

Education for Sustainable Development and Development

Education in Japan

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The Education for Sustainable Development Research Center (ESDRC) was founded based at Rikkyo University in March 2007, with the aim of helping to consolidate ESD (Education for Sustainable Development) in our society. It was chosen as part of the ‘Open Research Center’ Project of the Japanese Ministry of Education, Culture, Sports, Science and Technology in 2007, concerning ‘Developing Research and Educational Programs on ESD’.

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Introduction

It was around May 2002 that we came across the term “education for sustainable development” (ESD). This was just before the World Summit on Sustainable Development was to be held in Johannesburg, South Africa, in August 2002. Both the Japanese government and non-governmental organizations involved in environmental education were urging the Summit to adopt a program for promoting ESD based on their own perspectives. NGO/NPO members had formed the Japan Forum for Johannesburg, and the Development Education Association and Resource Center (DEAR) and other relevant parties were also encouraged to join the forum. Several persons involved in development education then participated in the Johannesburg Summit and held a workshop for development education with a view to promoting ESD.

Eventually, a program for promoting ESD was adopted at the Summit, and the United Nations General Assembly in December 2002 adopted a resolution on the “United Nations Decade of Education for Sustainable Development,” which would begin in 2005. DEAR had no reason to oppose this movement because ESD is a concept not only derived from traditional environmental education but also development education that had dealt with the North-South problem and human rights issues. At that time, however, there were many questions: For instance, how ESD was different from traditional development education and what they had in common, and how ESD should be linked with development education. Then, in March 2003, DEAR published a booklet entitled *Jizokukano na kaihatsu no tameno manabi* (Learning for Sustainable Development) as a separate volume of the journal *Kaihatsu kyoiku* (Development Education) to clarify those questions. Moreover on June 1, 2005, the year when the Decade of ESD started, DEAR published a document entitled *DEAR no ESD ni taisuru ninshiki to kihonshisei* (DEAR’s Perception and Basic Position on Education for Sustainable Development) to show how DEAR understood and promoted ESD. In the meantime, we held a separate meeting for ESD at the annual national conference on development education held in August and deepened the discussion in line with specific teaching experiences. However, those involved in development education showed little interest in the concept of ESD, and in our view, they were not necessarily willing to work within the framework for ESD. This is perhaps because ESD did not seem to them to be an innovative concept.

In contrast, quite a different response was seen in the area of environmental education, which is another educational field where we had hoped to promote ESD. The Japanese Society of Environmental Education has identified ESD as a critical challenge, and its workshops and academic conferences for ESD have drawn many participants. This is most likely because ESD provides an important, fresh perspective for future environmental education. Unlike environmental education centered on hands-on learning that has become mainstream since the 1990s, ESD has stressed that it attaches importance to the reality of

global and regional problems and develops the skills and attitude necessary for participating in efforts to resolve them, and has recommended problem-solving environmental education. From another viewpoint, though environmental education has so far focused on ecological and scientific themes, ESD puts greater emphasis on the context of politics, economy, and society.

However, it is not that ESD does not provide any new perspective for development education. Although development education has originally dealt with problems of poverty and development in countries of the South, it can be said that ESD intends to link such problems to local communities in Japan. This is what traditional development education somewhat lacks, which is why this book discusses the relationship between “future development education” and ESD. In this sense, the theme and contents of this book may be a trial discussion for incorporating the perspective of ESD into development education.

In this paper, first of all, we would like to discuss the significance of sustainable development primarily from the standpoint of development theory. Second, we clarify the concept of ESD in the context of traditional environmental education and development education, and overview a system for promoting ESD in Japan and overseas. Finally, we would like to consider how the framework of ESD can contribute to the future progress of development education by focusing on participatory development, which is deeply linked to sustainable development, and participatory learning as a method of ESD.

1. What Is Sustainable Development?

(1) The Origin of Sustainable Development

“Sustainable development” is originally a concept deriving from the idea of a maximum sustainable yield intended for preserving marine resources. In 1987, the Brundtland Commission, formally the World Commission on Environment and Development, chaired by former Norwegian Prime Minister Gro Harlem Brundtland, referred to sustainable development in its report, *Our Common Future*, as a concept that covers both aspects of the environment and development for the first time.¹ That is, it was defined as “development that meets the needs of the present without compromising the ability of future generations to meet their own needs” (The U.N. Brundtland Commission 1987). This concept differs from the conventional view that development is incompatible with the environment. Rather, through integrating development and the environment, this is the idea of promoting development to the extent that the earth’s ecosystem can still be sustained. It aims to ensure that the present generation does not exhaust resources for future generations (intergenerational equity) and to close the North-South gap in resource use, that is, the gap between the rich and the poor (intragenerational equity).

From the standpoint of development theory, sustainable development can be placed in the genealogy of “another development” or “alternative development,” which began to be discussed in the late 1970s. This discussion, which started with *Another Development:*

Approaches and Strategies, published by Dag Hammarskjold Foundation (Sweden) in 1977, sought to find a new path to development separate from the conventional economic development course.² This report pointed out the five elements of “another development:” (i) meeting the basic needs of human beings, (ii) endogenous, (iii) self-reliant, (iv) ecologically sound, and (v) requiring a change in the economic and social structure. The concept of “another/alternative development” has been incorporated as a keyword into international cooperation NGOs’ activities.

The second element, “endogenous,” is a reference from the “endogenous development” advocated by Kazuko Tsurumi and others in the mid-1970s.³ This concept is in opposition to the modernization theory that encourages the economic development of underdeveloped areas by inputting capital and technology from outside. Endogenous development is not one-dimensional development focusing on economy, but rather an alternative to create a world of interdependence, placing emphasis on values, including tradition and culture, the total development of human beings, and local initiatives. In this context, human beings and the environment are regarded as inseparable.

At the United Nations Conference on Environment and Development (Earth Summit), held in Rio de Janeiro in 1992, the idea of sustainable development was agreed on internationally and Agenda 21 was adopted as a specific action plan. At that time, sustainable development became the central theme of the UN and other international conferences held in the 1990s, including the 2nd World Conference on Human Rights (1993, Vienna), the International Conference on Population and Development (1994, Cairo), the World Summit for Social Development (1995, Copenhagen), the 4th World Conference on Women (1995, Beijing), and the 2nd United Nations Conference on Human Settlements (1996, Istanbul). Discussions at these conferences helped to gradually clarify the correlations of problems the global community faces, including population, poverty, the environment, gender, housing, and human rights. Moreover, at each of the conferences, the view that international cooperation and the building of a participatory civil society was expressed as necessary in resolving these problems.

(2) New Concept of Development

The concept of sustainable development was considerably affected by the ideas of “participatory development,” “human development,” and “social development.” The Development Assistance Committee, a body of the Organization for Economic Co-operation and Development, discussing the policy for development cooperation for the 1990s, and advocated participatory development as a principle to lead development cooperation in the 1990s. Participatory development aims to ensure that beneficiaries themselves participate in the decision-making process of development and that they fairly receive the benefits of this process. This is also a concept that ensures the establishment of a democratic system and fair distribution. In addition, the main “participants” are the socially vulnerable, such as rural

residents (compared to urban elites), women (compared to men), children (compared to adults), and ethnic minorities and indigenous people (compared to ruling ethnic groups). Several UN bodies, including the International Labor Organization, conducted a joint survey and published in 1991 *Projects with People*, which discussed the current status, methods, and issues of participatory development.⁴ It has since been recognized that the participation of such peoples becomes a pillar of sustainable development.

Moreover, the ideas of human development and social development are alternative to development centered on economic growth, and focus on human beings and social development. In 1990, the United Nations Development Programme published *Human Development Report* and recommended development strategies for the 1990s to center on human development.⁵ In this report, the term “human development” was interpreted as expanding the choices available to people for developing their full potential and leading productive, creative lives in accordance with their needs and interests. On the other hand, the goal of social development was mainly to develop social conditions that enable human development. Social development theory attaches importance to people-centered development areas; that is, nutrition, drinking water, literacy, education, health care, employment, the environment, etc. It also aims to eliminate discrimination based on gender and ethnicity, defend the rights of the socially vulnerable, and empower people to enable themselves to participate in society. Social development was advocated in 1995 at the UN World Summit for Social Development, where the Copenhagen Declaration and the Programme of Action were adopted, and the United Nations Decade for the Eradication of Poverty was declared, which then began in 1996. Furthermore, governments agreed to the 20:20 Accord, intended for allocating at least 20% of public expenditures to social development, and directing 20% of ODA to the social sector. It can be said that the above-mentioned “intragenerational equity” (closing the gap in resource use between the North and the South, or the gap between the rich and poor), which is one of the pillars of the concept of sustainable development, was clarified more specifically through the introduction of ideas of human development and social development.

In the 1990s, global challenges, including environmental sustainability, intragenerational justice, and a review of the concept of development, were not only recognized at UN-related conferences, but a very different trend became prominent due to economic globalization. Following the end of the Uruguay Round (1986-94) of the General Agreement on Tariffs and Trade, the World Trade Organization came into being in 1995 as a successor to GATT. The WTO is an international organization that implements and oversees agreements designed to liberalize trade in goods and services. As a result, trade liberalization has gained further promotion worldwide. Though there is a lack of international consensus as to the promotion or regulation of finance and investment, de-facto trans-border investment has spread. Economic globalization like this has developed the market economy on a global scale, as well as widening the gap between the rich and the poor, or the North-South gap.

There are also cases in which development loans made by multinational companies and the international financial institutions damage local residents' lives and the environment. A serious question has been raised about whether a "sustainable society" with respect for local initiatives is feasible against the backdrop of worldwide economic globalization.

2. Concept of ESD and its Promotion

(1) Development toward ESD after the Earth Summit

The basis for ESD lies in the 1992 Earth Summit, in which "sustainable development" became a key phrase. Its action plan, Agenda 21, deals with "Promoting Education, Public Awareness, and Training" in Chapter 36,⁶ and in Section 3 it states, "education is critical for promoting sustainable development and improving the capacity of the people to address environment and development issues." It also states in the same section that "[education] is also critical for achieving environmental and ethical awareness, values and attitudes, and skills and behaviors consistent with sustainable development."

In line with Agenda 21, the United Nations Educational, Scientific, and Cultural Organization (UNESCO) held an International Conference on Environment and Society: Education and Public Awareness for Sustainability in Thessaloniki, Greece, in December 1997. Its final document, the Declaration of Thessaloniki, says that environmental education "may also be referred to as education for environment and sustainability" (Paragraph 11).⁷ In addition, "the concept of sustainability encompasses not only environment but also poverty, population, health, food security, democracy, human rights, and peace. Sustainability is, in the final analysis, a moral and ethical imperative in which cultural diversity and traditional knowledge need to be respected" (Paragraph 10). The fact that the Declaration of Thessaloniki recommended developing environmental education as "education for environment and sustainability," or ESD, had a great effect on those involved in environmental education. However, sustainability was mentioned as a concept encompassing not only the environment, but also development, democracy, human rights, peace, and cultural diversity, so education for sustainability was expected to be a far broader framework than traditional environmental education.

It was the Hamburg Declaration on Adult Learning that has had a greater impact on those involved in development education. This was adopted at the UNESCO Fifth International Conference on Adult Education, held in Hamburg, Germany, in July 1997,⁸ which summarized the resolutions and action plans of various UN and international conferences in the 1990s and mentioned global challenges, including poverty eradication, closing the North-South gap, global environmental problems, the building of a peaceful and democratic society, guaranteeing learning opportunities as a right for discriminated and socially vulnerable groups (women, children, the disabled, indigenous people, senior citizens, etc.), and the issue of adult education. The basic understanding that underlies the Declaration is that "human development" and a "participatory civil society" are necessary for solving

such problems, and to this end adult education is indispensable.

Adult education is also important as a learning activity for the vulnerable to liberate themselves. For instance, adult education is significant for the oppressed to empower themselves, or in other words, to regain their esteem and self-confidence and build a capacity to improve their condition. Empowerment means more than enhancing one's ability, but rather, it also implies gaining the power to reform society. Therefore, learning for empowerment includes not only literacy education and vocational training, but also the opportunity to understand oppressive social structures, and how to build human relations and manage an organization for the oppressed to work in solidarity to express their views. The Hamburg Declaration urges governments and parties involved in adult education to take educational measures for guaranteeing the rights of such learning. As mentioned below, DEAR revised in 1997 the definition of development education which had been used since its foundation. It can be said that this revision reflected the discourse at a series of international conferences in the 1990s and the Hamburg Declaration.

(2) Trends in Promoting ESD

In September 2000, the UN Millennium Summit was held in New York, which laid out the eight Millennium Development Goals (MDGs) with a 2015 deadline: (i) eradicate extreme poverty and hunger, (ii) achieve universal primary education, (iii) promote gender equality and empower women, (iv) reduce child mortality, (v) improve maternal health, (vi) combat HIV/AIDS, malaria and other diseases, (vii) ensure environmental sustainability, and (viii) develop a global partnership for development.⁹ In addition, 18 specific targets were set out under these MDGs. Although environmental sustainability is goal seven, given the above-mentioned discussions about ESD, all of the MDGs are believed related to ESD.

These developments led to the adoption of a resolution on the Decade of ESD at the Johannesburg Summit in 2002. Then, UNESCO presented the final draft of the International Implementation Scheme for the Decade of ESD at the 59th session of the UN General Assembly in October 2004, and the Decade of ESD started in 2005.¹⁰

In Japan, the Japan Council on the UN Decade of Education for Sustainable Development (ESD-J) was founded in June 2003 mainly by NGOs that had worked together toward the adoption of the Decade of ESD. The Japanese government set up a liaison council of ministries and agencies related to the Decade of ESD within the Cabinet Office in December 2005, and drew up an implementation plan for promoting the Decade of ESD in 2006. As a part of this, the Ministry of the Environment asked municipalities to apply for "projects for promoting the Decade of ESD" and selected 10 areas, including Tobetsu town (Hokkaido) and Toyonaka city (Osaka). Despite these measures, the concept of ESD was too broad and difficult to understand, so its ideas and the movement were slow to gain momentum in Japan.

In South Korea, a country that is particularly dedicated to ESD, a section for

promoting ESD-related policies was set up within the Office of the President. Taiwan, India, China, Sweden, Holland, Australia, Germany, and the UK are also actively promoting ESD. Of these nations, those in the North are primarily addressing environmental education, human rights education, and global education, while countries in the South are focusing on education for eradicating poverty, preventing HIV/AIDS, and preventing conflict.

Table 1: Brief Chronology of Sustainable Development and ESD

1972	UN Conference on the Human Environment (Stockholm)
1987	Report of the Brundtland Commission, which coined the term “Sustainable Development”
1990	World Conference on Education for All (Jomtien)
1992	UN Conference on Environment and Development (Earth Summit) (Rio de Janeiro)
1993	2nd World Conference on Human Rights (Vienna)
1994	International Conference on Population and Development (Cairo)
1995	UN World Summit for Social Development (Copenhagen) 4th World Conference on Women (Beijing)
1996	2nd UN Conference on Human Settlements (Istanbul)
1997	5th International Conference on Adult Education (The Hamburg Declaration was adopted.) International Conference on Environment and Society (Thessaloniki)
2000	UN Millennium Summit (The UN Millennium Declaration was adopted.)
2002	World Summit on Sustainable Development (Johannesburg) UN General Assembly Resolution on the Decade of ESD
2003	ESD-J founded in Japan
2004	Law for Promoting Environmental Education enacted in Japan
2005	Decade of ESD begins (until 2014) UNESCO draws up the International Implementation Scheme for the Decade of ESD
2006	Japanese government draws up an implementation plan for promoting ESD

(3) Development Education and ESD: Concern about Global Challenges

When did development educationists in Japan begin to pay attention to ESD and incorporate ESD into its activities? As mentioned in the Introduction of this paper, development education in Japan, which started in the early 1980s, originally addressed the problem of underdevelopment, including poverty and hunger in developing countries, so its aim was to consider what we, as citizens of a developed country, must do and must not do to resolve this. Therefore, poverty, the North-South gap, and international cooperation were among the initial major themes of development education. The characteristic of development education at that time was that knowledge and information were primarily provided by international cooperation NGOs, which began to work in countries in the South. Such NGOs engaged in

support activities in local communities to solve the poverty problem in “developing countries” in Asia. In line with the information provided by NGOs and their experiences, development education made Japanese children and citizens aware of the reality of the South and emphasized the need for international cooperation. It may be said that international cooperation activity and development education worked together to draw Japanese people’s attention to development issues both outside the country and in Japan, and to solve them.

In the 1990s, given the abovementioned discussion in a series of UN and other international conferences, development education came to recognize a link to global issues, including the environment, human rights, peace, and gender. In 1997, when the Hamburg Declaration was adopted, DEAR, a national center for development education in Japan, revised the definition of development education it had been using since 1982. It states, “Development Education is the education and learning in school and community to understand the structure and causes of under-development, the inter-relatedness of the global community, efforts and projects of development. It also seeks change of attitudes and morale to participate in the process of solving developmental issues.” The former definition that focused on narrowly-defined developmental issues, especially “underdevelopment,” was replaced by a broader definition that also embraced the “interrelationship of global issues” and “cultural diversity.” In other words, DEAR launched a substantial ESD activity when it changed the definition of development education. DEAR has since engaged in creating a curriculum for participatory learning, in line with the introduction of “integrated studies” into Japanese formal education, drawing up coursework for developmental issues, and publishing handbooks through study groups focusing on linking schools, NGOs, and local communities, etc.¹¹

DEAR explains its role in development education thusly: “We seek to understand various problems surrounding development, consider desirable forms of development, and participate in the creation of a just, global society that allows for peaceful coexistence.” And DEAR pursues the following five specific education goals: (i) to understand human dignity and the diversity of culture, (ii) to understand the reality and the cause of poverty and the North-South gap, (iii) to understand the link between developmental issues and global problems, (iv) to recognize a connection between the personal world and various problems, and (v) to develop capabilities and attitudes for participating in problem solutions.¹² In line with this policy, DEAR recommended the following three goals before the start of the Decade of ESD:¹³ (i) to incorporate as much ESD content as possible into the next school curriculum guidelines, to be changed around 2011, and to maintain and expand an “integrated study;” (ii) to encourage local governments to review their local agenda from the standpoint of ESD and make a new local agenda that encompasses not only the environment but also broader areas, including foreign residents, welfare, and child raising; and (iii) to actively promote ESD networking in the Asia-Pacific region. Here it is important to consider local issues in Japan, learning from village development around Asia, especially in participatory development, or to

inform various parts of Asia about Japan's local issues and their efforts to solve them.

(4) Environmental Education and ESD

It is John Fien, an environmental education expert from Australia, that proposed ESD earlier and acted as advisor to UNESCO while it was drawing up the International Implementation Scheme for the Decade of ESD. In his book, *Education for the Environment: Critical Curriculum Theorizing and Environmental Education*, he classified environmental education into five categories based on the differences among the ideas and philosophies of the environment and education.¹⁴ One of these categories is "critical education for the environment," which carries a philosophy and methodology that is directly linked to contemporary education for sustainable development. Fien explains that critical education for the environment possesses the following five traits:¹⁵

1 Education for the environment emphasises the development of a critical environmental consciousness based upon:

(a) a holistic view of the environment as a totality of the interdependent relationship between natural and social systems;

(b) a historical perspective on current and future environmental issues; and

(c) the study of the causes and effects of environmental problems, and alternative solutions to them, through an examination of:

(i) the relationships between ideology, economy and technology, and

(ii) the linkages between local, regional, national and global economies and governments.

2 Education for the environment emphasises the development of critical thinking and problem-solving skills through a variety of practical and interdisciplinary learning experiences which focus on real-world problems and involve the study of a wide range of sources and types of information.

3 Education for the environment emphasises the development of an environmental ethic based upon sensitivity and concern for environmental quality.

4 Education for the environment emphasises the development of the understandings, attitudes and skills of political literacy which promote participation in a variety of forms of social action to help improve and maintain environmental quality.

5 Education for the environment requires teaching strategies that are consistent with its goals.

Satoko Ishikawa, who translated Fien's book into Japanese and wrote the explanatory monograph included in the Japanese version, lays out the following three fundamental principles for education for sustainability: (i) philosophy/basic values (fairness/justice), (ii) procedures/processes (participatory agreement/democratic decision-making), and (iii) actors/subjects (citizens/self-reliant beings).¹⁶ In addition, she states, "In sum, we must ensure that each member of society can be proactively involved in democratic

decision-making procedures to realize fairness in human society, and nurture a rich spirit through interactions with others. I think education for sustainability should play a role in producing such citizens and building a sustainable society.”

In summary, Fien and Ishikawa argue that ESD is about “cultivating citizens who can be involved in public matters and participate in the process of solving them.” In this sense, development education has been connected to global public matters (the North-South problem) and has sought to cultivate human resources capable of participating in its solution since the 1980s. Particularly, DEAR, which changed the definition of development education in 1997, has clarified its policy as fostering citizens who can comprehensively understand global issues (including not only the North-South problem but also the environment, human rights, and multiculturalism) and be involved in efforts to address them. That is why, as was mentioned in the beginning, when the concept of ESD was put forward again at the Johannesburg Summit in 2002, those involved in development education raised questions about how ESD was different from traditional development education or what element was necessary for transforming traditional development education into ESD.

3. Future Development Education and Sustainable Development

(1) Participatory Development and Development Education

In order to consider future development education from the standpoint of sustainable development, we would like to discuss in more detail the idea of participatory development, which was produced from the field of international development cooperation in recent years. As mentioned earlier, development education has benefited from empirical knowledge gained through the activities of international cooperation NGOs, and this information has been passed on to local communities and schools in Japan. Therefore, a change in the field of development in the South and the nature of international cooperation activities in the 1990s has directly and indirectly affected development education in Japan.

As discussed in Section 1 (2), “participatory development” aims to ensure that the beneficiaries of development themselves participate in the decision-making process of development and fairly benefit from such development. Here we refer to the case of Thailand as an example, which we have studied.¹⁷

Historically there are mainly three types of development projects. The first is a charity type of development project, which constituted the mainstream until the 1970s. It was designed to provide charitable assistance to the poor and the socially vulnerable. In Thailand, for instance, religious and royal charities were engaged in relief work for girls who were sold and sent to major cities from poor areas. The second is a “technology-transfer” type of project, which many NGOs established in Asian countries in the 1980s promoted. Most of them worked to develop poor rural villages and improve the living conditions of slums. One of these projects was a so-called “comprehensive farming method,” which was widely adopted in Thailand. This project intended to change agriculture from subsistence farming centered on

rice, to mixed farming, which aims to increase cash income by growing such cash crops as vegetables and fruits, as well as fishing. Most of those cooperative projects were financed by private, foreign foundations, governments, and UN agencies, and were carried out by transferring more “advanced” technology from outside the country into local areas. This has so far been the most prevalent type of development project, and it is still the case for most of Japan’s international cooperation activities.

In the late 1980s, however, the technology-transfer type of development project came to a standstill in various places, and a new type of “participatory” development project began. Local NGOs in Thailand began to promote projects with the participation of villagers, putting emphasis on “local wisdom,” in line with the idea of participatory development. However, while NGOs at that time understood the idea of participatory development, they had no way of realizing their goals. Then, a group at Chiang Mai University that had supported NGOs invited Robert Chambers, one of the advocates of participatory development, to Thailand and provided an opportunity for NGOs in Thailand to learn about specific methods of participatory development, including participatory rural appraisal (PRA) and participatory learning and action (PLA), from 1989 to 1993.¹⁸ Later in the 1990s, urgent issues of social development changed from rural development to HIV/AIDS, defending the rights of hill tribes and environmental protection. In particular, although the AIDS problem eventually became more serious in northern Thailand, the participatory learning method was broadly adopted and played a role in preventing AIDS.

This shift to participatory development indeed reflected a transition to sustainable development. This has directly and indirectly affected development education that has benefited from international cooperation.

Participatory development has two major meanings for development education in Japan. First, it calls for a review of learning on “assistance and international cooperation.” Though, as mentioned above, the age of participatory development centered on residents has come in the field of international development cooperation, a charity type or technology-transfer type of international cooperation that is still taught in many schools and communities. Moreover, raising awareness of international cooperation often results in the donation of goods and money. In 2006, in order to deepen understanding of participatory development, DEAR developed a teaching material titled “*Enjo suru maeni kangaeyou – Sanka-gata kaihatsu to PLA ga wakaru hon* (Think before Giving Assistance: A Handbook for Understanding Participatory Development and PLA).¹⁹

Second, the perspective of participatory development helps to examine our “local communities.” Development, sustainable development, and participatory development are not terms used for developing countries only; they are also applicable to community building in developed nations. Since development education aims to “create a fair global community where people can live together” through social participation, to think of participation in our own community is truly a case of participatory development, as well as an indispensable

process in building a global community.

(2) Participatory Learning and Development Education

In considering development education, another important perspective related to participatory development is participatory learning. Participatory development, by its nature, emphasizes the process by which residents themselves take the initiative for empowerment. In this case, the method of participatory learning is stressed to ensure that residents can learn of their own volition, rather than being taught knowledge and skills unilaterally. There are many similarities between the process of participatory learning, not limited to PRA and PLA, and the process of development education in Japan. If their studies and practices were shared in the future, this would be beneficial for each process.

Development education in Japan is an educational and learning activity that aims for the understanding of global issues and “participation,” and has placed emphasis on cultivating “skills and attitudes” especially for social participation toward the realization of a “fair global community where people can live together.” To this end, many materials and workshops for participatory learning have been developed. The learning methods and the intention to create a participatory civil society are common between PLA and development education, but they differ in their targets. Development education, which was originally promoted in countries in the North, is targeted at children and local people with some school education, while PLA is targeted at villagers in countries in the South. Thus, there are various differences in their specific methods. For example, if villages in developing countries do not have enough learning materials, such as large sheets of paper and magic markers, a workshop for PLA would be held using sticks and stones on the ground. PLA workshops are generally simple and use fewer tools, while workshops for development education are more complex and require more tools and preparation. The objective of learning is also slightly different. Participatory learning at villages in developing countries is regarded as a means for promoting development with the participation of residents, rather than as the objective. Meanwhile, participatory learning in development education in Japan is often in itself the objective, though it is ultimately learning as a means of building schools and communities.

Teaching materials and workshops for development education rapidly spread to schools nationwide around 2002 when an integrated study program was introduced into the school curriculum. Workshops, including the “New Trading Game” and “If the World were a Village of 100 People,” have now been adopted at many schools.²⁰ Though it is called participatory learning, most of these activities result in only “participation” during class: they do not often lead to cultivating the skills and attitude for social participation, which is what development education has aimed for. Participatory learning for development education should aim to enable children to develop the skills and attitude necessary to take an interest in and participate in community activities based on their own lives or experience. Moreover, the skills and attitude to recognize the reality of the world, take an interest in global issues,

and take part in problem solving should also be cultivated. A major challenge for the future is how far participatory learning toward children's social participation can be placed in school education by cooperating with local communities.

Conclusion:

Rainbow of Development Education: Linking Communities

About thirty years have passed since Japan's international cooperation activities and development education were launched. In the 1980s, international cooperation NGOs were involved in assistance activities primarily in Asian developing countries to solve the poverty problem. Drawing on those NGOs' information and experiences, development education has informed Japanese children and adults of the reality of the South and asserted the need for international cooperation. In the 1990s, the field of international cooperation came to pursue development with the participation of local people, and participatory learning to empower local people through PRA and PLA spread. Meanwhile, in the educational field in Japan, participatory learning materials for development education came to be widely used, particularly in the area of "international education," due to the introduction of integrated study into the school curriculum. Such materials are also being used for community education activities.

Participatory learning puts an emphasis not only on participation in learning activities but also on encouraging social participation to solve various issues. For development education, which believes that both developed and developing countries must change to solve the North-South problem, participation and efforts to address these various issues are important not only in international cooperation, but also in building a society for people to live in.

Development education seeks to expand its wings by bridging the areas of international cooperation overseas, participatory development and PLA, and the area of community organization in Japan, workshops, and action research, through participatory learning. Such an effort will result in a "rainbow of development education" centered on participatory learning (See Figure 1). One course of learning starts from local problems in Japan, links them to global issues, and approaches communities in the South. For instance, one learns about the global movement of people in considering the local issue of foreign workers, and understands the poverty problem of the sending country and endeavors to resolve it. Another course of learning starts with problems in the South and approaches issues in one's own community. For example, considering the actual situation of villages in Thailand or Bangladesh and what assistance is desirable, one gradually takes an interest in matters around him/her, further studies a link between them, and takes action in Japan.

Figure 1: Rainbow of Development Education and Participatory Learning



Figure 1: Rainbow of Development Education and Participatory Learning

Currently, DEAR is aiming for learning that directly links communities in Japan with communities in the South. Here, we will introduce one case we were involved with in Thailand. The Institute of Sustainable Development Education Promotion (ISDEP) is an NGO based in Chiangmai. ISDEP’s main activity is to train NGO staff and village leaders in Northern Thailand. In June 2004, we visited Mr Prayat, Director of ISDEP, to inform him of development education activities in Japan and to exchange views on the activities and issues of ISDEP. The director explained that rural areas in Thailand had been damaged by cheap agricultural products imported from Laos and China as a result of expanding free trade. The director explained these problems to the villagers, but it was too difficult for them to fully understand, and so he expressed an interest in “Trading Game,” a development education material developed by DEAR. Then, we demonstrated Trading Game in a workshop to train NGO staff, organized by ISDEP. Some staff members who participated in this simulation said that it would be too difficult for the villagers, while others said that it was a good activity for making people aware of the situation of the village because it is helpful in understanding the mechanism of world trade.

In August 2005, ISDEP and DEAR held a two-day seminar at Chiang Mai University, where the theme was globalization and participatory learning. DEAR demonstrated an activity called “Coffee Farm at Aroma Village” from the development education material “The Other Side of the Coffee Cup.”²¹ When visiting ISDEP in the summer of 2006, we

received a report on the results of Trading Game and Coffee Farm activities carried out at several villages. Some villages evaluated those activities as too difficult, while others generally welcomed them because they could learn of the reality of free trade. How effective participatory learning materials for development education and other educational areas in Japan are for practices in Thailand and other Asian countries is yet to be verified, because it depends on the issues each community faces and the learning environment of the local people.

If these learning opportunities between communities continue, both ends of the “rainbow of development education” will meet, and a cyclical pattern of learning will form in the future. In our view, future development education is required to share learning experiences between communities, which helps the idea of ESD take root, leading to the creation of such a learning cycle.

¹ World Commission on Environment and Development, *Our Common Future*, Oxford University Press, 1987.

² M. Nerfin (ed.), *Another Development: Approaches and Strategies*, Uppsala: Dag Hammarskjöld Foundation, 1977.

³ Kazuko Tsurumi and Tadashi Kawata (eds.), *Naihatsuteki hattenron* [Endogenous Development], Tokyo University Press, 1989.

⁴ Peter Oakley, et al., *Projects with people: The Practice of Participation in Rural Development*, ILO, 1991.

⁵ UNDP, *Human Development Report*, 1990-.

⁶ *Agenda 21, Chapter 36, Promoting Education, Public Awareness and Training*, United Nations Conference on Environment and Development, Rio de Janeiro, 3-14 June 1992.

⁷ *Final Report*, International Conference on Environment and Society: Education and Public Awareness for Sustainability, Thessaloniki, Greece, 8-12 December 1997.

⁸ *The Hamburg Declaration on Adult Learning*, UNESCO Fifth International Conference on Adult Education, Hamburg, 14-18 July 1997.

⁹ *The Millennium Development Goals* (<http://www.un.org/millenniumgoals/>).

¹⁰ *Plan of Implementation of the World Summit on Sustainable Development* (Johannesburg Summit), September 2002, p.62. UN General Assembly December 2002 resolution 57/254.

¹¹ *Sanka-gata gakushuu de sekai wo kanjiru – Kaihatsu kyouiku jissen handobukku* [Feeling the World through Participatory Learning: A Handbook for Implementing Development Education], 2003; *Tsunagare kaihatsu kyouiku – Gakkou to chiiki no paatonaashippu jireiushu* [Links in Development Education: Examples of Partnerships between Schools and Local Communities], 2001; *Kaihatsu kyouiku kiiwaado 51* [51 Keywords for Development Education], 2002.

¹² *Kaihatsu kyouiku-tte naani?* [What Is Development Education?], DEAR, 2004, p.4. Concerning the history and current situation of development education, see Haruhiko Tanaka, “Kaihatsu kyoiku – Koremade no 20nen to korekara no kadai” [Development Education: The Last Two Decades and Future Challenges], *Kaihatsu kyouiku* [Development Education], No.47, 2003, pp.3-7; and Hiroyuki Yumoto, “Nihon ni okeru ‘kaihatsu kyouiku’ no tenkai” [Expansion of “Development Education” in Japan], Hiromi Ehara ed., *Naihatsuteki hatten to kyoiku* [Endogenous Development and Education], Shinhyoron, 2003, pp.253-285.

¹³ *DEAR no ESD (jizoku kanou na kaihatsu no tameno kyouiku) ni taisuru ninshiki to kihon shisei* [DEAR’s Recognition and Basic Attitude toward ESD], DEAR, 2005.

¹⁴ John Fien, *Education for the Environment: Critical Curriculum Theorizing and Environmental Education*, Deakin University, 1993.

¹⁵ *Ibid.*, p.29.

¹⁶ Satoko Ishikawa, “Korekara no kankyou kyouiku – Ningen kankyou no jizokukanousei wo mezasu” [The Future of Environmental Education: Towards Sustainability in the Human Environment], Japanese version of Fien’s book, 2001, p.29.

¹⁷ Haruhiko Tanaka, “Kita tai no NGO katsudou no rekishi to kadai – Tokuni sankagata kaihatu sankagata gakushuu ni chakumokushite” [History and Problems of NGO Activities in Northern Thailand, with a Focus on Participatory Development and Learning], *Rikkyou daigaku kyouikugakka kenkyuu nenpou* [Annual Study Report of the Department of Education, Rikkyo University], No.49 (2006), pp.107-122.

¹⁸ Both PRA and PLA are the theory and method of participatory development focused on local residents’ empowerment, self-help and self-reliance. See Robert Chambers, *Whose Reality Counts? Putting the First Last*, London: Intermediate Technology Publications, 1997; Project PLA ed., *Zoku nyuumon shakai kaihatu – PLA: juumin shutai no gakushuu to koudou ni yoru kaihatu* [Second Introduction to Social Development PLA: Development through Learning and Action by Residents], International Development Journal Co., 2000.

¹⁹ “Enjo” suru maeni kangaeyou – Sanka-gata kaihatu to PLA ga wakaruru hon [Think before Giving Assistance: A Handbook for Understanding Participatory Development and PLA], DEAR, 2006.

²⁰ “Trading Game” is a simulation game in which paper, writing materials, and other objects represent money and products. Its objective is to teach about various trade issues and consider their solutions through a simulated experience of world economic trends (“New Trading Game” is a revised version released in 2006). “If the world were a village of 100 people” is a simulation game that poses a question: If the world of 6.3 billion people were shrunk to the size of a village of 100 people, what would it look like? It aims to make participants feel the disparity and the diversity in the world, using role cards. See materials published by DEAR: “If the world were a village of 100 people” (workshop edition), “New Trading Game,” “Story of Palm Oil,” and “Talk for Peace: Let’s discuss more to make a peaceful society.” Concerning the history of participatory learning, see *Kaihatu kyouiku* [Development Education], No.42 (Special Topic: Participatory learning), 2000, especially articles by Yamanishi and Hirose; and Tamio Nakano, *Waakushoppu – Atarashii manabi to souzou no ba* [Workshop: New Place for Learning and Creation], Iwanami Shoten, 2001.

²¹ *Koohii kappu no mukogawa – Boeki ga hinkon wo tsukuri?!* [The Other Side of the Coffee Cup: Trade Breeds Poverty!?!], DEAR, 2005.

*As for the Japanese version of this article, please see ‘Korekarano kaihatu kyouiku to jizoku kanona kaihatu no tamano kyouiku [Future development education and education for sustainable development]’ in *Chiiki kara egaku korekarano kaihatu kyouiku* [Community development and development education], Shin-hyouron, 2008, pp.17-36.