education’) and Malaysia (‘Passing the Cultural Baton from the Past to the Future’).

The problem of appropriate curricula is also seen elsewhere and young people are voting with their feet in many cases, with drop out rates increasing in secondary schooling in many parts of the world. A ‘crisis in youth engagement in learning’ has also been identified in the Solomon Islands and Papua New Guinea where school participation rates for those aged between 15 to 19 years are low.(Education Watch 2007) In PNG almost half of this age group overall are not attending school and in one particular province (New Ireland) this amounts to 71% who are missing out on education. (ibid: 6) Reasons for this range from the cost of school fees, the need for help at home, inaccessible schools to just ‘not interested’ (28% girls and 37% boys). Education Watch stress the urgency of addressing this crisis as it ‘will only deepen as each new age group suffers the same fate.’ (ibid: 7) As they point out, ‘Participation rates can hardly be expected to improve unless good quality education is provided. This includes an education that is culturally appropriate and contextually relevant taught by competently trained and adequately remunerated teachers…’ (ibid: 7)
ESD, with its broader reach and perspective, could help to ‘re-imagine’ EFA delivery outside the constraints of school systems, for example, learning in and with the community\(^3\) and making links between school and community. Nearly half the world’s population are young people, most of whom are in developing countries, therefore strong opportunities exist for EFA and ESD synergy. ESD can also enhance the quality of EFA by incorporating the concept of lifelong learning and by providing an opportunity for rethinking how educators are trained in order to strengthen inclusive, participatory, facilitative approaches to teaching and learning. Synergy between EFA and ESD could enable more joint training between formal and non formal educators and seek to break down the divisions between the two agendas. It offers opportunities to for learning in, by and as communities.

While issues in SSA and the Pacific Islands are clearly not the same, there are some commonalities in terms of the influence of colonial educational legacies and the lack of relevance of education to communities and to appropriate development. Research in Ghana by Manteaw on appropriate and relevant teacher education (2008:125) indicates that that ‘the emphasis must be on training teachers not only for classrooms but also for communities, where they could lead people to bring about changes in their lives.’ Many participants both at Bonn and Tokyo felt that current formal educational systems were actually preventing the introduction of ESD because of their inflexible curricula and that a whole scale transformation in the way education is perceived is essential. However, participants felt that the need to acquire additional resources was not necessary, but rather an adoption of different approaches; such as closely linking the formal and non formal, informal sectors together. Further opportunities to make these links at local, national, sub-regional levels would facilitate this process.

5. Achieving the Millennium Development Goals (MDGs)

According to the Human Rights Commissioner, ‘It is now widely accepted that—on the one hand—poverty should not be seen only as a lack of income, but also as a deprivation of human rights, and—on the other hand—that unless the problems of poverty are addressed, there can be no sustainable development. It is equally accepted that sustainable development requires environmental protection and that environmental degradation leads directly and indirectly to violations of human rights.’ (UN High Commissioner for Human Rights, 2002)

An understanding of poverty needs to take into account the dependence on the biophysical as well as the social environment. In addition, an understanding

\(^3\) Community is meant here in the broadest sense, not just geographically
of these dependencies needs to be developed and explored more fully. The separation and tensions between the development agenda and environmental agenda illustrate to some extent the Western perspective of the split between the human and the natural world, a split which many feel is one of the major obstacles to sustainable development. Therefore, those of us who have been brought up in a Western educational/academic setting may have more to unlearn than those who have not. In many southern and emerging countries environmental and development issues are more obviously interconnected and linked and there has not been a long history of separate constituencies. The tensions between environmental and development agendas need to be acknowledged and worked through and ESD, together with EFA can provide a framework and means for doing this. ESD-EFA synergy has a strategic role in helping to address these tensions and move towards a clearer, more fully conceptualised and integrated form of SD which puts poverty reduction at its heart. This initiative needs to happen at all levels: international, national, regional, local, community, family, and individual. By its very nature, ESD necessitates the forming of links across subject disciplines, across ministries and departments and across formal and non-formal sectors. Thus, through a joined-up learning organizations’ approach it can provide a structural, as well as conceptual framework to achieve the MDGs.

**HOPE for EFA-ESD synergy?**

Examples can already be found where EFA ESD synergy seems to be taking place on the ground although they might not be yet identified as such. Some of these can be seen among the case studies in Tales of Hope II (ACCU, 2009). Although these projects have all been accomplished under the heading of ESD, the agendas they are following are also very much those of EFA as identified by UNESCO (Figure 1 Wade and Parker 2008) of making basic education and literacy available to all learners and addressing those who are excluded from quality basic education.

The Bhutanese project, for example, ‘Education to alleviate poverty through the Middle way: Thinking diverted from daily routine’ (ibid: 3) demonstrates how adult literacy can become more alive and relevant to peoples’ lives when it starts from their own concerns and context. The HOPE evaluation indicates that enabling learners to reflect and think critically about their practice by

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4 The distance learning Masters Education for Sustainability programme at London South Bank University is a case in point. This programme was set up by WWF-UK and other NGOs in the wake of the Earth Summit 1992. Starting as a programme to bring together Environmental Education and Development Education into critical dialogue, these tensions are still being explored by students coming to ESD/EFS from many different starting points.
applying what they are learning to the type of crops that they were growing
made a substantial difference to their quality of life and well being. This is
confirmed by the words of a female participant below:
‘Before joining the literacy class my life was like that of a cow. I just did
farming and ate whatever available grain blindly. Now I am with confidence. I
know what I am planting and why I am doing this.’ (ibid: 7)

The HOPE evaluation method developed through the ACCU UNESCO Asia-
Pacific Innovation Programme for ESD emphasises key underlying elements:
‘holistic, participatory and empowerment’. Of course this methodology also
highlights some of the major differences between ESD and EFA in particular
it also demonstrates some of the issues on evaluation that were highlighted
by Professor Kusago. EFA has understandably been much more driven by
targets which are scientifically quantifiable. Hence, experts and statisticians
gain overall importance and it is difficult to allow the voices of the participants
within this. This is not to say that all targets are unimportant but that sometimes
the chosen targets become an end in themselves rather than an indication of
the broader aims of a project, for example, to reduce poverty and increase
opportunities for sustainable livelihoods. This focus on targets can lead to
unforeseen consequences, for example, in some countries of SSA the success
of UPE rates has led to a huge demand for secondary education which in
turn has led to class sizes of 60 and over because of a shortage of secondary
teachers. The emphasis on UPE numbers has understandably led to a focus on
primary education and not on the whole educational system, and therefore the
challenge of rising expectations has not been addressed.

Professor Kusago pointed out that targets such as school enrolment numbers
might identify the numbers involved but will not demonstrate whether any
programme has been fundamentally successful. For example, it will not tell
us whether or how this will influence people’s livelihoods or whether the
enrolment numbers can be sustained. Professor Kusago felt that the role of
evaluator should be as a coach or critical friend and he pointed out that the
HOPE methodology is based on sound research and theory (Fetterman et al)
– that the more people engage in the act of evaluation the more likely they
are to act on it. The implication here is that those who are carrying out the
programmes should have some say in the chosen indicators and targets.
In the case of UPE targets, these have been set by the international community
and focus on inputs (primary school places) rather than outputs (employment,
health, and well being of those who have completed primary education). Inputs
are obviously much easier to measure than outputs which are longer term but
as we have seen earlier, numbers of inputs may not give the full picture. These concerns illustrate the importance of ESD-EFA synergy in terms of the wider reach of ESD into awareness raising for the public, policy makers and experts. Without an understanding of the issues of sustainability and an ability to adopt a whole systems approach to future challenges, then it is likely that an output led, target driven approach will continue to predominate. In contrast to this, the Monitoring and Evaluation Group (MEEG) for the DESD is trying to establish indicators which give qualitative as well as quantitative information. Again this illustrates potential for EFA and ESD synergy in developing more appropriate and relevant evaluation processes.

**Challenges to EFA-ESD synergy**
Professor Konai Thaman (Tokyo, 2009) in her keynote presentation stressed the importance of utopian ideals where we focus on our own cultures and life journeys in order to develop a vision for the future. On the other hand she was also concerned that ESD might become just another utopian ideal and never actualised. The process of developing EFA –ESD synergy may not be straightforward but there is no doubt that it could help to put the vision of a sustainable planet into practice.

Professor Konai pointed out that Pacific islanders judge success partly as social responsibility which nourishes relationships between peoples, an element which is crucial to the achievement of sustainable development. Recent studies on human well being and happiness underline the importance of this (Layard 2005) yet there is still a very strong focus on individual success in most education systems. In a recent review by the UK New Economics Foundation (UK Guardian Newspaper 4/7/2009) the wealthier countries like the USA and UK come out quite badly (74th and 114th respectively out of 143 nations surveyed) in the Happy Planet Index(HPI) with the top ten dominated by Latin American countries. The HPI measures how much of the planet’s resources nations use and how long and happy a life their citizens enjoy as a result. Unsurprisingly, countries from SSA proliferate at the bottom of the table. However, research indicates that a certain level of material wealth is necessary for human well being but beyond that it is above all human relationships and relationships with the natural world which enhance human happiness. This ties in with Professor Narita Kiichiro’s comments (Tokyo 2009) which emphasised our human need for social participation to address ‘the essential and soulful questions’, what he called ‘the water in us’.

Without more synergy with ESD, the danger for EFA in focusing so strongly on UPE is that this is likely to perpetrate the current dominant model of
individualised school systems and the fragmented subject led curriculum. Technocratic top down models of learning are likely to prevail which run counter to the vision of Quality education shared by both EFA and ESD and counter to the needs of a sustainable planet.

Professor Kitamura Yuto, a self proclaimed convert to ESD (Tokyo, 2009) recognised this with his analysis of these two agendas. He saw EFA having a functionalist approach, with a focus on knowledge transfer top down model and an acceptance of current development models while he felt that ESD took a more generative and responsive approach, a bottom up model which questioned current models of development and focused on autonomous and endogenous development. Professor Yuto stressed the need for education as SD as well as for SD and the need to embed ESD into all conventional subject areas. He felt that to divide EFA and ESD is to make a false dichotomy which is an obstacle to achieving the educational goals that are needed for future sustainability.

Mr. Takafumi (Japan NGO Network for Education) agreed with the need to develop synergy between the two agendas and felt that the way to do this was to integrate ESD into EFA, with the DESD Implementation Plan integrated in national education plans. However, he had some concerns about how this could actually happen. He pointed out that many so called Less Developed Countries have made great efforts and achievements in EFA, increasing their education budgets and abolishing school fees. His main concern was that of distribution of resources and the extra burden that ESD might place on already stretched capacities and budgets of LDCs. Donor assistance to basic education of $5 billion per year is already less than half that is needed and he feared that integration of ESD and EFA could take away vital resources from EFA.

Some additional concerns were raised from the floor (Tokyo, 2009) about the proposal to integrate ESD within EFA. There was a fear that integration could mean that ESD became ‘subsumed’ and it could lose its creativity and relevance. Professor Yuto’s analysis indicates that EFA has a very different culture to ESD so unless ‘integration’ is achieved in dialogue as a mutual process of learning then it could just dilute the potential for meaningful change in education policy and practice. We could just end up with the same kind of thinking that has led us into the current unsustainable model of development.

Further concerns were raised from Fiji and the Pacific Islands about the agendas of the international agencies which are leading on educational policy. Delegates strongly felt that ESD needs to be driven by local contexts and
local experts and not by top down policy drivers but it is very hard to get support from international agencies for this. Small states are in a particularly vulnerable position because they need international support but it is difficult to achieve this without accepting external agendas. Local voices and local agendas can become subsumed or even lost. This raises key questions about policy and practice in relation to both EFA and ESD: Whose agenda? Whose voice? Whose language? One of the Fijian delegates noted an irony that a number of experts are now coming to the Pacific islands to endorse and learn from indigenous traditions of sustainable living which are so important now in terms of addressing climate change. At the same time these experts are talking of displacement of these same islanders because of the effects of climate change. She highlighted the urgency of social change for many island states and hence the urgency of educational change for sustainability and the need to address the issue of EFA-ESD synergy.

**EFA-ESD synergy: Making it happen**

While acknowledging the challenges, there was strong endorsement in Tokyo of the importance of EFA-ESD synergy and this is reflected in the Tokyo Declaration of HOPE 2009:

- ‘Our visions of sustainable development for all can be achieved by harmonising the values of ESD and EFA
- The histories, geographies and interpretations of EFA and ESD are diverse but the need for synergies should be acknowledged and appreciated’

![Figure 2 Developing synergy across sectors](image)
Professor Konai also offered the suggestion for future consideration of developing the concept of ESDFA (Education for Sustainable Development for All) as a way of bringing both EFA and ESD together without one being subsumed in the other.

Delegates at both Bonn and Tokyo felt that, in order for EFA-ESD synergy to happen, there is an urgent need for more intersectional collaboration and partnerships: strategies and structures need to be put in place and financed. Although this process should be facilitated by UNESCO, there is also a need for ESD and EFA practitioners on the ground to take this forward. This needs to happen at all levels: regional, national, international, between different UN bodies and within UNESCO itself. UNESCO, as the lead UN agency for both ESD and EFA agendas has a key role in making this happen, therefore should seek to build on existing structures. In addition to the broad social sectors identified below (Figure 3), this should include the range of educational sectors from formal to non formal, including professional and subject bodies. There is a particular imperative for researchers and practitioners from the natural sciences and the social sciences to break down barriers and to work more closely together to address the urgent challenges which face us.

The following possible ways forward were also presented to the Tokyo participants for their consideration. These suggestions are drawn from discussions at the Bonn Mid Decade ESD Conference 2009:

**Proposed key activities**

**A) Policy makers**

Policy makers need urgent ESD capacity development in the light of the urgency of the challenges of climate change and the current financial crisis. This should include civil servants, government, media, Chief Executives of corporations – all the major change agents. Many participants felt that the current financial crisis offered an opportunity for a review of the neo liberal growth agenda which has substantially failed to address issues of climate change and sustainable development, including poverty eradication. ESD can offer a socially critical framework through which to address these current challenges.

**B) Raising the profile of ESD**

In order to achieve the above, ESD needs a higher profile in educational debates and policy making (both national and international) platforms. UNESCO clearly has an important role to play in this. This includes the need for UNESCO to lobby for funds for ESD (especially capacity development, training, advocacy, and awareness as well as for EFA).
It was felt by the Bonn delegates that ESD should be put on the agenda of international meetings. Other UN agencies also need to be involved in ESD initiatives which include placing ESD higher on their agendas. UNESCO could for example ‘invite the interest of the World Bank in ESD as it has done with EFA.’ ‘Educate international funding agencies to incorporate ESD in the same way that they have incorporated gender.’ Each regional, sub regional, and country plans for education should reflect their specific response to their needs for ESD and also to EFA-ESD’

C) Extending EFA partnerships
EFA needs to bring in a range of other partners, for example from the economic and environmental sectors to explore the range of factors which (in addition to education) are contributing to EFA’s challenges in attaining its goals. There is a need for further opportunities to link formal and non formal educators to share practice and expertise in quality relevant education for all and for sustainable development. This is of particular importance for teachers and educators. There is an opportunity here to address goal 3 of EFA.

<table>
<thead>
<tr>
<th>What has happened so far in relation to EFA-ESD dialogue?</th>
</tr>
</thead>
<tbody>
<tr>
<td>First draft paper on EFA-ESD synergy presented and discussed at UNESCO technical meeting on EFA-ESD dialogue September 2007 to DESD Reference group, DESD Monitoring and Evaluation Group; EFA experts from Japan, France, Sweden and Finland, OECD and EFA global Monitoring report team.</td>
</tr>
<tr>
<td>Summary document produced for UNESCO International Education conference 2007</td>
</tr>
<tr>
<td>Dialogue paper published November 2008</td>
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<tr>
<td>Discussions at the International Forum on ESD Dialogue, December 2008</td>
</tr>
<tr>
<td>Reference to EFA-ESD synergy in the Conclusion and Recommendation to the World Conference on ESD by the above forum, December 2008</td>
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<tr>
<td>High level workshop and discussions at Bonn Mid decade Conference, March 2009</td>
</tr>
<tr>
<td>Commitment to developing EFA-ESD synergy in Bonn Declaration March 2009</td>
</tr>
<tr>
<td>Discussions at the Asia-Pacific Forum of ESD educators and facilitators, August 2009</td>
</tr>
<tr>
<td>Tokyo Declaration of HOPE, August 2009</td>
</tr>
</tbody>
</table>
D) **Research agenda**
This was recognised as an important area for development with support from UNESCO and other key stakeholders. ESD needs to work with EFA and higher education institutions to find ways of developing holistic, interdisciplinary capacities and structures which could be implemented into educational systems.

Current systems of measurement and evidence collection are not yet adequate in reflecting and evaluating quality education and it was felt that ESD-EFA synergy could help to develop this area. Effective indicators for quality education should be developed by 2015. In relation to ESD, the MEEG group is already working in this area and there is an opportunity here for EFA-ESD synergy.

Opportunities for inter regional as well as international research programmes would enable more contextually relevant research and evidence e.g. through MESA\(^5\) programme.

E) **Teacher Education**
Two key challenges for EFA, shortage of qualified teachers combined with concerns about the quality of teacher education in some regions, mean that EFA-ESD synergy is an imperative. In particular, it was felt that opportunities should be developed for the involvement of community non formal and informal educators, including NGOs to participate in teacher education and to help to break down the barriers between the formal and non formal sectors between different disciplines. It was also felt that there is a need for much more professional development at school level because centralised, top down programmes can be counter productive or even contribute to the disempowerment of teachers. UNESCO’s International Network of Teacher Educators in ESD could provide opportunities to develop EFA-ESD synergy.

F) **Media**
It was felt that more attention needs to be paid by UNESCO to the media, especially in raising public awareness about climate change and the need for urgent action. This is also an area for attention for EFA-ESD practitioners who want to build support for quality education.

**Afterword**
*The maps are not fully drawn yet but we are all part of a movement of learning and exploration which is contributing to finding the best routes forward to*

---
\(^5\) Mainstreaming environment and sustainability into African universities
sustainability. This cannot be a journey of conquest like that of the explorers of old, but a journey of imagination, collaboration and participation. The prize could be no higher, however, than to save and share our precious planet for ourselves and future generations.

*(Journeys around Education for Sustainability, Parker, J and Wade, R LSBU, 2008)*

**Bibliography**


Education Watch Papua (2009) Solomon Islands Summary Report Educational Experience Survey


Nagata, Y (2009) Tales of Hope II Innovative Grassroots approaches to ESD in Asia and the Pacific ACCU Japan


SEEDS and Shaw, R Indigenous Knowledge and Disaster Reduction Kyoto University and SEEDS


Case Studies
This presentation introduces a methodology of student-centered, participatory, and project learning approach in the “End Poverty Programme”—one of the best practices of the ASPnet Field Learning Project of Korean National Commission for UNESCO. The Project is designed to inspire students to explore the close interrelationship between economic, social and environmental issues in a more holistic perspective by engaging ESD, with the hope to enable them to plan, organise, and implement their own project.

“End Poverty Programme” was organised by five high schools and was realised in a various and creative way from brainstorming, discussion, class-room leaning, field study to DMZ, volunteer work, art activities, poverty camp, fund-raising with fair trade products and to the street campaign. The presentations vibrantly shows how the students experienced, learned and discussed about the current situation of global poverty and what poverty is, how peace and poverty issue are related to each other from social and economic perspectives, and what they can and should do.
ESD in Korean ASPnet Schools

2009 Five ASPnet High Schools Partnership Project on End Poverty

Learning by Doing: Project Learning Approach

Myoung-Shin Kim, ASPnet National Coordinator, KNCU
Haye-Seon Park, ASPnet Teacher, KMLA

Table of Contents

1. Introduction
2. Case Presentation: Youth MDGs (End Poverty Project)
3. Conclusion
   - Changes & ESD Methodology

ASPnet Good Practice Development Project in Achieving MDGs through ESD in Asia and the Pacific Region 2009

+ APSnet Field Learning Project in Korea
1. Preparation

- Brain Storming
  - To learn and think about what poverty is what we can do what we should do

2. Field Study

- Visit DMZ and Volunteer
  - To experience both poverty and peace
Message for PEACE

"Let us go to Pyung-ang!
It is my honeymoon resort!"

"We are the one..."
3. Activities

- Camp Management

- Street Campaign

1) Regular Meeting

2) Camp Management
3) Street Campaign

- Date: 17th July 2009
- Venue: Myong-dong
- Aim:
  - Fund raising
  - Advertising fair trade products
  - Handing out pamphlets
  - Exhibition
  - Preliminary event for the International day for the Eradication of Poverty 17th Oct

# CONCEPT
“바람(ba-ram)”
- Wish / Hope / Dream:
  - We all hope to end poverty
- A wind / breeze:
  - Every efforts can be a wind
4. Other Campaigns

- Campus Campaign
- Star Party
- White Band Day
As the Guiding Philosophy of Thailand, the author first introduces “Sufficiency Economy Philosophy (SEP)”. In response to the negative environmental circumstances caused by materialism and consumption of global resources, His Majesty the King of Thailand has since 1974 developed and introduced SEP, stressing on the middle path concept which comprises three core elements; modesty, reasonableness and self-immunity. SEP has now been adopted into the country’s economic and social development plan and national education plan. The policy also has led to the recognition of the sustainable development, to achieve a green and happy society.

Working on ESD for over 10 years, TEI’s particular area is efficient consumption and conservation of energy and resources. Since 2005, TEI has focused on the theme of climate change for the various groups of beneficiary with effective and professional methodology for each. Relation to the SEP can be recognised in TEI’s emphasis on the change of the individuals to lead to the larger change at school and society level.

TEI’s next step is supporting municipalities to practice the concept of sustainable city. Thus, municipalities will be one key sector in promoting and implementing education on sustainable development in Thailand.
Sufficiency towards ESD

Asia-Pacific Regional Conference for ESD
Educators and Facilitators Forum

Tokyo, Japan
22-24 August 2009

Kochakorn Wisuvvasudham
Thailand Environment Institute

Outline

- Introduction
  - Unsustainable Earth
  - Environmental Impact
- The Guiding Philosophy of Thailand
- “ESD Implementation” by TEI
- Next steps of TEI
- Difference between ESD and EE

An Unsustainable Earth

<table>
<thead>
<tr>
<th></th>
<th>1950</th>
<th>1972</th>
<th>1997</th>
<th>2050</th>
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<tr>
<td>Population</td>
<td>2.5</td>
<td>3.8</td>
<td>5.8</td>
<td>12.0</td>
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<tr>
<td>Megacities (&gt;8 million)</td>
<td>2</td>
<td>9</td>
<td>25</td>
<td></td>
</tr>
<tr>
<td>Food Production (cal/capita-day)</td>
<td>1980</td>
<td>2450</td>
<td>2770</td>
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<tr>
<td>Fish Catch (million tons/yr)</td>
<td>1.9</td>
<td>58.0</td>
<td>91.0</td>
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<tr>
<td>Water Use (km³/yr)</td>
<td>1300</td>
<td>2600</td>
<td>4200</td>
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<tr>
<td>CO₂ Emission (billion tons/yr)</td>
<td>1.6</td>
<td>4.9</td>
<td>7.0</td>
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<tr>
<td>Atmospheric CFC (ppb)</td>
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<td>1.4</td>
<td>3.0</td>
<td></td>
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<tr>
<td>Rainforest Cover (% of '50 level)</td>
<td>100</td>
<td>85</td>
<td>70</td>
<td></td>
</tr>
<tr>
<td>Elephants (million)</td>
<td>6.0</td>
<td>2.0</td>
<td>0.6</td>
<td></td>
</tr>
</tbody>
</table>

Source: C.C.-Chao, Industrial Technology Research Institute, Taiwan
Environmental Impacts

Global/Regional/Local Impacts

Global Warming
Gaseous compounds adsorb infrared light and trap heat radiation

Ozone Depletion
Ozone can be destroyed by chemicals that react with it directly

Acidification
Emission of acid can degrade some material

Photochemical Smog Formation
CO, VOCs, and NOx with UV-light can form O3, peroxyacetyl nitrate and peroxybenzoyl nitrate

Oxygen Depletion
Emission of organic matter to the water environment

Human Health
Heavy Metal – Cd, Pb, Hg, etc
Wastewater, hazardous wastes, etc.

The Sufficiency Economy Philosophy

- His Majesty the King of Thailand developed and introduced SEP in all Royal Projects in Thailand (since 1974)
- Sufficiency Economy Philosophy is a tool for achieving SD, especially in poor rural areas.
- SEP approaches SD utilizing systems approach, scientific thinking and appropriate technology
- SEP applies the concept of “Living in Balance with Nature”

Source: Dr. Montip Sritana Talaprasit

Philosophy of “Sufficiency Economy” of His Majesty the King

The Middle Path

- Moderation
- Self Immunity
- Reasonableness

Wisdom Condition
(An application of knowledge with due consideration and prudence)

Moral Condition
(Honesty, integrity, diligence, patience, perseverance)

Life/Economy/Society
Balance/Stable/Sustainable
Philosophy of "Sufficiency Economy" of His Majesty the King

The 10th Economic and Social Development Plan (2007-2016) of Thailand sets goal to achieve "Green and Happy Society" & National Education Plan (2002 - 2016)

Ministry of Education formulates strategies for schools
  - The middle path
  - Sustainable and balanced development
  - Well-being for Thai people

ESD Implementation by TEI
Theme: Climate Change
Beneficiary Groups

Community
  - Local Communities
    - Villagers
    - Local NGOs

Basic Education
  - Government and Municipal Schools
    - Primary
    - Secondary

Youth
  - Municipal Schools
  - Villagers

Academia
  - Graduate students
  - Undergraduate students

“Climate Change”
Topics and Tools

<table>
<thead>
<tr>
<th>Projects</th>
<th>Topics</th>
<th>Tools</th>
</tr>
</thead>
<tbody>
<tr>
<td>Energy School (MAIN Project)</td>
<td>Energy Consumption</td>
<td>LCA, PIL, WSA</td>
</tr>
<tr>
<td>Cleaner Technology School</td>
<td>Energy Conservation</td>
<td>EI, P-D-C-A</td>
</tr>
<tr>
<td>School for Better Climate</td>
<td>Climate Change</td>
<td>Handbook, Capacity-Building for Teachers</td>
</tr>
<tr>
<td>Stop Global Warming</td>
<td>Climate Change</td>
<td>Carbon Tracking, Green Map, Student Camp, LCA</td>
</tr>
<tr>
<td>Sufficiency - A road to reduce global warming</td>
<td>Climate Change &amp; Sustainable Consumption</td>
<td>LCA, EF, WSA Sufficiency Economy Philosophy</td>
</tr>
</tbody>
</table>

LCA: Life Cycle Assessment  PIL: Participation, Integration & Learning
WSA: Whole School Approach  EF: Ecological Footprint  CT: Cleaner Technology
P-D-C-A: Plan Do Check Action (Continuous Improvement Approach)
Methodology: Sufficiency towards ESD
Next step of TEI
ESD in Urban Context

UN forecast that, by 2050, 70% of global population will be urbanites.

Major Impacts on
- Economy
- Society
- Environment of Urban Settlement

Strengthening education
on sustainable urban development

Methodology:
- Brainstorming with educators and relevant sectors to develop Education Management for Sustainable Urban Development Framework.
- Documentation of 1600 municipalities and selected 10 cases as a good practice on ESD for sustainable urban development.
- Public forum for experience sharing and establish network.

Our World has enough for each person’s need, but not for his greed. You must be the change you wish to see the world.

Malatma Gandhi

“Change Now for All Tomorrow”
This presentation introduces ESD practices at Isuzu Junior High School in Ise City, Mie Prefecture, Japan. The author did not have prior knowledge of ESD, but she been willing to address the issues of children who lacked meta-level understanding and who were easily influenced by trends and personal tastes due to a lack of identity, children who were not able to treat material goods and money with proper care, and children who were flooded with a variety of values and found it hard to feel self-confident. Because the author set a goal of going beyond enabling children to become consumers who prioritise needs over wants in order to develop children as consumers and members of society capable of demonstrating true citizenship, this practice resulted naturally in an increasing flavor of ESD as their learning with the children deepened.

Matsusaka Cotton, the nationally-designated ‘important intangible cultural asset’ local to the school district, served as the key learning material. The school’s practices then extended to a variety of themes including promoting understanding within the community of this tradition, collaboration with a company, corporate social responsibility, assistance to Cambodia, learning about human rights and peace, and fair trade. Through this, the author and all involved people were able to feel that ESD is education which continues to deepen children’s learning and spread, and that it can be of significant use in developing citizenship, which is essential for the realisation of a sustainable society.
Step stones of Isuzu Junior High School, Ise City

Nishimura Akemi

<Management of corporation “Isuzu”>

1. Manufacturing products

Products
2. Product sales

Selling at "Okage Yokocho" (a famous historical shopping street in the school district)
3. Donation of revenue for Cambodia
To JAHDS on the first year

PEACE ROAD

Memorial piece of completion of PEACE ROAD Project,
November 27, 2006

<Learning about Cambodia>

Cooperation of CMC (Cambodia Mines- remove Campaign)

What can we do?
Sent message to Cambodian children and Akira-san,
who works for land-mine removal in Cambodia
Collected stationeries and sent them to Cambodia

Gift from the Cambodian children

Street fund-raising campaign
Planting trees of Isuzu Junior High School in Kohntrai Dream Junior High School

<Human rights & peace seminar in summer holiday>

Piano concert (2007)

Rakugo (Japanese humor telling) on human rights (2008)
Lecture / DVD screening by Prof. Narita (2009)

<Through the investigation of surging "Isuzu Corporation">

<Children recognized.. >
- Importance of CSR
- Necessity of popularizing Fair Trade products

Developing approaches to become a citizen who can exercise citizenship

<Child labor>
Workshop conducted by ACE, an NPO organization
<Action for resolving child labor issues>
Distributing leaflets

Street fund-raising campaign

Send request letters to Japanese companies
Replies from the companies
<Transformation after the practices>

At school
- Reinforcement of human right & peace learning during summer holidays
  ... Targeted at all students of the school

At local community
- Increase of encouragement to/ expectation for children

Children
- Growing interest / respect to foreign countries
- "What can we do?" into tangible form etc.
IV Case studies

Social Studies and ESD in Junior High School

Matsuda Takeshi
Asahikawa Junior High School
Attached to Hokkaido University of Education, Japan

A case study of an ESD practice that cultivates a “foundation for thinking” within the subject area of social studies in order to enable children to live autonomously in society is introduced here from the educator himself.

Among educational activities, the subject of social studies in particular has established goals such as “cultivation of the necessary qualities in future citizens who will form a peaceful and democratic country and society” (summary of excerpts by Mr. Matsuda, from the elements that are common to the elementary and junior high school social studies curricula and high school citizenship curriculum). The role of social studies at the junior high school level with reference to these goals is especially to cultivate the “foundation for the qualities of citizenship.” Further, “the ability to think” is essential for those of us who live in society to be able to look closely and objectively at things such as conditions and changes over time, information, and common sense, and then analyse them and make judgments in order to take action in society. One can say that this closely corresponds with the way of thinking of ESD and that ‘the ability to think’ and ESD complement each other. While introducing a practice that is tied to the specific time and place of social studies lessons at the junior high school, there is a need to discuss what a “foundation for thinking” in social studies at the junior high school level is as one case study of ESD methodology.
Social studies and ESD in Junior High School

Asahikawa Junior High-school
Attached to Hokkaido University of Education
Takeshi Matsuda

Learning field of social studies classes in Junior High School

<table>
<thead>
<tr>
<th>First year</th>
<th>Geography</th>
</tr>
</thead>
<tbody>
<tr>
<td>(12 to 13 year-old)</td>
<td>History</td>
</tr>
<tr>
<td>Second year</td>
<td>Civics</td>
</tr>
<tr>
<td>(13 to 14 year-old)</td>
<td>(Politics / economy / society)</td>
</tr>
<tr>
<td>Third year</td>
<td></td>
</tr>
<tr>
<td>(14 to 15 year-old)</td>
<td></td>
</tr>
</tbody>
</table>

"Present" through time and space concept

<Second year>

- Yearly learning theme: Globalization
- Ability to be cultivated: Critical thinking

[Geography]... Connection / interaction between self, world and globe industry / trade / resource / energy / environment / information / migration of people, goods and money, etc.

[History]... History repeating itself, observation of the present world through history Bourgeois revolution, industrial revolution, establishment of capitalism, colonization, imperialism, etc.

Observing a globalized "present world" through time and space concept
Beyond time and space

<Second year> Learn history till the present

<Third year>

1. Look back the history from the beginning of 20th A. C. to 1945
   - Why did Japan get involved in war? - discussion -
     e.g. Japan needed to catch up with powerful countries, etc.
   - What was the turning point of Japan? - discussion -
     e.g. Sino-Japanese War, WWII financial crisis, Manchurian Incident, etc.

2. If you were 15 year-old in 1945... ?

   1929  World financial crisis
   1930  You were born (15 year-old in 1945)
   1931  Manchurian incident

   Living in the time of war till the age of 15

3. Writing a diary assuming “I was born in 1930”
   - 8th August, 1945 (Soviet Union entered into the war against Japan)
     -> Do-or-die resistance? Anxious?
   - 15th August, 1945 (End of war)
     -> Humiliated? Relieved? Anxious?

   (Talk with friends after release from children evacuation or labor mobilization)
   Role-playing

   - 16th August, 1945 (Next day of the end of the war)
     -> Is there any change in your feeling?
Beyond time and space

4. Design a further life of "myself, who was born in 1930"
   - Personal history of "myself born in 1930"
   - Observe time axis, not only vertically but also horizontally

Beyond time and space

5. Write a diary assuming that "I was born in 1930"
   - Diary looking back your life after World War II till 1993
   - Message for the children of the future
   - Message for you, written by yourself

The age you have lived so far

6. Looking back your real history
   - Personal history
   - Movements of the world and Japan
   - Observe time axis, not only vertically but also horizontally
   - Write an essay of "15 years: the time I have lived"
The age you live

7. Looking at the present
   - Extract the most significant events and phenomenon of the current world
   - Keywords
     e.g. Economic crisis, H1N1 Flu, global warming, series of terrorist attacks, etc.
   - Making quiz
   - Position them as today's issues and explore their relationship with other events
   - Webbing

Explore what are the visions required to achieve sustainable future

The age you will live

8. Create your own future
   - Personal history
   - Movements of the world and Japan
   - Your own life design and desired future design
   - Message for the next generation

9. Write an essay "The world which we would build"
   - How the mindset and action should be for building sustainable society?

Bridging "present" and "future"

Add/modify 110C worksheet

Based on new realizations and thoughts in each learning unit such as politics and economy.

Learn to design a desired future by themselves and the ways to achieve it by collaborating with others
School education and ESD

With social study alone:
tendency of biased learning contents

SD elements necessary in other subjects / areas
(including cross-sectional / fusional learning format)

Try to position them in overall plan of learning
Foreseeing its position as lifelong learning

School education and ESD

- Why conduct ESD in school education?
- What is the objective?
- What is appropriate evaluation?

Skills desired to be cultivated through ESD:
- Ability to feel and think by themselves
- Ability to express feeling or thought
- Ability to propel things by collaborating with others
- Ability to chalk out desired society
- Ability to understand environmental capacity of region, country and globe
- Ability to act by themselves
- Ability to identify and criticize the bottom line of problem
- Ability to recognize and respect variety of value concepts
- Ability to generate actual resolutions

(From ESD-J)
1. Background

The United Nations Decade of Education for Sustainable Development (UNDESD: 2005-2014) has been a powerful unifying force of different initiatives which ultimately pursue a more just, sustainable and peaceful society.

Thus far, the idea of ESD has been integrated into various educational curricula both in formal and non-formal education in most countries. Despite the spread of the concept, as ESD is sometimes treated as a new and ambiguous educational concept, ESD educators and facilitators are facing difficulties in promoting it.

Building upon its past experiences in educational cooperation in the Asia-Pacific region, ACCU was entrusted by UNESCO, the lead agency of UNDESD, to implement the ACCU-UNESCO Asia-Pacific ESD Programme, supported by UNESCO/Japan Funds-in-Trust for ESD. It consists of two sub-programmes: 1) Innovation Programme for ESD (project-based), and 2) COE Programme for ESD (institutional-based). In addition, ACCU organised the International Forum on Education for Sustainable Development (ESD) Dialogue 2008 together with UNESCO, Ministry of Education, Culture, Sports, Science and Technology (MEXT) and the Japanese National Commission for UNESCO in Tokyo. ACCU has also developed a methodology called ‘HOPE’, framework for evaluation, and conducted a survey on ESD practices in Japanese primary and lower secondary schools.

After marking its first half of UNDESD, this forum aims to provide the opportunity for ESD educators and facilitators from different backgrounds, especially from the Asia and Pacific region, to share their knowledge and discuss key issues taking stock from various international forum including "UNESCO World Conference on Education for Sustainable Development – Moving into the Second Half of the UN Decade" (Bonn, 31 March-2
April, 2009) so that participants can consider how to further promote ESD for the remaining years of the decade, and beyond.

2. Organisers

Asia/Pacific Cultural Centre for UNESCO (ACCU)

In cooperation with
UNESCO and Japanese National Commission for UNESCO

With the support of
Interuniversity Network Supporting the UNESCO Associated School Project Network (ASPUnivNet), Development Education Association and Resource Centre (DEAR), Japan Council on the UN Decade of Education for Sustainable Development (ESD-J), Japan Holistic Education Society (JHES), Japan International Cooperation Agency (JICA), Japan NGO Network for Education (JNNE), National Federation of UNESCO Associations in Japan (NFU AJ), Institute of Advanced Studies, United Nations University (UNU-IAS)

3. Objectives

The overall objective of the forum is
1) To promote the contribution of ESD in achieving quality education in both formal and non-formal education based on good practices
2) To share effective approaches of ESD in development of pedagogical approaches, teaching practice, curricula, learning materials, and evaluation of learning outcomes.

As an output, “Tokyo declaration of ESD educators and facilitators working towards peace and sustainable future” (tentative title)” will be adopted at the end of the forum based on the discussion. Moreover, “ESD best practices and issues in Asia-Pacific settings” will be prepared and distributed as a report after the forum.

In addition, the forum will also serve as a platform for dialogues among participants, to strategise their further actions to accelerate the promotion of ESD in the region as well as strengthening their partnerships and to help forge networks of ESD educators and facilitators.
4. Expected Outcomes

1) Participants can take effective approaches of ESD in developing pedagogical approaches, teaching practice, curricula, learning materials, and evaluation of learning outcomes by their own context
2) Participants will reflect the idea of “Tokyo declaration of ESD educators and facilitators working towards peace and sustainable future” in promoting ESD

5. Date and Venue

Saturday, 22 – Monday, 24 August, 2009
Keio Plaza Hotel, Tokyo, Japan

6. Participants

1) Around 100 ESD educators and facilitators from formal and non-formal education sectors
2) Policy Makers
3) Researchers
4) Around 20 invited international speakers/facilitators/moderators including representatives of partner organisations of the Innovation and COE programmes under ACCU-UNESCO Asia-Pacific ESD Project

7. Provisional Programme

<table>
<thead>
<tr>
<th>Date</th>
<th>Morning Activities</th>
<th>Afternoon Activities</th>
</tr>
</thead>
<tbody>
<tr>
<td>Friday, 21 August</td>
<td>Arrival of the international participants</td>
<td></td>
</tr>
<tr>
<td><strong>DAY 1</strong> Saturday, 22 August</td>
<td>Opening Session [Keynote speech]</td>
<td>[Session 1: Panel Discussion “Methodologies of ESD”]</td>
</tr>
<tr>
<td><strong>DAY 3</strong> Monday, 24 August</td>
<td>[Session 4:Panel Discussion “ESD-EFA Synergy”]</td>
<td>[Session 6: Session on Networking] [Session 7: Plenary Session] [Session 8: Closing Lecture]</td>
</tr>
<tr>
<td>Tuesday, 25 August</td>
<td>Departure of Participants</td>
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</tbody>
</table>
8. Financial Arrangements

ACCU will provide each of the international participants with a round-trip air ticket (economy class) between the nearest international airport to his/her residence and Tokyo with the most reasonable routing and accommodation fee.

9. Working Language

The working language of the forum will be English and Japanese. Simultaneous translation will be provided in all sessions.

10. Accommodation

ACCU has made a reservation for a single room including breakfast for each invited foreign participant during the period indicated below. Participants are requested to stay at this accommodation during the Programme.

The night of 21 to 25 August (4 nights in Tokyo, Japan)

Keio Plaza Hotel Tokyo 2-2-1, Nishishinjuku, Shinjuku-Ku, Tokyo, 160-8330 Japan
Tel: +81-3-3344-0111
Fax: +81-3-3345-8269
http://www.keioplaza.com/index.html

11. Correspondence

All the formal correspondence concerning the forum should be addressed to:

Mr. SATO Kunio (Director-General)
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No. 6, Fukuromachi, Shinjuku-ku, Tokyo, 162-8484 JAPAN
E-mail: esd@accu.or.jp

For other matters, please contact

Ms. SHIBAO Tomoko (Director of Education Division),
Ms. FURUKAWA Haruko, and Ms. TAKEDA Kanako
Asia/Pacific Cultural Centre for UNESCO (ACCU)
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E-mail: esd@accu.or.jp
Website: http://www.accu.or.jp, http://www.accu.or.jp/esd
Annex

2 Programme

Day 1: 22 August, 2009

09:30-10:00 | Opening Session at Eminence Hall
Opening Remarks by
1) Sato Kunio, Director-General of ACCU
2) Shimizu Norihiko, Assistant Secretary-General, Japanese National Commission for UNESCO
3) Self-introduction of international participants

10:00-10:30 | Forum Orientation
Shibao Tomoko (ACCU)
Jose Roberto Q. Guevara (RMIT University, Australia)

10:30-11:00 | Launch of the “Telling Stories to Save the Planet” Project, ACCU-UNESCO Asia-Pacific COE Programme for ESD
Manori Wijesekera (TVE Asia Pacific)

11:00-11:30 | Tea break

11:30-12:30 | Keynote Speech
“MAKING THE GOOD THINGS LAST: a vision of educating for peace and sustainable development in the Asia-Pacific region”
Konai. H. Thaman (UNESCO Chair in Teacher Education and Culture, University of the South Pacific, Fiji)

12:30-14:00 | Lunch break
Lunch session at Harmony with Invited participants
### Side Event: ESD Photo Caravan

“Celebration of our Living Culture”
Think about our Cultures and Sustainable Future through photographs by ACCU

### Session 1: Panel Discussion I

**Methodologies of ESD**

Panelists:
- Nishimura Akemi (Isuzu Junior High School, Japan)
- Kim Myoung-Shin (Korean National Commission for UNESCO, Republic of Korea)
- Park Haye-Seon (Korean Minjok Leadership Academy High School, Republic of Korea)
- Kodchakorn Wisutvasudharn (Thailand Environment Institute (TEI), Thailand)
- Narita Kiichiro (Tokyo Gakugei University, Japan)

Moderator:
- Konai. H. Thaman (UNESCO Chair in Teacher Education and Culture, University of the South Pacific)

### Tea break

### continued Session 1

### Networking Buffet

---

**Day 2: 23 August, 2009**

### Session 2: Panel Discussion II

**Evaluation of ESD Practices**

Panelists:
- Nagata Yoshiyuki (University of the Sacred Heart, Japan)
- Rita Lasimbang (Kadazandusun Language Foundation (KLF), Malaysia)
- Sonam Tshering (Ministry of Education, Bhutan)
- Kusago Takayoshi (Osaka University, Japan)

Moderator:
- Bob Teasdale (University of South Australia, Australia)
<table>
<thead>
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<th>Time</th>
<th>Event</th>
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<tr>
<td>10:30-11:00</td>
<td><em>Tea break</em></td>
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<tr>
<td>11:00-12:30</td>
<td><strong>Explanation of Tokyo Declaration of HOPE</strong></td>
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<td></td>
<td>Jose Roberto Q Guevara (RMIT University, Australia)</td>
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<td></td>
<td><strong>continued Session 2</strong></td>
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<td>12:30-14:00</td>
<td><em>Lunch break</em></td>
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<td>Lunch session at room <em>Harmony</em> with Invited participants*</td>
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<td>13:25-13:55</td>
<td><strong>Side Event: The Song Project</strong></td>
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<td></td>
<td>“Journey of a Fairy of Water”</td>
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<td></td>
<td>Presentation on the Song Project that started from Prof. Konai Thaman’s Keynote Speech at ESD Symposium August, 2007, by Waseda University “Song Project” Team</td>
</tr>
<tr>
<td>14:00-16:00</td>
<td><strong>Session 3 : Group Discussion</strong></td>
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<td></td>
<td><strong>Plenary: Orientation of the Group Discussion</strong></td>
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<td><strong>Group A: Methodology of ESD</strong></td>
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<td>Facilitator:</td>
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<td></td>
<td>Jose Roberto Q Guevara (RMIT University, Australia)</td>
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<td>Case Presenter:</td>
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<td></td>
<td>Matsuda Takeshi (Asahikawa Junior High School Attached to Hokkaido University of Education, Japan)</td>
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<td></td>
<td><strong>Group B: Evaluation of ESD Practices</strong></td>
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<td></td>
<td>Facilitator:</td>
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<td></td>
<td>Nagata Yoshiyuki (University of the Sacred Heart, Japan)</td>
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<td>Kusago Takayoshi (Osaka University, Japan)</td>
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<td></td>
<td><strong>Plenary: Reporting Back and Discussion</strong></td>
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<td></td>
<td>Facilitators:</td>
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<tr>
<td></td>
<td>Jose Roberto Q Guevara (RMIT University, Australia)</td>
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<td></td>
<td>Nagata Yoshiyuki (University of the Sacred Heart, Japan)</td>
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</tbody>
</table>
Day 3: 24 August, 2009

09:00-11:00  | **Session 4: Panel Discussion session III**

**ESD-EFA Synergy**

**Speaker:**  
Ros Wade (London South Bank University, UK, Author of EFA-ESD Dialogue (UNESCO, 2008)

**Commentators:**  
Kitamura Yuto (Nagoya University, Japan)  
Miyake Takafumi (Japan NGO Network for Education, Japan)

**Moderator:**  
Bob Teasdale (University of South Australia, Australia)

11:00-11:30  | *Tea break*

11:30-12:30  | **Session 5 : Plenary Session**

**Discussion on “Tokyo Declaration of HOPE 2009”**

**Facilitator:**  
Jose Roberto Q Guevara (RMIT University, Australia)

12:30-13:50  | *Lunch break*

**Lunch session at room Harmony with Invited participants**

13:30-13:50  | **Side Event: Literacy Promotion Animation**

“Mina Smiles” by ACCU

14:00-16:00  | **Session 6 : Networking Session**

**Introduction by each organisation and individual exchange**

**First Round**

1) Asia South Pacific Association for Basic and Adult Education (ASPBAE)

2) Interuniversity Network Supporting the UNESCO Associated School Project network (ASPUnivNet)

3) Centre for Environment Education (CEE)

4) Development Education Association & Resource Center (DEAR)

5) Japan Council on the UN Decade of Education for Sustainable Development (ESD-J)

6) Japan Holistic Education Society (JHES)
Second Round
1) Japan NGO Network for Education (JNNE)
2) National Federation of UNESCO Associations in Japan (NFUAJ)
3) Oomugi Koubou Roa - Barley Factory
4) Tokyo Institute of Technology:
   International Development Association
5) United Nations University Institute of Advanced Studies
   (UNU-IAS)
6) Asia/Pacific Cultural Centre for UNESCO (ACCU), others

Continued Session 6 : Plenary
Discussion on future perspectives on strengthening of networks and ideas on collaborative projects and partnership in Asia-Pacific region

Session 7 : Plenary Session
Adoption of the “Tokyo Declaration of HOPE 2009 for ESD educators and facilitators working towards peace and sustainable future”
   Jose Roberto Q Guevara (RMIT University, Australia)

16:45-17:30 | Session 7 : Concluding Lecture
Remaining Half of the Decade: Challenges and Roles of Educators and Facilitators
   Charles Hopkins (UNESCO Chair in Reorienting Teacher Education towards Sustainability, York University, Canada)

17:30-18:00 | Closing
Closing Address by
1) Sato Kunio, Director-General of ACCU
2) Representing all the participants, Lan Thi Bao Nguyen
   (Viet Nam National Commission for UNESCO, Viet Nam)
Annex

3 Participants
(country name in alphabetical order)

**Australia**
Mr. Jose Roberto Q Guevara
Lecturer, RMIT University (Royal Melbourne Institute for Technology)
President, Asia South Pacific Association for Basic and Adult Education (ASPBAE)

Mr. Santisouk Phongsavan
Programme Officer, Asia South Pacific Association for Basic and Adult Education (ASPBAE)

Mr. Bob Teasdale
Adjunct Professor, David Unaipon College of Indigenous Education and Research, University of South Australia
Director Emeritus, Institute of International Education, Flinders University

Ms. Jennifer Irene Teasdale
Director, People Perspective
Adjunct Lecturer, Flinders University

**Bhutan**
Mr. Sonam Tshering
Chief Programme Officer, Non-Formal & Continuing Education Division, Department of Adult and Higher Education, Ministry of Education

**Canada**
Mr. Charles Hopkins
UNESCO Chair in Reorienting Teacher Education towards Sustainability, York University

**Fiji**
Ms. Konai Helu Thaman
Professor, Pacific Education and Culture, the University of the South Pacific
UNESCO Chair in Teacher Education and Culture, the University of the South Pacific

Ms. Frances Cresantia Koya
Lecturer, Education School of Education, the University of the South Pacific

**India**
Ms. Madhavi Sanjay Joshi
Programme Director, Cee West, Youth Environment Network Centre for Environment Education, DESD India
Center for Environment Education (CEE)

**Indonesia**
Ms. Hasnah Gasim
National Coordinator of ASPnet, Department of National Education, Indonesian National Commission for UNESCO

Ms. Ika Dewi Ana
DDS. PhD. / Programme Communicator, Research and Education for Sustainable Development Communication, National Coordination Office of EfSD Indonesia
Japan
including foreign students studying at Japanese universities

Mr. Asakawa Kazuya
Tokaigakuen University

Mr. Asanuma Seiji
Oomugi Kobou Roa- Barley Factory

Ms. Aurea Christine Tanaka
United Nations University, Institute of Advanced Studies

Ms. Batorova Slavka
Graduate School of Frontier Sciences, The University of Tokyo

Mr. Ben Allen
International Development Association, Tokyo Institute of Technology

Mr. Fujiwara Kazuhiro
Matsuyama Municipal ARATAMA Elementary School

Ms. Fukaya Noriko
Tokio Marine & Fire Insurance Co.,Ltd.

Ms. Fukushima Naomi
Shinonome Elementary School

Ms. Fukushima Seiko

Mr. Fukushima Yoshikazu
Schools of Literature, Senshu University

Mr. Mounil Hussein
International Development Association, Tokyo Institute of Technology

Mr. Chiba Masanori
Tama-City Board of Education

Mr. Deguchi Takayuki
Goi Peace Foundation

Ms. Egashira Kanako
KANEMATSU CORPORATION DEVICES COMPANY

Mr. Habu Masahiro
Okayama University

Ms. Harada Hisae
Goi Peace Foundation

Mr. Hasebe Haruhiko
Okayama-City Fujita Kominkan

Mr. Hayase Takashi
Nagasaki University

Ms. Honda Yoko
Tokyo Gkugei University

Ms. Hoshino Yuri

Mr. Ichinose Tomonori
Miyagi University of Education

Mr. Iijima Makoto
Fuji Junior High School

Mr. Ikeda Mitsuyuki
Okayama Kyoyama ESD

Ms. Inagaki Mitsu
ELLES

Ms. Ishihara Ayumi
Faculty of Law, Doshisha University

Mr. Ishizawa Hiromichi
Nakano-ku Mukodai Elementary School

Ms. Iwahashi Ayako
Faculty of Regional Development Studies, Toyo University
<table>
<thead>
<tr>
<th>Name</th>
<th>Affiliation and Institution</th>
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<tbody>
<tr>
<td>Mr. Iwai Atsumu</td>
<td>Ministry of Education, Culture, Sports, Science and Technology</td>
</tr>
<tr>
<td>Mr. Kamata Katsuyoshi</td>
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<tr>
<td>Ms. Kamioka Ai</td>
<td>National Federation of UNESCO Associations in Japan</td>
</tr>
<tr>
<td>Ms. Kanazawa Midori</td>
<td>Kaita Higashi Elementry School</td>
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<td>Ms. Kanda Sachi</td>
<td>ADRA Japan</td>
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<td>Ms. Kaneko Maki</td>
<td>Omori 8th Junior High School</td>
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<td>Ms. Kasuga Shizuko</td>
<td>Edogawa Funabori Elementary School</td>
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<tr>
<td>Mr. Kawakami Makoto</td>
<td>Kumon Kokusai Gakuen</td>
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<td>Ms. Kawakami Tomoko</td>
<td>Trusco Nakayama Corporation</td>
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<tr>
<td>Mr. Kimura Kenji</td>
<td>Yakake High School</td>
</tr>
<tr>
<td>Mr. Kitamura Yuto</td>
<td>Associate Prof., Graduate School of International Development, Nagoya University</td>
</tr>
<tr>
<td>Ms. Koarai Rie</td>
<td>Save the Children Japan</td>
</tr>
<tr>
<td>Ms. Kobayashi Masako</td>
<td>Goi Peace Foundation</td>
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<tr>
<td>Mr. Kobayashi Yuichi</td>
<td>Komatsu Minami Elementary School</td>
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<tr>
<td>Ms. Komoriya Satomi</td>
<td>Faculty of Regional Development Studies, Toyo University</td>
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<tr>
<td>Mr. Kojima Yujiro</td>
<td>Nara University of Education Junior High School</td>
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<tr>
<td>Mr. Kon Takashi</td>
<td>Tokyo Gakugei University</td>
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<td>Ms. Konishi Miki</td>
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<tr>
<td>Ms. Kudo Kaori</td>
<td>Waseda University</td>
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<tr>
<td>Mr. Kurata Tomoyuki</td>
<td>KEIO Yochisha Elementary School</td>
</tr>
<tr>
<td>Mr. Kusago Takayoshi</td>
<td>Associate Professor, Human Development Studies, Graduate School of Human Sciences, Osaka University</td>
</tr>
<tr>
<td>Ms. Makino Ayumi</td>
<td>Tokyo Yurikago Kindergarten</td>
</tr>
<tr>
<td>Mr. Maruyama Hideki</td>
<td>National Institute for Educational Policy Research</td>
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<tr>
<td>Ms. Matsubaguchi Reiko</td>
<td>Yokohama National University</td>
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<tr>
<td>Mr. Matsuda Takeshi</td>
<td>Asahikawa Junior High School attached to Hokkaido University of Education</td>
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<td>Mr. Matsunaga Shigeki</td>
<td>Hohmeinosato Kindergarten</td>
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<tr>
<td>Mr. Mikami Kazuyuki</td>
<td>Miyagi University of Education</td>
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<tr>
<td>Ms. Mitachi Mami</td>
<td>Educational Facilitation Office</td>
</tr>
<tr>
<td>Name</td>
<td>Affiliation</td>
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<tr>
<td>Ms. Mitsuno Masumi</td>
<td>Daishojo High School</td>
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<tr>
<td>Mr. Miyahara Hajime</td>
<td>Shinagawaku Yamanaka Primary School</td>
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<tr>
<td>Mr. Miyake Takafumi</td>
<td>Executive Director, Japan NGO Network for Education (JNNE)</td>
</tr>
<tr>
<td>Ms. Miyazaki Kai</td>
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</tr>
<tr>
<td>Mr. Mochizuki Hiroaki</td>
<td>Arima High School</td>
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<td>Mr. Mochizuki Yoko</td>
<td>UNU-IAS</td>
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<tr>
<td>Mr. Mori Ryo</td>
<td>Eco-Communication Centre</td>
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<td>Mr. Mori Toru</td>
<td>Action with Lao Children</td>
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<td>Ms. Morita Chifumi</td>
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<td>Ms. Murakami Chisato</td>
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<td>Ms. Nagai Hisako</td>
<td>Ichikawa-Kita High School</td>
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<td>Education for Sustainable Development Saitama</td>
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<tr>
<td>Mr. Nakamura Hideki</td>
<td>Minato-ku Asahi Junior High School</td>
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<td>Mr. Nakayama Tatsuru</td>
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<td>Professor, Graduate School of Teacher Education, Tokyo Gakugei University</td>
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<td>Ms. Nishimura Akemi</td>
<td>Isuzu Junior High School</td>
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<tr>
<td>Mr. Niyanta Deshpande</td>
<td>Cactus Japan K.K.</td>
</tr>
<tr>
<td>Ms. Noguchi Fumiko</td>
<td>ESD-J</td>
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<tr>
<td>Ms. Ochi Masami</td>
<td>National Women's Education Center</td>
</tr>
<tr>
<td>Ms. Oguri Yuko</td>
<td>Kagoshima University Life Long Learning Center</td>
</tr>
<tr>
<td>Ms. Okubo Masami</td>
<td>Rikkyo University</td>
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<tr>
<td>Ms. Ono Yumiko</td>
<td>Shinonome Elementary School</td>
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<tr>
<td>Mr. Oura Hiroyuki</td>
<td>Zaimokucho Elementary School</td>
</tr>
<tr>
<td>Mr. Sagawa Toru</td>
<td>Gakko no Mori Sogo Kenkyu-sho</td>
</tr>
<tr>
<td>Mr. Saito Hideyuki</td>
<td>The Kyoiku Newspaper Co.</td>
</tr>
<tr>
<td>Mr. Saito Takashi</td>
<td>Ichikawa-Nishi High School</td>
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</tbody>
</table>
Mr. Santosh Khadka  
Tokyo Institute of Technology International Development Association

Mr. Shimizu Norihiko  
Assistant Secretary-General, Japanese National Commission for UNESCO, Ministry of Education, Culture, Sports, Science and Technology

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Mr. Suzuki Katsunori  
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Mr. Tamaru Norihiko  
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Mr. Tejima Toshio  
Shinonome Elementary School

Ms. Toyoshima Mihoko  

Ms. Tsutsumi Mika  
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Mr. Uchiyama Takeshi  
Kumon Institute of Education Co., Ltd.

Mr. Uehara Ryu  
Tokyo International Science Festival

Ms. Uehara Yukiko  
National Diet Library

Mr. Ueno Takashi  
Institute of Environment Rehabilitation and Conservation (ERECON)

Mr. Umemura Matsuhide  
Education Resources & Innovation Centre

Mr. Uoyama Shusuke  
Teikyo University

Mr. Uto Yasuhiro  
Sugiyama Gakuen University

Ms. Wakamatsu Akiko  
Velolia Water Japan K.K.

Mr. Wakao Hisashi  
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Ms. Rita Lasimbang
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Ms. Munkhzul Luvsanjalbuu
Programme Specialist, Division of Culture, Mongolian National Commission for UNESCO

Mr. Khantulga Togoontumur
Head of Division of Training and Research, Division of Training and Research, National Centre for Non Formal and Distance Education (NFDE)

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Mr. Rene Mortel Colocar
National Coordinator, UNESCO-ASPnet

Republic of Korea
Mr. Myoung-Shin Kim
Assistant Programme Specialist/ASPnet National Coordinator, Korean National Commission for UNESCO

Ms. Haye Seon Park
Earth Science Teacher and School Counselor, Korean Minjok Leadership Academy (KMLA)

Sri Lanka
Ms. Manori Wijesekera
Regional Programme Manager, TVE Asia Pacific (TVEAP)

Thailand
Mr. Athapol Anunthavorasakul
Director, Research and Development Center on Education for Sustainable Development Innovation, Faculty of Education, Chulalongkorn University

Ms. Kodchakorn Wisutvasudharn
Researcher, Thailand Environment Institute (TEI)

UK
Ms. Ros Wade
Director Education for Sustainability Programme/Reader in Education for Sustainability, Faculty of Arts and Human Science, Department of Education London South Bank University, CO-author, EFA-ESD Dialogue (UNESCO, 2008)
<table>
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<tr>
<th>Viet Nam</th>
<th>ACCU</th>
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<tr>
<td>Ms. Lan Thi Bao Nguyen</td>
<td>Mr. Sato Kunio</td>
</tr>
<tr>
<td>Governmental Officer, Education Sector, Vietnam National Commission for UNESCO</td>
<td>Director-General</td>
</tr>
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| Ms. Houghton-Suzuki Kaoru | Mr. Iida Kazuro |
| Director, Education Division | Managing-Director |

| Ms. Shimazu Masakazu | Mr. Shimazu Masakazu |
| Senior Councilor | |

| Ms. Shibao Tomoko | Ms. Shibao Tomoko |
| Director, Education Division | |

| Ms. Hikita Sachiyo | Ms. Hikita Sachiyo |
| Deputy Section Head, Education Division | |

| Ms. Tsutsui Sayaka | Ms. Tsutsui Sayaka |
| Programme Specialist, Education Division | |

| Ms. Furukawa Haruko | Ms. Furukawa Haruko |
| Programme Officer, Education Division | |

| Ms. Ishizawa Hiromi | Ms. Ishizawa Hiromi |
| Programme Officer, Education Division | |

| Ms. Ozawa Yuka | Ms. Ozawa Yuka |
| Programme Officer, Education Division | |

| Ms. Takeda Kanako | Ms. Takeda Kanako |
| Education Division | |

| Ms. Yokoe Yoko | Ms. Yokoe Yoko |
| Director, General Affairs Division | |

| Mr. Kimura Masatsugu | Mr. Kimura Masatsugu |
| Director, Planning Division | |

| Ms. Sasaki Mariko | Ms. Sasaki Mariko |
| Deputy Director, Culture Division | |
4 Evaluation Summary

What are the three best sessions for you?

Session 2: Evaluation of ESD Practices (9)
Session 1: Methodologies of ESD (7)
Session 7: Concluding Lecture (7)
Keynote speech (5)
Session 6: Networking Session (5)
Session 4: ESD-EFA Synergy (4)
Session 3: Group Discussion (3)
Session 7: Plenary Session (3)
Side Event: The Song Project “Journey of a Fairy of Water”

What are the three NEW things you learned here?

- HOPE Evaluation (7)
- ESD-EFA Synergy (5)
- Empowerment Evaluation (5)
- Many people and NGO is related to ESD (3)
- Six approaches for ESD by Prof. Narita (2)
- Tokyo Institute of Technology: new development methods
- Prof. Konai’s concept of ESD for All
- Launch of the “Telling Stories to Save the Planet” Project
- ESD’s theme and connection
- Holistic concept
- ESD is so broaden
- Making Network
- Country level/Local projects
- HOPE model where in we can assist our community project in a very substantial and objective manner.
- ACCU is a good benchmark for the implementation of ESD. Particularly Tales of HOPE 1&2 publication.
- Exciting ESD work going on in Japan, Bhutan, Malaysia
• How participation and collaboration can enable common policy/declarations.
• The wonders of Japanese food and hospitality

What is/are the session(s) which was/were NOT interesting to you?

• None (12)
• Session 4: EFA-ESD Synergy (2)
• Session 6: Networking Session

Do you think your expectations were achieved? If Yes, in which areas? If No, why?

Yes: 14

• ESD-EFA synergy and ESD methodology/evaluation (3)
• Gaining knowledge about ESD (3)
• Networking (3)
• We got the opportunity to express what our students are doing.
• Tokyo ESD Declaration has been formed by contribution of all the participants of experts, facilitators, teachers, students and media.
• Getting new ideas to work with

No: 0

Do you think the experience from this Workshop can be applied to your work back home? If Yes, how? If No, why?

Yes: 13

• Use Networking and the HOPE tool in my programme (4)
• Introduce/share Tokyo ESD declaration in Asia-Pacific (eg ASPnet Forum– ESD MDGs this October.) (2)
• I will suggest to my students (new members of UNESCO club) let’s study about ESD and attach that result on the board every week.
• Directly, my roles on ESD are various, the experiences from the workshop defragment my framework and vision on ESD practice.
• Develop Asia-Pacific ASPnet Partnership Project based on the Tokyo ESD Declaration.
• As a COE and the linkage between EFA/ESD
• In the practical actions which we each decided for ourselves.
• As ESD educators and facilitators need to disseminate more information or share with the community more and educate the public more about ESD.
• To incorporate into work and daily lives, Much to do! To be more involved.
• Discussions and debate over ESD-EFA will help me to take this forward. In particular to write up a report for UNESCO UK and to write an article for the CEE ESD journal. Also, it has given me some ideas for further research (eg case studies of ESD-EFA synergy) and excellent contacts, including ACCU. I also found that some of the Japanese academics there are working with UNU on the MESA initiative and found that there is Japanese university working with a common partner of ours at LSBU– Dorcas Otieno and KOEE/Kenyatta University. So it may be useful to liaise over this also.

No :0

**How do you evaluate the following aspects?**

*Please mark ✓ for:*

| 5 = excellent, 4 = good, 3 = okay, 2 = unsatisfactory, 1 = very unsatisfactory |
|---|---|---|---|---|
| Evaluation Aspects | Level |
| | 5 | 4 | 3 | 2 | 1 |
| Travel arrangements | 10 | 4 | 0 | 0 | 0 |
| Venue of the meeting | 11 | 1 | 2 | 0 | 0 |
| Support from local staff and material supplies | 9 | 6 | 0 | 0 | 0 |
| Time management | 10 | 3 | 1 | 0 | 0 |
| Food arrangements | 7 | 5 | 1 | 0 | 1 |
| Interaction among participants | 5 | 6 | 3 | 0 | 0 |

**How your levels of hope for ESD have changed through participating in this forum? Please choose among the five.**

Yes: 13

I became very hopeful (8)

• There are many challenges to overcome and now we are not alone. With the support and sharing of friends in various background/organisations, I believe we can achieve that all.
This is an eye opening workshop and given me a lot of insight into why ESD is important in the process of providing education and other programmes to support ESD.

I can make a bridge the result with my own project in Korea.

Have seen many examples and people practices ESD and committed to ESD which gives a lot of hope.

Not only hopeful, I am excited to act. From this Forum I got many ideas to do, just don’t know how can I start and carry out.

Receive more information about ESD, more network and supports to continue implementing ESD. More challenged (more excited) to implement ESD.

Through the collaboration of different agencies, we can still establish our good position in relation to the attainment of our goals as such building just human peaceful and sustainable environment.

I will inform Indonesian teachers about ESD and ask them to write things on ESD

To save our mother earth.

I became hopeful (6)

I will do my best but I think we need many supporters including government…

Issues have been clearer. Hearing about practical experience of individual and organizations on the ground level gives a great perspective of hope for the future of ESD.

Realising that everyone is taking action at some level was very inspiring.

I am an optimist by nature although subject to doubts in the face of global challenges like all of us. But there was such a wealth of commitment and enthusiasm, as well as critical thinking and a vigor in the debates that I feel energized in taking forward ESD in my work and I also feel encouraged that ESD educators are indeed part of a movement to change the world.

How to educate a human? Mongolians say that “making a human of a human”. These two words contain a huge meaning if we think deeper and very close to ESD. So NGOs, GOs, and all other parties should pay attention for this education.

Remains the same (0)
I became hopeless (0)
I became very hopeless (0)
In the future workshops, what topics and contents would you like to learn?

• ESD and Media (2)
• More real cases of ESD for formal and non-formal education (2)
• Capacity building for ESD Educators and Facilitators
• Need to see the attainment
• Role of networking in fostering ESD
• ESD lesson explains for formal, non formal and informal education thereby contributing and publicizing class room based ESD best practices and lessons.
• Learning about HOPE in practices.
• A specific COE workshop/session to develop stronger partnerships.
• More local ESD projects. More on what was given in concluding lecture.

Free Comments

• Many thanks for the great times of learning and it’s my privilege to be involved in this workshop.
• It will be great if we have more time to share our experience an ESD practice in each organization (include other international participants) posterpresentation/symposium are recommended session for next time.
• I will try my best and hope you too!
• One of the most fruitful forums that I have attended as far.
• A field trip would have been good. Not isolating international participants during lunch. Not able to meet Japanese participants. Side events that involved and more open to the public or having more information on ESD in the hotel lobby.
• I deeply congratulate the organisation/proponent of you really did a great job! We value much your dedication, hard work passion in achieving our HOPE goals towards ESD.
• Thank you and congratulations to ACCU for successfully organising this Forum.
• Thank you for working so hard to make this Forum an inspiring, challenging and participatory one. Excellent job!
• Thank you very much for an excellent conference which was also extremely well organised.
• A field trip would have been good.

(This evaluation summary is from 15 participants out of expected 22.)
1. ESD Photo Caravan by ACCU

“Letters to Tomorrow 2007”–‘Celebration of Our Living Culture’
–Think about our Cultures and Sustainable Future through photographs–

ESD Photo Caravan aims to provide an opportunity to think about our sustainable future in our own words through photographs of “Celebration of our living culture.” The 80 prizewinning works from 3,226 photographs from 38 Asia-Pacific countries were displayed in the Forum room and at the hotel lobby, where a great number of the general public passed to enjoy and get into contact with the concept of ESD. With the facilitation by ACCU, each Forum participant selected one favourite photo and shared their impression and ideas on what their “letters to tomorrow” will be.

2. The Song Project “Journey of a Fairy of Water”
by Song Project Team, Waseda University

This Song Project started from Prof. Konai Thaman’s speech at International Workshop and Symposium: Holistic Approaches towards Education for Sustainable Development (ESD): Nurturing “Connectedness” in Asia and the Pacific in an Era of Globalisation (Hiroo, Tokyo, 31, July-5 August 2007) organised by Japan Holistic Education Association and ACCU. Prof. Thaman danced, sang a song of her culture, changing the people and the atmosphere of the symposium. Inspired by this performance, a picture book “A Song of
Lives – Journey of a Fairy of Water” was written to ask “what your own song is.” Through the journey to the sky, forest, and the river, the fairy realised the beauty of the nature and finally found its own song. The Forum participants enjoyed a rich reaction of the younger generation to the Forum Keynote speaker Prof. Thaman.

3. Literacy Promotion Animation : “Mina Smiles” by ACCU

Animation Film of ACCU, “Mina Smiles” shows the importance of literacy, and what it brings to the life of Mina, an imaginary Asian woman, her family, and the community. It was produced based on ACCU’s experience in literacy programmes, and has been produced in 39 languages in 30 countries, having been utilised in literacy classes and broadcast on television. This side event provided another opportunity to think about contributions of ESD to the sustainable lives of each and everyone, including its surroundings.