

Tales of Hope III

EFA-ESD Linkages and Synergies



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Note

1. Japanese people's names are spelled in family-name-first order in accordance with the Japanese custom.
2. Titles/positions are at the time of the meeting.
3. Opinions expressed in each article are those of authors and does not represent those of the publishers and/or editorial group.
4. 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.

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Foreword

This volume is a compilation of articles contributed by ‘experts’ – coming from a wide range of educational disciplines, contexts and processes – committed to critically reflecting and advancing the efforts to link and develop greater synergies between Education for All (EFA) and Education for Sustainable Development (ESD) in order to contribute to achieving quality education and a sustainable future for all.

As we draw close to the end of the United Nation Decade for Education for Sustainable Development (UN DESD) in 2014 to the Education for All (EFA) Dakar Goals target year in 2015, and to the Millennium Development Goal (MDGs) target year of 2015, it is becoming more apparent that the challenges have continued to overrun the achievement of most of the targets. However, signs of hope continue to surface through stories of transformation in often very localized education and development practice. These signs of hope are founded on the recognition that these global campaigns will need to be more conceptually and practically aligned if we are to make significant change amidst times of relatively limited resources. This publication contributes to the discussions advocating for why EFA-ESD synergy is necessary if we are to transform the vision into a global reality.

Tales of HOPE III weaves three stories of ESD projects in Malaysia, in the Philippine and in Thailand. In Malaysia, the story reflects on the on-going outcomes of a project that aimed at preserving indigenous language and culture through literacy. In the Philippines, the story comes from a typhoon and flood-prone mountainous area, where community and out-of-school youth learned about Disaster Risk Reduction (DRR) and functional literacy through a partnership between the school and a local non-governmental organization (NGO). In Thailand, the story is set in a public school near the northern border giving minority children not only opportunity to learn but also quality education grounded in local community development needs.

We hope that this publication, following *Tales of Hope* in 2006 and *Tales of Hope II* in 2009, is useful for those working in the field of education, development and international cooperation to forge a sustainable future through quality education and learning for all.

September 2012
Asia-Pacific Cultural Centre for UNESCO (ACCU)

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Introduction: Our Journeys of HOPE

Shibao Tomoko

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“We commit to sharing our own personal ESD journeys as a way of inspiring others and internalising the values of ESD in our daily lives.”

This is the first of the ten action points of the “Tokyo Declaration of HOPE 2009: A Commitment to Action by ESD Educators and Facilitators”¹ in August 2009.

The Declaration concludes with a commitment to *“Advocating for greater collaboration between decision makers and policy makers engaged in ESD and EFA.”*

These commitments were informed by the three sets of principles. One of them was on EFA-ESD synergies, which is comprised by the three points below:

- 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.

1. Tokyo Declaration of HOPE 2009: A Commitment to Action by ESD Educators and Facilitators was developed and adopted by ESD educators and facilitators in formal/non-formal education, in government, non-government, media and business sectors who gathered in Tokyo, Japan, for the Asia-Pacific Forum for ESD Educators and Facilitators (22–24 August 2009). The Asia-Pacific Forum was organized by ACCU in cooperation with UNESCO and the Japanese National Commission for UNESCO.

The website of the 2009 Asia-Pacific Forum is found below:
http://www.accu.or.jp/esd/forum_esd_2009/index.html

As we committed to the Tokyo Declaration, we at ACCU have continued to adopt as one strategy the documentation and sharing of stories that illustrate many different ESD journeys, as our contribution to both learning and advocacy.

TALES OF HOPE—DISCOVERING ESD IN CURRENT PRACTICE

“Tales of Hope: Grassroots Activities of Education for Sustainable Development (ESD) in Asia and the Pacific” was published in 2007. It is a compilation of presentations and discussions at the ACCU-UNESCO Joint Regional Seminar for the Promotion of Education for Sustainable Development in Asia and the Pacific², which was organized to transform the broad concept of ESD into concrete activities by building upon similar efforts that had been made in the Region.

Informed by the International Implementation Scheme (IIS) for the UN Decade of ESD that was prepared by UNESCO, the Regional Seminar took five examples of ESD practice, though at the time very few identified their endeavours as ESD. Examples were from the areas of gender equity, poverty reduction, natural disaster risk reduction, community development, cultural diversity and a network of schools for environmental education. The uniqueness of the Regional Seminar, as reflected in the publication, is that these experiences, presented by field level practitioners were described by ESD experts as consistent with the key principles of ESD, but did not call themselves ESD.

During the Regional Seminar, the “ACCU-UNESCO Asia-Pacific ESD Programme,” which was entrusted by UNESCO to ACCU to implement, was launched. One of the components of the programme was the ACCU-UNESCO Asia-Pacific Innovation Programme for ESD. The Regional Seminar served as an opportunity to introduce the programme and invite the participants to submit applications for new or existing educational projects that were informed by the principles of ESD.

Among the many applications submitted through the National Commission for UNESCO of each country, ten projects were chosen by an international jury.

2. ACCU-UNESCO Joint Regional Seminar for the Promotion of Education for Sustainable Development in the Asia-Pacific was organized jointly by ACCU and the UNESCO Asia and Pacific Regional Bureau for Education at Bangkok in co-operation with the Japanese National Commission for UNESCO. The Regional Seminar was held in Tokyo from 23 to 25 February 2006 and was supported by UNESCO/Japan ESD Funds-in-Trust.

Seven projects were non-formal education (NFE) projects and the three were based in primary and secondary schools, that reflected the focus of the Programme on the marginalized: illiterate/semi-illiterate population, girls and women, out-of-school children, people with disabilities, and individuals with special needs.

TALES OF HOPE II—LEARNING-BASED EVALUATION OF ESD PROJECTS

How to evaluate ESD projects under the Innovation Programme was our next challenge. If ESD involves the reorientation of many aspects of the existing education, then what kinds of modalities and frameworks are necessary to transform conventional evaluation approaches to be consistent with ESD principles?

In re-thinking how to embed learning into current evaluation practice, ACCU drew on the ESD principles identified in the IIS and a parallel project that was concurrently being conducted by the UNESCO Bangkok to evaluate ESD. The HOPE evaluation approach was conceptualised during an experts workshop in 2008.³ HOPE was initially an acronym for an evaluation framework that was *H*OLISTIC, *P*ARTICIPATORY and *E*MPowering. Guided by this HOPE approach, evaluation teams visited seven of the ten Innovation Programme sites.

Tales of Hope II: Innovative Grassroots Approaches to Education for Sustainable Development (ESD) in Asia and the Pacific, published in 2009, is a report of the HOPE evaluation missions. In the publication the word HOPE had two meanings. First was the sense of hope that was felt and expressed by the learners, facilitators, project managers and evaluation team members through the stories that were shared. And second was HOPE, as the acronym of the evaluation approach.

The preliminary findings of the HOPE evaluation missions were shared at the UNESCO World Conference on Education for Sustainable Development⁴ in Bonn, Germany, which served as the mid-Decade of ESD conference.

3. Workshop on Evaluation Approaches from ESD Perspectives in Asia and the Pacific was organized in Tokyo and Miyagi, Japan, from 23 to 28 June 2008 by ACCU in cooperation with Miyagi University of Education with the Japanese National Commission for UNESCO, UNESCO Bangkok, United Nations University – Institute of Advanced Studies (UNU-IAS) and ESD Regional Centre of Expertise (RCE) Greater Sendai Area.

4. UNESCO World Conference on Education for Sustainable Development - Moving into the Second Half of the UN Decade, from 31 March to 2 April 2009, organized by UNESCO and the German Federal Ministry of Education and Research in cooperation with the German Commission for UNESCO.

As a follow-up to the World Conference, an Asia-Pacific Forum for ESD Facilitators and Educators was organized in Tokyo in August of the same year. At the Forum, project managers of the Innovation Programme were invited to share their experiences of participating in the HOPE evaluation missions in conversation with the evaluation team members in order to identify and celebrate the value of the shared learning experience. Two key outcomes of the Forum were the launch of *Tales of Hope II* and the Tokyo Declaration of HOPE 2009, which is the synthesis of the results of the discussions.

THE STORY BEHIND TALES OF HOPE III— CONTRIBUTING TO THE EFA-ESD SYNERGY

Since the beginning of the UN Decade of ESD, linking the Decade with other international educational priorities was deemed essential. The IIS identified the Millennium Development Goals (MDG) campaign, the Education for All (EFA) movement, and the United Nations Literacy Decade (2003–2012) as examples of international education initiatives with which the Decade of ESD should connect with.

But were synergies between EFA and ESD happening? If yes, it was only in a very limited way. This limited synergy was partly due to the comprehensive nature of ESD which goes beyond the coverage of traditional education. ESD was deemed by many as, too wide and too vague a concept to integrate into at the field level. This was also partly due to the already well-established structures and mechanisms of planning, funding, monitoring, and evaluating EFA, that for many ESD was something that could be implemented after EFA had been successfully achieved.

The International Forum on ESD Dialogue 2008⁵ reaffirmed that the UN Decade of ESD “promotes quality education for all, which is at the heart of the Education for All (EFA) agenda, and contributes to the achievement of the Millennium Development Goals (MDGs).” It recommended that UNESCO take the necessary steps to build “a stronger relationship between EFA and ESD.”

5. International Forum on Education for Sustainable Development (ESD) Dialogue 2008: Midpoint Event for the Decade of Education for Sustainable Development (DESD) was organized at the United Nations University, Tokyo, by the Ministry of Education, Culture, Sports, Science and Technology (MEXT), Japan, the Japanese National Commission for UNESCO, UNESCO and ACCU from 2 to 5 December 2008. It was co-organized by the United Nations University and the Miyagi University of Education.

The UNESCO World Conference on ESD discussed this very issue and the Bonn Declaration⁶, the output document of the World Conference, emphasized the need for “a shared commitment to education that empowers people to change” in terms of EFA.

The 2009 Asia-Pacific Forum in Tokyo, was one of the initial opportunities in Asia-Pacific to discuss the way to address this situation. This was facilitated by the presence of one of the co-authors of the *EFA-ESD Dialogue: Educating for a sustainable world*, published in 2008 by UNESCO⁷, which provides a variety of useful discussions on how the EFA-ESD synergy is important and necessary to reinforce each other.

The Forum was followed by a Meeting of Experts on Non-Formal Education Policy and Programme for the Promotion of EFA (Education for All)⁸, where a prominent global ESD advocate made a strong impact on the circle of EFA policy makers and practitioners who had had very limited opportunities of hearing about ESD⁹.

During this time, the news was circulating that some of the projects funded by the ESD Innovation Programme were not just sustained but were developing into good examples of EFA-ESD synergies in practice.

ACCU organized another Asia-Pacific Forum in Tokyo¹⁰, in February 2011, which aimed to explore EFA-ESD Linkages and Synergies, incorporating the possible contribution of ASPnet.¹¹ The Asia-Pacific Forum provided a precious opportunity for the participants who are coming from different fields, some well conversant with EFA, some experienced with ESD, and a few who were aware of ASPnet, to share and discuss different activities as

6. Bonn Declaration is found in the following Conference website:

<http://www.esd-world-conference-2009.org/>

7. Ms. Ros Wade, one of the co-authors of the book together with Dr. Jenneth Parker, was a panelist during the Panel Discussion session ESD-EFA synergy.

8. Meeting of Experts on NFE Policy and Programme for the Promotion of EFA (Education for All) was organized in Tokyo from 11 to 12 December 2009 by ACCU in co-operation with UNESCO Asia-Pacific Programme of Education for All (APPEAL) and the Japanese National Commission for UNESCO.

9. Mr. Charles Hopkins, during the Meeting, presented “Education for Sustainable Development (ESD): One of Many Contributions in Creating a More Sustainable Future.”

10. Asia-Pacific Forum for Linkages and Synergies of EFA, ESD and ASPnet for Building Sustainable Asia and the Pacific, held in Tokyo from 19 to 21 February 2011, was organized by ACCU in cooperation with the Japanese National Commission for UNESCO and the Japan International Cooperation Agency (JICA).

11. ASPnet is a shortened term for the UNESCO Associated Schools Project Network, commonly referred to as UNESCO Associated Schools. Initiated in 1953, it is a growing global network of more than 9,200 educational institutions in more than 180 countries working in order to translate UNESCO’s ideals into concrete action.

examples of linkages and synergies. The Forum was also an opportunity to find out from some of project managers about “life after the project”, specifically for projects funded by the ESD Innovation Programme, which ended in 2008. These stories and other new stories would tell how the EFA-ESD synergies could happen at the field level.

At the conclusion of this 2011 Forum, the HOPE framework to developed into HOPE: Holistic, Ownership-based, Participatory/in Partnership and Empowering.

The 2011 Forum motivated ACCU to organise a second HOPE monitoring mission that would visit three selected project sites which the Forum identified as good examples of EFA-ESD synergy; two projects which are former Innovation Programme sites, and the other was identified during the preparation of the 2011 Asia-Pacific Forum. Like the earlier HOPE evaluation, the use of stories was selected as the approach to documenting and sharing the experiences in these project sites.

The three stories were shared, reflected on, responded to and analyzed during an Experts Workshop for Promoting EFA-ESD Synergy in Asia-Pacific¹² held at one of the project sites itself. The meeting was attended by experts who included field practitioners, project managers both at local and international levels, administrators, researchers and policy makers.

This is the story that has led to the publication of *Tales of Hope III: EFA-ESD Linkages and Synergies*.

Part I opens with an updated version of the EFA-ESD Dialogue from the original authors, Ms. Ros Wade, and Dr. Jenneth Parker who attended the 2011 and 2012 Workshops respectively. This provides the necessary framework for examining the three stories that follow.

Part II documents the three stories, written by individuals who were not directly involved in the actual project themselves, acting as critical friends. The writers visited the sites, all for the first time, to engage in conversation with the learners, the facilitators, the project managers, the government officials and the local community members. They have written the stories with fresh eyes that have looked for how the EFA-ESD links and synergies contributed to the

12. Experts Workshop for Promoting EFA-ESD Synergy in Asia-Pacific was organized by ACCU, co-organized by the Ministry of Education, Thailand and the Thai National Commission for UNESCO, supported by the Ministry of Education, Culture, Sports, Science and Technology (MEXT), Japan and in collaboration with UNESCO Bangkok Office, the Hill Area and Community Development Foundation, Thailand, the Thailand Environment Institute and the Sirindhorn Institute for Continuing Education and Development, Thailand from 7 to 9 August 2012. It was held in Chiang Rai, Thailand, where one of the project sites, Bansankong School, is located in.

stories. Each of these stories is accompanied by the reflections of individuals who were directly involved in the actual projects to provide an insider's view. The stories revealed that the projects were living examples of EFA-ESD synergy. They also demonstrated that because they are projects that acknowledge the essential link between the goals of EFA and the principles of ESD, the learning is more meaningful, effective and sustainable, with outcomes that contribute to the community.

A synthesis of the HOPE Evaluation surveys is included in Part II. It draws from the information gathered from the surveys that were distributed to the learners who were involved in the projects. Dr. Nagata Yoshiyuki reflects on the findings and compares it to the earlier HOPE timelines published in *Tales of Hope II*.

Part III is a collection of responses by individuals involved in ESD, EFA and ASPnet who were invited to read and respond to the stories from their particular geographical and institutional contexts, their responses help to broaden the insights from the three stories to the wider context of players and places where EFA-ESD synergies will continue to play an important role. Two contributions that conclude Part III provide a historical perspective on EFA and ESD from Thailand by Dr. Khunying Kasama Varavan and from an Asia-Pacific regional view by Professor Chiba Akihiro.

The publication concludes with an attempt by Dr. Jose Roberto Guevara to weave the discussions and the outcomes of the Experts' Workshop towards an initial framework of how practitioners, policy-makers, researchers and even learners can help to establish the links in order to reap the harvest of the synergies between EFA and ESD.

Tales of Hope III is published in the hope that these stories will be helpful in identifying other similar projects that inspire others, not only to implement projects, but to monitor, evaluate, research and fund projects that contribute to expanding the dialogue between EFA and ESD, enabling positive change today, for the future.

Positive change is especially needed because we find ourselves living in a world where factors contributing to an unsustainable future seem to be gaining ground. Education and learning will continue to play a very important role to revert the course of our common future.

Part I

EFA and ESD

EFA and ESD Synergy: Taking Forward the Dialogues

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INTRODUCTION

Both EFA and ESD are concerned with the quality of learning and education systems which are needed for sustainable development in the 21st Century. 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. While it is of course necessary to acknowledge the different constituencies and histories of both EFA and ESD, there is now a growing consensus that synergies between ESD and EFA will strengthen both agendas and bring them mutual benefits. This chapter will discuss the changing context of EFA/ESD synergy activities and policies. The processes and conceptualisation of EFA and ESD will be reviewed across key themes and the developments in EFA/ESD synergy will be reviewed with a special focus on quality education. We will discuss the ways in which we can build on innovative practice as demonstrated in this volume to further develop this agenda. We will then consider how the wider contextual changes identified below affect the existing work on EFA/ESD synergy, arguing that they make this all the more timely and necessary. How might the changing context support EFA/ESD synergy and provide further opportunities to deepen the relationship? We will conclude that EFA/ESD Dialogues can further develop in terms of policy, theory and practice.

THE CHANGING CONTEXT

Whilst the current context presents many difficulties and indeed a polarisation of some positions, it also represents opportunities. There will be shifts taking

place in many constituencies around environment and development concerns at present and these will also affect views of education. This represents a time when new and developing concepts can be more successfully discussed and developed. As environment and development agendas move closer together the EFA/ESD synergy approach will be well placed to argue for the importance of quality education for all our futures.

The MDGs Post 2015 and Rio+20

‘Let us develop a new generation of sustainable development goals to pick up where the MDGs leave off. Let us agree on the means to achieve them’

(Ban Ki-moon, 2011)

Discussion has been taking place on the kinds of agreements that might be put in place post 2015 and this has also included the difficult question of how to proceed given that the MDG goals set are unlikely to be met—with some performing worse than others. Despite a slow-down (UNESCO, 2012a) progress towards the education goals compares well with the steady decline of biodiversity shown in the Millennium Ecosystem Assessment (MEA, 2012) for example. However, the financial crisis is throwing into doubt all goal achievements that were anticipated on the basis of projected global growth including those for education. This is partly due to the fact that the MDGs were largely built on a donor model (Pimple, 2012) and in financially stretched times donors find it hard to maintain aid commitments (World Bank, 2008). There is thus some tension between those who want to continue to stress that meeting the goals by 2015 is essential and those who are already looking towards new formulations that can be possibly more suited to new contexts (Rose, 2012; TROCAIRE, 2012; Beyond, 2015, 2012; ECOSOC, 2012; Hazelwood, 2012; UN System Task Team, 2012; UN-NGLS, 2012).

Into this mix of issues comes the RIO+20 conference where progress towards ‘Sustainable Development Goals’ proposed by Colombia is now regarded by many as one of the few positive outcomes. The opportunity to bring environmental and development goals together is one that many organisations and individuals are arguing should not be missed (Hazelwood, 2012; UN System Task Team, 2012). As we write, efforts are underway to develop these goals and these discussions should be drawing on much existing work from agencies and practitioners who have been ahead of the curve. It is in this context that we need to re-think the opportunities and the potential threats for education as a whole, and EFA/ESD synergy specifically. It is in this

context that the work described and analysed in this volume can make a very special contribution in providing examples of this synergy across a range of different areas of concern and learning approaches.

The Financial Crisis and Education

The backdrop of the financial crisis was already being discussed with regard to education in 2008 (World Bank, 2008) and at that point a fairly rapid return to 'normal' growth patterns was expected. The picture now is rather different as growth continues to slow more globally. The threats to education in times of economic downturn are well known in terms of funding from donors and of percentage of national budgetary expenditure. However, arguably there are other additional threats deriving from a tightened emphasis on narrowly instrumental models of education stressing growth and a failure to keep open to wider debates about social and ecological well being. In this context the threats to EFA/ESD synergy will need to be discussed. A further linked threat in terms of current responses to financial crisis is that a privatisation route to expanding educational opportunity will be seen as the main priority thus worsening educational inequalities worldwide (Robertson, 2012; Bray, 2009). There are differing views on the severity of the crisis. Is it just a 'normal' cycle of boom and bust or is it a crisis of the system as a whole, possibly exacerbated by emerging resource, climate and food crises? The implications of these very different positions will be considered in the concluding sections.

EFA AND ESD: DIFFERENCES AND COMMONALITIES

Here we consider the contrasting histories and orientations of EFA and ESD in turn with reference to different themes. We also identify developing points of similarity that can be built upon to create EFA/ESD synergy. However, it is nonetheless important to acknowledge some of the different elements which present both challenges and opportunities.

1. Differing Social and Geographical Constituencies

The constituency for EFA has been largely that of the development community attempting to combine concern for greater equity with a rationalisation based in growth. It has also depended upon continued growth to achieve projected outcomes (GMR, 2008:185). EFA has also been an initiative that has had the

support of governments needing assistance to fulfil EFA commitments but it has also had support from NGOs, donor countries and agencies. EFA's constituency also includes some interest areas such as Inclusive Education (Polat, 2011), education of the girl-child and early childhood education. EFA focuses on developing countries because that is where the basic education deficit is at its worst (and that is its specific remit). Most northern or so called 'developed' countries are working from a base where formal education is available free to all—at least up to university level. Many southern or low income countries are working from a base where there is an education deficit, where education is not available freely to all and hence the main challenge has been to make basic education universally available and this has been seen as contributing to development seen as improved GDP (World Bank, 2005).

The constituency of ESD is still evolving. It continues to involve debate and dialogue between educators who have come primarily from an environmental education background and also from other orientations, including development education, peace education and global citizenship (DESD, 2012:65) it is claimed in the DESD report that ESD may be able to take a 'synergizing role' in bringing these sub-fields together. ESD has a history of being constructed and lobbied for by Non-governmental Organizations (NGOs) in conjunction with UN processes, and its adoption by governments has been largely in the wake of these earlier developments. The main challenge has been to develop an educational entitlement which can help to build a society which is committed to sustainable development. Without a reorienting of education systems in western, consumer driven societies there is a risk of replicating unsustainable models. In order to achieve sustainable development there is a need to look at education in the wealthiest countries as well as education in the poorest. Considerable progress has been made in bringing ESD into the curriculum (DESD, 2012) across a wide range of sectors.

Differences of geographical focus should not be exaggerated however. These distinctions may be rather simplistic in today's rapidly changing world, where income divisions within countries as well as between countries are growing wider. Although the scale of poverty is very different, poverty reduction and regeneration strategies are now part of the landscape in wealthy countries also. The problem of appropriate curricula is a growing concern and many young people are voting with their feet, with drop-out rates increasing in secondary schooling in many parts of the world. Education Watch (2007) 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)

This is where ESD, with its focus on relevance and context can really help to strengthen EFA. Despite the challenges, the process of integrating EFA and ESD more closely together provides a vital opportunity for developing an approach to education and learning which can enable people to gain the values, skills, knowledge and competencies for living sustainably and for building sustainable societies.

2. Differing Approaches to Education?

EFA is primarily concerned with organized (formal) education programmes and in providing opportunities for the widest number of people possible to participate. While EFA recognises the importance of non-formal and community education its focus is on formal structures. In 2009 Professor Kitamura Yuto highlighted¹ the more functionalist top down approach of EFA policy making in comparison to the more bottom up, holistic approach of ESD. Professor Kitamura also recognised this as he saw EFA having a functionalist approach, with a focus on knowledge transfer top down model and an acceptance of current development models. In the World Bank's view education is supported primarily as a means to growth and development, without considering the range of areas of learning needed to equip citizens for society (World Bank, 2008). The curriculum requirements of EFA set in 2000–2001, are often considered to be simple as they concern basic literacy and numeracy and are considered 'neutral' in terms of content (World Bank, 2012:20). Because most basic education takes place within formal learning settings, this makes it more difficult to question or challenge the curriculum and structures within which it takes place. However, practitioners know that basic skills can be developed in a multitude of different ways—including ways that help to equip young people and adults for life in their societies.

In contrast to EFA, ESD not only stretches from formal education, to training, to raising public awareness, but also considers how entrenched learning through socialisation may need to be challenged (and/or preserved). Further, ESD covers social learning about sustainability between different sectors of society, (such as state, business and civil society) as well as learning within and between organizations (Wals, 2007). In some cases school systems may actually contribute to the difficulties faced by disadvantaged pupils and may be unable to promote ESD. Without more synergy with ESD, the danger for EFA in focusing so strongly on universal primary education (UPE) is that this

1. ACCU Final Report of the Asia-Pacific Forum for ESD Educators and Facilitators Tokyo, August 2009.

is likely to uncritically reproduce the fragmented subject-led and curriculum-dominant model of current school systems. 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 which requires the engagement of active learners. Basic skills can be developed through activities that are highly relevant to developing social and practical skills for sustainable livelihoods (Basic Skills Unit, 1998).

There is also a necessary tension between some uncritical approaches to the idea of basic education and the critical approach of ESD, which directly challenges and questions current dominant conceptions and structures of education. As we know only too well, it is the countries which have the highest levels of education, which have contributed most to the present unsustainable models of development. Therefore, in the face of the planetary challenges which face humankind in the 21st century, 'It is not education but education of a certain kind that will save us' (Orr, 2004). The examples in this volume demonstrate that learning is needed to support people in responding to a wide range of challenges, including environmental hazards and risks. The human rights perspective on education also stresses that education is a part of the human right to self-development and that learning is valuable in itself and as a way to enhance and build sound human relationships in families and communities.

3. Monitoring and Evaluation

Some of the issues of EFA evaluation were highlighted by Professor Kusago in 2009 at the Asia-Pacific Forum of ESD Educators and Facilitators (ACCU, 2009). As he pointed out, EFA has understandably been much more driven by targets which are scientifically quantifiable. UPE targets have been set by the international community and focus on inputs (primary school places) rather than outputs (employment, health, well being of those who have completed primary education). 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. Inputs are obviously much easier to measure than outputs which are longer term but they are unlikely to give the full picture (Stiglitz & Sen, 2009). Whilst quantifiable gains will always need to be measured, the EFA focus on a narrow range of targets can lead to unforeseen consequences. For example, in some countries of Sub-Saharan Africa (SSA) the success of improved 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 (EdQual, 2011). The EFA target driven approach has led to a focus on primary education and not on the whole educational system which in turn has led to unfulfilled expectations and missed opportunities for many students who have completed primary education.

Evaluation of ESD was a major concern raised at the UNESCO meeting which reviewed the initial EFA/ESD Dialogue publication (UNESCO, 2007). It was said at the time that because ESD is so wide-ranging it is very hard to quantify achievement and that without this progress could not be demonstrated. This was felt to be a disincentive to funders who like to see clear evidence of the effects of funding. One issue with evaluating ESD is that, due to its endemic challenges to many areas of thought and practice, it is controversial and therefore models are contested. The challenge is to find ways to assess good practice without robbing ESD of its critical edge. The DESD 2012 report demonstrates how ESD is finding a place in the global education community but does not outline any agreed set of curriculum contents or learning outcomes. It states a broadly humanist position,

‘The responses collected in the DESD M&E exercise all seem to point to the need for well-rounded, interactive, integrative and blended forms of learning that allow for the development of the whole human being.’
(UNESCO, 2012, p. 9).

However, elements of the DESD report do point to the curriculum implications of ESD. These are a strong potential addition to EFA which is very minimalist about curriculum, concentrating on imparting ‘neutral’ basic skills.

In order to analyse practice in terms of EFA ESD synergy there will be a need to adopt some qualitative ways of measuring activity which differ from and complement quantitative indicators for UPE. The HOPE evaluation method is one such, developed through the ACCU-UNESCO Asia-Pacific Innovation Programme for ESD. HOPE emphasises key underlying elements: ‘holistic, ownership-based, participatory and empowering’. However, as argued below we cannot begin to assess **relevancy** unless we consider knowledge and its role. It is questionable whether people can be ‘empowered’ without access to the knowledge they need to respond to challenges of their social and physical environment. Linked aspects of the ESD curriculum are considered below.

THE ESD CURRICULUM: ONE BASIS FOR RELEVANCY?

Delegates at the High Level discussion on EFA ESD synergy at the UNESCO World Conference on ESD (2009) stressed that ESD could help EFA achieve

its goals by ensuring that increased emphasis is placed on relevance, appropriateness, contextualised learning and by incorporating indigenous and local knowledge. The goal of the DESD is ‘to promote education as a basis for a more sustainable society’ (Pigozzi, 2003:5), and according to the 2007 UN Global Action Plan for EFA, ‘thus strengthens the EFA agenda by bringing into focus the content, processes and quality of learning.’

Values and Critical Thinking

Kevin Watkins, Director of the Global Monitoring Report team 2009, also acknowledged the importance of ESD EFA synergy when he stated in Bonn ‘Knowing is not enough: there is also a need for education for empathy.’ Empathy relates to ESD principles and values—it is about “walking in the shoes” of other people and cultures, including those of future generations. ESD’s commitment to the values and concepts of sustainability and to processes of critical thinking and reflective practice also strengthens the quality dimensions of EFA. EFA/ESD synergy can promote values such as peace, equality and respect for human rights, gender, environment and 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 can bring in strong social justice elements it strengthens EFA. Stronger links with the development and justice agenda of EFA can help to keep this dimension in the forefront of ESD which can sometimes be seen as ‘green’ education detached from human well-being. 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.’

Knowledge and Competencies for Sustainable Livelihoods

In order that sustainability values can be translated into appropriate action we need knowledge and competencies in how to apply that knowledge. Areas of scientific knowledge that have been considered essential for sustainable livelihoods have been proposed as including ecological knowledge and understanding of systems connections. These kinds of knowledge can be developed at the appropriate level throughout the curriculum (Sterling, 1998). However in order to apply this knowledge people also need to be able to work with others, make plans and carry them out, and where necessary, to influence and change social and political conditions that may be blocking

sustainable livelihoods (Mogensen & Schnack, 2010). This provides at least a tangible baseline for the consideration of ‘relevancy’ in ‘quality education’ and has implications for the training and development of educators. Although the diagram below seems to be asking a great deal from practitioners—and does lead onto further questions—it provides something to aim for in terms of quality and relevancy.

Competencies in ESD for Educators (UNECE 2011)

| | Holistic Approach | Envisioning Change | Achieving transformation |
|---|---|---|---|
| The educator understands... | The basics of systems thinking | The root causes of unsustainable development | Why there is a need to transform the education systems that support learning |
| The educator is able to... | Work with different perspectives on dilemmas, issues, tensions and conflicts | Facilitate the evaluation of potential consequences of different decisions and actions | Assess learning outcomes in terms of changes and achievement in relation to sustainable development |
| The educator works with others in ways that... | Actively engage different groups across generations, cultures, places and disciplines | Encourages notions of alternative futures | Help learners clarify their own and others worldviews through dialogue, and recognise that alternative frameworks exist |
| The educator is someone who... | Is inclusive of different disciplines, cultures and perspectives including indigenous knowledge and world-views | Is motivated to make a positive contribution to other people and their social and natural environment, locally and globally | Is crucially a reflective practitioner |

The Importance of Indigenous and Local Knowledge

While most ESD practitioners do want to stress the importance of science for sustainability it is now accepted that indigenous and local knowledge are also crucial for sustainability. There is much evidence that successful initiatives often require both expert and local/indigenous knowledge working in partnership especially in food production and the management of local resources (Sekhar, 2004; Aikenhead & Ogawa, 2007). Links between expert and local knowledge also need to work together in disaster response and risk reduction (Wisner & Luce, 1995). The validation and respect for indigenous and local knowledge that educators display can be a vital part of ensuring relevancy and quality in education. Local and indigenous knowledge can bridge the school and the community and create synergies across boundaries. Education can drive a wedge between young people and their communities and use of indigenous and local knowledge can help to encourage learning in the service of the wider community instead of a potential means of escape (MESA, 2010).

For these reasons, some concerns were raised from Fiji and the Pacific Islands (ACCU, 2009) 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. Small states are in a particularly vulnerable position because they need international support but it is difficult to achieve this without accepting external agendas (Crossley & Sprague 2011). Local voices and local agendas can become subsumed or even lost. Some key questions were articulated there about policy and practice in relation to both EFA and ESD: Whose agenda? Whose voice? Whose language?

Synergy with ESD could help to 're-imagine' EFA delivery outside the constraints of school systems, for example, learning in and with the community² 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 develop learning in, by and as communities.

2. Community is meant here in the broadest sense, not just geographically.

This section has looked at the curriculum contribution of ESD. However it is necessary to state that it has at times appeared as though the concentration of ESD on **changing** curriculum has sometimes led its advocates to forget about **inequalities** in provision. It is essential that ESD is firmly positioned as a key part of the global effort for education—not just as a human right but as capable of passing on the knowledge we need to develop more sustainably.

EFA/ESD SYNERGY: DEVELOPMENTS

To divide EFA and ESD is to make a false dichotomy which is an obstacle to achieving the education goals that are needed for future sustainability.

(Kitamura, 2009)

The continuing need for EFA/ESD synergy was acknowledged in the Tokyo Declaration 2008 which called upon the Director General of UNESCO to take the necessary steps to build a stronger relationship between EFA and ESD. Following this at the UNESCO World Conference on ESD in March 2009, a high level discussion took place chaired by the Assistant Director General for Education in UNESCO, and the importance of EFA-ESD synergy was further endorsed in the Bonn Declaration 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.’ It would seem that ESD has already been acknowledged within EFA documentation as an important element.

The commitment to EFA/ESD was strengthened even further in discussions at the Asia Pacific Forum of ESD Educators and Facilitators in Tokyo August 2009 and also in February 2011 at the Forum on Educational Co-Operation when delegates explored synergies and linkages between EFA, ESD and ASPnet. It was reflected in the Tokyo Declaration 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’

ACCU has been at the forefront in taking this forward and in recognising the urgency of the task. By bringing together the varied educational

constituencies of literacy and non formal education (NFE), EFA, ESD and ASPnet (UNESCO's Associated Schools' Project network) a great deal of progress has been already made—though of course a number of challenges still remain.

Areas Still to be Addressed in EFA/ESD Synergy

- Strengthen the commitments to equity inherent in sustainability and to challenge forms of environmentalism that can be damaging to human rights.³
- Greater development of gender & diversity awareness in ESD.
- Greater recognition of education **as** SD as well as **for** SD.
- Embed ESD into all conventional subject areas including basic education.
- Include references to sustainable development in the Global Monitoring Reports or the EFA Global Action Plans.
- 'Synergizing role' for sub-fields of education must include areas in EFA such as inclusive education.

EFA ESD Synergy Through Quality Education

In 2012 for the Rio plus 20 Summit, UNESCO again restated the case for the importance of education and above all for the importance of quality education. (UNESCO, 2012). UNESCO refers to ESD as 'a particularly important dimension of quality education' and calls for 'mainstreaming ESD comprehensively into relevant national education policies and practices' (ibid).

The concept of Quality Education provides an important framework for developing synergy between EFA and ESD as outlined in 2008 in the first Policy Dialogue on EFA-ESD synergy (Wade & Parker, 2008). According to the 2007 Global Action Plan for EFA, the 'vision of EFA is to offer everyone a basic education of **quality** (our emphasis), enabling children, youth and adults to grasp new opportunities, become more active citizens and to initiate manage and sustain positive change.' (ibid: 1) EFA and ESD come together in this vision of quality education for all and this is where there is the greatest potential for synergy.

3. One example here would be the imposition of conservation practices without engaging local people—for example nature reserves that exclude populations from livelihood.

Mary Pigozzi eloquently describes a vision of ‘Quality Education’, which takes into account both ESD and EFA:

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 skillful 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.

(Pigozzi, 2003)

This vision of quality education is the essential underpinning of all the EFA goals and is recognised in all of them: from Goal One on ‘improving comprehensive early childhood care’ to Goal Six on ‘improving all aspects of the quality of education.’ So there is clearly mutual benefit in linking EFA and ESD more closely.

Building on EFA/ESD Synergy in Practice

Examples of ESD EFA synergy that were presented in 2011 came from a wide range of countries including Thailand, Malaysia, Nepal, Afghanistan and Japan. Not all of these examples highlighted the EFA ESD dimensions per se, but a very brief analysis proves to illustrate key elements. It is evident that practitioners do not always find these concepts helpful but what the case studies all had in common was a strong commitment to the broad concept of Quality Education as articulated by Pigozzi (2003).⁴ We propose the following key elements as a starting point for further discussion with practitioners.

Quality Education which promotes EFA and ESD synergy:

- Is inclusive, for all, marginalised and dispossessed and socially privileged.
- Pays attention to gender and diversity in policy, curriculum and pedagogy.
- Involves contextualised basic education (literacy and numeracy).
- Includes formal and non formal elements/pedagogy.

4. ACCU Final Report of the Asia Pacific Forum for EFA, ESD and ASPnet for Sustainable Asia and the Pacific, Tokyo, February 2011.

- Involves critical and systems thinking.
- Embeds the values of ecological rights as well as human rights.
- Involves behaviour change towards sustainable living.
- Promotes social change towards sustainable livelihoods.
- Privileges indigenous and local knowledge as well as scientific knowledge (though it may have different emphasis depending on the target group).

Approaches such as HOPE offer a way forward here. Drawing from information provided by the HOPE evaluations we can consider the context and conditions which allow for EFA ESD synergy to take place. Case studies in this book provide further important examples which can be drawn on, offering signposts for future directions in policy, theory and practice.

Continuing the Dialogues in the future context

In order to further develop the impact and significance of this work it will be necessary to further develop dialogues strategically in the following areas:

Policy:

The changing policy context has to be monitored and opportunities identified for the EFA/ESD Synergy approach to contribute to shaping developing agendas.

Practice:

The ACCU work is very strong on supporting and discussing examples of excellent practice. These will be disseminated through this volume and online but should also be discussed in wider educational fora and linked to the EFA and DESD reporting frameworks.

Theory:

The wider global community of education, development and sustainability scholars need to be aware of this work and to engage with the issues presented for theory. This will greatly assist the development of a reflexive and self-critical practice and link EFA/ESD synergy more firmly into the global education agenda.

BEYOND 2015: THE FUTURE CONTEXT FOR DEVELOPING EFA ESD SYNERGY

While there is a need to continue to strive for a complete success in achieving MDGs, there is also an urgency to turn the vision for sustainable development into a set of goals for global action after 2015.

(UN System Task Team, 2012:5)

'It is evident that the countries of the world need to identify new goals and internally agreed upon processes for moving forward to confront the educational and sustainability challenges of this century. ESD provides many opportunities in this endeavour'

(DESD, 2012)

The debates on the Sustainable Development Goals are already underway in a number of fora, but so far the processes have not been seen as very participatory. It is unclear exactly what strategies educators can adopt to influence these goals and to keep the role of education central in future strategies (Norrage, 2012). However, we can see from most of the discussion papers so far (Rose, 2012; TROCAIRE, 2012; Beyond, 2015, 2012; ECOSOC, 2012; Hazelwood, 2012; UN System Task Team, 2012; UN-NGLS, 2012) that there is a very wide acceptance that environment and development must be addressed together in these SDGs and that provides certain opportunities. Those who support EFA/ESD synergy need to develop strategies to maximise these and link up with other supportive constituencies.

The financial crisis provides another opportunity to rethink how we assess well being and how we run our global and local economies. At present the crisis is polarising opinion with neo-liberal economists insisting that we need to get back to 'normality' through forms of structural adjustment for some developed economies. However, others point to the failure to predict the crisis and to take pre-emptive action plus the socialisation of bank losses through bail-outs as a crisis for neo-liberal orthodoxy and forms of globalisation. This polarisation and struggle of competing agendas is likely to continue for some time and creates a difficult backdrop against which to develop any strategy (Green, 2012).

In recent years there has been a developing critique which indicates that our current economic paradigm of high consumption material growth is not appropriate and that business as usual is not an option (Stern, 2008; TEEB, 2010; Stiglitz & Sen, 2009; Sachs, 2012). The economic impacts of climate change are already being felt in increased scale and frequency of 'natural' disasters (Helmer & Hilhorst, 2006) and in the down-turn in global food production (FAO, 2012). The TEEB report (2010) supported by UNEP, the EU and a consortium of organisations, has demonstrated the scale of the ecological inefficiency of our current development model which is devastating life-support systems on which we depend. The need for sustainable economy has prompted calls for a global and local 'Green New Deal' (UNEP, 2009). Commentators are increasingly challenging GDP as a useful measurement of human well-being (Stiglitz & Sen, 2009). Education policy and practice cannot be divorced from other areas of social and economic policy and therefore any discussion about

EFA and ESD must of necessity sit within this context. As economic models are so central to our world view, and as all people on earth need a livelihood in order to survive then we cannot afford to ignore some central questions: What do we mean by sustainable growth or green economy (Guevara, 2012)? What kind of society do we need to build in order to achieve sustainable living? How can quality education and in particular EFA/ESD synergy help to deliver this? Do we need a new economics of education? (Parker, 2012).

Following on from this discourse, in 2012 the Guardian International also reported that Jeffrey Sachs, special adviser to UN secretary-general Ban Ki-moon on the MDGs 'is clear that the old economic paradigm, which is based on a fixation of GDP growth, is leading us to disaster, but that we need to find a completely new way of measuring the success of society. He believes that sustainable development goals (SDGs) could be one route towards achieving that' (Guardian, 2012). With the 2015 deadline for the MDGs fast approaching, there is a real opportunity to step back and re-consider a new set of more appropriate targets for promoting sustainability. This will of course also require some re-thinking of educational priorities and goals. This opens up a key opportunity and an important space for integrating EFA/ESD synergy within new goals for Quality Education for all. The case studies in this book can provide some key evidence in taking this forward.

EFA has been very successful in many countries in raising standards of literacy and numeracy but mainly within a constrained and rather instrumental model of education. While many would argue that this model over the past three decades has been successful in delivering economic growth in many countries, it has not delivered sustainability. For understandable reasons, the EFA policy agenda has been closely linked with the business as usual model of the economy while ESD policy has been more closely aligned to a critical approach to development models⁵, but may now be swimming with the changing tide of global opinion. The EFA/ESD discussion to date has been very strong on practice and current developments are being placed in the context of developing policy. There are still many opportunities to develop links with the wider research community and to further develop theory of EFA/ESD synergy. In the current context of development and sustainability crisis, educational theorists from many different areas of concern are keen to make their work more relevant. We need to be thinking of ways to help this process develop more rapidly to respond to current conditions.

International policy generally lags behind global imperatives and emerging issues and with the 2015 deadline for the MDGs fast approaching

5. Wade, R and Parker, J 'EFA-ESD dialogue: Educating for a sustainable world' Unesco 2007.

and the SDGs under discussion, there is a real opportunity for participatory action to re-shape the agenda. Developing and strengthening EFA ESD synergy can serve to highlight and strengthen the case for the importance of education both locally and globally. It is up to us to join with others to make a strong case for education at this crossroads in global governance.

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Part II

EFA-ESD Stories of Linkages and Synergies

1. Sabah, Malaysia: Empowering Indigenous Women through Literacy about their Culture and Environment

EFA-ESD Synergy in the Moyog Family Literacy Project in Sabah, Malaysia

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The Kadazandusun Language Foundation (KLF), a trust established for the preservation, development and promotion of the Kadazandusun language based in Sabah, Malaysia, developed the Moyog Family Literacy Project (MFLP) with the overall goal of maintaining and preserving the language and culture of the Kadazandusun people. With funding support under the ACCU-UNESCO Asia-Pacific Innovation Programme for Education for Sustainable Development (ESD), the project was implemented from October 2006 to September 2008. KLF conducted literacy classes and writing workshops for eleven women of Togudon Village. The women were able to write eleven ESD-themed stories which KLF published into storybooks and launched in September 2008. A HOPE (Holistic, Ownership-based, Participatory, Empowering) monitoring team attended the storybook launch as well as interviewed the women regarding how the project affected them. The findings of the evaluation team were included in the ACCU's publication, *Tales of Hope II*.

In August 2011, another HOPE monitoring team visited Togudon Village to interview the women and community leaders to determine how the project changed them and the community three years after the project concluded. The team also wanted to observe how the Education for All (EFA) was synergized with ESD through this project. The results of the 2011 evaluation visit are discussed in this case story which is organized into four sections: (1) Contextual Background of Sabah, Malaysia; (2) Overview of the Moyog Family Literacy Project; (3) Evidences of EFA-ESD Synergy; and (4) Conclusions.

1. CONTEXTUAL BACKGROUND OF SABAH, MALAYSIA

Sabah is one of the thirteen member states of the Federation of Malaysia belonging to the Malaysian Borneo or East Malaysia region. In terms of land area and population, it is the second largest and third most populous state in Malaysia, respectively. It is also home to more than thirty-two ethnic groups.

Most of the indigenous people live in rural areas or forest communities. Thus, they do not experience some of the benefits of modern development, which the rest of Malaysia is enjoying. The development of hard infrastructure (roads, ports, electricity, water, and data connectivity) and soft infrastructure (human) in the rural areas lags behind other Malaysian states. This may have been due to the geographical challenges of rural Sabah.

The state of rural education is also low compared to Malaysia as a whole in terms of school participation rate; literacy rate; school attendance; adequate infrastructure (such as 24-hour electricity supply, clean water, computers, and science laboratories), qualified teachers, and availability of indigenous instructional materials.

In terms of environmental concerns, rural Sabah is rich in biodiversity. It has abundant tropical rainforest and wildlife. This makes the forest and rural communities to be in a position to protect and maintain this natural environment which are part of their ancestral lands, especially when part of their indigenous knowledge and beliefs is to always respect their land, rivers, and forest as these sustain them and give them life. However, their access to and protection of their ancestral lands are now being threatened by logging, encroachment, land grabbing, clearing of forests for tree-crop plantation, riverbank erosion, water pollution, industrial pollution, and loss of biodiversity, among others.

Besides the risk of losing their ancestral lands, many ethnic groups also face challenges in sustaining their mother tongue, which is part of their cultural heritage and identity. Some indigenous languages/dialects are only spoken due to the absence of established writing systems or orthographies and these may die with the older generation. But for those with their own writing system, there is lack of literature written in the ethnic languages/dialects. They are also not used as the medium of instruction in public primary schools. Thus, the transfer of indigenous knowledge, beliefs, and practices to the younger generation is at risk.

There is also a high incidence of poverty among the rural ethnic population. Many of them are engaged in low-income economic activities such as rice farming and vegetable/fruit growing. They live at subsistence level.

Given all of these factors, the rural ethnic population has been considered the most disadvantaged, underprivileged, and at-risk groups of people in Malaysia.

It is within this general context that KLF implemented the MFLP in Togudon Village.

2. OVERVIEW OF THE MOYOG FAMILY LITERACY PROJECT (MFLP)

KLF developed the MFLP with the overall goal of maintaining and preserving the language and culture of the Kadazandusun people who comprise the largest indigenous group in Sabah. The project first aimed to elevate the literacy capacity of rural Kadazandusun families and then empower them to document or write stories about their culture and natural environment. The output of the project was the publication of the stories written by the project beneficiaries.

One of the villages populated by the Kadazandusun people is Togudon Village. It is located in the Upper Moyog, Penampang District and easily accessible from Kota Kinabalu. It was selected as a project site because it had high illiteracy rate, school drop-out rate, and poverty rate among its Kadazandusun residents.

Togudon Village is in the highlands, but going there from the town proper of Penampang takes only one hour drive via a concrete-paved main highway. Because Togudon Village has a cool weather, growing shitake mushroom became its major industry.

Some houses in Togudon have been built along the main road, but there are still some houses located deep in the forest. Distance between houses is far from each other. There is also no electricity in the village. At night time, residents rely on diesel-run generators for electricity which is expensive for villagers on low incomes. There is a community learning centre (CLC), which is run by Partners of Community Organisations (PACOS) TRUST, and a public primary school in Togudon. A public secondary school is 18 kilometers away from the village, but many of the villagers could no longer afford to send their children to it because of the cost of transportation.

To promote the MFLP among the Togudon villagers, PACOS TRUST brought together the parents and family members of their CLC students to help clean the centre. Because the villagers practice *Gotong Royong*, a traditional way of gathering people to do things together for the benefit of the community or environment, about fifty people came. KLF used this local custom as the springboard to orient the villagers about the MFLP because the villagers are always supportive of any *Gotong Royong* activity.

KLF explained to the villagers the literacy classes and writing workshops they plan to conduct. KLF also explained the importance of ESD, which is passing on to their children their indigenous knowledge, beliefs, and practices about protecting their natural environment to ensure a continuous development and sustainable future for the succeeding generations.

The figure below shows how Ms. Rita Lasimbang, the Chief Executive Officer of KLF cum Project Director of MFLP, illustrated and explained ESD to the villagers. She said that their indigenous knowledge and beliefs about their natural environment already exist in the community. These are unconsciously embedded in their lives. For instance, the villagers already believe that their land, forest, and river should always be respected because nature provides sustenance and gives life to the people. Ms. Rita further explained, that there is a need for these existing knowledge and beliefs to be internalized by everyone, making them part of their “flesh and blood” (*mambahayat*) so that the next generations continue (*kotilombus*) to observe and practice these indigenous knowledge and beliefs to ensure the continuance of the growth and development of their people (*tulun*). One way to do this is to write stories about their indigenous knowledge, practices, and beliefs and have them published so that their young people of this generation and the next will be able to read and learn from them.

Out of the fifty villagers who attended the clean-up drive cum MFLP orientation, eleven women continued on with the succeeding classes and workshops. KLF provided them with transportation so that they would not miss any of the meetings.

All of the women were married except for two. Their ages ranged from 19 to 35. Five of them were able to reach secondary school, but they were not able to complete it. The rest never attended school and thus, they were non-literates. Most of the married women were housewives. They also helped their husbands in farming.

The women went through ten modules namely: (1) Phonetics (How Sounds are Produced), (2) Phonology (Sounds to Symbols), (3) Orthography (Symbols to Alphabets), (4) Morphology (Word Construction), (5) Syntax

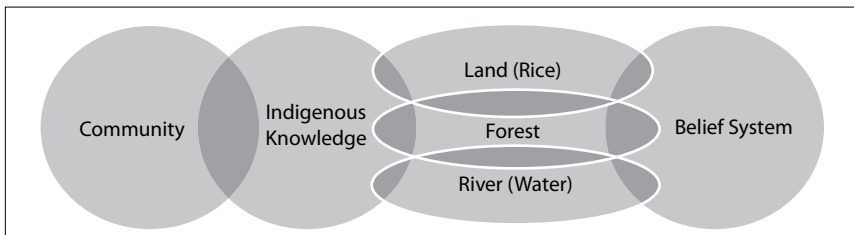


Figure 1. Togudon ESD Framework (Ms. Rita Lasimbang)

(Sentence Construction), (6) Writing Short Stories, (7) Editing Stories, (8) Creating Illustration and Book Covers, (9) Final Formatting and Layout, and (10) Special Topic—Mother Tongue Maintenance.

After the classes and workshops, the women were required to write stories based on their own experiences or based on local folktales/ beliefs/ knowledge. They kept in mind the ESD framework that Ms. Rita had shared with them. They wrote alone or with others. KLF then published the stories and launched the eleven storybooks in 2008.

The stories varied in themes, but all have an environmental aspect in them. Five stories were retelling of folktales, legends, or indigenous beliefs of the Kadazandusun people while the other six stories were original compositions of the authors. The five stories generally convey the need to respect and take care of nature. They talk about consequences of not respecting the spirits of the forest and the natural order of things, origin of a medicinal plant, origin of rice, and an unusual friendship. The original stories focus on environmental concerns/issues like landslides, water pollution, bio-piracy, forest fire, deforestation, and encroachment.

After the project, KLF interviewed the women on how the MFLP changed their lives. The following summarizes the effect of the project on the women:

- The women were able to develop self-discipline. They developed their time management skills wherein they were able to set aside time for household chores and for writing their stories.
- They were able to write in their own native language. They realized that in doing so, they would be able to preserve their mother tongue and strengthen their literacy skills.
- They gained confidence in writing down their local stories. They were empowered to write or document their cultural heritage through these stories.
- They were able to think more creatively and critically, able to see things from a different perspective.
- For the non-literates, they were now able to learn how to hold a pencil and practice writing techniques.

The HOPE monitoring team was able to validate these findings when they interviewed the women and community leaders. The team also discovered the following unexpected results:

- The women were able to draw strength from one another because the peer learning mode was used in engaging them to write their stories. Peer learning was used since the women did not share the same educational background.

The women were paired according to the level of their literacy skills. The pairing consisted of learners with high and low level of literacy skills. Because they were given the opportunity to write their stories together, they were able to share with one another their feelings, thoughts, and challenges as they went through the writing experience. The women with limited literacy skills also benefitted from the opportunity to participate in a written activity in partnership with their more literate group mates. Because they were bonded together through the project, they were their own strongest supporters.

“It was a group work, doing things together. We encouraged each other. My group supported me.”

– Emelia Kosukil (Writer)

- The publication of the books made an intergenerational impact that went beyond the boundaries of Togudon Village. For instance, the children of the women were very proud of the accomplishment of their mothers. One community leader, Mr. Julianus Thomas, overheard one child said, “My mum has written a book.” He said that this was an encouraging sign. The accomplishment of the mother can inspire the child to write a book in the future. Moreover, the publication of the book also made a significant impact on one of the KLF staff, Ms. Patricia Lajumin, who is also a Kadazandusun, but similar to the other Kadazandusun youths who live in the urban area, she has been assimilated into the Malaysian mainstream society and also could not speak the language. The project made a strong impression. She said, as an educated indigenous person (IP), she never imagined being educated by a “less-educated” IP. Although she lived a privileged life, she had lost her ethnic identity. But the women and their stories helped her rediscover her roots, heritage, and ancestry. They gave her an education that she did not get from the formal classroom.

“I am very proud of what my people have accomplished. As an educated IP, I could not achieve what they have accomplished. For the people who put a stigma on them, I will tell them, “Don’t underestimate them, you don’t know what they are capable of.”

“I am really learning from them to be an indigenous person again, going back to my roots, my origin. They are teaching me an education that is defined in a wider concept and that is learning how to live as a person and to live with other people peacefully with the knowledge of his/her ancestry and heritage and being proud of it. And this is the kind of education they are indirectly teaching me.”

– Patricia Lajumin (KLF Staff)

3. EVIDENCES OF EFA-ESD SYNERGY

At first, the MFLP looks like an ESD project only because it is concerned with the maintenance and preservation of the Kadazandusun language, taking care of the environment, and empowering ethnic women. But to achieve this goal, one critical EFA goal had to be addressed first and that is the improvement of the level of adult literacy. And as a result of the publication of their local stories, another EFA goal was addressed—improving the quality of education. Below is a discussion on how EFA and ESD were synergized in the project and how this synergy made a significant impact on the lives of the women and the community.

3.1 ESD as a Framework

KLF used as its entry point the existing indigenous knowledge and beliefs of the Kadazandusun people. First, the *Gotong Royong* and second the belief of the villagers that nature has its own spirit and should always be respected and protected. KLF used this as the framework of MFLP to influence the women to value their culture and environment and to realize their responsibility to safeguard the future of the next generations. But in order for the Togudon ESD framework to be operationalized, KLF had to first improve the adult literacy skills of the women and teach them how to write their local stories.

3.2 Impact of the Adult Literacy Classes and Story Writing

KLF conducted literacy classes to the eleven women of Togudon Village, teaching them how to read and write in their mother tongue. When the women were able to improve their literacy skills, they were next tasked to write stories in their mother tongue about their environment. From acquiring the basic literacy skills, they gained self-confidence, they acquired lifelong skills, they value their environment more, they became aware of their rights, and they saw the importance of transferring their culture and protecting their environment to attain a sustainable future for their children.

3.2.1 Self-Confidence towards Writing Stories

Writing a story was a daunting task for most of the women especially to those who started as non or semi-literates, but after acquiring basic literacy skills,

they built their self-confidence and were able to push themselves to write their stories. They understood the importance of taking care of their environment (land, forest, water). Their love for their village and their concern about the future of their children were at the back of their minds as they labored on developing their stories. They wanted the younger generations to be aware of their culture and environment so that these would always be protected, defended, and cared for.

“There should be land for the children. Protect the trees for the next generation.”

– Mathilda Rebin (Writer)

“At the time of the project, there was an encroachment in my village. Because of my love for my village, I wanted to write about it.”

– Roislea Rebin (Writer)

“I didn’t know how to write a story, but I got inspired by the children. I asked myself, what knowledge do I want to share with the children?”

– Emelia Kosukil (Writer)

3.2.2 Self-Confidence towards Acquiring Basic Life Skills

The MFLP also brought about other positive behavioral changes among the women. The HOPE monitoring team was able to see that the women maintained their self-confidence three years after the project ended. They became empowered to do things that they would normally shy away from. They apply their new found literacy skills in tasks such as filling-up school forms of their children, writing price tags for their market produce, and monitoring market sales. They also no longer hesitate to ask questions, make more friends, motivate their children to finish school, and even reload cell phones on their own.

“I was afraid when I joined the project. My heart went ‘boom, boom, boom.’ The project made me more confident. I already know how to answer school forms. I could also ‘re-load’ my cell phone without asking the help of others. Before, I didn’t ask for information about how to do things. Now, I am no longer shy to ask questions.”

– Lina Kelimin (Writer)

“The project opened my mind more. Now, I am able to write my name. I could even write the date and price of our produce. I could also record our sales because I was able to learn how to calculate.”

– Roeslia Rebin (Writer)

“Before, I was very shy. I stayed at home all the time. Because of the project, I was able to widen my circle of friends. I gained social confidence. I am no longer afraid of meeting other people. I could also put the price tags on our garden produce.”

– Mathilda Rebin (Writer)

“The project gave me confidence and motivation to encourage children to finish school.”

– Mainis Kosukil (Writer)

This self-confidence was also witnessed by the community. According to Ms. Rita Manuel, a former pre-school teacher and community coordinator and currently a church leader in Togudon Village, she observed that the writers have now become more daring and courageous. They engaged in more social interaction. Before they were shy and timid, now they could face other people.

3.2.3 Self-Confidence towards Knowing their Rights

The MFLP also raised the awareness of the women on the importance of protecting their land and their rights to it. They, along with the other villagers, are already discussing this matter. They no longer kept quiet unlike before, they only remained silent when other people take their ancestral land.

“I am very happy. Before, people come to our village and take our land. The villagers just kept quiet, did not discuss the matter. After the project, we were able to recognize our rights and clean our lands so that others could not take them.”

-Mathilda Rebin (Writer)

3.3 Using the Mother Tongue

To achieve the goal of preserving and maintaining the Kadazandusun language, KLF used Kadazandusun as the medium of instruction for their literacy classes

for the eleven women of Togudon village. Because the women had become literate in their mother tongue, they were at ease in writing their local stories about the environment. Their problem was more on what stories to write and not on how to write their stories. The project was able to capture three ESD goals namely to raise awareness on environmental protection, to see the importance of preserving and maintaining the Kadazandusun language, and to teach the next generation about the Kadazandusun culture.

Mr. Julianus Thomas, an education officer at the Penampang District Education Office of the Ministry of Education and also a Kadazandusun, acknowledged the importance of preserving and maintaining their mother tongue. He said that losing their language is akin to losing their culture.

“Indigenous knowledge is inherited in the family. When you lose your language, you lose your culture. Many of our customs are oral. They are not written down. And if this continues, our customs will be lost. We have many stories. These stories are all here amongst our people.”

– Julianus Thomas (Education Officer)

And so when the stories of the women were published, the entire Togudon village was happy and proud. The community leaders refer to the eleven storybooks as their “heritage in print.” One community leader, Mr. Andrew Gosungkit, said that their culture should not end with their generation, but should be transferred to the next.

“Our sayings and proverbs will be lost if we leave them at our level. We inherited these from our ancestors and we have to transfer them to our children. These should not stop with us.”

– Andrew Gosungkit (Community Leader)

The children became proud of their language and got interested to be fluent in it, which helps to ensure intergenerational sustainability of the Kadazandusun language and culture.

“My husband and children were not very good or fluent in Kadazandusun. But because of the book, they become interested in our mother tongue.”

– Mathilda Rebin (Writer)

3.4 Distribution and Utilization of the Storybooks

The Kadazandusun language is being taught as a heritage language course in the public schools. However, according to Mr. Julianus, instructional materials

are limited. KLF distributed the storybooks to PACOS TRUST's CLCs and to public primary schools thus providing additional reference materials or teaching aids to teachers.

“Kadazandusun is already taught in the schools, but materials are limited. And so when KLF implemented this project, there was no resistance from the district education office. Although the office has its own division that produces books, funding is limited and so the office highly encouraged the project. We look up to KLF to produce these books. We are very happy that KLF went directly to the source of stories and that KLF were able to channel the potentials of the women of Togudon. ...”

– Julianus Thomas (Education Officer)

KLF also distributed the storybooks to teacher education institutions in Sabah which in turn are using them as reference materials for their pre-service teachers who are taking up Kadazandusun language courses.

The storybooks are also being used as reference materials for the Annual Kadazandusun Storytelling Competition in which public school students are the qualified participants. Mr. Julianus sees this event as an application of what the students learned in school while using the storybooks as reference materials.

3.5 Partnership with Other Organizations

KLF partnered with PACOS TRUST in the implementation of the project. PACOS TRUST is an NGO that supports indigenous communities since the 1980s. It operates community learning centres in villages, helps communities to organize, and conducts seminars on land rights and environmental issues for indigenous communities. Because of its knowledge of the indigenous villages in Sabah, it was the one that identified Togudon village to be the site for the project. PACOS TRUST also provided the project coordinator and facilitators for the project. They were actually the community coordinator and CLC pre-school teachers of PACOS TRUST, respectively. Most importantly, they were either from Togudon Village or they were CLC coordinators in their own respective indigenous villages in Sabah. KLF did not have this kind of human resources because it has limited number of staff and for the staff it has, very few could speak Kadazandusun, and its staff members were not residents of Togudon. KLF did not also have a deep and established relationship with Togudon Village and it was only through PACOS TRUST that KLF was able to implement the project.

KLF concentrated on training the project coordinator and facilitators and conducting the adult literacy classes and the writing workshops and publication of the storybooks, while PACOS TRUST monitored the progress of the women with their story writing.

4. CONCLUSION

The HOPE monitoring team visited Togudon Village to observe how the MFLP changed the lives of the women and the community three years after the initially funded project ended. The team found out that the eleven books are being used as instructional materials by pre-service and in-service teachers. These have also been distributed in primary schools, community learning centres, and public libraries in Sabah. They are also used as reference materials in the Annual Storytelling Competition in Sabah.

The team also observed how the women were able to apply their acquired literacy skills to their everyday tasks such as, reloading of cell phones, answering school forms, monitoring market sales, and even writing price tags on their market produce. The challenges they faced as a group as they wrote their stories bonded them to be a close knit unit. Together, they were able to develop their self-confidence. They are no longer afraid to face people and voice out their opinion. They became aware of their rights and have become advocates of environmental protection and preservation of their culture.

The families and community of the women are very proud of their accomplishment. Their children boasted to others that their mothers were able to write books. A Kadazandusun youth who lost her ethnic identity rediscovered her roots and heritage from the women.

Because of these significant changes on the women and the community, the HOPE monitoring team concludes that the project was able to raise the environmental and cultural awareness of the Kadazandusun people and the transfer of their indigenous knowledge and beliefs to the next generation is made possible through the eleven storybooks written by the women.

There were three enabling factors that contributed to the success of the project namely, (1) establishment of partnership between KLF and PACOS TRUST, (2) building on existing indigenous beliefs and practices such as the *Gotong Royong* to introduce and implement the project, and (3) using the peer learning mode and group writing session during the story writing phase.

Reflections on the HOPE Evaluation Experience¹

I would like to comment on the HOPE evaluation framework. On the first day of our visit to Togudon Village, I had on my traditional external researcher mindset. I was the person holding the magnifying glass looking at the women and even the project implementers at a distance. I was there looking for hard evidence that would tell me that indeed the project was successful and it made an impact on the women and the community.

It was only during the succeeding days as I worked with my fellow team members using the appreciative and participatory HOPE evaluation approach that my mindset changed. I realized that I was also there to help the women, the community leaders, the project implementers to process their own feelings and thoughts about how the project changed their lives and their community. They were at the center of evaluating the project based on what transpired three years after the conclusion of the project.

In terms of its impact on their lives and their lifelong learning journey, it was inspiring to work collaboratively with all of them as fellow researchers and I learned so much about the diversity and richness of their culture and indigenous knowledge system.

It was a new experience for me, but highly rewarding because I was able to look at the project from different angles thus giving me a more holistic picture of what happened and what could still happen as their collective story continues. And because of this experience of doing the evaluation with them and not of them, new hopes were formed and old hopes were rekindled by everyone involved in the project.

— Mary Sylvette T. Gunigundo
(Moyog Case Story Writer)

1. This is a transcription of part of the video-message by Mary Sylvette Gunigundo during Experts Workshop for Promoting EFA-ESD Synergy in Asia-Pacific, Chiang Rai, Thailand, 7–9 August 2012.

The Moyog Family Literacy Project: Three Years On

Rita Lasimbang

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The Moyog Family Literacy Project (MFLP) was an ACCU-UNESCO Asia-Pacific Innovation Programme for Education for Sustainable Development (ESD) for Malaysia. It was a two-year literacy, language and culture maintenance project conducted between October 2006 to September 2007 and October 2007 to September 2008 in the village of Togudon, Upper Moyog in the Penampang District of Sabah, East Malaysia.

The project, themed “One Family, One Story,” began as a series of literacy (learning how to write and using the standard writing system for Kadazandusun language), book-making (the publication processes) and story-writing workshops which were participated by thirty families from Togudon village. As the project progressed, the fathers chose to return to their work in the fields and encouraged their wives to continue to participate in the project. The all-women participants, with the support of their husbands, worked together with the project facilitators in each workshop session.

The tangible result of the MFLP was the production of 11 storybooks concerning indigenous knowledge of forest conservation and sustainable use of forest, land and water resources. By the near end of the project, the storybooks were officially launched by a Kadazan local MP (Member of Parliament) who is also a Minister in the Prime Minister’s Department, where the books were presented to each writer/project participant.

After the MFLP, all 11 storybooks were distributed by the Sabah State Library to all its branches in all the districts throughout Sabah as well as in the rural libraries of each district. The books were also distributed to the resource centres of the community learning centres (CLCs) under the supervision of the PACOS Trust, which was the Partner Organization in MFLP.

Being involved in the promotion of mother tongue education (MTE), specifically the teaching and learning of Kadazandusun language in schools,



Figure 1. The HOPE III Monitoring Research Team interacting with the participants of the Moyog Family Literacy Project during the focus group discussion



Figure 2. The project participants/women writers, with their books, sharing their experience in the 2-year Moyog Family Literacy Project

KLF works in synergy with the Sabah State Education Department (under the Ministry of Education, Malaysia) for the training of Kadazandusun teachers. During these training sessions, the storybooks are also used and promoted both as teaching and reading materials. We have also received feedback from the teachers that their students also used these stories as source materials for story-telling competitions. On top of these, one of the storybooks is innovated into a “big book” format colouring books for pre-school children.

In KLF's efforts to promote ESD among the local community, another storybook was used as a complementary material for a local river cleanliness campaign called "Community-Led Environmental Awareness for our River—C.L.E.A.R.". This is one example where the 11 ESD-themed storybooks may be used for ESD-related programmes and activities. The other storybooks may also be used for the following ESD themes—preservation & sustainable use of land, forest and water resources; respect for all creations; ecology (seed dispersal); indigenous people's knowledge on traditional medicinal plants, the hazards of forest fires; the desolation & devastation caused by deforestation; bio-piracy of forest products and land rights (Native Customary Rights-NCR).

When we began planning and applying for the project, we were hopeful that through their participation, our people will be empowered by their own strength and abilities, borne through their inherited cultural and communal values, to strive in unity to pave a sustainable future for their family and the generations to come.

Nevertheless, we were pleasantly surprised to see how far we were able to bring the fruits of our humble endeavour into its current potential. In this regard, we truly appreciate the support and cooperation of our Partner Organization, PACOS Trust, which established the Togudon Community Learning Centre (formerly the Togudon Pre-School, and the project site) and has extensive experience in working with the community in numerous grassroots programmes and projects to improve the lives of indigenous peoples. The success of implementing the MFLP from start to finish depended on the strategic and synergistic role of both implementing organization (IO) and Partner Organization while working with the project participants.

It also bears mentioning that that from the participatory discussions among project evaluators, facilitators and participants, there is growing interest among the project participants for follow-up projects in Togudon as other mothers and youths have heard of the project and also wished to participate. Not in the least are the increasing feedback and requests for replication of the MFLP from the surrounding villages and other indigenous communities in other districts of Sabah. To address these feedback and community requests, KLF will continue to work in synergy with PACOS Trust for project replication, i.e. to apply for funding as well as developing organizational capacity building for conducting similar projects.

In the near future, KLF will continue its work in the preservation, development and promotion of indigenous language and knowledge and also publication of reading materials. We will continue our synergistic efforts with the Sabah State Education Department, under the Malaysian Ministry of Education to further the promotion of ESD through our storybooks.

Currently, in our supporting role to train Kadazandusun student-teachers in the local teacher training institutes, we also strive to bring to attention these storybooks produced as meaningful teaching aids for the future Kadazandusun teachers who will be teaching our mother tongue throughout the state.



Figure 3. Togudon children colouring one of the storybooks which has been innovated into a “big book” format colouring book



Figure 4. The Moyog Family Literacy Project (MFLP) project site, the Togudon Community Learning Centre (CLC, formerly the Togudon Pre-school) in Togudon village, Upper Moyog, Penampang, Sabah, Malaysia

In this way, truly, the spirit and dreams of the Togudon women writers, and indeed the indigenous knowledge of our forefathers will be spread wide and passed down through many, many generations to come. To conclude, we would once again take this opportunity to thank ACCU-UNESCO Asia-Pacific Innovation Programme for ESD and the Japanese Funds-in-Trust for enabling us to conduct this project—it was indeed a privilege.

Project Profile: Sabah, Malaysia

Moyog Family Literacy Project

Organization

Kadazandusun Language Foundation (KLF)

Project Outline

The project seeks to elevate the literacy capacity of rural families so that they will be more empowered to make documentation (write stories) of aspects pertinent to a sustainable future, such as, the documentation of culture and indigenous knowledge of forest conservation and sustainable use of forest resources. Seminars and workshops are conducted to teach families reading and writing skills, and to assist parents in writing down their stories.

Project Site

- Togudon village, Upper Moyog, Penampang District, Sabah state

Activities

- Official launch of 11 storybooks: Officiated by the Minister in the Prime Minister's Department, this was also attended by government officials and leaders of the Partner Organization.
- Meeting at project site: Invited the writers/project participants to attend the launch of their storybooks.
- Workshop & Consultation Visits: Distributed writing papers, clear folders, coloured pencils and stationeries to participants for their use during practical activities.
- Writing seminar in mother tongue: In this session we assisted participants how to write and produce folk-stories that contained advices, values, skills and knowledge of Kadazandusun people on forest conservation and sustainable use of the forest and natural resources.
- Meeting with parents of pre-schoolers of the Togudon Village pre-school: Officially appointed Ms. Zita Gosungkit (preschool teacher cum Togudon leader) as a resource person (coordinator) at the project site.

Number of Beneficiaries

During Project Implementation

- 50 Adults
- 20 Children
- 10 Youth
- 9 Project Team (KLF staff documenters)
- 8 Teachers (facilitators from PACOS/Suausindak)

After Project Implementation

- Togudon Community Learning Centre
- Sabah State Library, District Libraries and District Rural Libraries
- Kadazandusun teachers and students (Sabah State Education Department)
- Facilitators and students of various Community Learning Centres
- 6 Project Team (KLF staff/ project facilitators)
- 4 Interpreters (former facilitators from PACOS/Suausindak)

Major Outputs/Outcomes

After Project Implementation

- Modules 1–10 on Kadazandusun language published and distributed (25 copies each)
- Skills in time management and self-discipline developed
- Ability to write in own native tongue strengthened
- More confidence in writing stories gained
- Ability to think in a more creative manner developed
- Participants empowered, by writing and documenting own cultural heritage in form of stories for children
- Ability to think more critically, i.e., ability to see from different point of view, developed
- Awareness increased that writing stories in own language is a way to preserve mother tongue
- Learned how to hold a pencil
- Personnel enlightened and could now appreciate how a book is produced and published after having undergone hands-on training on the stages in the publication and printing processes
- Personnel trained to manage projects in rural areas in the future with new ideas on strategies and approaches

At present time

- One of the storybooks innovated into a colouring book in “big book” format for pre-school children.
- All storybooks are distributed by Sabah State Library to all its branches in all districts as well as in the rural libraries of each district.
- The 11 storybooks are also distributed to the resource centres of community learning centres (CLCs).
- Storybooks are used as teaching and reading materials in schools.
- The stories are also used as source materials for story-telling competitions.
- One of the storybooks is also being used as a complementary material for a river cleanliness campaign, “Community-Led Environmental Awareness for our River—CLEAR”.

2. Benguet, Philippines: Sustaining Partnerships for Disaster Risk Reduction Education and Functional Literacy

Hope in the Face of Typhoons: Disaster Risk Reduction Education

Dominic D’Souza

Associate Director, Laya

“Disaster risk is increasingly of global concern and its impact and actions in one region can have an impact on risks in another, and vice versa... Sustainable development, poverty reduction, good governance and disaster risk reduction are mutually supportive objectives, and in order to meet the challenges ahead, accelerated efforts must be made to build the necessary capacities at the community and national levels to manage and reduce risk.”

(Paragraphs: 2 & 4)

Hyogo Framework for Action 2005–2015: Building Resilience of Nations and Communities to Disasters (www.unisdr.org/wcdr).

1. INTRODUCTION

The devastation following the Typhoon Pepeng (Parma) in October 2009 exposed the vulnerability of the farming communities in Benguet Province to rain-induced landslides. The Benguet Province, which lies on top of the Cordillera Mountains at about 1,500 meters, is one of the 6 provinces (and Baguio city) that comprise the Cordillera Administrative Region (CAR), in Luzon, the biggest island of the Philippines. The Cordillera region shares a high incidence of education disadvantage due to poverty and remoteness of schools from villages. Furthermore, in a Climate Change Vulnerability Map conducted by the Economy and Environment Program for Southeast Asia (EEPSEA), the Cordillera region was ranked 27th among 530 regions and provinces in Southeast Asia.

The Benguet Province consists of 13 Municipalities. People’s Initiative for Learning and Community Development (PILCD)’s current project is located in the La Trinidad and Atok Municipalities of Benguet Province. Basing

itself in Baguio city, the HOPE evaluation team visited the Balik-Paaralan Para sa Out-of-School Adults (BP-OSA)—Alternative Learning System (ALS) situated at la Trinidad and the Naguey Barangay (village) of Atok Municipality.

The HOPE evaluation team comprised two experts representing the education and environmental fields together with two from ACCU, representing the education and environment fields. We interacted with the representatives of the village communities of Barangays Naguey and Pasdong, students and staff of ALS-BP-OSA, and PILCD staff, mostly through focused group discussions (FGD), first hand observation, feedback sessions and written surveys.

2. PILCD'S INTERVENTION IN DISASTER RISK REDUCTION

Since inception in 2002 the functional literacy programs of PILCD have focused on community empowerment and sustainable development. Sustainable agriculture education was initiated in 2003 to develop capabilities of vegetable farmers to transform their conventional farming practices to a more sustainable farming system. Climate Change was included in PILCD's education program in 2008 and this initiative was intensified in 2009. However, the reception to climate change issue was relatively low at that period till Typhoon Pepeng struck in October 2009.

PILCD in partnership with Premiere Urgence (PU) implemented a post-disaster livelihood restoration project in Pasdong through Cash for Work program to help the landslide-affected population. Subsequently, the community-based disaster risk management was taken up as another important component of the project focusing on reducing the vulnerabilities of the community at risk by strengthening its capacity to deal with disasters. The community underwent capability trainings for disaster risk management. Moreover, information and education campaign (IEC) component was integrated to raise awareness on disaster preparedness.

Based on this experience, PILCD stepped up its education and training work on disaster risk reduction (DRR). It developed posters and leaflets on DRR and distributed these to the different Barangays of Atok Municipality and to government and non-government organizations in Baguio City and Benguet Province. An animated cartoon film—"Mina's Village Weathers the Storm" in PLANET (Package Learning Materials on Environment) 4—developed by the Asia-Pacific Cultural Center for UNESCO (ACCU) was adapted in Filipino and utilized as education material in the community and to selected

elementary schools in Atok Municipality. The viewing of ‘Mina’s Village’ engaged the learners to the effects and impacts of Climate Change that they were experiencing concretely in their lives.

“As such, whenever we make presentations on climate change, we make use of natural disasters and extreme weather events to draw audience attention and to make the issue more concrete. Our presentations always end with: these are the reality of risks that we are facing and we hope that it would not come to this for us to realize the gravity of global warming and climate change” (PILCD).

A participatory hazard and vulnerability assessment workshop was conducted with the community of Barangay Pasdong where the Barangay officials, representatives from the youth, women, men and elders participated. To build their own capacity, PILCD staff attended a two-day training on basic life support (BLS) and rescue procedures conducted by the Highland Emergency Action Response Team (HEART) organized by PILCD on October 7–8, 2010. They were oriented in cardio-pulmonary cerebral resuscitation (CPCR); soft tissue injuries and bandaging techniques; emergency rescue and transfer methods; patient- packaging and spine board management; and basic rope safety.

The Disaster Risk Reduction Functional Literacy Project of PILCD with the support of the Government of Australia Aid Program through its Philippines-Australia Community Assistance Program (PACAP) started in April 2011. The current project has a two-pronged focus: community based to strengthen their local disaster risk reduction councils through strong community participation; and student education based: mainstreaming DRR education in the curriculum of Alternate Learning System (ALS).

3. PILCD AND DISASTER RISK REDUCTION EDUCATION

Community-based Learning Component: Barangay Naguey and Barangay Pasdong in Atok Municipality

Background

The community-based feature of the program, which was initiated in May 2011, targets the community members of Naguey and Pasdong, in Atok Municipality, to enable them to strengthen their local disaster risk reduction councils through strong community participation. Social preparation of the project included series of partners meeting with Municipal Local Government

Unit (MLGU) of Atok, Benguet Province and Barangay Councils of Naguey and Pasdong. A Memorandum of Understanding (MOU) with the two barangays was signed to formalize the project. Project orientation and planning were conducted preparing the two barangays for the various project activities to be implemented such as awareness raising, hazard mapping, disaster risk reduction planning, disaster drill and training on first aid.

In June 2011, 50 community members of Naguey and in July 2011, 60 community members of Pasdong participated in a two-day awareness raising activities: learning workshops on climate change, environment, natural and man-made disasters. The learning workshops used film-showing, slideshow presentations, and group-based activities and discussions. As groundwork for the disaster risk reduction planning, the formation of Barangay Disaster Risk Reduction and Management Councils (BDRRMC) were facilitated by PILCD in the two barangays with an orientation on the Philippine Disaster Risk Reduction and Management Act of 2010 and discussing the roles and functions of different response teams of BDRRMC. Subsequently, the members of BDRRMC were actively involved in the participatory action learning sessions focused on hazard mapping, disaster drill and first aid training.

Community Leaders' Experience of the Aftermath of 2009 Typhoon Pepeng

As we travelled to Barangay Naguey to meet the community leaders of Naguey and Pasdong, we witnessed vegetable cultivation on the slopes and man-made rice terraces with stone wall protection during the 3-hour drive from Baguio City through the Halsema Highway. Most of the land area is comprised of steep slopes with a gradient of more than 30 per cent, which can often result in geo-hazard situations such as landslides and extensive erosion. We could see sporadic landslides on the way. Our journey was uncertain because of impending rains and on our way back we spent some anxious moments as our vehicle struggled to climb the sloping road. Naguey is located in a valley at 600 meters above sea level. Most of the community members are subsistence farmers involved in wet rice, swidden (shifting) cultivation and vegetable production.

We interacted with 10 community leaders (9 male and 1 female) from Naguey and 8 community leaders (5 male and 3 female) from Pasdong.

Both, Barangays Naguey and Pasdong of Atok Municipality, during Typhoon Pepeng experienced road cuts and road slides, rice fields' erosion, river swelling, and houses buried under landslides, and were isolated for almost 3 months. Pasdong, comprising 247 households, was badly hit: the Barangay

Hall, the Health Center, the Catholic Chapel, houses and foot bridges were destroyed, injuring 8 and killing 4 persons.

Some of the Naguey community members hiked for 8 hours to reach the nearest town, Sayangan, to coordinate relief activities for the community. Along the way the hikers received food and drinking water from the households, which they appreciated very much, as they realized that it is during disasters that good hearted-persons emerge. They also experienced community cooperation during relief activities with the community members working together to clear the road within the Barangay.

The Pasdong community was shocked by the death of one Barangay Tanod (policeman), who was caught in the landslide during the rescue operation and the body was dragged by the river and was found after 12 days. The injured were carried using improvised stretchers (blankets and bamboo poles) to the hospital in Sayangan. Two seriously injured persons were again carried from Sayangan to La Trinidad, the capital town of Benguet Province, for further treatment. The community members took turns in carrying the patients along the national highway, where they had to maneuver out of the deep slush and other debris covering the road.

During the disaster, aside from the community's own effort to assist each other, help from outside poured but with some difficulties in transporting the relief goods due to road cuts and landslides. Restoration after the disaster was a concerted endeavor by the community and external organizations—government and non-government organizations.

Community Leaders' Experience of the Disaster Risk Reduction Education/Activities Post Typhoon Pepeng

The participants recalled that the following DRR activities were conducted after the disaster in 2009: information and education campaigns, skills trainings for disaster response, mobilization and formation of Barangay Disaster Risk Reduction and Managing Committee (BDRRMC) committee, and repair of some community infrastructures.

The participants were positive in their perceptions of the DRR program. The Naguey participants expressed that the formation of Barangay Disaster Risk Reduction and Management Council (BDRRMC) was the most important learning for them, because as part of the national policy directive, Republic Act 10121 (DRR Act of 2010), it integrates the different lessons/knowledge, and provides training and skills. They learned “basic search and rescue techniques”—“I learned how to rescue drowning people”; that “children can be trained to practice disaster preparedness”; about “the importance of

identifying risks and hazards through the hazard mapping”; and “first aid techniques”. “I hope that there would be more training on basic rescue and first aid, because we did not have sufficient time to tackle ropemanship and knot making”.

The Pasdong participants, who faced the major brunt of the Typhoon Pepeng, highlighted ‘basic rescue and first aid training’ and ‘awareness of the hazards in the Barangay through hazard mapping’ as the most important lessons learned in the DRR program. “We need to be equipped with the knowledge and life-saving skills since our place is remote” and “life is at stake during disasters”; “With the knowledge and skills, a woman can help others especially during disasters; “I learned the value of the environment particularly the importance of trees to all living creatures and to us human being”; “I could use the learning for a lifetime, even if I am no longer the Punong Barangay (elected village headman)”.

For Naguey, the most important impact was the realization of the need to be ever ready and the increased participation of community; while for Pasdong, it was more the care for their family, enhanced leadership skills, improved cooperation and increased alertness: “...taking precautions and informing others of the hazards”; “We are more alert because of more knowledge on rescue” and, “We became courageous, no more fear when disaster strikes”.

Most of the community participants of both Naguey and Pasdong Barangays were optimistic of their future, as one them expressed: “Because of the DRR training I hope to be prepared for all emergencies and disasters. I also hope that there will be cooperation among community members. Because of our lessons in DRR, many things in our community changed. We hope to be exemplar to the next generation. We just want more training to remind us to be always safe”.

The Balik-Paaralan Para sa Out-of-School Adults (BP-OSA)— Alternative Learning System (ALS) Learning Centre, La Trinidad

Background

PILCD’s experience in DRR at the community level paved the way to develop a DRR-based curriculum in PILCD’s implementation of ALS in July 2011 in cooperation with the Department of Education Cordillera Administrative Region and the Benguet Division.

The Balik-Paaralan Para sa Out-of-School Adults (BP-OSA) is one of the components under the Continuing Education Program (CEP) of ALS, which

aims to respond to the needs of out-of-school youth and adult learners to raise their level of functional literacy, critical awareness and consciousness for peace building activities that are culturally sensitive and relevant. The BP-OSA is intended to be a systematic and flexible approach to reach out to all types of learners outside the school system.

The Disaster Risk Reduction (DRR) Based Functional Literacy Program promoted by PILCD mainstreams topics on DRR within the ALS curriculum. The objective of the program is to increase awareness and capacity on disaster preparedness related to Climate Change and the environment; and to develop their life skills to engage in their communities in responding to the challenges of natural disasters. The development of the functional literacy skills of learners is expected to focus on the following learning strands: Communications Skills; Critical Thinking and Problem Solving; Sustainable Use of Resources; and Development of Self and Sense of Community. These learning strands constitute the learning framework of the Alternative Learning Program of the Bureau of Alternative Learning System (BALS) of the Department of Education.

Development of further materials on disaster preparedness and first aid based on the modules of the Alternative Learning System (ALS) as well as a learning module on climate change is currently underway.

Out-of-School Students' Experience of the Disaster Risk Reduction Education in the Alternative Learning System

We interacted with 13 students (10 male and 3 female); 3 personnel from the Department of Education; 3 members of the DRR Education Facilitation Team and the Coordinator, ALS-BP-OSA.

The learners shared their motivation to enroll in the ALS-BP-OSA program and their plans after the program. All had completed their elementary education but had quit in high school mainly due to economic constraints. Some had just quit school 1 to 2 years ago while others were out of school for around 3 to 5 years. Most of them were compelled to stop schooling as their parents could not afford to send all their children to school at the same time. They had to help their family to earn a living. Some admitted that the decline of their interest to attend school was due to peer pressure. Some of the learners are also working: as house helper, baggage hauler in the market, and laborer of house construction job. Some are helping in their family's farm and in household chores such as fetching younger siblings in their schools.

Their decision to enroll in the ALS is driven by different factors. Some of them were encouraged by their friends, who enrolled ahead of them.

Others, who are working, became interested due to the flexibility of the schedule. While still others were excited by the Accreditation and Equivalency (A&E) Test, which gives them opportunity to go to college or take up vocational courses to get early employment. One learner shared that he “joined the program to prove to his father that he is capable of finishing school even in the non-formal way”.

Most significant lesson/activity: Disaster preparedness was acknowledged as most vital for individual and community survival. Understanding the nature of disasters, environmental care, hazard mapping and sharing of DRR knowledge were cited as helpful ways of raising household and community consciousness about risks. The learners find DRR education a good prompt to taking relevant actions to what they are experiencing, especially during heavy rains. *“I learned about typhoons. I learned about preparedness. I learned that before a typhoon comes, I should prepare clothes, food, and an emergency kit. Preparing these things is important because these things help people survive during a typhoon.”*

Learners disclosed that they consider the home hazard mapping activity, writing poems regarding disaster preparedness, and the learning sessions on natural hazards and disasters as significant. In the home hazard mapping, learners sketched the location of their home and identified the hazardous areas around it, which pose danger and threat. “The most important lesson for me is hazard mapping because it is through hazard maps that we know the risks present in our environment and households. Hazard maps also allow us to reflect on measures to reduce the risks in our community”.

The learners worked in groups to compose poems concerning the effects of disasters and importance of being prepared. The learning sessions on natural hazards and disasters were found relevant for the learners as these related to their personal experiences.

Impacts of the DRR learning sessions in the lives of the learners: Overall, the respondents felt that their knowledge of the environment was greatly enhanced by the DRR education program.

One learner talked about how he was motivated to help in their neighborhood’s effort to clean the drainage regularly after the flood devastated their houses during the height of Typhoon Pepeng (Parma) in October 2009. He realized that they would frequently experience flooding after the outpour of rains, because rainwater does not easily flow down to the creeks and rivers due to clogged gutters.

Another learner shared about how he could help in the protection of the natural environment particularly in restoring the trees in the mountains. He could help in the tree-planting activities initiated by their local government and other private organizations. In his home hazard map,

he pictured the threat of landslides due to rampant cutting of trees up the mountains.

Another shared that they evacuated when Typhoon Quiel hit Benguet in October 2011 because their house is located in a hazard-prone area with a history of landslides, especially the one in 2009, which claimed the lives of 70 people. Together with other families, they stayed in a nearby public elementary school, which served as an evacuation center for 3 days. During their stay in the school, he was running errands mostly in buying food supplies. Through the DRR learning sessions, which he attended in ALS-BP-OSA, he realized the importance of disaster supplies kit for his family, particularly when they had to evacuate their home due to strong winds and heavy rains. As a result, he spread awareness on disaster preparedness among his friends by introducing them the idea of preparing a disaster supplies kit, which contains food, clothing, blanket, matches, candles and a flashlight.

Interaction with Department of Education Personnel

The personnel from the Department of Education claimed that the BP-OSA was a unique ALS program, and that the ALS curriculum contained Education for Sustainable Development (ESD) values. They emphasized the need of a strong partnership of government and non-government organizations for the implementation of ALS programs. They regretted that the teachers of the ALS-program were those, who were currently teaching in the formal school, and hoped for the day when the ALS would have its own teachers.

Interaction with the Facilitators

The facilitators felt that based on their current experience the most challenging aspect in facilitating DRR Education is the development of learning designs, which are relevant to the needs and catch the attention of the learners/out-of-school youth and adults. They shared that the current practice of assessment of DRR learning outside the learning center is through simulation activities, discussion, story-telling. They felt motivated to continue helping the out-of-school youth and adults in reaching their goals; one of them wanted to initiate DRR Education in her own community, and another aspired to study to become a qualified teacher.

The Disaster Risk Reduction Based Functional Literacy Program promoted by PILCD within the ALS curriculum is relevant and novel, but as we can see faces many challenges.

From Disasters to Education for Sustainable Development

Although PILCD, a decade ago, had been involved in sustainable development: community empowerment through functional literacy and then in sustainable agriculture education, the experiences and the stories recounted above span just about 3 years. Some of them are very recent, as the current project intervention is hardly a year old. However, they point to how DRR education can be an engaging entry point to understand and develop resilience to disasters in a climate changing world; how DRR education can play a key role in developing life skills that can save lives and bring hope to those who have to live with disasters; and more importantly, how the local response to disasters through DRR education can begin to demand a rethink of the values, behavior and lifestyles at the global level that has led to the human-induced phenomenon of Climate Change, threatening the very sustainability of the planet, Earth, itself.

In the Face of Disaster: Our Learners Were the First to Arrive¹

Cerila Bejar Tayanan

Principal, Benguet National High School, Philippines

Just last week, our learning center was partially destroyed. One of the rooms where we store the learning materials was covered with mud from the land slide that came from the back of the building. So, we lost our learning facilities and the ten computers that were given by our governor. We came here but my mind is still thinking of how we can restore the building.

This disaster was the result of continuous and heavy rainfall experienced last week. Our attention was called by our school security guard. My response was to contact the relevant officials at barangay, district and provincial levels, where we now have Disaster Response Teams.

But our BP-OSA learners who have studied the Disaster Risk Reduction module that we conduct together with PILCD, were the first ones to arrive in the area. When I arrived in the school, they were already there. They were cleaning and securing materials in a safe place. I was so happy.

Later on the local officials and a group from the community came to see what they could do. Then officials from the province also arrived.

I was so happy. Because of this DRR module, everything was in place. Nobody panicked. They were aware of what we should do.

It reminded me of what happened to us during the very powerful typhoon in 2009, because my school is adjacent to the barangay where we had a massive land slide and eight of my students were buried alive.

I still feel have that fear whenever there are typhoons and strong rains, because we live in a mountainous area. So, we always have that fear.

At least now, because of the DRR program, we have demonstrated that we now know what to do.

No more need to panic.

1. This is a transcription of part of the presentation by Ms. Cerila bejar Tayanan, Principal, Benguet National High School, Philippines, during the Experts Workshop for Promoting EFA-ESD Synergy in Asia-Pacific, Chiang Rai, 7–9 August 2012.

Beyond Risk Reduction

Ramon Galvan Mapa

Chief Executive Officer, People's Initiative for Learning and Community Development (PILCD)

The functional literacy programmes of the People's Initiative for Learning and Community Development (PILCD) were built on the framework of community empowerment and sustainable development. The organisation started with a project on sustainable agriculture education which intended to develop the capacities of vegetable farmers to transform their conventional farming practices to more sustainable farming methods. Our engagement with climate change education began in the form of advocacy activities conducted during Earth Day celebrations and Earth Hour. However, prior to 2009, the reception to climate change education and advocacy activities was relatively low.

On October 2009, typhoon Parma struck Northern Luzon that caused massive damages to properties and loss of lives due to landslides in Benguet and similar areas in the Cordillera Administrative Region (CAR). Two of PILCD's project areas in the municipality of Atok—the village of Pasdong and Naguey—were severely affected. This intensified the demand for climate change education and in particular, ushered the need for disaster preparedness and response. PILCD's DRR Education program had two major components:

First was the integration of disaster risk reduction related topics in the learning sessions conducted for out-of-school youths and adults. This involves learning activities on understanding the nature of disasters, its impacts, the risks, vulnerabilities and preparedness. Participatory and group based processes as well as creative platforms were used. This was implemented in partnership with the regional and division office of the Department of Education (DepEd) and the Benguet National High through the Balik Paaralan for Out of School Adults (BP-OSA) program.

Second was a Community-based DRR education utilizing participatory action learning in the villages of Pasdong and Naguey in the municipality of Atok. The activities follow an integrated curriculum on community-based disaster risk reduction management that included community hazard mapping and vulnerability assessment, identification of traditional and indigenous early warning systems, disaster risk reduction planning, and training of village emergency first responders. This was implemented in partnership with the



Figure 1. Community Planning Workshop



Figure 2. Community Hazard Map in Naguey

local government units, the community-based organizations and the regional Office of Civil Defense.

Alongside both components, PILCD adapted printed and video materials as well as the designed ALS based modules on disaster preparedness for learners to use as supplementary learning materials and reference. This included the Filipino adaptation of the PLANET 4 booklet and video materials on disaster preparedness developed by ACCU. This was primarily supported by the Philippines Australia Community Assistance Program (PACAP).

Aside from preparedness, the program has opened up critical reflections on the interconnection of disasters to human behaviors with their natural environment. Durig an art workshop on disaster preparedness conducted in March 2012, learners creatively featured how disasters are linked to human actions and behavior. The learners expressed, *“there is a need for a more positive attitude towards the environment, for people’s sharing of their disaster and environmental knowledge, and for increased commitment towards safe and resilient households, schools, and communities”*.

At the community level, activities like hazard mapping and disaster history made them more aware of their natural environment and think of actions to nurture these not only from the perspective of mitigation but from a wider understanding that the problems of the environment and climate change and their vulnerability are all interconnected.

The significance of this experience is that DRR education is an engaging entry point to understanding the causes and impacts of climate change. The experience further reveals the cross-sectoral nature and multi-dimensional character of DRR which encompasses economic, political, cultural, social and environmental dimensions very much consistent with the framework of ESD.

As illustrated by PILCD’s experience above, to effectively address the cross-sectoral and multi-dimensional character of DRR a wide range of insitutions worked in partnership that resulted in the conduct of a range of programs relevant to the needs of the local community. This spirit of partnership is a demonstration of both leadership and active citizenship, which are in themselves significant learning outcomes of the DRR education program.

As Remigio Silog, the village chief of Pasdong identified how the training in basic rescue and first aid helped him to become more active as a leader especially during emergencies or disasters. He also added that the training strengthened his conviction to help and participate in community activities even beyond his term as the village’s elected chief. *“I could use the learning for a lifetime, even if am no longer the Punong Barangay”*, he claims. Furthermore, he looks at the project as an avenue to cultivate teamwork in the community, especially in disaster preparedness and the protection of the environment.



Figure 3. DRR Art Workshop



Figure 4. Training on emergency rescue

The disaster paved the way for PILCD and its partners to design and facilitate learning experiences that motivate a new way of thinking and of working together to develop the life skills necessary for adaptation and mitigation.

Project Profile: Benguet, Philippines

Disaster Risk Reduction- based Functional Literacy Project (DRR-FLP)

Organization

People's Initiative for Learning and Community Development (PILCD)

Project Outline

The project is an enhanced alternative learning system program that features the mainstreaming of topics and activities on Disaster Risk Reduction (DRR) via two approaches:

- One is based on the Alternative Learning System-Accreditation and Equivalency (ALS-A&E) focused learning program that is classroom-based; and
- A community-based training and education activities on DRR that is participatory and action-oriented.

This project specifically addresses (1) the lack of access to information and learning opportunities on DRR; (2) the low level of functional literacy and education which significantly affects the knowledge, skills and attitude on understanding and dealing with disasters; (3) the lack of skills on disaster preparedness and responsiveness; and (the) absence of Disaster Risk Reduction Plans at the barangay level.

Project Site(s)

Benguet Province, Cordillera Administrative Region, Northern Philippines

Activities

- Center based and community based learning sessions on: Environment, Climate Change, Typhoon, Earthquake, Landslide; Disaster Risk Reduction
- Trainings in preparing Family Disaster Plans at ALS learning centers and partner communities
- Participatory action research and activities on hazard mapping, community disaster history, vulnerability assessment and disaster risk reduction planning
- Disaster risk reduction planning of barangay Pasdong and Naguay and integration of the plan in the Local Development Plans and Actions of the local government unit
- Provision of Basic Emergency Response Kit to the local government units and ALS learning centers

- Adaptation, printing and dissemination of learning and teaching materials on DRR: facilitators' guide, learning modules, comics, posters, and video animations
- Training of ALS mobile teachers/facilitators and ALS Education Supervisors in facilitating DRR- related modules and the development of DRR lessons and session

Number of Beneficiaries

- 350 out of school youths and adults in the municipality of La Trinidad, Atok and Buguias in the province of Benguet
- 40 ALS mobile teachers including ALS Education Supervisors from nearby provinces in the Cordillera Administrative Region
- 95 community members of Pasdong and Naguey in the municipality of Atok, Benguet
- The local officials of the local government units of Naguey and Pasdong

Major Outputs/Outcomes

Major outputs

- 257 out-of-school youth/adults in La Trinidad and Buguias have attended and completed learning activities on Climate Change, Disasters, and Disaster Preparedness
- 95 community members of Naguey and Pasdong attended community learning sessions on the environment, climate change, disasters, and community based disaster risk reduction planning
- 40 mobile teachers as Benguet facilitators' pool on DRR integrated alternative learning system
- 73 community members of Naguey and Pasdong and 75 ALS learners participated in on basic rescue and first aid trainings
- 55 community members of Naguey & Pasdong familiarized with RA 10121 or the Philippine Disaster Risk Reduction and Management Act of 2010
- Localized DRR learning and teaching materials: comics, posters, and video animations on disaster preparedness and waste management
- Three ALS learning modules on disaster preparedness and first aid
- Community generated hazard history, capacity and vulnerability data, risk reduction plans, and contingency plans

Major outcomes

- ALS and community learners have increased awareness on the nature and impacts of disasters and its relation to climate change and the environment.
- Individual and household project participants gained better and proactive capacities to prepare and respond to disasters.
- The behavior and collective capacity of the community of Pasdong and Naguey on community-based disaster risk reduction and management was developed.

- Center-based and community-based learners have improved access to information, materials, and learning opportunities on disaster risk reduction (DRR).
- ALS mobile teachers and service providers gained enhanced skills in integrating disaster risk reduction in their learning sessions.
- The local government units of Pasdong and Naguey achieved better organizational and logistic capacities in building their community's resiliency to hazards and disasters.
- Strengthened coordination and cooperation between community members and local officials.

3. Chiang Rai, Thailand: Advancing Child Rights and Quality Education for All

The Roots of the 7-Step Approach to Teaching and Learning¹

Benjalug Namfa

Deputy Director-General, Office of the Basic Education Commission,
Ministry of Education, Thailand

The introduction of the 7-Step Approach to teaching in Bansankong School was based on the outcomes of my PhD research conducted in 1999.

The 7-Step Approach was described as a ‘*unique professional development model*’ because it argued that improving teaching practice requires a deeper understanding of how teachers themselves experienced learning, if they are to make significant changes to their own teaching practice. The PhD study was based on a Social Forestry, Education and Participation (SFEP) project, that examined the elements of a professional development intervention and the process of change experienced by the teachers.

The professional development program attempted to implement a ‘*radical departure from traditional Thai teaching which is teacher-centered, textbook based and test-driven*’ towards a ‘*more student-centered, community-based and inquiry-oriented teaching*’.

Three key elements of this innovative professional development program were: (a) the focus on the “*teacher-as-learner*”, (b) on-going classroom support through “*reflective coaching*” and (c) and the creation of structures and processes that motivate “*teacher collaboration*”.

The focus on the “*teacher-as-learner*” during the professional development workshops ‘*provided a chance for teachers to experience the same kinds of learning opportunities which they would later provide for their students*’. The on-going support through “*reflective coaching*” conducted by the supervisors ‘*helped teachers clarify their role in guiding student learning [and] served as a mirror, helping teachers see more clearly what was going on and to think about what they needed to do to improve the quality of student*

¹ Edited extract from the talk of Dr. Benjalug Namfa on 7th August in Chiang Rai and the abstract of her PhD Thesis of entitled, *Learning A New Approach To Teaching In A Traditional Context: A Case Of Thai Primary School Teachers Making Fundamental Changes In Their Practice*, submitted to the Michigan State University in 1999.

learning. Finally, structure and processes for “**teacher collaboration**” ‘provided collegial support for teachers to share and solve problems together [and] enabled teachers to use their colleagues as resources in refining their practice.’

My PhD concluded that to implement ‘*fundamental changes in teaching and learning, the professional development intervention provided to teachers has to fit with the goals of the reform initiative*’, which in the context of the current publication was to identify how this innovative approach contributed to ESD and EFA synergy in Bansankong School.

A Recipe for Success: A Story of Bansankong School for Tales of Hope III

Pam Vimonmas Vachatimanont

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A seemingly shy 15 year old boy, Mee Sae¹ haphazardly kicks the sand that coats the ground of his house, eschewing a grin as he provides soft answers to our curious questions. “With whom does he live?” He points to two younger girls, one about 13 years old, carrying another who is about three. “And guardians?” His parents are still farming back in Myanmar, but they sent their children to Mae Chan, in Chiang Rai Province, Thailand, so they could attend school. More specifically, they wanted their children to attend Bansankong Primary School, which was just a short bike ride from the cluster of houses we had gone to visit, one of which Aleh and his two sisters occupy.

Around 90 per cent of the 550 students at Bansankong are Akha, one of the main hill tribe groups in Northern Thailand. Those attending school at Bansankong have most recently settled in Mae Chan after moving from a more isolated life in the mountains located near or in Myanmar. Their families are predominantly agricultural workers or manual day laborers and live in what most would describe as poverty. The remaining Thai students at Bansankong are from similar socio-economic backgrounds, with most qualifying for government contributions as subsidies for their education. Twenty per cent of the students live with guardians who are not their birth parents; 33 per cent have lost their father; and a small percentage are orphans. Based on these demographics and statistics, one could stereotypically suspect Bansankong to be a prime target for academic failure or a hotbed for social ills.

However, within the last decade (the school is soon entering its 80th year), Bansankong has been increasingly recognized as a quality learning institution. The school has received numerous local, regional and national awards within the past few years alone: the teachers proudly recount how their students have won

1. Name changed.

Royally endorsed or Ministry of Education sponsored awards for storytelling, literacy, short films, the school's environmental programmes, among others. With a pride that does not veer towards egoism, the 27 teachers at Bansankong also note that several of their colleagues have won national teaching awards of Royal patronage as recognition for their service as quality teachers, which is an incredibly high professional honor in the Kingdom of Thailand.

The recognition comes in part from the challenging circumstances in which the teachers work. While talking with a group of 6th grade students, we learn their age ranges from 12 to 16 years old. Many enter school late with little or no knowledge of how to speak Thai, and most with little to no pre-school/preparatory education. Nonetheless, the students earn average, if not above average at times, marks on national tests. While their test scores may not stand out as incredibly outstanding, the school has achieved an incredible amount academically through the rate of change—the overall improvement—in student's scores.

Not only do students perform well academically at Bansankong, but the majority seems to also truly enjoy school. When asked what they'd like to see change at Bansankong, a group of alumni wished there were also a secondary school attached so they would not have to move to another school. Teachers mentioned how graduates are always coming back to visit, and how they often lament on their wish to return more permanently. As noted by an academic officer from the Ministry of Education that has worked with the school for several years, to the students and many of the teachers, the school “is like heaven.”

What has contributed to this “success” at Bansankong? How, given the relatively difficult circumstances, has the school managed to achieve and for the past few years, sustained this?

THE SUCCESS

The success of the school is an achievement that all stakeholder groups—current students and alumni, parents, local community, teachers, and school management—recognize. Yet while they are aware of the academic awards and the general sense of joy students have in attending the school, most stakeholders speak most notably about the character of the students and recent graduates as a key source of pride.

Parents and teachers mention that alumni from the school have admirable character: they are confident, hard working, responsible and respectable young citizens. Community members note how Bansankong students are helpful around the house, respectful to their elders, and have a strong sense of

morality and ethics—what is right and wrong. So that they might attain these qualities, community members like for children to attend Bansankong.

Teachers also recount how students are now problem solvers and critical thinkers. Whenever a problem occurs in the school, whether academically or socially, the students are equipped with the tools and the necessary attitudes to work together to address the problem. Teachers see themselves as minor agents in the process, who help facilitate discussion and problem solving as and when students need it.

This leadership quality is notable in alumni once they join their secondary school peers who had attended other primary schools. The alumni note that although they are Akha, and their new peers in secondary school are predominantly Thai, they often find themselves in leadership roles. In her accented Thai, a passionate young graduate noted that she and other graduates have also gained a lot of confidence through Bansankong. Though it is audibly clear that Thai is not their mother-tongue, the young graduate was proud to note that this did not stop them from speaking up in class, and from expressing their thoughts and opinions. They used to find their accented Thai shameful, but Bansankong taught them that this is nothing to be shy of, and that they as human beings also have the right to be heard.

While the purpose of education is described differently in various societies, communities, and among disparate families and individuals, it is clear that Bansankong is a success to those associated with the school: it is able to develop quality students who are competent academically, but also have strong character.

It is impressive that the school has managed to do so despite its challenging circumstances, but what is perhaps more stunning is the realization that, while it took time, these changes have happened in just over a decade. Within the past decade, the stakeholders have noted the improvement in student's character, in their academic achievement, and the school has garnered a slew of awards and recognitions.

A friend of the school recalls how the school environment was quite different even less than ten years ago. The grounds were untidy, and teachers were not necessarily warm and welcoming with their students. She saw instances where teachers would disdain from touching or getting too close to their students as they deemed the children were unhygienic, and that they saw no need to keep the school classrooms or grounds tidy as they argued that the children's homes were similarly ill-kept.

However, there are now stories of how teachers will sit down with struggling students before and after school, or in between lessons, to ensure that they understand the lesson. They provide students with an incredible amount of individualized care and attention. Parents commented on how they

know and respect that teachers at Bansankong treat their children like their own. To many stakeholder groups, Bansankong is more than a school; it is an extension of their community and family.

INGREDIENTS FOR SUCCESS

Attempting to understand the secret to Bansankong's success is not a clear linear process, though there have been some chronological events in the school's recent history that are likely contributing factors.

In 1990, Khun Uthai joined Bansankong as the School Director after stints elsewhere in school management. Given that the school was located so near to his house and along with his increasing age, Khun Uthai knew that he would prefer to be at Bansankong for a long while before, if ever, rotating elsewhere. At around the same time, a significant number of Akha settled into the school's vicinity and with the high birthrates of among the Akha population, the school's numbers increased dramatically and Thai students became a minority.

THE 7 STEP METHOD: A RECIPE FOR SUCCESS?

Developed by Dr Benjalug Namfa as part of her doctoral thesis, the "7-step Method" proposed a method of learning that emphasized case-study based problem solving of local community issues as the crux of teaching and learning. Through the 7-step Method, students identify various issues facing local communities, conduct research on the issue, propose possible solutions, and finally create and implement a plan of action. Through funding from the Keenan Foundation in 2003, this 7-step approach was piloted to a few schools in Thailand, including Bansankong. Khun Wongduan Suwansri, an Academic Officer at the Ministry of Education, Thailand, supported the pilot and conducted training for some 5th grade teachers from Bansankong.

The results after that first year were significant. The 6th grade teachers noticed the improved work habits, critical thinking abilities and confidence among those incoming students who were from the classes that had participated in the 7-step approach. The 6th grade teachers were increasingly requesting to receive students from those classes. And while they found the adjustment to a new teaching style and method quite difficult, the participating 5th grade teachers were extremely pleased to see the outcome in their students, and to hear of the positive reception among their 6th grade teacher colleagues.

Recognizing the impact the 7-step approach has had on the students and teachers, Khun Uthai was keen to expand this to a whole school approach. When Khun Wongduan called for a follow-up review workshop among the previously trained teachers, Bansankong eagerly sent along their 5th grade teachers, along with a handful of others who had not participated in the previous programme. Seeing the interest from Bansankong, Khun Wongduan was keen to find an opportunity to provide more training opportunities to the school.

In 2006, the schools' opportunity to increase its knowledge and understanding of this approach soon came through funding under the ACCU-UNESCO Asia-Pacific Innovation Programme for ESD. ACCU was looking to support innovative projects in education for sustainable development in Asia and the Pacific and had contacted various National Commissions for UNESCO to call for proposals. Khun Wongduan worked with Bansankong School to prepare an application, and their proposal was one of several selected to receive funding. With the ACCU-UNESCO funding, the school had sufficient funding to conduct whole of school trainings and workshops on the 7-step approach, which were planned, managed and often led by Khun Wongduan herself. In addition to the trainings, Khun Wongduan also paid frequent visits to the school during the two-year project period, observing the teachers and working with them to improve their application of the 7-step approach, along with other general pedagogical advice. Mr Uthai would accompany Khun Wongduan on most if not all of her visits to the teachers' classrooms.

With this close scrutiny and constant stimulation and motivation, the teachers felt that they were thoroughly supported and prepared to apply the approach in their classrooms. Since they were also all faced with a new teaching method and common challenge, they also began to work more closely together as colleagues voluntarily. The introduction of a new methodology and the close support of Khun Uthai, Khun Wongduan and other school leaders seemed to bring the teachers together in camaraderie.

ACCU-UNESCO funding ended in 2011, the school continues to expand on and improve its teaching and learning with the 7-step approach at the core. The school and the teachers began to receive the aforementioned awards, and in 2012, one of their students is a contender in achieving a National Student Award bestowed by His Majesty the King.

When asked about the 7-step approach, the school management, teachers and students all speak of the method admiringly. Khun Uthai described with passion his commitment to expanding the 7-step approach to the whole school after seeing the impact it had on the few 5th grade classes. He had a strong belief that the method was appropriate for his school and the students. "You have to believe. If you don't believe that it is going to work, then you will

give up and not persist, and then not succeed in making it work.” Patience, he said, was also critical to mainstreaming the approach into the school. “It takes time to change people and to change the way they think. If I wanted to get things done quickly, I could have forced a lot of changes. But that wouldn’t have been sustainable.” To further support the method’s uptake by the school, Khun Uthai changed the school schedule and budgeting to better allow for the school’s smooth integration of the method. Teachers’ echoed that budgeting is key; each one is entrusted with a lump sum each year to fund activities related to the 7-step methodology. Without this budget, the teacher says, they would not be able to fully apply to the approach, which requires a lot of engagement with the community outside of the classroom.

The teachers noticed, admired and respected Khun Uthai’s persistent and patient belief in the importance of integrating the 7-step approach to the school. They were generally resistant to the new methodology at first as the steps are a far cry from the way they were taught as students and from the way they were taught to teach. And after Khun Wongduan’s frequent visits subsided with the completion of the ACCU funded projects, Khun Uthai continued the practice of observing classes and encouraging teachers in their work. “He was constantly prodding and motivating us—observing our classes all the time, asking us how we were doing. Unlike some other school directors, Khun Uthai is really involved in the academic orientations of the school.”

And regardless of the administrative support, the teachers note that the 7-step approach will be an ongoing challenge though positively so. Unlike traditional teaching methods where teachers also learnt by the text and had a routine lessons schedule engrained a few years down the line, the 7-step approach forces them to continue to adapt and learn new things alongside their students. They are unsure what community issues their students will choose to study each year, and so they often end up learning about a new subject along with their students. “We are constantly kept on our toes—by both the method itself and the director. It’s challenging, but it’s really exciting. We feel well supported and prepared to deal with these challenges. So it really becomes a triumphant sort of challenge to overcome.”

And like their facilitation of student’s general problem solving, with the application of the 7-step approach the teachers also increasingly describe themselves as facilitators in student’s learning as well. “They didn’t really get what child-centered learning was. I had integrated this element on child-centered learning and child friendly schools into the 2006 workshop and at first teachers thought it meant decorating their classrooms in a way that was appealing to children. That wasn’t it at all. But the nature of the 7-step approach eventually forces them to be child-centered in their teaching.”

However, students, especially the younger ones, are quite unaware of the discrete steps involved in the approach. Teachers facilitate the learning of the process' steps so that it becomes engrained to support students' harmonized approach to addressing new issues and problems. Thus, students talk more eagerly about the opportunity the school provides for them to engage with their local communities.

They appreciated learning more about their history, and being useful to their community by practically solving some of its problems. It was significant for them to see that what they were learning was contributing to the betterment of their community. "It's practical and real." This strong engagement with the community could be, in part, linked to the strong sense of social responsibility that the community notices about Bansankong students. As they are given the opportunity to learn about and practically address local social ills, they can derive a sense of empowerment.

ADDING TO THE RECIPE

While the 7-step approach has been significant in providing one of the frameworks that has contributed to the school's success in recent years, it is not the only element that stakeholders attribute to the schools' success.

Alumni note that they truly miss the school's agriculture programme. Under the recent leadership of Khun Uthai and the teachers, Bansankong has a strongly developed and integrated agricultural programme that is mainstreamed as part of the school's curricular, co-curricular and extra-curricular activities. As part of science, distinct agriculture courses, and integrated into other core subjects where possible, students till fields, and plant and harvest rice; grow herbs; and manage chicken coups and fish hatcheries. As part of co-curricular activities, students manage plots or certain parts of the school's agro-sectors during their homeroom time. Students can also join the fisheries club, the poultry club among others, and work on those areas outside of class time. However, not all students who want to join agricultural clubs can do so; they must be selected and can qualify by exhibiting responsibility, a good academic record and other notable characteristics to prove they can devote the extra time to the important tasks.

The produce from the various agro-sectors are then sold to the school's own canteen, who buys from the students instead of going to market. The profits made are then put back into the programme, but also where possible, deposited into a bank account for the students' scholarship fund. Parents remark that this is one of the reasons why they greatly appreciate Bansankong: like many schools it provides free breakfast, lunch and sometimes dinner to

its students, but it also provides additional means for supporting the students' academic pursuits.

When first implemented, parents staunchly opposed the agricultural programme. The head of S. Village where a majority of Bansankong students come from noted that initially, parents thought that sending their students to school meant that they would be studying in a classroom. "They do not send their students to 'school' to them see them working in the fields". However, their complaints became words of support after the parents saw the immense improvement the school's overall programme had on their children's characters. "They are not lazy. They offer to help parents around the house, and can help with household chores." Alumni and current students note that they enjoy the overall practicality of the education at Bansankong: they can contribute to community problem solving, but also learn practical agricultural skills that are highly relevant to the work their parents do, and that they might contribute to outside of school time. "I'm glad to be helpful to my parents at home."

Teachers, however, are quick to remark that this is not something that would necessarily work in other schools. "It works at Bansankong partly because the students are Akha. They've grown up with this as part of their culture. The Thai kids are from similar backgrounds, so this is not something new for them either. City kids might be unwilling to take the heat and those parents probably wouldn't want their kids doing it either."

BEING AKHA

While the nature and situation of the Akha has contributed to the success of the agricultural programme at Bansankong, it also forms a double-edged sword for the children's educational opportunity. Many of the students do not hold a Thai nationality, and are on varying degrees of legal standing for residency in the Kingdom. While the Thai Government has issued a decree that all children, regardless of citizenship, have the right to basic educational opportunities in Thailand, this policy is not always upheld by schools, or made well-known to migrant parents. With limited resources and bonuses linked to academic achievement, several schools do find ways to discourage students of uncertain residential status from applying to their school.

However, all stakeholders, including students, were quick to spontaneously mention that Bansankong never turns away a student. While the school is not politically active in attaining legal documents for its students, it nonetheless does everything in its power to support guardians in protecting the students. When students are caught by local authorities for not having the appropriate

papers, they do not hesitate to call Khun Uthai who will gladly go down to the police station and confirm whether the student attends Bansankong. The school will prepare the necessary supporting documents for guardians and students applying for various cards and rights to residence.

Khun Uthai speaks passionately about the concepts enshrined in the Right to Education, and Education for All. “Everyone has the right to education. It is something we are born with and it is our duty as educators to ensure that each person is not denied this right.” A recent graduate also noted that she loved Bansankong because they taught students that even though they were Akha, they had the right to education as well, and that they should never feel pressured to disregard that right. “Knowing that we have that right gives us the confidence to speak up and share our thoughts and opinions too.”

This, however, was not a common held concept among the teachers prior to 2006. Khun Wongduan, noticing the negative attitude some of the teachers had towards the student’s relatively poorer socio-economic background, decided to also add a session about child friendly schools and the Right to Education into the ACCU-UNESCO funded training programme. “I thought it would be important for teachers to learn that too, as they wouldn’t be affective in adopting the 7-step approach, let alone teaching, if they didn’t understand those other things too.”

While Bansankong provides children with an opportunity to access quality education, the students may face other barriers following their graduation. Students dream of becoming actresses, singers, doctors, nurses, politicians, and agricultural workers. Parents dream of their children becoming doctors and teachers too. And while many go on to high school, many do not complete the upper secondary years as they must contribute to the family income, and without the right legal documents, their career options in the country remain limited. Recognizing the quality educational opportunity Bansankong provides to its students, the Director of the Educational Service Area that includes Bansankong noted that perhaps the school could and should develop a secondary school in upcoming years.

And in the meanwhile, it is clear that Khun Uthai and the school are trying to open the doors for as many education opportunities for the community as possible. The school is open 365 days a year and teachers take turns on a rotating basis to provide supervision for the use of school grounds. The school’s classrooms, when available, serve as spaces for “life university”—local community-sponsored courses, continuing education classes for adults, and as a community learning center for non-formal and informal education. This, in turn, has strengthened the communities’ ties to the school, and parents and other community members are more than happy to support the school where and when they can. Additionally, the school has also organized so that groups

of parents can be seen conducting some of the harder labor needed to set the stage for the schools' agricultural programs.

A RECIPE FOR SUSTAINABILITY?

When asked what or who has been crucial to the schools' success, various stakeholders are quick to name one another. The School Director and Deputy-Director point out the importance of the teachers and the support from parents and the local community. The teachers note the strong leadership from Khun Uthai and the support from parents, who they note, "trust us completely with their children". They are all also grateful for the support from outside actors, whether it be the academic officers at the Ministry of Education, or outside bodies who help fund and provide training opportunities.

The hard work and contributions from the various adults is intertwined in a web of trust and support they provide for one another. And what keeps the adults going, they say, is seeing the change in the children. "When we see the children grow and learn, that's when we know that what we're doing is important and that we're miraculously doing it right." However, through a few days at the school and time spent with the various stakeholders, its apparent that getting it right is not necessarily "miraculous" but that it requires a lot of hard-work and trust from all those involved, along with a strong belief in the right to education and a positive framework for learning that shepherds everyone along.

My Learning Journey in ESD

Wongduan Suwansiri

Academic Officer, OBEC

“What have you done with Bansankong School?” I have been asked this simple question many times by the ACCU evaluation team, I did try to answer, but it seems that I am better writing my response before being asked the same question again.

IT IS IMPORTANT TO ME

When Mr. Uthai, the Director of Bansankong School contacted me to request for technical support to implement the 7-step approach for the whole school, from kindergarten to grade 6, I was challenged. This meant that there would potentially be more than 500 students and 2000 community members participating in this project. My commitment to support this project comes from a vision of the future when all teachers and students are engaged in the 7-step approach in Bansankong School. In fact, what I hoped to see was the core elements of the 7-step approach applied to different school activities, even if it was adjusted to suit the different contexts over period of years.

WHAT IS ESD IN A SCHOOL CONTEXT?

I was stunned by this simple question—“So what is ESD?” I was asked this question when I first met with all the teachers to introduce the 7-step approach. I knew that if I couldn’t clarify what ESD meant, there was no hope that the project would succeed. I had to say something because everyone was staring at me. I heard myself say—“What do you think? What should remain with the students even after they graduate from your school?” These questions saved my life and they also helped to keep the project alive. It was these initial questions that opened the discussion about what they, as teachers, wanted their students to gain from their time in the school. **“Ask, do not tell.”**

Effective questioning became the rule that guided me in working with the teachers.

A SIMPLE QUESTION THAT I MUST ANSWER: WHAT WENT WELL?

The Bansankong project was not a first time for me to implement the 7-step approach. I had previously worked with grade 5 teachers from 10 schools. The approach is based on the simple logic that “you must do things differently, if you expect the results to be different”.

“What went well?” To respond to this question, I had to reflect on all my experiences with conducting the 7-step approach. I have identified at least 3 crucial points for enhancing the effective implementation of the 7-step approach in schools.

(1) The 7-step Approach is a Tool for Learning

I am really confident in the 7-step learning process. If only the teachers and students followed the process faithfully, they would learn effectively and contribute to addressing whatever issues they decided to work with. Even the other stakeholders who participate in the process will also learn. Particularly, for teachers, it was an opportunity for professional development. It is obvious that the 7-step approach embraces a range of teaching and learning methods, such as learning by doing, active learning, inclusive education, problem-based learning, project-based learning, and experiential learning, all of which can be made relevant to the learner’s context. Moreover, it is in accordance with Thai Core National Curriculum which aims to nurture the child to become a quality citizen of society. The 7-step approach is therefore an effective tool to enhance maximum learning in the learner’s context.

(2) Teacher Change Requires Time and Support

Dr. Benjalug Namfa always said that teachers need help to enable them to do things differently and it takes time for this kind of change to happen. I have always kept these principles in my mind, especially when I provide a on-going support to individuals who involved in some kind of change process. But this support is provided only until such time when they are able to help themselves.

(3) Trust can Lead to Strong Commitment and Effort

I am really happy with the relationship I was able to establish with the teaching team in Bansankong School. Being friendly and developing a good relationship with each other was a good start for building trust. I believe that without trust, you could not achieve anything. Finally, this friendship and trust gradually became a partnership for learning.

FILL IN THE BLANK—EVEN BETTER IF...

Whatever I do is based on equity, equality, and respect for each other.

During my first classroom visit, I observed a gap between the teachers and the students, as well as a gap between the teachers and myself. It is often not mentioned, but I have to admit that discrimination still occurs in many societies. It was impossible to create any significant change in such situation. I decided that the priority was first to eliminate any form of discrimination in the school. Most students who attended the school were from low socio-economic status, non-Thai, and from ethnic groups who were branded as second class people. I strongly believe in that we are all



Figure 1. Farming by Bansankong School Students

equal as human beings, we are all learners and we can all learn together in partnership. I prefer to learn alongside the teachers, the community and the students. This values of equality and respect for others need to be shared to all stakeholders.

I emphasize the quality of the learning process. During the project implementation, I tried to imagine how ESD would look like in the end. I could not get a clear picture, but I still believed that the 7- step approach was a good tool for helping everyone to learn. Successful learning is very important for everyone. Learning itself inspires us to continue learning, which in turn motivates lifelong learning pursuits.

It is “a must” to help teachers move from traditional teaching to new teaching methodologies, even to a small extent. I still remember how most of the teachers were discouraged when they saw that the students were not successful in working in groups. In response to their low morale, we started discussing the following questions: Why do they think students should work in group? How would they make a group with a clear purpose? What should their students learn from working in a group? How can they help to create effective and empowering groups? It took us a whole day to brainstorm and share experiences, as well as conduct demonstrations and role plays, before the teachers felt more confident about facilitating group work. We then let them try out their new ideas in their own classroom and we had to follow up by posing questions—“**What went well? Even better if...**”

Later, there was a similar situation, when many teachers faced a difficult time when they took students to community, and they could not control their students. This time, we started the discussion on self-discipline and how to help our students to setting up their own ground rules when they visited communities. When they returned to their classrooms, the teachers will help them reflect on the ground rules they developed by posing the same questions “**What went well? Even better if...**”

The result turned out to be very similar to what the teachers themselves experienced when they were asked the same questions that they asked their students. Open-ended questioning seemed very easy and common for some teachers, however, some teachers who were used to more traditional teaching methods, they really needed more help and support.

In the beginning, it is not easy for me either. But working with Dr. Benjalug Namfa, who always fires a thousand questions to me, made it easier for me to learn through a process of **apprenticeship and observation**. Likewise, students also learned by apprenticeship and observation from their teachers.

Do it for success or Do it in a sustainable way? When I first started the project, I thought very hard about my role. Working with 25 teachers

was not difficult for me and I could easily picture what success would look like at the end of the project. However, it was meant to be an ESD project, so what does ESD mean to me? I had to acknowledge the tensions that existed in my mind—do I just finish the project quickly or do I also want to embed ESD and in the process learn more about ESD? I knew that if I chose the first option the project would run smoothly and be successful, however, would I accept this kind of result? These thoughts made me think in differently. I decided I needed to do it with ESD embedded in the process, so that I am able to sustain both the process and the outcomes. To achieve this, I had to identify people who would work with me and become change agents.

Determine the requirements of teacher and students to learn by the 7-step approach. I cannot recruit new teachers, but I can help and support the existing teachers to be able to teach using the 7-step approach. Teachers are often encouraged to really get to know their students' context before designing the appropriate learning experiences for them. However, very few of us have thought about really getting to know the teachers before helping them in some form of professional development. I am very grateful to Mr. Uthai, the School Director, and Ms. Kanthong, a Master Teacher at Bansankong School. They really helped me understand each and every one of the 25 teachers. I could say that both of them could describe each teacher in great detail. They were familiar with the teacher's family background, economic status, teaching style, likes or dislikes, character, attitudes toward their teaching career, and how they interacted with students. But the most important part is their knowledge about each teacher's strengths and areas for improvement. This was very important information that helped me more effectively help them learn.

This level of familiarity was also often reflected in every classroom, where teachers really knew and understood their students. I was impressed, many times, by how Mr. Uthai was able to describe all his students. As you can imagine, this was not easy as there were more than 500 students. However, for Mr. Uthai, they each were individual children and he knew where they belonged.

The implementation of the 7-step approach made the lessons in school more relevant to students' way of life. They enjoyed learning about where they were born. However, some questions needed to be clarified, such as "what the students had to learn, why was this relevant for the students to learn, and how would this knowledge benefit their own communities?" These questions are very important for all stakeholders. For example, in the 7-step approach, students are required to build many skills such as questioning, listening, writing, team work, planning, analyzing, all

of which are important for further learning. One of the expected outcomes was that students would learn to love themselves and care about their communities.

HERE IS WHAT HAPPENED IN THE SCHOOL

Sensitization on the Convention on the Rights of the Child (CRC)

As part of the project, I conducted a workshop on the CRC. It helped all stakeholders: teachers, parents, communities, and students to change their mindset. *“Every child is your child”* and all children have the *“right to survival, right to be protected, right to develop and right to participation”*. And as adults, we are duty bearers.

The results of the CRC workshop for Bansankong School were as follows: 1) developing a comprehensive data base for every child; 2) teaching and learning approaches must be related to the local context and the child’s communities; 3) All stakeholders must protect, support and participate in a child’s development. This means eliminating discrimination, and embracing an inclusive society.

Design an Effective Training Workshop: Learner as Center

It has been a great opportunity to work with Dr. Benjalug Namfa, who is an expert in teacher professional development. She often said that if we would like to change teachers and help them teach using new methods, we have to conduct the training workshop the same way that we expect teacher to teach in classroom. This meant that the new training workshop was designed with a focus on ‘teacher as learner’. Dr. Benjalug stressed that the best single workshop is not enough for making change. Continuing training and support are necessary for making change.

This was my dream, to design and conduct my own training workshop as I wanted to. I identified the important points that needed to be learned at the end of every session, for instance:

- Clear concept on how people learn and how learning takes place, otherwise the traditional teacher will tend to always spoon feed information to student.
- Identify a key phrases such as *“Tell me and I will forget, Show me and I may remember, Involve me and I will understand”*.

- *70:30* refers to the distribution of roles in every classroom activity. So 70% is the responsibility of the students, while 30% is the responsibility of teacher in every single classroom activity.
- *Learning styles* are at least 3 types; Visual Learners, Auditory Learners, and Kinesthetic learners. This is also a guide for teachers on how to design various activities in order to meet the wide range of learning styles.
- *Pushing and pulling* information to help enhance the learning potential of the students.

I always referred these key lessons whenever I conducted classroom observations. In fact, I encouraged the teachers to create activities that progressively increased student involvement. This was a pathway for helping teacher to move from traditional teacher to becoming a facilitator of learning.

Establish a Self-Reflection Process as a Mechanism for Enhancing the Momentum for Learning

Education for sustainability is not about undertaking a prescribed program; rather it is about helping teachers to uncover values which enable them to drive the project by themselves. It is not only about what they will do, it is as much about what they will bring out in students and in the others. Therefore, creating learning which is meaningful and effective is an important process and it must be the main aim for teachers.

A further challenge is the need to ensure that this contributes to the principles of education for sustainability and is evolutionary—not a repeat of more limited understandings of, for example, environmental education. The project had provided workshops in *A Self-Reflection Process* (adapted from the methods of the Lead Trainer Course of Youth Sport Trust, UK) and in teaching and learning based on the 7-step approach for every teacher through a friendly and positive environment for learning. The school guideline about conducting a self-reflection was implemented in school since January 2007. *A Self-Reflection Process* was used as a tool for following up and monitoring the 7-step approach in every classroom.

It was found that the teaching teams did not wait for someone from outside to help them all the time and they created their own development plan based on their needs. This was evident from how the school continues to develop a localized curriculum with lesson plans since May 2007, and they attempted to integrate ESD as their goals.

However, 'external reflection'—a sense of the wider issues and tensions involved in ESD—has proven to be very important to identify new questions

and thus motivate another round of professional development. This process of professional development is based on the idea of the ‘critical friend’—someone who is both supportive but also acting as a mentor and as a parallel support to schools.

After a year of the project, we were sure that the school will continue to develop in this balanced and appropriate way. It was evident that since 2008, Bansankong School has applied the 7-step approach in many of the school’s activities, such as agricultural club, sufficiency economy, lunch program, and Bio-Rice Project.

A SUSTAINABLE SUCCESS STORY

Since 2008, I have consciously withdrawn myself from Bansankong School. However, whenever I look back at Bansankong School, I still feel it is a very successful story. I have seen the school make great progress and continue to improve. I can say that the school has an unlimited ability to learn and develop through its own, with the help of the teachers, the students, and the local community. It is no longer dependent on me.

That is the way I identify “*A sustainable success story.*”

Finally, I now know the answer, whatever I have done with Bansankong School, I don’t want to do it again. I always look for possible ways to make sustain success through the school’s own efforts.

Now, I am waiting for the next question from the ACCU evaluation team, as I expect that the next question will help motivate me to continue to move forward.

Project Profile: Chiang Rai, Thailand

Participatory Learning Leading to Integrated Community Development: A Case Study Bansankong School

Organization

Bureau of Educational Innovation Development Office of the Basic Education Commission (OBEC), Ministry of Education, Thailand

Project Outline

A whole-school development was used by applying the 7-step approach of problem-based learning in every classroom activity. This helped promote professional development and child-centered learning approach. Moreover, integrated local curriculum was developed by school and students, with local community issues as learning resources.

Project Site(s)

- Bansankong School, Chiang Rai Educational Service Area Office 3, Thailand

Activities

- Conducted experiential learning workshops to develop critical thinking and problem solving skills to deal with local community issues, using the 7-step approach
- Integrated the concept of ESD into classroom activities, particularly the Convention on the Rights of the Child (CRC)
- Provided teacher training and insightful advice for professional development
- Disseminated the school's achievements to other schools and acted as a resource centre for ESD practices

Number of Beneficiaries

- 26 Teachers in Bansankong School
- 531 students, representing five villages (two hill tribe villages, three ordinary villages), enrolled in Bansankong School
- Approximately 2,000 community members, most of whom live in two hill tribe villages

Major Outputs/Outcomes

- 7-step approach was a tool for enhancing learning achievement in every classroom.
- Students were empowered in learning and improved their skills in mind mapping, fieldwork, collecting data, decision making, critical thinking, presentation, and Thai language.
- Students had self-esteem, confidence, and love for their own community.
- Teachers achieved in their professional development.
- The values of education in the perspectives of parents and community members increased.
- Relationship between teachers (school) and community people was further strengthened.

4. The Story Told from the HOPE Quantitative Data

Analysis and Consideration of the HOPE Questionnaire Survey: Successes and Issues to be Addressed Concerning Good ESD Practices in Three Countries in Southeast Asia

Nagata Yoshiyuki

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In 2011, a questionnaire-based survey was conducted as a component of the second HOPE Evaluation Missions, following upon the initial survey implemented in 2008. To conduct the survey, learners from the three countries participating in the second HOPE Missions were asked to complete a questionnaire containing 18 multiple-choice questions and one free-response question.¹ The content of the survey questions was based generally on the prototype used in the first HOPE survey, but a portion of the questions was changed based on specific context of the projects involved in the survey. The general list of questions is provided in Chart 1, the country specific questions are in the Appendix.

In contrast to the large scale sample from the earlier survey, in which responses from 761 participants from eight countries were obtained, the survey this time received a total of 111 responses representing the three countries of Malaysia, the Philippines and Thailand. The number of respondents for each of these countries was 25 for Malaysia, 31 for the Philippines and 55 for Thailand. The respondents were all participants in projects addressing specific issues from among the variety of ESD-related topics, and these included female literacy, Disaster Risk Reduction in local areas, and poverty among ethnic minorities.

1. For results of the earlier survey, please refer to the following two reports: 1) *Tales of HOPE II: Innovative Grassroots Approaches to Education for Sustainable Development (ESD) in Asia and the Pacific*. Tokyo: ACCU, 2009. 2) *Empowering People through Evaluation for a Sustainable Future: Final Report on the "HOPE" Evaluation Mission on the ACCU-UNESCO Asia-Pacific Innovation Programme for Education for Sustainable Development*. Tokyo: ACCU, 2009.

| Knowledge |
|--|
| <ol style="list-style-type: none"> 1. I have a better understanding of the job(s) I do/I wish to do. 2. I learned more about the economy. 3. I learned more about the society. 4. I learned more about the natural environment. 5. I learned more about the sustainability of my community. |
| Skills |
| <ol style="list-style-type: none"> 6. I have developed my skills necessary for the job(s) I do/I wish to do. 7. I have found myself think more critically through different views. 8. I am able to solve problems more easily when facing challenges. 9. I am able to think in a more creative manner. 10. I am more comfortable in making decisions together with my teammates (colleagues). |
| Attitude |
| <ol style="list-style-type: none"> 11. I care for myself more. 12. I care for my family more. 13. I care for my school more. 14. I care for my community more. 15. I care for others including those of present and future generations more. 16. I care for tools and instruments we use more. 17. I care for the nature more. 18. I care for the planet we live more. |

Chart 1. General List of Questions

The HOPE Evaluation can be said to be the first substantive survey since the start of the Decade of Education for Sustainable Development (DESD) to incorporate results from multiple countries in the Asia Pacific Region. Nonetheless, one must point out several limitations. First is the fact that not all learners involved in each project participated in the survey. Second, the translation of the questions was left up to the local project implementer,

and an outside party has not verified the accuracy of the translation. Third, translation of the free responses was left to the local project implementer, and the quality of these translations has not been confirmed.

What follows is a summary of the results of the survey. First I would like to point out the distinctive features that can be seen overall across each of the question groupings. Following that, I will show the results from the individual survey questions in each of the domains of “knowledge,” “skills,” and “attitudes,” as well as the survey results concerning “hope.” Lastly, I will add in the results of field surveys conducted in each of the three countries and the results of the free response questions. Based on these, I would like to mention successes and issues that should be addressed.

I would like to emphasize up front that our goal in illustrating these international comparisons in this report is not to highlight the strengths and weaknesses of the learning activities and educational innovations in each country. The comparisons are aimed at highlighting the special characteristics of each of the participating countries, thereby enabling us to validate data that can be useful for making future improvements.

I. DATA ANALYSIS METHODS AND TRENDS CONCERNING OVERALL PROJECT RESULTS

There are two main types of data presented here. One type consists of bar graphs representing analysis of “knowledge,” “skills,” and “attitudes.” In these graphs the five responses of “strongly agree,” “agree,” “not sure,” “disagree,” and “strongly disagree” are indicated via different colors. In addition, spider web graphs are used to express results from each of the countries and, in these, only the response “strongly agree” has been tabulated.

Looking at the results as a whole, one can see that, across the board, there are a large number of positive responses. The majority of countries show 80% or more positive responses of “strongly agree” or “agree” in each of the domains of “knowledge,” “skills,” and “attitudes.” However, this does not mean that we can throw both hands in the air and declare the projects successful. However, it is essential to examine project results and issues to be addressed using quantitative and qualitative data—and to connect this data to the next steps for the projects, as we do later in this chapter.

From this point, I will refer to the top two answer choices of “strongly agree” and “agree” as being positive, and I would like to consider the percentage of responses falling into this positive category as one project indicator. Only in the case of Thailand, where the ESD innovation took place in school, are survey responses divided into those collected from teachers and students.

1. Changes in Knowledge

First, I would like to focus on the domain of “knowledge” for each of the countries. In order to examine changes in “knowledge,” we asked questions concerning “environment,” “society,” and “the economy,” which have been called the three pillars of a sustainable society, as well as “culture,” which has been emphasized by UNESCO since the launch of the Decade of Education for Sustainable Development (DESD).

Based on their responses, the participants in Malaysia gained the most knowledge concerning “environment” and the least concerning “the economy” (Figure 1). It would be fair to say that this is extremely typical for ESD projects. There are not many education projects that have a focus on the economy at their center. However, one should pay attention to the increasing knowledge concerning culture here. If we look at Figure 2, one can see this tendency strikingly. One can surmise that through the creation of stories, the learners made new discoveries about the unique features of their own culture and community, something also apparent from the free response answers and project reports.

In the Philippines, on the other hand, the project had a dual focus on the formation of a community-led Disaster Risk Reduction (DRR) council in order to establish infrastructure for disaster prevention and the use of DRR as the nucleus of a non-formal education curriculum; thus, the knowledge domain was given priority within the overall project scheme. Looking at the results from the survey questionnaire, “strongly agree” amounted to less than 40% of responses, with the exception of the area of “environment.” However, if the “agree” responses are added in, all areas exceed 80% in positive responses with the exception of “culture” (Figures 8 and 9). Compared to the project in Malaysia in which learners created their own stories, it is easy to understand that the emphasis on natural disasters in the Philippines project would lead to the results for “environment” being high and those for “culture” being low.

Next, let us look at the case of Thailand. First, I will discuss the responses of the teachers. Looking at the “strongly agree” responses, in “the economy” they reach only 30%, while they are the highest in the “environment” area (Figures 15 and 16). Adding in the “agree” responses, positive responses are 100% in all areas. Concerning the students, positive responses in the “society” area were relatively low. Like the teachers, students gave the highest positive responses in the “environment” area.

2. Changes in Skills

Next I would like to try looking at the domain of “skills.” The project in Malaysia was a literacy education project focused on creating stories. Thus, we tried

to prepare and ask survey questions related to “cultural sustainability.” The outcome was that 100% of responses were positive, with those answering “strongly agree” reaching 30% (Figures 3 and 4). On the other hand, what merits attention is “cooperative decision-making.” Only in the case of this question did the “strongly agree” responses exceed 80% of learners. Cooperation is needed not only for creating stories, but also for making it through the process to get one’s work published, and one can surmise that this led to the high positive response to this question.

In the Philippines, the Disaster Risk Reduction Functional Literacy Project of People’s Initiative for Learning and Community Development (PILCD) was implemented, with skill training related to disaster prevention provided within the framework of literacy education. If one looks at the results of the questionnaire survey, other than for “I am more comfortable in making decisions together with my teammates (colleagues),” “strongly agree” did not rise above 20 or 30%. Particularly in the case of the “problem solving” question, “strongly agree” and “agree” responses reached only 60%. One can probably interpret this to mean that even if various skills have been gained, the ability to actually solve a problem at hand has not been. Nonetheless, based on the project report, many villagers gained the necessary skills for disaster prevention or are in the process of gaining these skills, and one can expect that important results will be seen with the passing of some time.

In the case of Thailand, the “strongly agree” and “agree” responses of the teachers totaled 100% in every category. If we look only at “strongly agree” responses, only the “problem solving” question is as low as 40%. “Strongly agree” responses for “this will help my students to learn better” and “cooperative decision-making” were close to 80%. Concerning the students, “cooperative decision-making” and “creative thinking” showed high results, but we should note that the highest response for “strongly agree” was for the skill of “critical thinking.” On the other hand, “problem solving” was the lowest. One could view this as a sign of students’ self-awareness that critical thinking skills were developed on the one hand, but that this development was not enough to help them solve problems.

3. Changes in Attitudes

Lastly, I would like to look at the domain of attitudes. Concerning this domain, the ACCU team has made use of the concept of “caring” in the works of Nel Noddings.²

2. For example, refer to Nel Noddings. *Caring: A Feminine Approach to Ethics & Moral Education*. Berkeley and Los Angeles: University of California Press, 1984.

In the Malaysian case, the percentage of respondents who said they came to care about “myself” and “my family” as the result of the project was extremely high. The value for “my school” was relatively low, but as these activities were conducted in the community, one can say this is a natural outcome. Also, it may be that care for the next generation was incorporated into participants’ vision when they created stories based on environmental topics, because “care for others including present and future generations” achieved a high result.

In the Philippines, the percentage of respondents who indicated changes in attitudes was relatively low, but there was an overall balance among the areas. Among them, “family” and “school” showed high values, and one can consider this proof that both have been positioned as important elements of the community, which is taught as a central focus in Disaster Risk Reduction education. The project reports also indicate that the education for Disaster Risk Reduction in the Philippines includes a focus on changes in “values and actions, as well as lifestyles” rather than the students merely obtaining knowledge and skills; thus, we should expect to see changes as time passes.

Let’s look at the teacher data for Thailand first. In every area, the total of “strongly agree” and “agree” responses was 100% or very close to it (Figures 19 and 20). What we should focus on most is that the results for the “planet” and “positive changes in myself” that were not that high in the two other countries were all positive. Even looking at the student data, as with the teachers, the values for care for “the environment” and “the planet” were high, and the values for care for “family” were extremely high.

II. “HOPE TIMELINE”

One can say that one of the important characteristics of ESD is whether, in the midst of current conditions of unsustainability, participants were able to gain “hope” that things can be changed, and whether that hope itself is sustainable.

In these questions, we asked participants about their degree of “hope” at five different points in time. We used the same foundation as in the previous survey: 1) before the project began in the country; 2) the point at which the project began; 3) the present; and 4) five years into the future. Also, depending on the characteristics of the project, a portion of the questions was varied. For example, in the case of Malaysia, we added “when the storybook was published,” for a total of 5 points in time. Similarly, for Thailand, we created 5 points in time, including “Before using the Seven Step Approach,” “Two years before,” and “One year before.”

As one can understand by looking at figures 7, 14, 27, and 28, the degree of “hope” is increasing among project participants in all of the countries. Moving from “five years prior to the project” to “five years into the future,” the greatest increase was in Malaysia, which went from 2.38→3.92→4.80→4.96→4.76. The lowest increase was in the Philippines, which went from 3.87→4.14→3.55→4.25→4.28.

These differences in the rates of increase in the “degree of hope” do not offer hints into the strengths and weaknesses of the projects, but are differences that naturally arise from differences in project methods and characters. In Malaysia, women who had not been able to read or write excelled as “writers” by creating their own stories, the stories were published, and were even used in places like schools—a project success story that engenders feelings of “hope.” On the other hand, the project in the Philippines weaves a story of people living in a community that is insecure from a geological point of view as they make their way through the trials and tribulations of securing their own safety—a project that is not showy and based in ordinary life. Describing what constitutes a situation of hope is not so simple, but we can say that project participants have come to steadily embrace hope little by little.

In Thailand, the “degree of hope” of both students and teachers is steadily rising. The “degree of hope” for “the present” for both students and teachers is close to 4.5, and we can say this is high. However, if we look out to five years in the future, one can say that it is a sign of their high self-esteem that the “degree of hope” is still higher.

If one looks individually at each of these five points in time, one can see the distinctive characteristics of each project. The increase in the “degree of hope” in the Malaysia and Thailand projects exceeded 2.0 from the “start of the project” to “the present” to “five years in the future,” and one can conclude that these projects fostered great hope among the learners. Concerning the Philippines, as emphasized in the project report quoted earlier, suitable time is needed to create a culture of disaster prevention—in other words, to see the changes in “values, actions, and lifestyles” specified in UNESCO’s International Implementation Scheme. Thus, one can say that a longer-term evaluation of this project is needed.

III. SUCCESSES AND ISSUES TO BE ADDRESSED IN THE THREE COUNTRIES

Above we examined the results of the HOPE Survey concerning the three countries of Malaysia, the Philippines, and Thailand. We can say that there have been meaningful results, particularly concerning the concretizing

of several learning methods in practice, which had been an issue for ESD in the Asia-Pacific region. For example, in Malaysia, a culture was created among the learners in which they could look ahead positively towards their future and describe what a sustainable future would look like. In Thailand, “critical thinking” is brewing. And, in the Philippines, an experiment is being conducted in applying knowledge concerning the environment to address natural disasters.

All of these projects incorporate learning methods that have been emphasized as pedagogically appropriate to ESD in UNESCO’s *2012 Full-length Report on the UN Decade of ESD: Shaping the Education of Tomorrow*. In the case of Malaysia, we see “Learning to envision more positive and sustainable futures;” in Thailand “Learning to ask critical questions,” and in the Philippines, “Learning to respond through applied learning.” In addition, one can say that the learnings emphasized in the report—“Learning to clarify one’s own values,” “Learning to think systematically,” and “Learning to explore the dialectic between tradition and innovation”—appear throughout multiple projects.

Further, if one looks at the development process for each of the projects, one can glimpse processes given importance in the above report such as “Processes of collaboration and dialogue,” “Processes which innovate curriculum as well as teaching and learning experiences,” “Processes which engage the ‘whole system;” and “Processes of active and participatory learning.”

Unexpectedly, the *2012 Full-length Report on the UN Decade of ESD: Shaping the Education of Tomorrow*, was published at almost the same time as this HOPE Evaluation report.³ This may be viewed as indicating that the types of “learning” and “process” demanded at the cutting edge of ESD are being implemented concretely within the Asia-Pacific region. In the future, we need to realize this leading edge of learning not only for literacy education linked to the environment, Disaster Risk Reduction education and poverty issues among ethnic minorities, but also for the diversity of topics encompassed by ESD—and we also need to expand the reach of these efforts.

3. Precisely speaking, the report was made public at a “side meeting” organized by UNESCO Headquarters at the Rio+20 United Nations Conference on Sustainable Development. Basunkong School, Thailand is referenced in the Decade of Education for Sustainable Development (DESD) Report *2012 Full-length Report on the UN Decade of ESD: Shaping the Education of Tomorrow*. It is introduced as an example of influencing school participation as well as attendance and completion rates, and for increasing parents/guardians and students’ passion for education (pp. 21–22). One can truly think of this as a good example of synergy between EFA and ESD, through results at this school that combine expansion of volume in educational participation as well as improvements in educational quality.

One other success that must be expressed is in the area of empowerment. Originally, one of the points emphasized in HOPE Evaluation, and which is reflected in its name, is the empowerment of people who face a variety of difficult situations. The free response area of the questionnaire in Malaysia included comments from respondents like: “I became aware of my potential and also I became more self-confident in my abilities,” “I had awareness of my potential in organizing,” “I am very proud of the achievement of the Togudon community,” and “I appreciate the continual positive changes and growth that I see within the participants of the project.” These amount to only a single example, but as was indicated by the learners on their HOPE Timelines, the learners seem full of confidence. This is also an important element for the sustainability of the project, and we can say that this is one fruitful “harvest” of the programme.

I have already mentioned several issues to be addressed. One issue that the report highlights is that even if it appears that various skills and items of knowledge were gained, the true changes for which ESD aims—changes in “values and lifestyles”—will take some time. If one is going to do the work of education, this is natural. However, at the same time, one thing that these results hint at is the need for sustainable assistance. In the free response area of the questionnaire for the Philippines, one could see that many respondents were citing the need for “more training” and “re-training.” One can interpret this as a reflection of a strong desire to learn, and we need to emphasize the importance above all of self-sufficient and sustainable project management that will ensure the various human, material, and financial resources that are needed.

Sabah, Malaysia

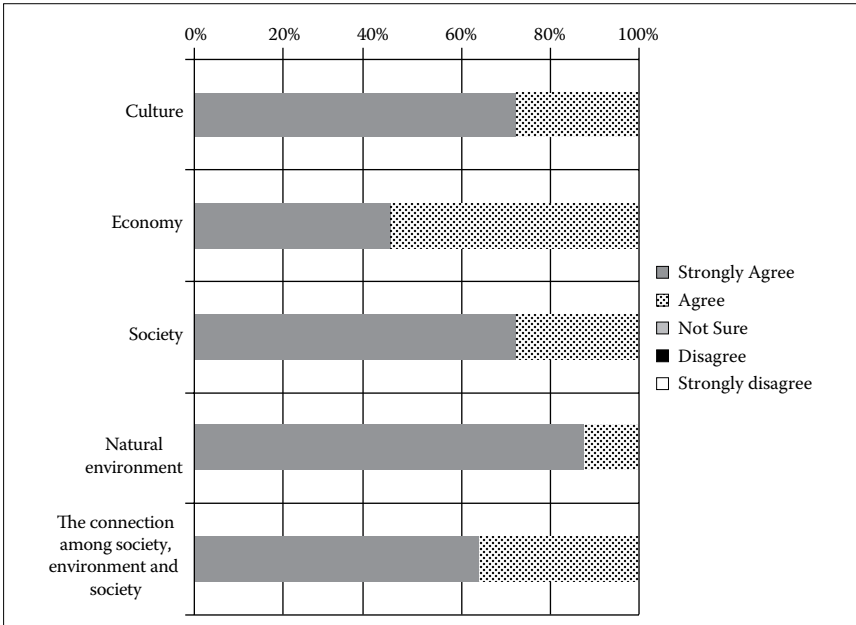


Figure 1. Knowledge

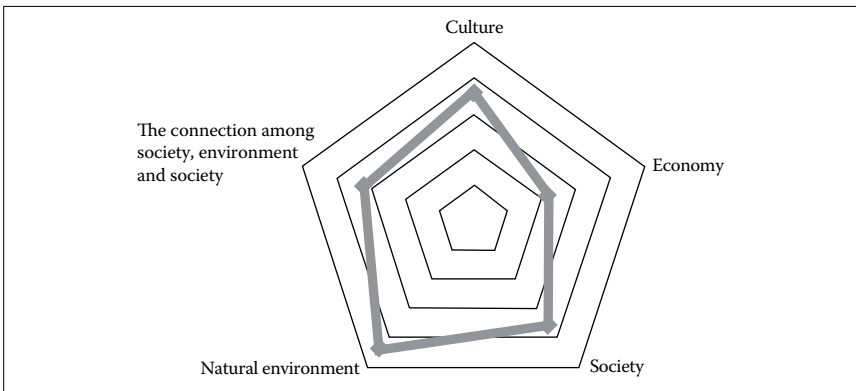


Figure 2. Knowledge

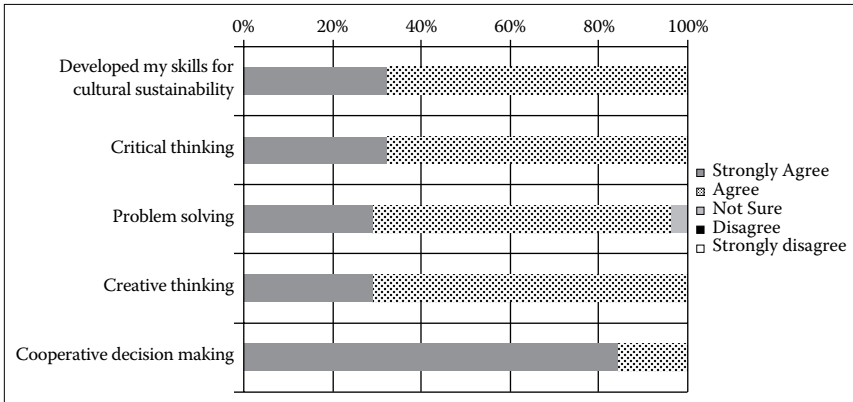


Figure 3. Skills

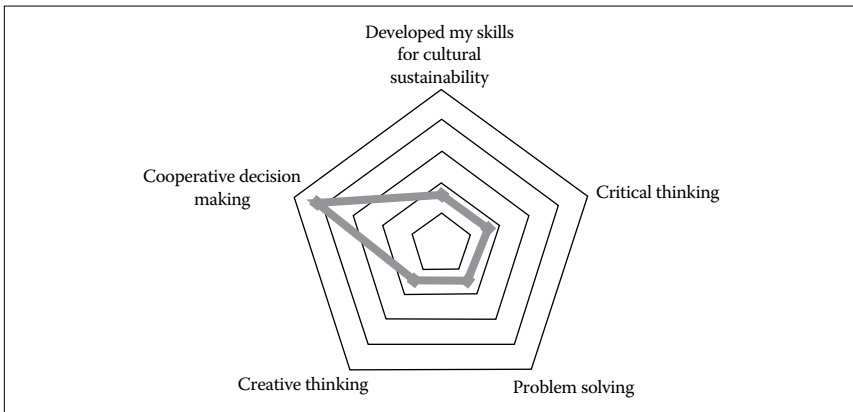


Figure 4. Skills

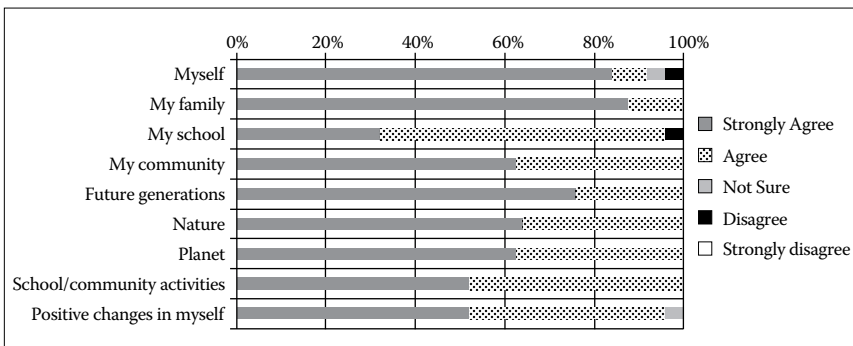


Figure 5. Attitude

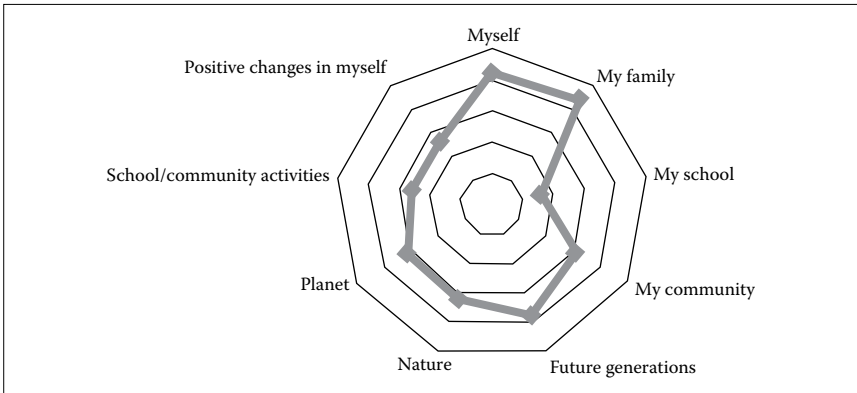


Figure 6. Attitude

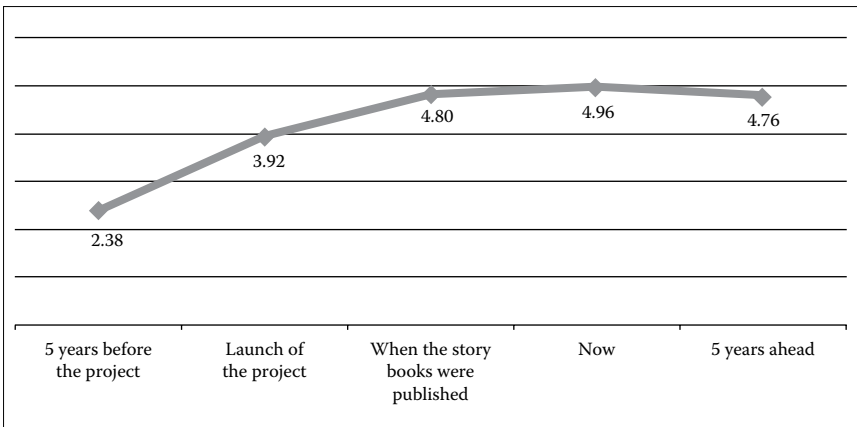


Figure 7. The average level of "Hope timeline"

Benguet, Philippines

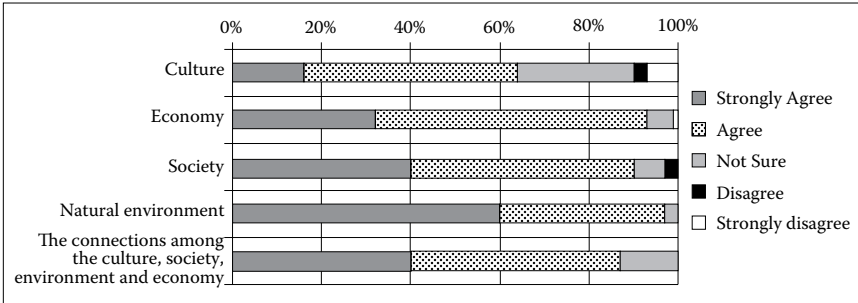


Figure 8. Knowledge

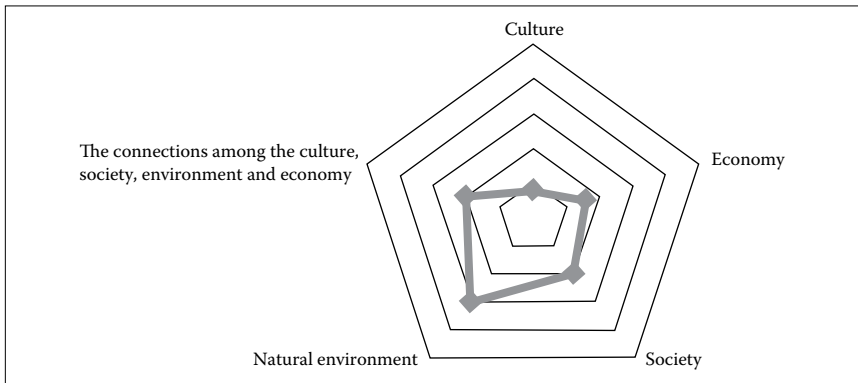


Figure 9. Knowledge

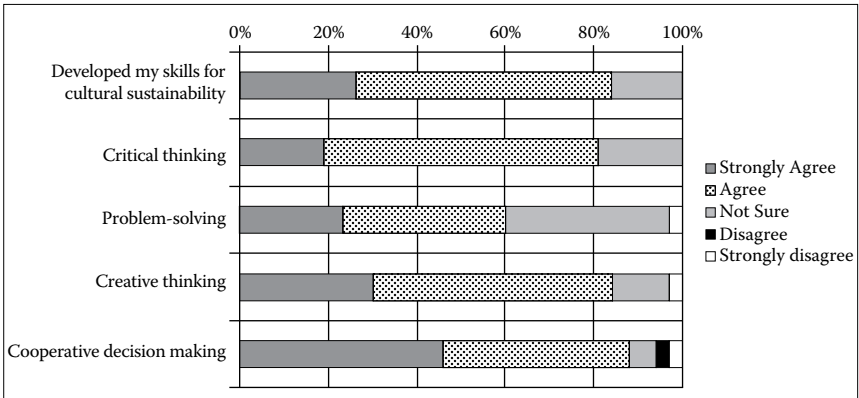


Figure 10. Skills

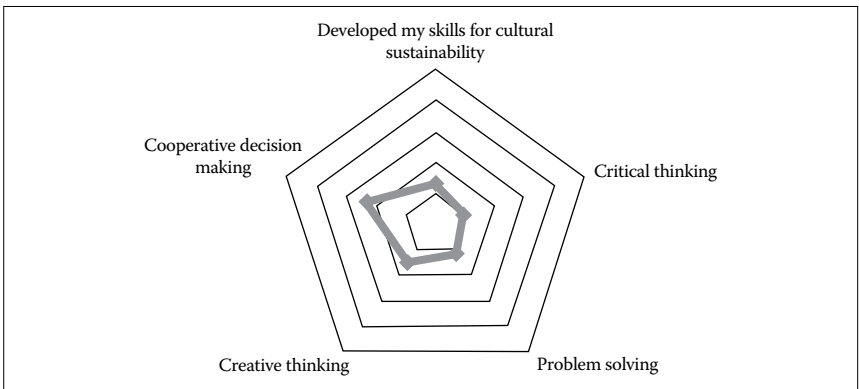


Figure 11. Skills

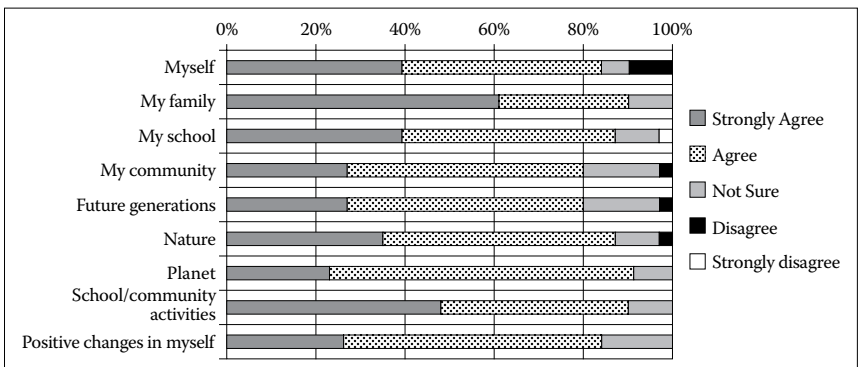


Figure 12. Attitude

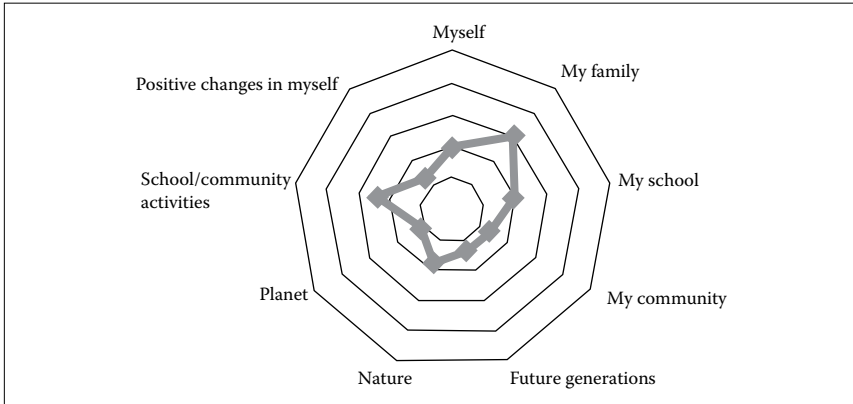


Figure 13. Attitude

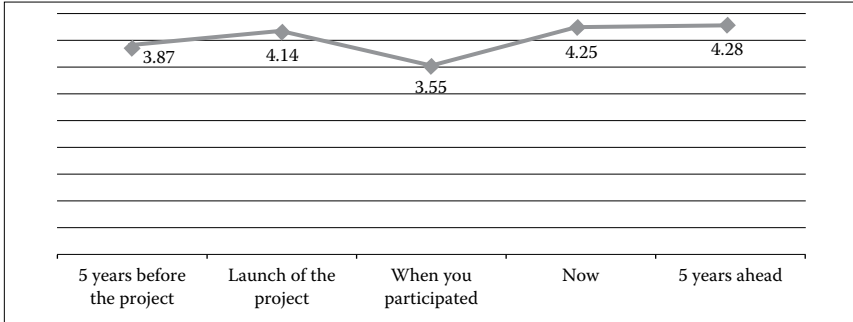


Figure 14. The average level of "Hope timeline"

Chiang Rai, Thailand

Teachers

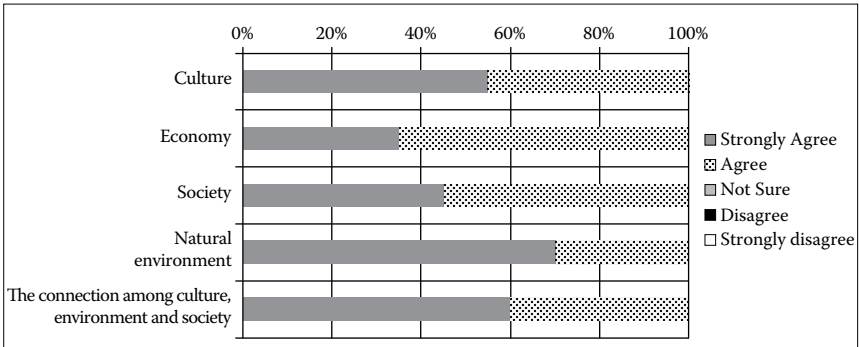


Figure 15. Knowledge

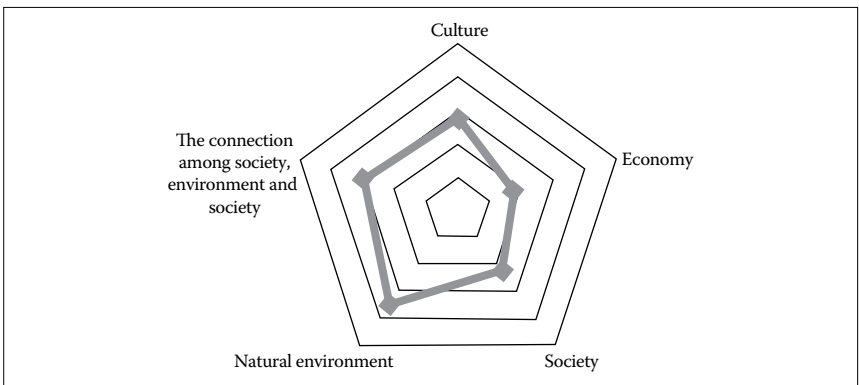


Figure 16. Knowledge

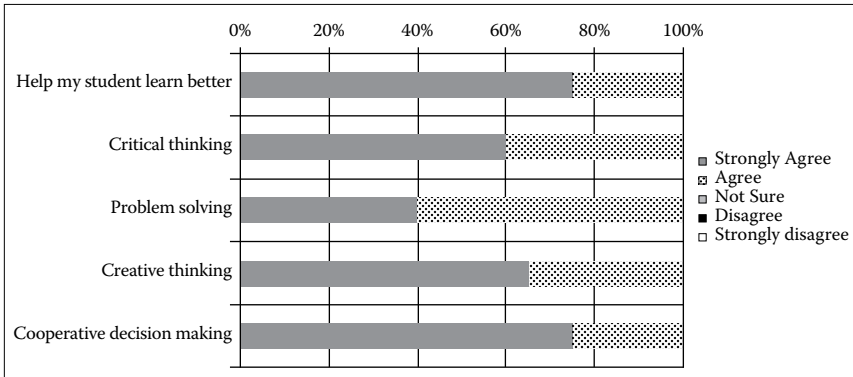


Figure 17. Skills

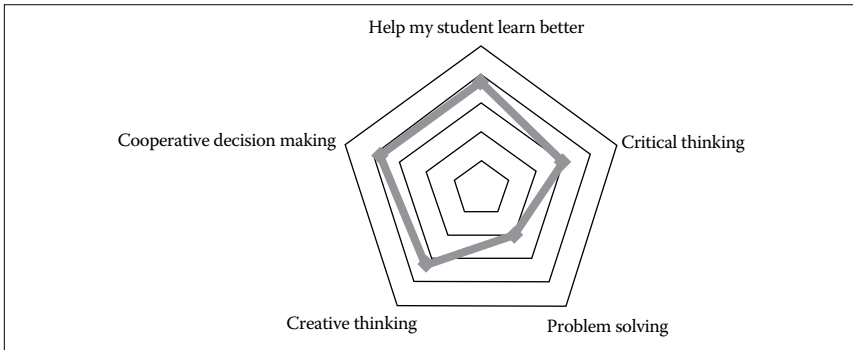


Figure 18. Skills

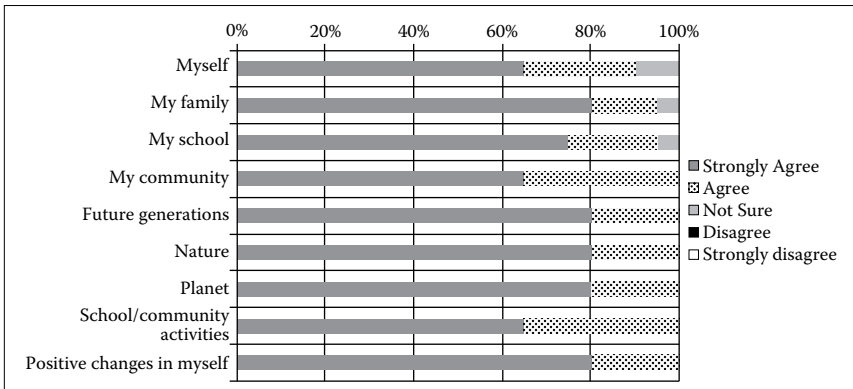


Figure 19. Attitude

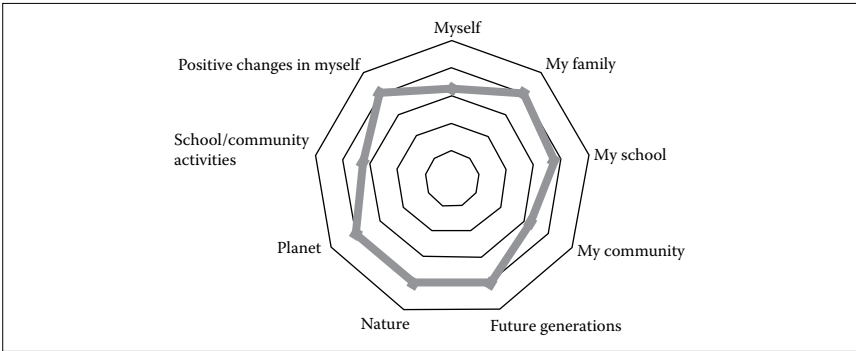


Figure 20. Attitude

Students

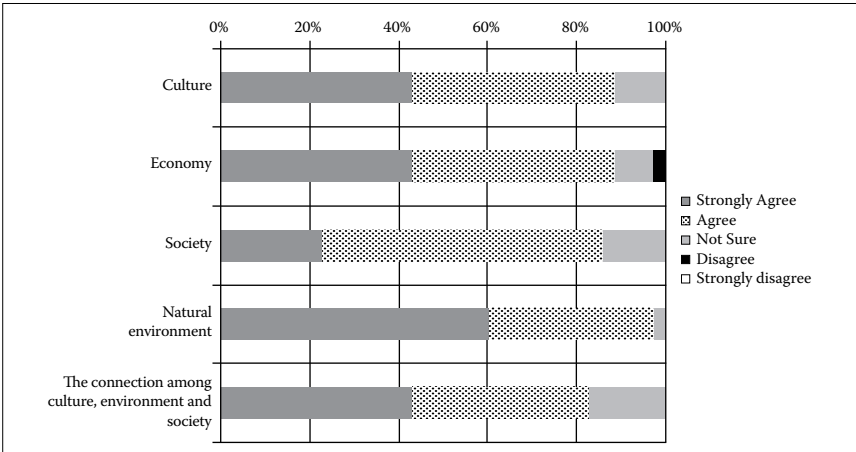


Figure 21. Knowledge

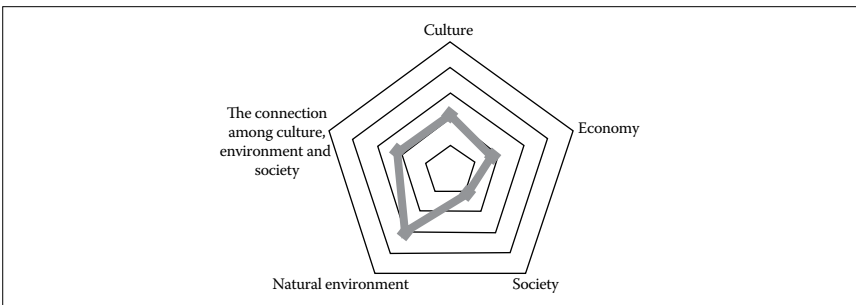


Figure 22. Knowledge

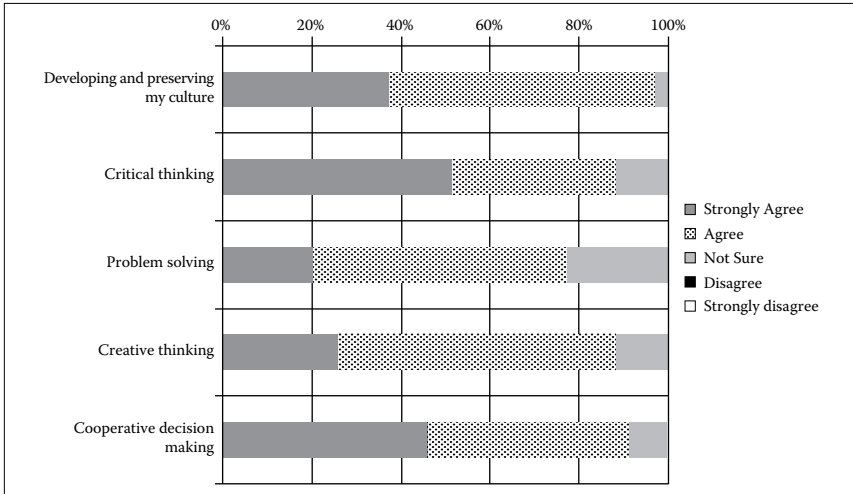


Figure 23. Skills

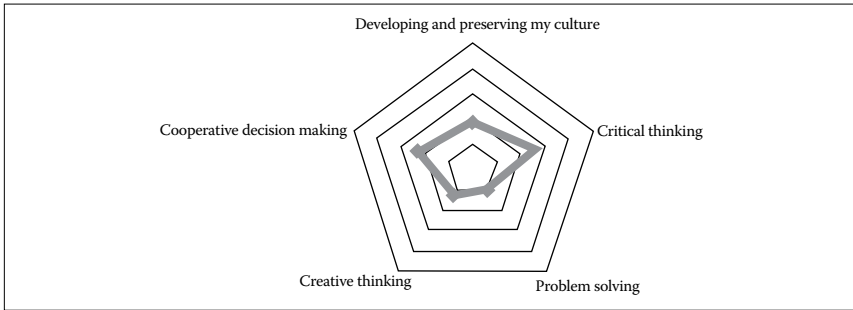


Figure 24. Skills

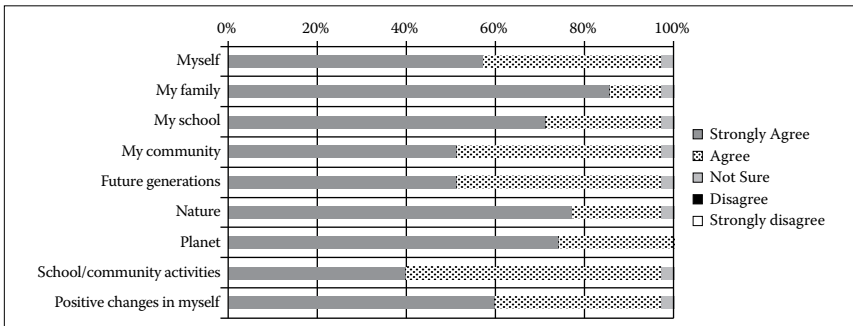


Figure 25. Attitude

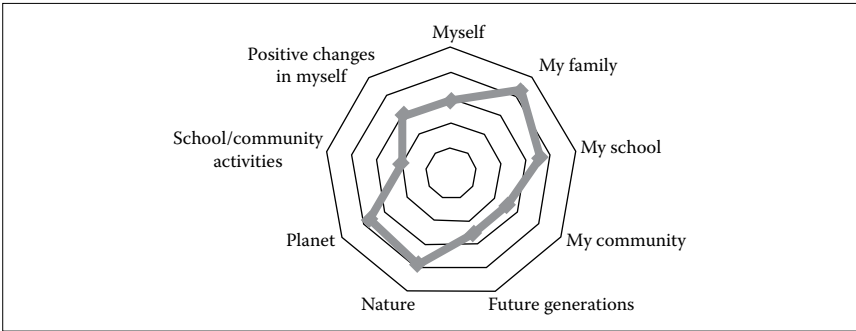


Figure 26. Attitude

Teachers

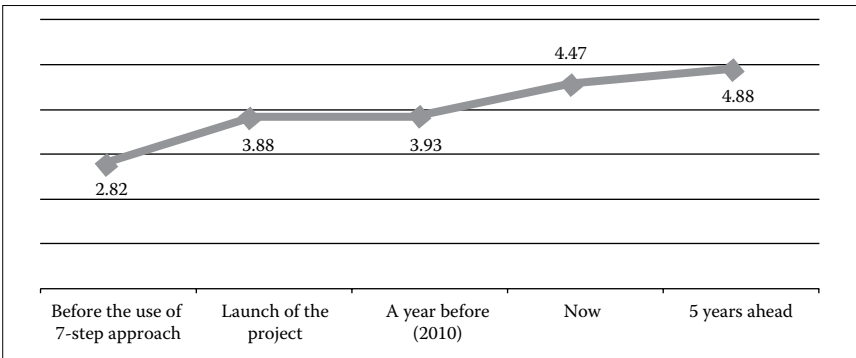


Figure 27. The average level of "Hope timeline"

Students

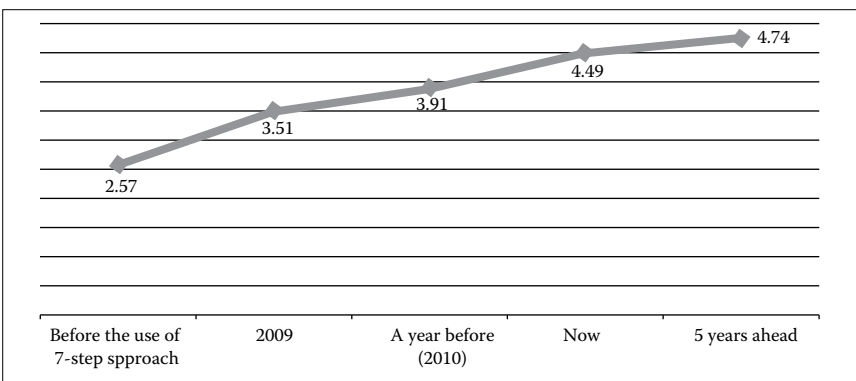


Figure 28. The average level of "Hope timeline"

Part III

Contextual Responses

EFA for ESD: Practices on the Ground from a South Asian Perspective

M. Ehsanur Rahman

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INTRODUCTION

“Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and ... for the maintenance of peace.”

—Article 26, UN Declaration of Human Rights, 1948.

The global pronouncement on the roles of education more than six decades back made it clear that education is the key for developing and sustaining a mutually supportive development system putting human development at the centre of all educational interventions. The goal of education is to equip a person with requisite capability to effectively deal with situations towards achieving a desired goal in life of own choice. Education has two dimensions—intellectual and spiritual. Social education is to unearth one’s inner potentiality to take full control of life and make informed decisions towards improvement of quality of life.¹ Education thus is supposed to allow every human being to acquire the knowledge, skills, attitudes and values necessary to shape a sustainable future. Over years it has been found that the focus of education has moved more towards materialistic prosperity undermining the importance of spiritual development which is an essential strength of the human community. With a view to transform the fundamental educational agenda from rhetoric to action, the moves under the banner of Education for Sustainable Development by UNESCO is a commendable effort.

1. Ahsanullah, Khanbahadur, (2002), Amar Shikha o Dikha, Ahsania Mission Publication Trust, Dhaka.

Education for Sustainable Development (ESD) as an educational framework address the key issues concerning sustainable development into teaching and learning process, so that through a participatory teaching and learning process the learners are motivated, skilled and empowered to change their behaviour and take actions on the core issues, like biodiversity, climate change, preserving culture and heritage, disaster risk reduction, poverty reduction, etc. It also promotes competencies like critical thinking, imagining future scenarios and making decisions in a collaborative way.

A series of initiatives are being taken during the UN Decade on Education for Sustainable Development (2005-14) in different parts of the globe. In many countries there are parallel efforts to attain the global goals of Education For All (EFA). It has been found from practices that the synergistic elements of ESD have enormous potentialities to contribute to EFA journey. In this article, three selected on the grounds initiatives in three countries of Southeast Asia (Malaysia, Philippines and Thailand) have been reviewed to identify the significant aspect(s) that links ESD and EFA. The review has been made from global ESD thematic perspectives with particular reference to South Asia and focus of Bangladesh, where attainment of EFA still remains a big challenge. It is expected that the findings and reflections from the analysis would be beneficial for drawing lessons for horizontal learning and promoting collaboration between the peoples of two neighbouring regions, which is also an ESD agenda.

REFLECTION ON STORIES

Thailand Case and ESD Theme of Cultural Diversity

The Thailand story of a public school working with the minority students through participatory learning leading to community development is a strong case demonstrating how quality education can be achieved integrating relevant ESD elements in the school system. In Bansankong school students perform well academically and they truly enjoy school. The students become confident, hard working, responsible, helpful in helping household works, respectful to elders, possess strong sense of morality and ethics to judge what is right and what is wrong thus growing as responsive citizens.

As part of teaching learning process, to address the academic problems in school or a social problem, the students are equipped with the tools and characters to work together. The students identify various issues facing local communities, conduct research on the issue, propose possible solutions, and finally create and implement a plan of action. Teachers see the students as petite agents to facilitate discussion and problem solving.

The school community interaction has been found intensified due to the fact that learning was contributing to the betterment of their community and there is a visible level of engagement of the community in school affairs which demonstrate their ownership and strong sense of social responsibility, a core theme of HOPE.² For example, Bansankong has a strongly developed and integrated agricultural programme that is mainstreamed as part of the school's curricular, co-curricular and extra-curricular activities. Economically this also contributed to sustain the process. The produce from the various agro-sectors were sold to the school's own canteen, who buys from the students instead of going to market. The profits are invested back into the programme, or deposited into a bank account for the students' scholarship fund. This learning in the school equipped the students to offer help to their parents around the house, and with household chores.

As a process of teacher development, the child-centred learning motivated the teachers to adapt and learn new things alongside their students. They are unsure what community issues their students will choose to study each year, and so they often end up learning about a new subject along with their students. The teachers found it challenging, but exciting and enjoyable, and it ultimately contributed to their professional development.

The students are from various communities, including some language minority communities and migrant communities who felt uncomfortable initially to join in discussion. The learning process in school taught them to be confident to actively participate and also the other students to hear them with patience. This sense of tolerance to other culture as an essential element of peace and sustainable development can be seen as a point of pride in Bansankong school.

Experiential learning has been gradually applied across the school which is based on the concept of a whole-school approach that involved conducting training and workshops for all in and around the school. This replication process of good practice gradually and over years through a relentless effort is commendable, which is a worthy lesson for others working in various contexts. For sustainable development, changes are required in the thinking and practice of people, and it takes time to change people. The view of Khun Uthai from Bansankong school is quite relevant here, who said, 'If I wanted to get things done quickly I could have forced a lot of changes, but that would not have been sustainable'. Over years, he could change the school schedule and budgeting to better allow smooth integration of the approach in the school system.

2. HOPE refers to an approach which contain Holistic, Ownership, Partnership, Empowering elements.

In a nutshell, Bansankong provides children with an opportunity to access quality education, the sixth EFA goal. From ESD perspectives, the cultural diversity has been mainspring for working together; develop individuals and communities to contribute to sustainable development and attainment of quality education simultaneously. A true reflection of Johannesburg Declaration (2002) voice “Our rich diversity . . . is our collective strength”, the Bansankong school depicts the ESD features relating to cultural diversity that all ESD must be locally relevant and culturally appropriate, and that ESD requires intercultural understanding if people are to live together peacefully, tolerating and accepting differences amongst cultural and ethnic groups.

Culture means jobs, growth, and participation. Its potential for sustainable development carries special meaning in the Asia-Pacific region. Cultural and creative industries are driving innovation, creating jobs and forging social cohesion. This drive is especially powerful in Bangladesh, where the protection of culture and language stands at the forefront of the country’s development and social cohesion.³

Organized by the Government of Bangladesh and held at Dhaka, the Asia-Pacific Ministerial Declaration on the Diversity of Cultural Expressions (May 2012) adopted policy objectives to integrate culture into sustainable development programmes and promote participatory governance for culture. The Forum recognized that the economic, social, cultural and environmental aspects of sustainable development are complementary. The Dhaka Declaration thus committed to raise awareness through education about diversity of cultural expressions, including cultural dimension of sustainable development policies and activities.

The Bhutan perspective of happiness—Gross National Happiness—measures the quality of a country in more holistic way and believes that the beneficial development of human society takes place when material and spiritual development occurs side by side to complement and reinforce each other.⁴

Malaysian Case vis-à-vis Biodiversity & Climate Change Education

Malaysian story of Indigenous language and culture preservation and literacy activity is another good example how literacy as an EFA agenda can be

3. Irina Bokova, Director General of UNESCO at the Ministerial Forum on Diversity of Cultural Expression of the Asia-Pacific Region, 2012.

4. The Centre for Bhutan Studies (2102), A Short Guide to GNH Index.

integrated with ESD themes. The Moyog Family Literacy Project (MFLP) was implemented with the overall goal of maintaining and preserving the language and culture of the Kadazandusun people, an ethnic group in Sabah province of Malaysia, which is home of more than 32 ethnic groups who are not exposed to some of the benefits of modern Malaysia. Capitalizing the rich biodiversity of Sabah with abundant tropical rainforest and wildlife, MFLP worked to protect and promote the indigenous knowledge and beliefs of showing 'respect their land, rivers, and forest as these sustain them and give them life'.

The implementing NGO, the Kadazandusun Language Foundation (KLF) conducted literacy classes and writing workshops that elevated the literacy capacity of rural Kadazandusun families and also empowered them to document or write stories about their culture and natural environment. KLF partnered with the local organization Partners of Community Organisations (PACOS) Trust in running the programme in the Community Learning Centre (CLC) which enabled the 11 participants to internalize the issues and express their views. In the present day context where many ethnic groups are in the verge of losing their mother tongue, which is part of their cultural heritage and identity, the effort for documentation of indigenous knowledge, beliefs, and practices for transfer to the younger generation is definitely commendable. The written stories give reflection of the thoughts of the forest and rural communities to protect and maintain this natural environment which they claim to be their ancestral lands.

Besides gaining or improving their literacy skills, the exercise of writing stories enabled them to understand various social and natural environmental themes. The stories were mainly retelling folktales, legends, or indigenous beliefs of the Kadazandusun people which described consequences of not respecting the spirits of the forest and the natural order of things, origin of a medicinal plant, origin of rice, landslides, water pollution, bio-piracy, forest fire, deforestation, and the impact of encroachment of land on the lives of the communities. The writers gained self-confidence, they acquired life skills, they valued their environment more, they became aware of their rights, and they saw the importance of transferring their culture and protecting their environment to attain a sustainable future for their children.

Underscoring the ESD theme of Indigenous Knowledge, the Malaysian example of CLC based literacy courses in the ethnic communities demonstrates how learning can be made effective through promoting respects to indigenous and traditional knowledge and how the indigenous languages can be used in education. The stories written by the adult learners are best proof of what UNESCO plans to promote through ESD: 'Local knowledge and languages are repositories of diversity and key resources in understanding the environment and in using it to the best advantage.'

Similarly, in Bangladesh, various forms of Community Learning Centres (CLC) have been evolved to cater the local needs of the learners. Among these, *Ganokendra* (meaning Peoples' Forum) became a prime example because of its diversity in roles and participatory approach. Through on-going improvement over a period of a decade, *Ganokendra* become an approach for promoting development of a community organization to meet the diverse learning needs and as a platform for community interaction. Used by almost all age-groups and peoples from various ethnic backgrounds, it caters to the educational, social, and economic needs of the target people. Through this process, local level networks have been developed for exchange of learning materials and training, and linking the local educational institutions to facilitate continuing education and vocational skill training. Evaluation studies shows that the proactive roles of CLCs like *Ganokendra* can facilitate people's access to the world of work; it can register significant effects on literacy in terms of increase in both quantitative and qualitative learning achievement. People also become empowered by gaining access to information through the CLCs making people more proactive in realizing their rights and entitlements.

Envisioning a South Asia that is prosperous, equitable, sustainable and peaceful, and plays a constructive role as a part of global society, the South Asia Social Forum, held in Dhaka in November 2011, expressed concern on how the 'current debate on the dangers of global climatic change has turned into the promotion of so called "solutions" such as bio-fuels, genetically modified organisms and mechanisms for carbon marketing. It is the same transnational corporations, international financial institutions and their support structures that have caused the problem who are still not willing to reduce greenhouse gases, and who now want to profit from "green capitalism". The Forum opposed the commodification of lands and forests, the corporatization of agriculture and the wide scale appropriation of arable land by transnational financial institutions. The countries have been urged to defend food sovereignty of rural populations, their ownership of sustainable practices and knowledge, and true alternatives to face the climate crisis developed together by social movements and concerned communities.

Philippines Experience of Disaster Risk Reduction as an ESD Theme

Philippines case of Disaster Risk Reduction (DRR) education for out-of-school youth and for the community is a clear example of how DRR education can be integrated in the mainstream curriculum of Alternative Learning Systems. The community-based disaster risk management was taken up as an important component of the project focusing on reducing the vulnerabilities of the

community at risk by strengthening its capacity to deal with disasters. The capability trainings of the community groups on disaster risk management and the availability of information and education campaign (IEC) materials raised skills and awareness on disaster preparedness, climate change and the environment.

The Disaster Risk Reduction (DRR) Based Functional Literacy Program promoted integration of a number of empowerment and sustainable development issues like Communications Skills, Critical Thinking and Problem Solving skills; Sustainable Use of Resources; and Development of Self and Sense of Community. These learning strands demonstrated how effectively the key ESD issues like DRR, environment and climate change can be mainstreamed in the education system, in this case in the learning framework of the Alternative Learning Program of the Bureau of Alternative Learning System (BALS) of the Department of Education. Consequently, education became more meaningful for the adult learners and it benefited the community. The posters and leaflets on DRR and viewing of the animated cartoon film 'Mina's Village' engaged the learners to the effects and impacts of Climate Change that they were experiencing concretely in their lives.

The participatory hazard and vulnerability assessment workshop conducted with the community of Barangay Pasdong where the Barangay officials, representatives from the youth, women, men and elders participated and subsequent participatory action learning sessions focused on hazard mapping, disaster drill and first aid training enabled them to specify their roles and functions. The important contributions of the workshop were realization of the need for capacity-building, increased participation of community, enhanced leadership skills, improved cooperation and increased alertness to the changing environment.

Reflecting on the Philippine example from an ESD lens confirms that disaster preparedness embedded with 'critical thinking, holistic and innovative approaches to problem-solving' are important elements of any DRR learning program. Furthermore, infusing DRR increases the relevance and the quality of education in disaster-prone areas. Ultimately, DRR education through its interdisciplinary and holistic approach to learning helps create resilient societies, as it encourages a long-term perspective in decision-making processes.

In Bangladesh, environment education is integrated in all education curricula right from the basic level. It is an imperative to develop the citizens with required preparedness to cope with the rapidly changing climate. Bangladesh being a disaster-prone country, preparing people to prevent and mitigate their suffering from disaster and minimize the impacts of climate change is strategically important.

Disaster of any kind has adverse effects on the education sector in Bangladesh. The academic activities are disrupted due to use of the schools for shelter, displacement of the families and loss of books and educational aids. Every year the government has to spend a substantial amount of funds to mitigate the suffering and recover the losses. A remarkable step in Bangladesh in managing disaster is the formulation of Standing Orders on Disaster, which describes detailed roles and responsibilities of committees, ministries and other organizations in disaster risk reduction and emergency management. 'Because of the extensive preparedness programmes at the community level and school level, including infrastructural arrangements like construction of school-cum-cyclone shelter, Bangladesh could demonstrate world-class example of community-managed disaster risk reduction.' (Bangladesh Ministry of Education, 2011).

CHALLENGES FOR EFA—SOUTH ASIA SCENARIO

South Asia lags behind other sub-regions in Asia in moving towards the achievement of EFA goals. With close to four hundred million adults who cannot read and write—two-thirds of them women—South Asia is home to half of the world's illiterate adults. Poverty remains widespread in the region and in spite of economic growth; inequality has risen in many parts of the sub-region. Analysis of the progress in the countries shows that no country in South Asia is close to achieving all four of the most quantifiable EFA goals. They all need to intensify their efforts to reach the goals.

In Bangladesh, for example, sharp regional contrasts exist in the incidence of poverty. People living in remote and vulnerable areas like river banks and char areas, remote hilly areas, and certain groups of indigenous and disadvantaged people remain as the usual victims of extreme poverty. The challenge remains to reach these hard to reach populations with a customized package of education.

In the South Asia EFA Forum (Ministerial Meeting) of 2009 held in Dhaka a number of challenges were identified to achieving EFA. The increasing gap in quality of education between the rich and the poor as well as rural and urban population has been one of the major challenges. Programs are still disparate and unequal in terms of gender, age, location and ethnic and linguistic categories. The Bangladesh mapping study on NFE (2008) has shown the coverage of on-going projects are very low and unequal in comparison to the potential target population. On the one side, the geographic, ecological, cultural, ethnic and linguistic diversity and differences in economic development within each country have affected their literacy and adult education programs. On the

other hand, there is limited participation of tribal, ethnic, indigenous, and religious minorities in the adult literacy programs. The national curriculum does not take into account their linguistic, cultural and social diversities. In some cases, they face overt and subtle forms of discrimination in accessing programs delivered by formal educational providers. In that context, the EFA Forum 2009 gave emphasis on 'Reaching the Unreached' as the theme of the meeting. The South Asia Civil Society Consultation on EFA in the same year also stressed upon full inclusion and access to free, quality basic education and acquisition of age-specific and developmentally appropriate skills, abilities and knowledge.

CROSS-CUTTING ESD THEMES—SOUTH ASIA PERSPECTIVES & ANECDOTES

Poverty Reduction

There are clear linkages between education, poverty reduction and sustainability. The poor and marginalized are disproportionately more affected by the worsening environmental and socio-economic conditions. ESD can contribute to sustainable environmental management to improve livelihoods, increase economic security and income opportunities for the poor. Educational responses to poverty need to address the fact that many of the world's poor do not participate in the formal market economy but in non-formal economies, and many are self-employed entrepreneurs. Education that is relevant and purposeful has the power to transform people's lives. ESD has the potential to equip people with skills needed to improve their livelihoods.

In Bangladesh, the main strategy of poverty reduction is centered on bringing vibrancy in agriculture and rural life. Increasing awareness of the farmers and educating them with newer varieties and innovative technologies are considered as key to improvement in agriculture sector. The Agriculture Information Service is playing a commendable role by disseminating various information packages through radio, television and a web-based agriculture information service. A plan has been forwarded to establish 1000 union based agriculture information centres to reach the farmers at the very grassroots level. The education concerned ministries are also playing a key role through integrating agriculture focused contents in the textbooks, developing a separate stream for agriculture education and developing skilled professionals through higher education institutions specialized in agriculture.

The presence of severe pockets of poverty, social exclusion, deprivations, slums and squatter settlements within urban areas is an absolute priority for

action. This requires a targeted and urgent response in a number of domains by a variety of actors. These responses will need to be at scale and sustained over the medium term. (Bangladesh Urban Forum, 2011)

Since most countries in South Asia are based on an agrarian economy, issues relating to agricultural skills have been selected specifically in national curriculum. Also, in view of the situation that majority of the poor are landless and land poor, in selecting the contents emphasis is also given on non-farm skills. In the course of identifying learning needs of the people, the geographic context has also been taken into account. In the curriculum of the literacy and basic education programs in the coastal regions, increasing local incomes remains to be an important content area. Issues from wide-ranging areas of economic activities have been selected to be included in the text-based materials of the literacy programs.

Gender Equality

In Bangladesh, the education sector is on the forefront in bringing gender parity. Bangladesh has achieved gender parity in primary and secondary education. The ratio of girls to boys in primary increased from 0.83 in 1991 to 1.03 in 2009. In secondary education also the ratio increased from 0.52 in 1991 to 1.17 in 2009. Increased female participation in education is contributing to increased women's participation in the work force and consequently having a positive impact in reducing the incidence of children dropping out from schools, which in turn contributes to MDG 2 and 3 as well as EFA goals 2 and 5.

In response to the high dropout rate of girls from the school system, early marriage and the absence of social protection mechanism for children, particularly the girl child, the SAARC Colombo Statement on Children of South Asia (2010) urged the member states to expand non-discriminatory access to primary health and education services through provision of child-friendly education and quality health services; ensuring that education leads to employable skills and all children including girls child and children with special needs complete at least primary schooling. It also recommended to enhance and make effective child protection efforts by the gradual introduction of compulsory and free registration of births and marriages, eliminating the practice of child marriages, eradicating child labour through measures of social protection such as decent work or incentives for vulnerable families; ensuring children living in or displaced by conflicts are afforded care, counseling and support.

To raise civic and social awareness of women, topics covering various issues of civic awareness have been integrated in the lessons of basic literacy

primers in Bangladesh. Issues extensively covering various civic and social life have been communicated to the learners through newsletters and other text-based materials. All these made the women participants in the programs more confident about their rights.

Literacy and basic education programs in various countries of the Asia-Pacific region made a good contribution in bringing changes in the attitudes of the poor and developing their level of confidence. The neo-literates, in many occasions, have joined in socio-political activities and played an active role in the promotion of peace through communal harmony, maintenance of school buildings, conservation of forests, participation in local government, etc. They also become vocal in demanding their rights and protesting against injustice. Higher number of women's participation in the literacy programmes resulted in increased visibility of women's role in development.

IN LIEU OF CONCLUSION

The role of education in alleviating poverty in a sustainable way cannot be exaggerated. The skilled human resource is the key force, which can steer the wheel driving the country to move forward in the competitive world. The Bangladesh Education Policy (2010) reflects this spirit, where the goal is set 'to equip the nation to acquire the qualities and skills that will strengthen Bangladesh to work with equal capacity and pace of the global community'.

The empirical data from a field study⁵ provides evidence on the contribution of Adult Literacy and Education in improving health conditions, economic empowerment and increased social participation of the people, particularly the poor living in remote locations.

ESD '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.'⁶ ESD strengthens skills in critical thinking, systems thinking, inter-generational and futures thinking. (EFA-ESD Dialogue 2008:17)

5. Ehsanur Rahman (2011), Study on impact of adult literacy and education for empowerment of the people.

6. EFA Global Plan of Action 2007.

The Power of Partnerships to Achieve EFA-ESD Synergy

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The potential synergies and linkages between Education for All (EFA) and Education for Sustainable Development (ESD) are imperative for the effective promotion and achievement of EFA and the Millennium Development Goals (MDGs).

EFA promotes access to quality basic education and literacy for all learners. Meantime, Education for Sustainable Development allows every human being to acquire the knowledge, skills, attitudes and values necessary to shape a sustainable future.

EFA and ESD should go together side by side so that learning would be more fruitful for the learners, for the facilitators/educators/teachers, and for the community. The development of strong inter-sectoral partnerships between and among public and private entities, including bilateral and multilateral organizations, civil societies, communities and individuals, is a key component in the success of EFA-ESD programmes.

THE PARTNERSHIPS OF BANSANKONG SCHOOL IN CHIANG RAI, THAILAND

When Khun Uthai Moonmuengkham joined the Bansankong School in Chiang Rai Province, Thailand, as its Director in 1990, the grounds were untidy and teachers were not very warm nor were they very welcoming of their students. Around 90% of the 550 students are ethnically Akha, with the remainder being Thai students from similar poor socio-economic backgrounds.

Khun Uthai's vision of improving the life skills of the students and the community encouraged him to partner with Dr. Benjalug Namfa. In 2003, through funding from the Keenan Foundation, the '7 Steps Method' was piloted for the 5th Grade teachers. Positive results were noticed among their

students, including improved work habits, critical thinking abilities and confidence. After seeing the impact, Khun Uthai believed that the method was appropriate for the whole school. In 2006, the Asia-Pacific Cultural Centre for UNESCO (ACCU), gave funding support to include teacher training for all grade levels. Khun Wongduan Suwansiri and the academic officers of the Ministry of Education conducted the training for the teachers.

Khun Uthai then integrated an agricultural programme in the school's curriculum where their products are then sold to the school's own canteen and the nearby markets. The profits are used to provide free meals for the students, as well as for the students' scholarship fund, and for other school activities.

The Bansankong School project addresses the EFA goals particularly: providing free and compulsory primary education for all, not only to Thais; promoting learning and life skills for young people and adults and improving the quality of education. EFA has been synergized to ESD with the inclusion of an integrated agricultural programme, which results in the financial sustainability of the school.

The realization of Khun Uthai's dream is due to its partnership with the Keenan Foundation, the Asia-Pacific Cultural Centre for UNESCO (ACCU), the Rotary Clubs, as well as close collaboration with teachers, parents, the community, religious leaders, and non-government organizations, including the academic officers of the Ministry of Education among others.

THE PARTNERSHIPS OF PILCD'S FUNCTIONAL LITERACY PROGRAMME IN BENGUET, PHILIPPINES

Since its inception in 2002, the functional literacy programme of the People's Initiative for Learning and Community Development (PILCD) focused on community empowerment and sustainable development. By 2003, vegetable farmers were taught how to use a more sustainable agricultural system. Climate change was also added in PILCD's education programme, but this picked up only in 2009 when Typhoon Pepeng (Parma) hit Benguet Province located in the northern part of the Philippines.

The PILCD Functional Literacy Programme addresses not only the EFA goal of promoting learning and life skills for young people and adults, but it also responds to ESD goal by injecting sustainable development issues such as climate change, disaster risk reduction, biodiversity, poverty reduction, and sustainable consumption into its ALS curriculum. The programme shows how DRR education can play a key role in developing life skills that can save lives and bring hope to those who live with disasters, and how DRR education results in a change of values, behaviours and lifestyles at the global level.

The success of this programme can be attributed to PILCD's partnership with: Premier Urgence (PU), who undertook a post-disaster livelihood restoration project in Pasdong through the Cash for Work programme, to help the landslide-affected community; ACCU for allowing the adaptation of the ACCU animated cartoon film, "Mina's Village Weathers the Storm" in PLANET (Package Learning Materials on Environment) 4 to the Filipino setting to engage learners to the effects and impacts of climate change; Highland Emergency Action Response Team (HEART) who conducted training on Basic Life Support and rescue procedures; and the Bureau of Alternative Learning System, who implemented, in coordination with the Department of Education Cordillera Autonomous Region (DepEd CAR), the Disaster Risk Reduction (DRR) based curriculum which PILCD developed.

In April 2011, the Government of Australia Aid Programme through its Philippine-Australia Community Assistance Programme (PACAP) also supported the DRR Functional Literacy Project, which had two prongs: strengthening the local DRR councils with strong community participation; and mainstreaming DRR education in the curriculum of Alternative Learning System (ALS). The Balik-Paaralan Para sa Out-of-School Adults (BP-OSA), one of the components under the Continuing Education Programme of the Department of Education's Alternative Learning System, is intended to reach out to all types of learners outside the school system.

Other partners were: the Benguet National High School, who provided teachers as instructional manager and allowed the use of the school as the Community Learning Center; the community including the Barangay DRR Management Council; and agencies like UNESCO Bangkok.

THE MOYOG FAMILY LITERACY PROJECT IN SABAH, MALAYSIA

Sabah, one of 13 member states of the Federation of Malaysia, is home to more than 32 ethnic groups. The state of its rural education is quite dismal compared to Malaysia as a whole—school participation and literacy rates are low, school drop-out rate is high, and adequate infrastructure (e.g. electric supply, clean water), qualified teachers and indigenous instructional materials are lacking. Rural Sabah is rich in biodiversity. However the indigenous peoples suffer the risk of losing not only their ancestral lands but also their mother tongue, which is part of their cultural heritage and identity.

The Moyog Family Literacy Project (MFLP) in Sabah, Malaysia was developed by the Kadazandusun Language Foundation (KLF), a non-government organization (NGO). KLF conducted literacy classes and writing workshop for eleven women of the Togudon Village with the goal of

maintaining and preserving the language and culture of the Kadazandusun people.

The literacy project addressed the EFA goal which is the improvement of the level of adult literacy and the quality of education. In so doing, ESD goals were also achieved. Specifically, the women participants gained self-confidence, acquired lifelong skills, and saw the importance of transferring their culture and protecting their environment to attain a sustainable future for their children.

Part of the success of the project was due to KLF's partnership with PACOS TRUST, an NGO with members mostly from the Togudon Village. KLF trained the project coordinator and facilitators, conducted the adult literacy classes, and writing workshops and the publication of the storybooks, while PACOS TRUST monitored the progress of the women with their story writing. Funding from ACCU—Japan Funds in Trust (JFIT), as well as support from the families of the women writers and the community was equally important.

CHALLENGES ENCOUNTERED BY THE THREE CASE STUDIES

These three case studies show how EFA and ESD should go together side by side. These projects are very useful for practitioners, policy makers, researchers across the Asia-Pacific and even to the rest of the world. These could be replicated in other sites, but the content and method should be localized. The linkage between EFA and ESD were pronounced in these initiatives, since it infused key sustainable development issues, such as climate change, disaster risk reduction, biodiversity, poverty reduction, and sustainable consumption into teaching and learning. It also required participatory teaching and learning methods that motivated and empowered learners to change their behaviour and take action for sustainable development. Thus, it promoted competencies like critical thinking, imagining future scenarios and making decisions in a collaborative way.

However, challenges cannot be prevented: The graduates of the Bansankong School should be provided with opportunity to access quality education. Therefore it would be helpful if the current primary school were developed to include a secondary school, as requested by the students and graduates.

The PILCD Functional Literacy Project needs to strengthen their NGO-GO partnership for the implementation of the ALS programme. ALS should have their own set of teachers instead of using those from the formal school.

The passion of the story writers of the Moyog Family Literacy Project should be sustained by giving them more ideas to write about so that they will continue to develop their literacy skills even after the project has concluded. Otherwise, it may defeat the essence of ESD.

UNESCO SEA-CLLSD'S VISION, MISSION AND OBJECTIVES

The UNESCO Southeast Asia Centre for Lifelong Learning for Sustainable Development (UNESCO SEA-CLLSD) was established in 2009 as a Category 2 Learning Centre under the auspices of UNESCO. The Centre envisions a just and compassionate society where opportunities for learning for sustainable development throughout the life course are available to all, especially to the marginalized and disadvantaged sectors of the society.

The UNESCO SEA-CLLSD's mission is to be the regional centre for advocacy, research and training (ART) for lifelong learning for sustainable through partnerships and collaborative work among service providers and experts on learning and sustainability concerns in Southeast Asia. Its main objectives are: to promote the key role of lifelong learning for sustainable development; to stimulate research and knowledge exchange that will reinforce the foundations for effective monitoring and evaluation of lifelong learning programmes; and to coordinate and undertake training that will strengthen the capacities and deliveries of lifelong learning programmes at the community level in the Southeast Asian sub-region.

Although still in its infancy stage and with very limited funds, the UNESCO SEA-CLLSD has been successful undertaking capacity building projects by drawing on the power of partnerships. Since February 2012, it has already completed two major projects.

EIE/DRR FOR SUSTAINABLE DEVELOPMENT WORKSHOP FOR EDUCATION MANAGERS

UNESCO Bangkok, the UNESCO National Commission of the Philippines, the UNESCO SEA-CLLSD and the Department of Education (DepED) of the Philippines jointly conducted the *Education in Emergencies and Disaster Risk Reduction (EiE/DRR) for Sustainable Development Workshop for Education Managers*. With additional funding from the United States Agency for International Development (USAID), Save the Children and Plan International also provided technical assistance to this 2-day workshop, which was attended by 41 participants including DRR experts from the Republic of Korea (on a cost-sharing basis), Cambodia, Indonesia, and the Philippines.

The workshop provided orientation and training on EiE/DRR and CCA, for the DepED Regional Directors, Bureau Directors and EiE/DRR focal persons at the national and regional level. The workshop outputs produced blueprints for action on EiE/DRR and CCA crafted by the DepED Regional Directors and DRR

focal persons, including integration of these concepts in School Improvement Plans (SIP). This workshop focused on the EFA goal of improving the quality of education, while infusing DRR concepts in all subject areas.

The participants found this workshop very useful and UNESCO Bangkok has promised that a second phase shall be held by early next year. This time to cascade the knowledge learned to the division and then to the school level, and its partnership with the Local Government Units.

The partners for this workshop included the following: the UNESCO Philippine NatCom, who provided secretariat support; the Department of Education and Save the Children Philippines, who supplied programmatic and funds support; and UNICEF and Plan International, who acted as facilitators.

PRESCHOOL TEACHER TRAINING PROGRAMME FOR SOUTHEAST ASIA

With funding from a UNESCO Participation Programme, and partnership with the ECCD Council, the Department of Education, the University of the Philippines Department of Family Life and Child Development (UP FLCD), the National Institute of Science and Mathematics Education Development (NISMED), the UNESCO SEA-CLLSD conducted a three-week training-workshop in February 2012 to enrich the knowledge and competencies of early childhood care and development (ECCD) workers. In all, there were 54 participants to the training programme, including ECCD experts from Cambodia, Lao PDR, Vietnam and the Philippines, as well as three from Brunei Darussalam and Singapore (who attended on a shared costing basis).

Over-all this workshop responded to the EFA goals of expanding early childhood care and education, and improving the quality of education, while infusing SD concepts in pupil activities. It provided insights on challenges in ECCE as well as training needs of ECCD workers. The participants pointed to the need for this ECCD training programme to be conducted region-wide, specifically to Cambodia, Lao PDR, Myanmar, Timor Leste and Vietnam. UNESCO SEA-CLLSD has crafted and submitted a proposal to the ASEAN desk for a possible roll-out of the workshop and is awaiting its approval.

COLLABORATION WITH THE NATIONAL EFA COMMITTEE

The UNESCO SEA-CLLSD, in conjunction with the National EFA Committee (NEC) and the UNESCO Philippine NatCom, organized two workshops—in

July 2008 and in January 2009. The first was a consultative workshop on EFA-ESD linkage, which provided a platform for creating awareness of ESD. The second was an ESD Action Workshop, which hoped to mobilize the member agencies of the NEC (government agencies, local government authorities, NGOs, and education committees of Congress and Senate) to identify how each can accelerate EFA towards sustainable development. This initiative anticipated more opportunities for networking among the Philippine NatCom, the UNESCO SEA-CLLSD and the NEC.

Unfortunately, this collaboration was not effective since the member agencies of the National EFA Committee tend to send different participants to meetings and workshops. Thus, there was no continuity to the initiatives.

ASPnet PROJECTS

The UNESCO Associated Schools Project Network (ASPnet) in the Philippines is monitored by the UNESCO Philippine NatCom under the Education sector. It has actively engaged in activities and programmes in the areas of ESD including: training workshop in peace education and conflict analysis and resolution; workshop on environmental education and sustainable development; intercultural exchange programmes between ASPnet schools in the Philippines with ASPnet schools in Japan, the Republic of Korea, Indonesia, China and Thailand; and the Japan Solidarity Project on Disaster Risk Reduction in Education.

An ongoing activity is 'A Collaborative Project on ESD among ASPnet Member Schools and the Farmer-Scientists Research and Extension Centre (FSREC)'. The major objectives of this project is to develop education materials on ESD relative to rice; establish functional collaboration between and among the partner institutions; and promote the benefits of organic farming and its impact in pursuing sustainable development through education.

ASPnet member schools who are taking part in this ESD Rice Project under ACCU-UNESCO Asia-Pacific ESD Programme hopes to forge partnerships with other ASPnet Schools from other countries on programmes/projects relevant to ESD. Such collaboration may be in the various areas/dimensions of ESD such as peace and human rights education, intercultural learning, environmental education and global education, to name a few. Collaboration may come in the form of formal agreement with ASPnet schools; study and/or cultural visits of faculty and students; collaborative projects in the development of instructional materials on ESD; or collaborative research on ESD.

CADRE FOR IPs IN ASIA

UNESCO SEA-CLLSD is planning a regional conference-workshop on *Creating Alliances for Development and Relevant Education for Indigenous Peoples in Asia (CADRE for IPs in Asia)* in partnership with the Pamulaan Centre for Indigenous Peoples Education. The CADRE for IPs in Asia shall be a platform and a forum for learning exchange between educational leaders, practitioners, advocates and organizations engaged in programmes on culture-sensitive and relevant education for Indigenous Peoples in the region, specifically Cambodia, Indonesia, Lao PDR, Malaysia, Myanmar, Thailand, Timor Leste, Vietnam and the Philippines. This shall be implemented through the Local Educators Advancement Programme (LEAP).

THE SEA-CLLSD'S POWER OF PARTNERSHIPS

UNESCO SEA-CLLSD has forged linkages with various groups and institutions across the region in the planning and conduct of its activities, programmes and projects to build alliances and collaboration between and among local and Southeast Asia stakeholders. Partnerships or alliances do not only involve funding requests but also involve technical exchanges of know-how and best practices. Close monitoring of these initiatives is imperative to ensure institutionalization of the concepts of EFA and ESD to reach the goal of sustainability, including financial sustainability.

UNESCO SEA-CLLSD hopes that it can be instrumental in sharing these three EFA-ESD case studies to the rest of the Southeast Asia member states and that this ACCU Workshop will bring to light more partnerships and alliances between and among the Centre and its colleagues in the Southeast Asian region to achieve EFA-ESD Synergy.

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Bridging the Divide: Foxy Thinking in a Hedgehog's World

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THE HEDGEHOG AND THE FOX

The ancient Greek poet Archilochus first proposed the metaphor of the fox and the hedgehog saying that “The fox knows many things, but the hedgehog knows one big thing.’ This distinction has influenced many latter day thinkers, most famously the modern philosopher Isaiah Berlin who wrote an essay under the title *The Hedgehog and the Fox*. According to this view, a hedgehog can be considered a specialist with a specific ‘domain expertise’, while a fox is a generalist with a broad knowledge base but not a specific profession. Though there were times in the past when foxes with broad knowledge held the upper hand, the hedgehogs have slowly but meticulously seem to have paved their way ahead.

Today we live in a hedgehog’s world where division of labour, separation of sectors and specialization of domains have become natural trends. A degree of specialization is an efficient solution to control the many variables and reach a logical understanding in a knowledge intensive, complex world. However, at the same time, a hedgehog lives in a world of many small, specialized agendas and domain thinking. In this world, it is difficult to bridge the divide between sectors and initiatives, even when there are clear common grounds and benefits to cooperation. The hedgehogs speak different languages, have different priorities and receive funding from different sources. It is comfortable for hedgehogs to stay and live in their separate silos rather than venture into other disciplines and attempt to bridge the divide.

The hedgehog’s influence has been apparent in global education, where there has been a growing bifurcation of its major initiatives, i.e. Education for All (EFA) and Education for Sustainable Development (ESD). The division itself is not a problem and can be understood based on the different backgrounds

and histories of the two agenda. However, there seems to be a lack of healthy communication and cooperation between the two movements, despite the obvious benefits of collaboration. There have been some meaningful efforts especially at the theoretical level to forge a dialogue,¹ but they have been unsuccessful to fully overcome the barriers and lead to implementations in the field. This is quite an irony considering the many commonalities and shared vision of the two agenda.

EFA is the modern extension of the movement to ensure the universal access to the rights to education, inscribed in the Universal Declaration of Human Rights, the UNESCO Constitution and the UN Convention on the Rights of the Child. While realizing universal primary education (UPE) has been the most prominent of its goals, the framework of EFA agreed upon in the *Dakar Framework for Action* expands the agenda to areas including the development of values, acquisition of lifelong skills and promotion of inclusive, quality education, which are closely linked to ESD's vision. Moreover, ESD has been closely linked with the EFA movement from the very beginning. The realization of EFA was listed as the first objective in Chapter 36 of Agenda 21, in which engendered the ESD agenda.² This tradition continues till this day where a recent report by the UN Secretary-General's high-level panel on global sustainability also claimed EFA as a 'precondition for sustainable development.'³ But despite these many linkages and commonalities, the two agenda have overall remained separate in its planning, implementation and future way forward.

THREE TALES OF HOPE: LIFE SKILLS AND QUALITY EDUCATION

Amidst such background, the three programmes described in this publication are unique and inspiring in their approach to bridge this divide and boost the synergies between EFA and ESD. They are creative and practical experiments showing that the linkage can be forged not only in theory but also in practice. They provide specific solutions and examples in implementing and inducing an ESD-EFA synergy in the field. While there are many important aspects and meaningful ideas in their project design and implementation, I focus my

1. For example, see Ros Wade and Jenneth Parker, *EFA-ESD Dialogue: Educating for a sustainable World*. UNESCO Education for Sustainable Development Policy Dialogue No. 1, (2008), Paris.

2. UN, *Agenda 21: Earth Summit: The UN Programme of Action from Rio* (1993).

3. See UN Secretary-General's High-Level Panel on Global Sustainability, *Resilient People, Resilient Planet: A Future Worth Choosing*, (2012) New York, p. 30.

reflection on two major themes that seem to be the key in linking the ESD and EFA agendas amongst these three approaches.

The first point of emphasis in the ESD-EFA synergy seems to be a focus on 'life skills', especially those skills that encompass the ESD themes. Life skills refer to skills beyond the traditional dimensions of cognitive learning. It includes non-cognitive everyday skills such as teamwork, problem-solving, communication and networking.⁴ The promotion of life skills is included in the EFA framework as goal three on the agenda, but it can also be linked with ESD by including contextual skills such as livelihood skills, health skills and environmental skills. The Moyog Family Literacy Project in Sabah, Malaysia is a unique project that embodies such EFA-ESD synergy through life skills. The project expands the traditional literacy education experience with development of life skill on ESD. The EFA and ESD aspects of the project seem to be integrated to form a mutual reinforcement, rather than hinder each others' implementation. The ESD aims of preserving the indigenous culture and values strengthen the literacy education by providing a context to the learning process. The participants do not only acquire functional literacy but also gain life skills including cultural and environmental awareness as well as courage to communicate and contribute to their community. The project exemplifies the synergic effect of a well integrated EFA-ESD project.

The Disaster Risk Reduction Education project of the Philippines also seems to be in line with this focus on life skills for ESD. Like the Moyog Family project, the People's Initiative for Learning and Community Development (PILCD) in Benguet Province focused on literacy and life skills education, but used disaster risk reduction as its main theme. Disasters have become a major issue for developing countries with their growth in number and amount of damage induced from recent events. Phenomena including climate change and urbanization seem to have exacerbated the impact and frequency of disasters, especially in developing countries where there are limitations in adaptation and preparedness. The Benguet Province initiative diffused practical, community-based means to prepare for and reduce the damages induced from disasters as part of its life skills learning process. The Bansankong School project of Thailand also follows suit by using the development of agricultural and environmental skills as their main content in life skills education. In summary, all three projects applied ESD contents—cultural and environmental awareness, disaster risk reduction and agricultural skills—in the process of developing life skills. The ESD aspect of the life skills course

4. See UNESCO, *EFA Global Monitoring Report 2003/4. Gender and Education for All: The Leap to Equality*, (2002) Paris, p. 85.

enriched the EFA experience by providing practicality and a broader context for the learning process.

The second significant aspect of the synergic projects is a focus on promoting quality education. The promotion of quality education is including in goal six of the EFA framework. The interest towards quality has recently increased with realization that simply increasing quantity of access is not enough for EFA. While EFA has resulted in growth in the number of students that attend primary education, it seems to have failed in enhancing the learning experience and knowledge acquisition of the students. ESD shares this commitment to quality education with its promotion of a participatory learning environment and locally relevant and cultural appropriate curriculum. Both the Moyog story writing project and Benguet disaster risk reduction project commits to the quality agenda by applying participatory methods such as story writing and community-based learning. The focus on quality is further apparent in the Bansankong School project, where ESD life skills and community learning were promoted through an interactive, student-oriented teaching and learning process. In particular, the Bansankong story describes how the ESD project has resulted in closing the social gap between the disadvantaged tribal group students and their teachers. This presence of 'social distance' between the teachers and students has been identified as a difficult barrier towards quality education.⁵ The Bansankong case shows that community-based ESD that naturally encourage interaction and understanding between students and teachers through their participatory student-oriented projects could be a solution to overcoming the social distance. Furthermore, the case demonstrates how the trust and understanding built through ESD can lead to bring about positive spill-over effects in the students' overall learning experience.

All in all, the tales illustrate the possibilities and synergies of linking the EFA and ESD agendas through the key aspects of life skills development and quality education. The stories depict mutual reinforcements and enrichments in the learning experience through the linkage. Integrated projects do not only increase access per se, but are able to have a sustainable impact through development of life skills and quality as well as through inducement of trust and values. While easily said, this integration could not have easily occurred. The stories depict creative leadership, reliable partnerships, result-based funding and meticulous designs as common conditions to their successes. But more work and experiences is indeed needed to pinpoint the conditions and full possibilities of this EFA-ESD integration.

5. See World Bank, *World Development Report 2004: Making Services Work for Poor People*, (2003) Washington, DC.

In addition, the focus on life skills and quality education is significant for not only being relevant to developing but also to the developed countries. Life skills sometime referred to as 'soft skills' or 'character education' has become a central point of interest in many developed countries including Korea. Recent studies have shown that character traits and life skills such as self-control and grit are better predictive measure of a student's long-term success than their average grade-point average or IQ.⁶ Added to this realization, life skills such as teamwork, communication and the values of 'learning to live together' have become a critical issue in Korea with the rise of classroom violence and teenage suicides in the countries. Participatory character education and life skills development are seen as possible solutions to such problems. Quality is another area that is being underscored in Korea and other developed countries. Despite its high rank in international comparative tests, the national average grade scores conceal the problems of quality assurance for the marginalized groups and the growing reliance on 'shadow education' in Korea and the region overall. There is increased awareness of inequality in quality education in Korea and the region beyond. The stories have shown us that life skills development and quality education can be successfully promoted through the linkage of EFA and ESD. This also indicates that the integration of the ESD and EFA agenda can lead to a truly universal global agenda for education.

A FOXY FUTURE

To go back to the fox-hedgehog metaphor, the tales emphasize the values of foxy thinking and benefits towards collaboration between the two agendas. The possibilities of the EFA-ESD synergy are not limited to life skills and quality education but can also include other themes such as lifelong education and technical training. I also remember the sustainability guru Ashok Khosla supporting girls' education as the quintessential form of ESD, since the education of girls leads not only to gender equality per se, but also to induce additional benefits such as population reduction and increased productivity. The synergic benefits seem to be numerous, when executed properly.

It is also a very opportune time for such foxy thinking of integration as we approach completion of the Decade for ESD (DESD) coming in 2014 as well as the deadline for the EFA Dakar framework in 2015. The review of the

6. See Angela L. Duckworth, 'The significance of self-control,' *Proceedings of the National Academy of Sciences*, 108:7 (2011), pp. 2639-40 and Paul Tough, 'What if the Secret to Success is Failure?', *The New York Times* (14 September 2011).

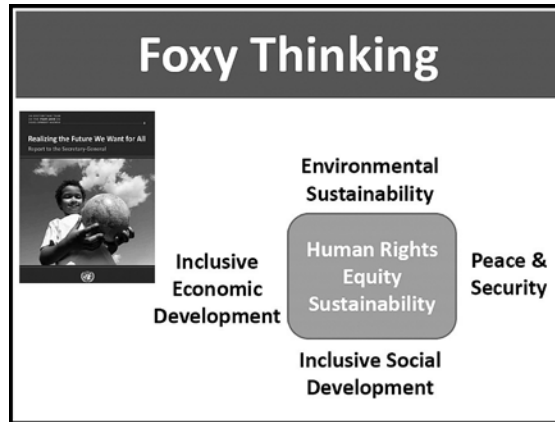


Figure 1. Principles and Elements of "Foxy Thinking in Hedgehog's World"

stories in this publication could not have been better situated to influence such re-evaluation of the global educational agenda. The current global trends also seem to be aligned with such integration and foxy future. A recent report by the UN task team on the post-2015 process listed sustainability, human rights and equity as the core values for the future development framework.⁷ This proposed new framework when translated to the field of global education is in essence the integration of EFA and ESD. (See Figure 1)

The post-EFA/ESD processes have further significance for the Asia-Pacific with the EFA and ESD movements originating from and being strongly supported by the region since their inception. It is also noteworthy to point out that the agendas that started from Asia will also be finishing in Asia with the wrap-up meeting of DESD in 2014 being hosted by Japan and the global conference on EFA 2015 scheduled to be held in Korea. The Asia-Pacific region is well positioned to continue to be a source of inspiration to the global process. Against this backdrop, the Tales of Hope will not remain as stories but will but provide the context and stimulation to forge an integrated agenda for the future. It is now high time for big-picture and foxy thinking encompassing EFA and ESD. The stories from Sabah, Benguet and Bansankong provide an inspiring beginning to the end of an isolated hedgehog world.

7. UN System Task Team on the Post-2015 UN Development Agenda, *Realizing the Future We Want for All: Report to the Secretary-General*, (2012), New York.

Climate Change the Last Wave: *Radical H.O.P.E. in a Future of Uncertainty*

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INTRODUCTION

Jonathon Lear published his book “Radical Hope” in 2006. This illuminating book relates the story of Crow leader, Plenty Coups who knew that his people were on the brink of cultural collapse. Through his courage and power of his imagination, he sets his people on a journey to create a new and dramatic reality which draws on the past to go forward. He trusts in ‘radical hope’.

This story is also one of ‘radical hope.’ For the people of Kiribati, the onset of Climate Change has meant that this tiny nation requires radical solutions to address issues of sea level rise and drowning lands. Cultural collapse is also a possibility especially if the people of Kiribati are forced to migrate to other lands as communicated by Anote Tong, the Kiribati president (Chapman, 2012). Focussing also on the framework of H.O.P.E. as developed in the Tokyo Declaration of HOPE 2009, this article explains an educational initiative to mitigate against the impacts of climate change which reflected the complex cultural, economic, spiritual realities of the Kiribati community.

BACKGROUND

Midway through 2011, the authors led a team of researchers to develop a Climate Change Curriculum Framework (CCCF) for Kiribati. In partnership with UNESCO (Pacific), the research team mapped the existing curriculum

across all the school subjects to assess the extent to which Climate Change (CC) related areas were being taught at schools. Additionally and where it seemed that CC was not being taught, appropriate points of intervention were found to have it included in the curriculum.

REPUBLIC OF KIRIBATI

Kiribati is comprised of 33 low lying islands spread over four million square kilometres. This means that if one combines France and Spain, they only come to about a quarter of Kiribati. Kiribati's land area though is only 726 km². The islands are small in land size, fragmented, remote and are mainly formed of limestone bedrock. Most of the land is less than three metres above sea level with the exception of Banaba, a high limestone island. The map on the next page shows where Kiribati is in the Pacific.

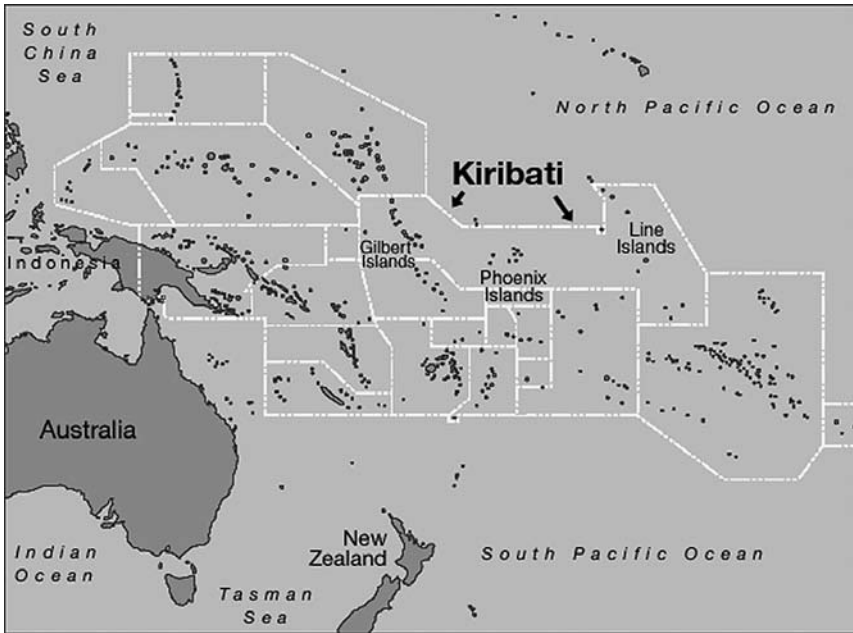
Brief History

The people of Kiribati¹ settled the Islands between 3000 BC and 1300 AD. Since then the population was subjected to invasions by the Tongans and Samoans who introduced Polynesian elements to their Micronesian culture. Later invasions by Fijians introduced Melanesian elements also. Over time the population became reasonably homogeneous in appearance, language and traditions.

For Kiribati, European contact began in the 16th century. Whalers, slave traders, and merchant vessels arrived in great numbers in the 19th century. The resulting upheaval fomented tribal conflicts and to restore order, Kiribati and neighbouring Tuvalu were forced to become under British protectorate in 1892. Banaba (Ocean Island) was annexed in 1901 after the discovery of phosphate. The population was moved, as 90% of the island's surface was stripped and shipped to fertilize farms in Australia, New Zealand and others, leaving Banaba almost barren.

In the 1940s, total war beyond the imagination of the I-Kiribati arrived at their shores. The Empire of Japan landed and fortified Tarawa in 1941. In 1943 however, the United States (US) landed. The fighting that occurred claimed tremendous loss of lives on both sides including I-Kiribati. Much of the very limited land available for sustenance of local life, laid bare afterwards.

1. The indigenous name of Kiribati is Tungaru and the people are referred to as I-Tungaru. Kiribati is the name often used for the group and I-Kiribati is therefore used for identifying the people of Kiribati (talanoa, John Corcoran, former Kiribati School Principal and CCCF research team member).



Map of Kiribati (Source: http://climate.gov.ki/Kiribati_facts.html)

Post World War Two

While other Pacific nations were liberated after the war, Kiribati continued to be controlled by Great Britain. During their administration, Kiribati was used to test Britain's atomic arsenals. Great Britain authorised the US as well to use Kiribati in testing the more devastating hydrogen bombs.

In the 80's, Western powers finally gave up their claims to Kiribati with the US giving up its claims to the Line and Phoenix chains. The impact of nuclear testing on the islands people and their physical and geographical resources remains contested.

The 21st Century Kiribati

South Tarawa is the administrative centre and has been challenged by rapid and intensive urbanisation. Richard Bedford, informed that the Kiribati total population in mid-2010 was 103,466 (92,533 in 2005 census) and 50,010 (just under 50%) were living in South Tarawa (Bedford and Hugo, 2011). Bedford

also informed that half of the population are under the age of 21 and 36% are under 15 years (talanoa², 28 Oct, 2011). The youthful nature of the population has serious considerations for future planning.

There is also an emerging unacceptable inequity exacerbated by the fact that people with the highest levels of education live in urban areas and in households with high wealth quintiles. One in three people have no or only some years of education (Kiribati Demographic and Health Survey, 2009; Kiribati Climate Change Study Team, 2007). Despite the above challenges they pale in comparison to the threats instigated by CC.

World Bank reported that CC will have serious impacts on coastal land and infrastructure, water resources, agriculture, human health, ecosystems and fisheries (as cited in Logan, 2009). These impacts are very evident in Tarawa already where the author observed, the impact of sea acidification, intrusion of sea water into wells and other water supplies and food fields. These challenges are magnified by their physical isolation and lack of financial and other resources.

A THREAT OF TOTAL CIVILIZATIONAL COLLAPSE

On the 5th of September 2011, the UN Secretary-General Ban Ki-moon visited Kiribati. With the President of Kiribati, Anote Tong, he stressed that climate change posed the most serious threat to the livelihoods, security and survival of this island nation's residents and the inhabitants of the wider Pacific region.

Kiribati is a story of survival against all odds and hope, a type of radical hope for a tiny isolated nation that has been subjected to external pressures of significant magnitude since the 12th century. The analysis of the climate change discourses and the current outlook indicate that suffering of the whole community will be total if climate change continues at its present pace. It faces the reality that climate change that has the potential to end the means that defines it and a history that spans back at least 3000 years. I-Kiribati is imbued with cultural heritage, a unique civilisation developed almost totally in isolation. Climate change with the scale of significance it is, and the refusal of industrialised nations to reduce their Greenhouse Gas Emission threatens this resilient nation and culture in their totality that can only result in a paradigm

2. Similar to personal communication but talanoa as used in this document is a deliberate exchange designed to obtain authoritative information and is an element of Talanoa Research Methodology (Vaioleti, 2003, Otsuka, 2005; Vaioleti, 2006; Morrison and Vaioleti, 2008; Vaioleti, 2011) used by NZ government department research projects, private and university based research projects etc.



Photo 1: Dr. Timote Vaoleti

Photo 2: Sandy Morrison

collapse of a civilisation. Small a civilisation as it may be, injustice anywhere is injustice everywhere. The world community will be poorer for it. It is what the authors consider the ultimate price for an innocent group of people to pay.

RADICAL HOPE

The analysis of the climate change discourses for Kiribati indicates that suffering of the whole community and individuals, who experience it, will be total if climate change continues at its present pace. Despite the remarkable resilience of Kiribati over thousands of years, climate change is one global disaster that the courageous I-Kiribati cannot resist. For these reasons, the title of the article, 'climate change the last wave' seems fitting and should be more so as the story unfolds. Courage then must be where they must draw their inspiration from in preparation for the loss of *aba* (land, *vanua*, *fonua*). Courage is the core virtue that comes to mind regularly as one witnesses the lack of employment, food, water, space, employment (80% of the population is unemployed) necessities for one's emotional and intellectual wellbeing while a community imagines a brighter future in another *aba*/land. Meanwhile, the I-Kiribati show their courage and adaptability in very creative ways. Photo 1 and Photo 2 show how much of the land has been claimed by the sea or turned into sand but some land is being used creatively for village football or other games at low tide.

However these are not long-term solutions. When *aba* and the sea are not able to produce food and sustenance for I-Kiribati, their survival is threatened. When the I-Kiribati can not grow crops or fish to meet their family and church

obligations, nor secure means to send their children to school, or facilitate cultural functions, their culture, their way of life and language, there is a sense of finality about climate change.

To think beyond the above and hope for better outcomes despite the unwillingness of the industrial countries to reduce greenhouse gas is radical hope. For I-Kiribati, it requires a special kind of courage, the courage to hope for a future good that cannot yet be conceived. It is an existence outside the world which was sourced from the aba and which was settled by ancestors for thousands of years. It is a future that may see them scattered around the globe through no fault of their own. It will be from this radical hope that Kiribati may possibly have to re-establish themselves in other lands. This situation guided the CCCF design team to plan for a curriculum that will help defend against loss of culture and identity in new countries. It was recognised by the research team that defending against a loss of culture in foreign lands was also radical hope.

H.O.P.E. FRAMEWORK

The H.O.P.E. framework was developed in the Tokyo Declaration of HOPE 2009. In that document, “Holistic,” “Ownership-based,” “Participatory” and “Empowering” were characteristics that have both informed and surfaced from 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 the characteristics that deepens our ESD practice (p. 8). It is therefore a framework that advocates as well as guides ESD practice. The structure of H.O.P.E. is as below:

There are many ways to link these characteristics. One way that ACCU (2009) suggested is—the ESD principle of inter-connectedness requires us as curriculum developers to work in a Holistic way. While we want to strengthen



Source: Adopted from Asia-Pacific Cultural Centre for UNESCO (2009, p. 8)

the cultural elements to increase a sense of ownership, at the same time we also want to increase its academic strength and international relevancy by partnering with other ESD and climate change authorities. UNESCO (Pacific) engaged reviewers worldwide including US, Europe and others in the Pacific and their reviews were included in the final CCCF. This effort was a contribution to the direction expressed by the President and the leaders of I-Kiribati by preparing the students for careers in the global market as well. To this end, there is much focus on teaching English, preparing young men for the marine industry and women to be nurses and teachers. Anote Tong says that his people will not be classed as refugees but as migrants with skills which are needed by receiving countries. His people will retain their dignity should migration occur (Chapman, 2012). The following commentary discusses the application of the H.O.P.E elements in the Kiribati CCCF development.

H for Holistic

For I-Kiribati, Teairo (2009) says that the wholeness of a person is based on three significant values encompassed in the traditional blessing *Te mauri* (blessings), *Te raoi* (peace) and *ao te tabomoa* (prosperity) and that the teaching of appropriate cultural values and their application will help on all matters and aspects of life.

Appropriate climate change education and ESD are important transformative agents moving people to adopt behaviours and practises to live full and worthwhile lives (Thaman, 2010). Kiribati ESD approach for our CCCF needed to be holistic as well as to be scientific. It was necessary for us to reconceptualise climate change in ways that will encourage educators to approach planning and teaching climate change in a systemic and holistic way. The CCCF was broken down to four themes to allow for ease of planning, teaching and learning as follows:

- Awareness
- Adaptation
- Mitigation and
- Related issues

Awareness was generally about being aware of the changes and the indicators of climate change. Adaptation was about the study of how the Kiribati people respond to CC and its symptoms. Mitigation was about how a population reduces the cause of climate change and Related Issues in this sense were to do with the responses to issues brought about by climate

change. This includes urbanisation, migration due to lack of employment, loss of leadership due to migration of leaders or the professional classes (young and old) to global markets.

O for Ownership

It was vital that the research team work with the local community to ensure that the curriculum is sourced in their culture. This gave Kiribati ownership of their learning and the goals for their school curriculum. That insight drove the research team to understand from I-Kiribati what concepts define relationships between people and their lands and seas and other cultural values which should be all encompassing and underpinning the construction of this framework. Endeavours were made to ensure that local learning concepts, values language were included in the framework and views of the teachers, teacher training institutions, NGOs, Churches were considered to enhance the nation's ownership of the framework. The work undertaken by Logan (2009, pp. 18–19) which notes “the degree to which Kiribati values influence adaptation to climate change” and “cultural traditions are still very strong and relevant at all levels of governance” reinforced our hope that the I-Kiribati will maintain a strong ownership of the Curriculum Framework the CCCF team was developing.

The Curriculum Development Unit had a strong sense of ownership of the framework. Partnering with other institutional experts locally and internationally was vital too for ensuring that the Framework was at the cutting edge of the climate change education field yet easily delivered and relevant to the educational needs of Kiribati in the 21st century and beyond.

P for Partnership

The writing of the CCCF was reviewed by global ESD and EFA experts mentioned already, including UNESCO (Paris ESD team), SPREP³ (Samoa), Universities of Washington and Hawai'i. Within Kiribati, consultations were held with Karabi Bate and Tebrantaake Kaei of the Curriculum Development Unit of the MOE, Mike Foon and Andrew Teem from the Office of the President of Kiribati, Kiribati Teachers College- Deputy Principal Aberaam Tebitaki, Dr Ian—Advisor to the Secretary of Education, Dr Ueantapo Mackenzie—Director of USP (informal), Kerna—Australian volunteer and

3. South Pacific Regional Environmental Programmes—<http://www.sprep.org/>

teacher at Sacred Hearts College (informal), Sisters of the Catholic Church and congregation (informal), Claire Alterea—NGO's working with youth and climate change, Nick from the Ministry of Fisheries and Marine Resources and the Sandwatch programme, Moroni, St Louis High School and Bik West PR School on South Tarawa.

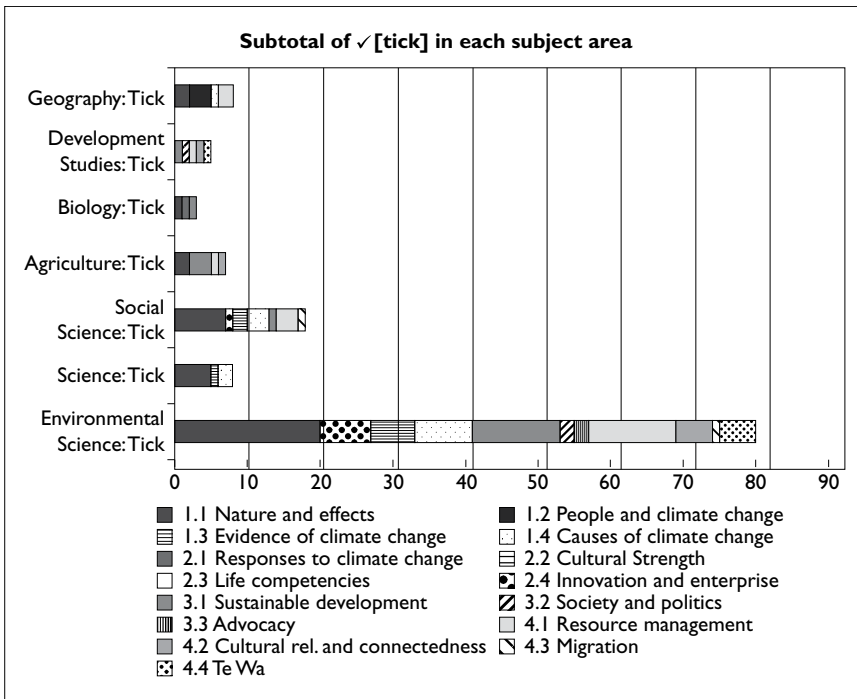
E for Empowerment

The 2010 National Framework for Climate Change and Climate Change Adaptation asserts that culture and identity as I-Kiribati is imperative and must be at the forefront of discussions (Office of Te Berentitenti, Republic of Kiribati, 2010). Along that line, more than any other Micronesian country, Kiribati has struggled but has held onto its traditional values and customs (Teaero, 2009). The CCCF team used the above positive affirmation to raise the sense of pride in I-Tungaru we were partnering to develop the CCCF and drawout support from them for the strong cultural elements of the CCCF amongst the local population.

The CCCF therefore recognises the central role culture in any curriculum development therefore the community played a significant role in our consultation (partnering) which promoted a sence of ownership amongst the MOE, other principle stakeholders as well as the commuity. For the CCCF team, it was important too, to empower those selflessly working on behalf of Kiribati. An example, is the listing of such individuals and groups under Partnership, some of whom have performed sustained work to provide some hope for the I-Kiribati—a people who have for centuries and will likely to continue suffering external waves of man-made destructions they contributed very little to.

MAPPING OF THE CURRENT CURRICULUM

Upon completing the CCCF it was used to map the curriculum to locate and assess the climate change related topic coverage within and across the subjects. There were three ways that the CCCF team used to identify their findings as well to suggest where it may be possible to insert climate change topics into each subject. A tick was used to signal an existing topic that was climate change related. A letter 'p' (for possible) indicated a topic could be a climate change related topic in subjects. An 'o' was given to a point in a subject that can be an entry point for a climate change related



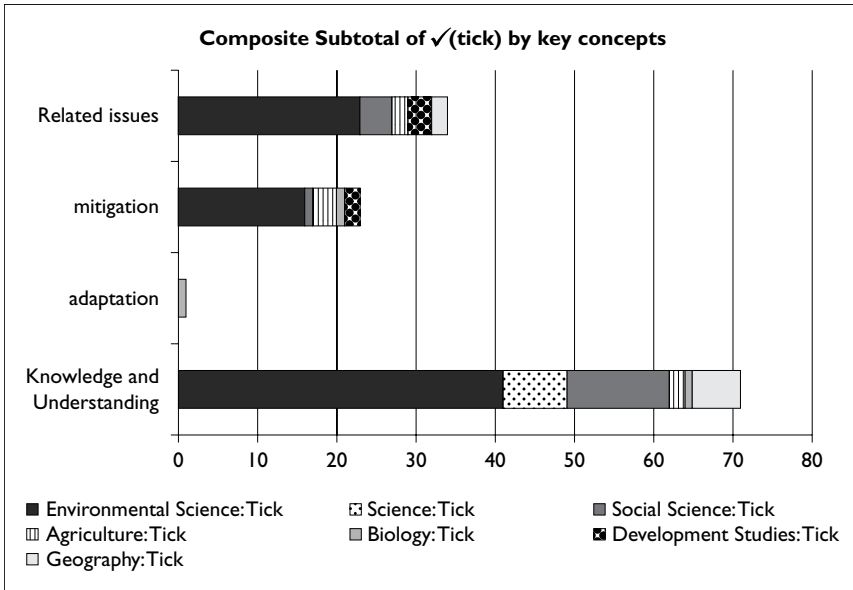
Graph 1: Distribution of climate change theme topics in the current curriculum

topic. The following graph represents the accumulated ticks for each subject area.

As seen above, the climate change topics in the current curriculum are heavily weighted to the Environmental sciences. Important subject areas such as Agriculture, Developmental studies, Sciences and Geography had less than expected climate change coverage.

Distribution of Climate Change Topics in the Curriculum

Using data from the mapping charts, the climate change topics that are currently existed (“ticks”) in the curriculum were analysed against the four Climate Change themes of Knowledge and Understanding, Adaptation, Mitigation and Related issues. The following graph is the result.

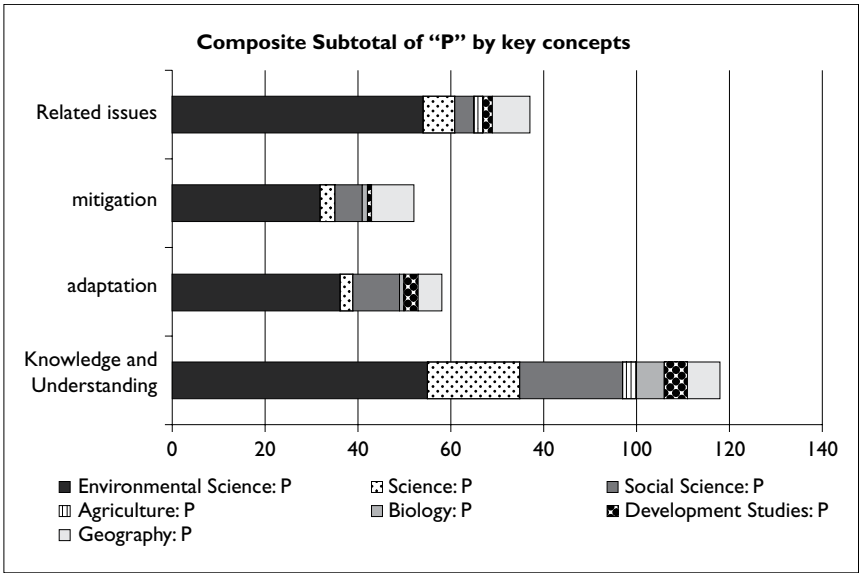


Graph 2: Distribution of Current Curriculum climate change topics in the four themes

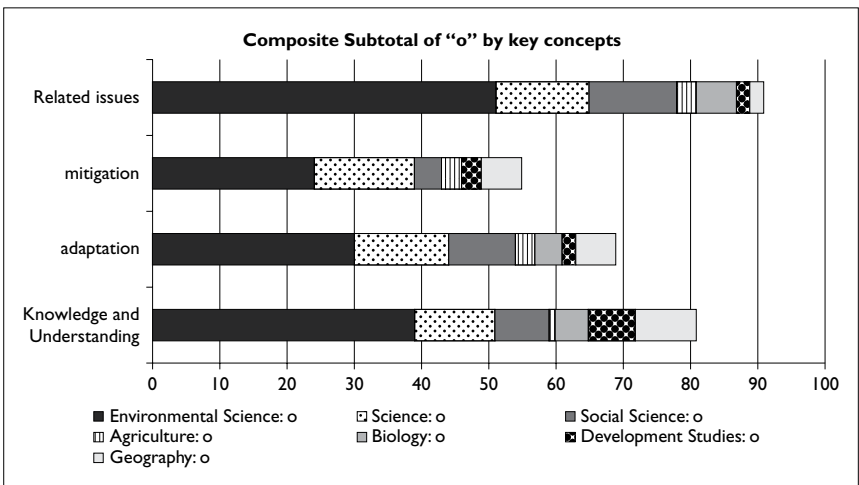
What is very obvious from the above graph is how little attention has been given to Adaptation, an area that is vital for the continuity and sustainability of the communities in Kiribati. It is an area that potentially could provide meaningful employment for the community. Also, related issues are to do with issues that arise from climate change such as migration, re-vitalisation of culture that can lead to improved self-esteem and other socio-political benefits.

Opportunity to Enhance Climate Change Focus in the Current Curriculum

For the inclusion of Climate Change and ESD to be embedded in the existing curriculum, a concerted approach must be applied. It requires a philosophy that aligns the need of the community, planning, curriculum development and delivery by teachers. Possible entry points for climate change into different subjects to make the curriculum more contextual, balanced and holistic were identified as “p”. The following graph represents how the Climate Change Key Concepts of Knowledge and Understanding, adaptation, Mitigation and Related issues would be reflected in the current curriculum if entry to the current curriculum was carried out using the point of entry “p” only.



Graph 3: Possible distribution of climate change topics proposed by CCCF team indicated by "p" entry



Graph 4: Opportunity ("o") points of entry for distribution of climate change topics and build cultural fortitude

The above graph shows that using the points “p” will dramatically increase the attention given to Related issues, Mitigation and Adaptation. It is noted that the President’s website on climate change that more attention on Adaptation as opposed to Mitigation is preferred for Kiribati (Office of Te Berentitenti, Republic of Kiribati, 2010).

Possibility for the Future of I-Kiribati in Other Nations

Anticipating that most of the current students may migrate to other nations in the near future, the CCCF team gave the MOE Kiribati a radical option. This option increases the climate change education across the four themes but mainly in the Related Issues theme to specifically reinforce students’ cultural fortitude to ensure identity and community continuity. A strong element of the many talanoa the CCCF team had with teachers, principals, parents as well as young people was around the loss of tradition and culture due to urbanisation and disconnection from home island or village.

Finally in a radical hope that I-Kiribati will maintain their way of being in most situations in the future, entry points were identified as “o” for opportunity to enter a climate change education topic into different subjects. These opportunity points of entry were sought by CCCF team to create a climate change education system that is spread amongst the four themes making the more balanced, more relevant, stronger and culturally robust part of the curriculum compared to what it is currently at. The following graph is the visual representation of the above effort.

The Kiribati President, Anote Tong says that for many I-Kiribati communities, migration is a definite probability (Chapman, 2012, p.1). The school curriculum then must help prepare the community for international citizenship and the foundation for such success is in cultural continuity. The contribution of the CCCF team to that radical hope was bringing the I-Kiribati story to you the readers as much as the curriculum development discussed in this article. Our challenge to you now is; what is your contribution?

CONCLUSION

In 2011, the authors led a team of researchers from the University of Waikato and IMPAECT* Inc in the design of a CCCF for the Kiribati MOE and UNESCO (Pacific). The Tokyo Declaration of HOPE 2009 was used as a framework by the CCCF designers to ensure that the process for the construction of CCCF was holistic, was owned by the Kiribati community, of which partnership was

a strategy. The processes for designing the framework also empowered the local community.

This CCCF was then used to map the existing Kiribati curriculum to identify the spread of climate change related topics across the school curriculum. The CCCF was also used to point out how to reinforce adaptation skills, the cultural knowledge and skill of the students in order for them to retain their culture in anticipation of migration to other nations as planned by their leaders (Chapman, 2012).

This article shared a brief history of the isolated nation of Kiribati. It gave a brief history of external interventions that have impacted in their nations since the 12th century. None-though is as threatening as those brought by climate change and the resulting raising sea level. The threat to Kiribati will be total, it is the loss of aba and with that, the means to live a way of being that is unique to their geography and history.

Climate Change in the early decades of the 20th century is the result of unsustainable exploitations by the developed and industrialised nations. It is this that is depriving the I-Kiribati of the land of their ancestors, traditional way of life and possibly their place in our collective memory. This is their story and one journey of radical hope to use a CCCF to preserve their cultures so that I-Kiribati can continue to live according to their founding values and ways, even in world they are yet to conceive.

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Learning Points for Reflection and Action

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SEAMEO is the Southeast Asian Ministers of Education Organization—an intergovernmental regional organization established in 1965 to:

“Promote cooperation among Southeast Asian Countries through education, science, and culture in order to further respect for justice, rule of law and the human rights and fundamental freedoms which are the birthrights of the peoples of the world”

This charter written almost half a century ago anticipates Education for International Understanding and Rights-Based education, key components of ESD, as a founding principle of the organization.

SEAMEO’s implementing arm is its 20 Regional Centers hosted by different member countries. One of these Regional Centers is the SEAMEO Regional Center for Educational Innovation & Technology (SEAMEO INNOTECH) located in Quezon City, Philippines.

SEAMEO INNOTECH was established in 1970 as a Regional SEAMEO Center with a mandate to *“facilitate teaching and learning through innovative solutions and technology-based research and training in order to fully develop the potentials of the peoples in Southeast Asia”*

In its 8th Five Year Development Plan (July 2011- June 2016) SEAMEO INNOTECH committed, as its strategic priorities, to support efforts of SEAMEO member countries to improve access to quality education and specifically attainment of:

- Education for All Goals
- Millennium Development Goals related to education
- ESD under the Decade of Education for Sustainable Development, and the
- ASEAN Vision 2015

Clearly, the focus of the three stories on the linkages and synergies between EFA and ESD are within the priority areas of SEAMEO INNOTECH. The following are my reflections on the three stories in terms of learning points for reflection and action, specifically in the areas of **Systems** and **Processes**.

SYSTEMS

In terms of **Systems**, there are a number of opportunities that present themselves as potential entry points for ESD and EFA synergies. The current decentralization of education management provides an enabling environment for local leadership, innovation and contextualization of learning integrated around immediate ESD local concerns. However, to achieve this requires capacity building of key instructional leadership actors to enhance their potential as ESD change agents. These include capacities in leading, managing and sustaining innovation and change from a systems perspective. This requires a systemic approach to educator capacity building, meaning it will be at all stages from pre-service to in-service, and in addition to structured training, include on-the job coaching and mentoring and self-directed reflective learning embodied within a framework of lifelong personal and professional development.

There is a huge opportunity that has been opened by the ASEAN vision 2015, which identified the need to foster closer awareness, respect and appreciation of shared experiences and diversity within the region toward a sustainable future, as another potential area of engagement for EFA-ESD synergy in the region by teachers and educators. SEAMEO INNOTECH is currently engaged in a number of capacity building initiatives related to empowering educators to embrace the possibilities and challenges offered by the ASEAN vision of a vibrant and sustainable Southeast Asian Community. We encourage other organizations and programs active in pursuing EFA-ESD synergy to maximize the opportunities offered by ASEAN Vision 2015 while being aware of associated risks and threats from traditional paradigms of economic development.

Capacity-building initiatives will need to be complemented with skills and confidence in evidence-based decision making. This in turn highlights the importance of research and the need to develop or at least have access to skills in documentation and evaluation. Too often, those most active in the implementation of successful EFA and ESD related programs are not able to adequately document and share their key learning insights with others. The three stories in this publication have illustrated the power of words, numbers and stories in helping acknowledge and celebrate achievements but also in

sharing examples of good practice to help motivate new practice. While stories are powerful vehicles for communicating insights in EFA-ESD synergy we must also not forget the importance of “numbers” in providing quantitative scaffolding and data-based evidence of the effectiveness and scalability of the qualitative experiences we seek to celebrate and share to inspire new initiatives in other contexts.

However, what is clear is that aside from building capacities within the System to engage and maximize these opportunities, there are a number of key conceptual challenges that need to be addressed. One such challenge is to shift from a focus on schooling to a focus on learning. This shift will involve education systems becoming more flexible if they are to remain relevant to the rapidly changing regional and global contexts. Flexibility means being learner-centered in terms of what, where, when, how, learning takes place—moving away from traditional rigid mechanistic approaches to curriculum, learning delivery modes, pedagogy and learner assessment. Second, the shift from “Schooling (and even Education) for all” to a focus on learning for all (LFA), will require that we identify the current gaps and possibilities within the system and respond to those gaps that require urgent action. This includes the current system-wide neglect of nonformal and informal learning approaches and recognizing the importance of Early Childhood Education & Development in building the foundations for lifelong learning integrated with ESD. The other is the importance of recognizing how learner health has a critical articulation with both EFA and ESD. Too many children are unable to avail of learning opportunities due to illness, malnourishment and other health-related barriers most of which are preventable through simple hand washing, sanitation and nutrition interventions. EFA means creating sustainable and empowering learning environments that maximize opportunities for each child’s holistic physical, mental, emotional and spiritual development.

Finally, from a systems perspective, all these will require building partnerships across all the key players—government, nongovernment, civil society and the private sector. The stories in this publication provide us examples of how different individuals demonstrated capabilities for navigating between these organizational cultures, recognizing the power of dialogue as a precursor to establishing relationships that are able to foster enabling policy environments for action.

PROCESSES

In the area of **Processes**, recognition of what we call 21st Century learning will be a conceptual conduit for EFA-ESD synergy. The social-cultural

dimension of learning highlights the contextual imperatives that need to be recognised and addressed if we are to be successful in building, nurturing and sustaining facilitative learner-centered learning environments, atmospheres and pedagogies, as illustrated by the stories in this publication.

Central to this learner-centered approach is the recognition of learner participation and ownership, learners as co-creators and co-drivers of the EFA-ESD vehicle, where they become active agents and instruments of their own learning and the learning of others.

However, an essential foundation for this level of learner engagement will be the development of core literacy skills of the learners as building blocks for ESD. It is hoped that the immediacy of ESD life impacts, whether it be disaster recovery, responding to climate change, or living in harmony with one's neighbors and the local environment, acts as a driver for literacy development. All three case stories underscore the power and potential of local indigenous knowledge, language and learning systems as catalysts for learning but more importantly for EFA-ESD partnerships and empowerment. The ACCU processes of collecting stories have also demonstrated the power of writing as a tool for EFA-ESD synergy and reflective practice both for learners and educators.

Being learner-centered is not limited to students as learners, as the Thailand case story illustrated, the recognition of teachers and education leaders as co-learners is essential for 21st Century Learning. There is a need to identify processes for how to nurture, rekindle and sustain passion for teaching and learning as a potent driving force for EFA-ESD synergy. A new type of school leadership is also needed to *build bridges* with community partners toward a fabric of participatory partnerships in support of EFA-ESD goals.

Taking a more global perspective, it is important to recognize the global challenges and therefore the need for Education for International Understanding as one of the motors of ESD, where schools and learning centers are champions of peace and fostering understanding and respect for diversity. The context of climate change requires building disaster resiliency in school-communities recognizing the critical role of the school as a community resource for ESD in preparing for, responding to and recovering from disasters. Technology will also continue to be a driver of change and therefore we need to become aware of the potentials, practicalities, limitations and pitfalls of technology as medium, context and focus for 21st Century Learning.

Finally, while there will always be good stories in communities here and there, there is a need for us to be conscious and purposive of the potentials for transfer, propagation and scalability of innovative EFA-ESD practices. These efforts will need to explore opportunities for scalability across three interconnected dimensions i) horizontally (from one community to another),

ii) vertically (supported by national and sub-national initiatives, resources and action) and iii) diagonally (through national, sub-national and local partnerships), without forgetting what I started my reflection with—the recognition of the social-cultural dimension of learning that needs to be considered before any such transfer, propagation and scalability is done.

Within this context, our collective efforts at EFA-ESD synergy need to pursue both SYSTEMIC and PROCESS initiatives as we strive to realize our shared goal of supporting the weaving of empowered and sustainable learning communities!

EFA and ESD Synergy as Viewed by CLC Stakeholder

Wichai Anamart

Head of Foreign Relations Section, Sirindhorn Institute for Continuing Education and Development (SICED)

With regards to the links between EFA and ESD, the most significant aspect found in Bansankong Primary School under EFA was Goal 2—provide free and compulsory primary education for all to the Akha children while under ESD was “systematic thinking” through the 7-step teaching approach which both teachers and learners applied in every subject and every activity within the school and in the community. In the case of the Kadanzandusun Language Foundation (KLF) under EFA it was Goal 3—promote learning and life skills for young people and adults (11 women in Togudon Village) while under ESD was “maintaining and preserving the Moyog language and the Moyog culture” of the Kadanzandusun people. In the case of the People’s Initiative for Learning and Community Development (PILCD) under EFA it was also Goal 3—promote learning and life skills for young people and adults (students of the Alternative Learning System Learning Centre) while under ESD was “systematic thinking and problem solving skills” in responding to challenges of natural disasters.

The most significant aspect that cuts across the three stories can be found under EFA Goal 3—promote learning and life skills for young people and adults while under ESD was “envisioning and systematic thinking”. Bansankong Primary School envisioned the Akha children to acquire quality education for a better life, while taking some responsibility in the conduct of the different agricultural activities taught them to think and manage things systematically. In addition, the Akha children learned to use organic fertilizer which was more environment-friendly to the Mother Earth than chemical fertilizers. The Kadanzandusun Language Foundation (KLF) assisted the 11 women learners to preserve their language, culture and traditional knowledge, and as a result they became more confident, able to write stories creatively and realized about their rights and duty to protect their forest and natural resources. The People’s Initiative for Learning and Community Development (PILCD) worked with

the NFE learners to acquire quality education that contributed to improving their lives, at the same time the learners had to develop a hazard map and appreciate the value of tree plantations and the conservation of the forest for reducing natural disasters.

Furthermore, in every story we can see partnership and linkage between the educational institution, the community and other organizations from the outside for instance, Bansankong Primary School and the Rotary Club, the Kadanandusun Language Foundation (KLF) and Partners of Community Organization (PACOS) TRUST and the People's Initiative for Learning and Community Development (PILCD) and the Alternative Learning System Learning Centre. By utilizing the community as a classroom and a potential learning resource, the partnership between the educational institution and the community resulted in a more intense relationship because teachers and learners had to regularly engage in dialogues with community people, work together, make decision together which directly and indirectly empowered people in the community.

Based on the three stories, it is apparently that synergy and linkage between EFA and ESD that played important roles in both Formal and Non-formal Education. Hence, synergies between EFA and ESD could contribute tremendously to building a sustainable future with precious but limited resources.

In the context of Thailand, the Office of the Non-Formal and Informal Education (ONIE) provides non-formal and informal education through Community Learning Centers (CLCs). In non-formal education (NFE) basic education—primary education, lower secondary education and higher secondary education, there are five strands namely; learning skills, foundation knowledge, making a living/vocational education, skills for living and social development where envisioning, critical thinking and reflection, systematic thinking, building partnership and participation in decision making were integrated in the learning-teaching process. In addition, project work approach and the Khit-pen Philosophy or problem solving approach are used as the fundamental learning-teaching approach which encourages learners to think systematically and critically before making any decisions. Furthermore, learners acquire knowledge searching and sharing skills, analysis and synthesis skills, report writing skills and presentation skills. However, capacity building for NFE/CLC teachers is still needed, especially; they need to understand more deeply about ESD. Hence, SICED (Sirindhorn Institute for Continuing Education and Development) as a training institution of ONIE (Office of the Non-Formal and Informal Education) and ARTC (Asia-Pacific Programme of Education for All (APPEAL) Resource and Training Consortium) Thailand has become responsible for building capacity of NFE personnel, and therefore

has the opportunity to share and advocate for the significance of the synergy and linkage between EFA and ESD to participants of all SICED programmes.

At the present time, SICED is running a pilot project at Ban Nongklamai Community CLC in Sriracha District, Chonburi Province aiming to develop a sustainable CLC and promote more ESD activities. We started the project by having a dialogue and sharing knowledge about sustainable community development with Director of Sriracha District Non-Formal and Informal Education Centre, NFE/CLC teachers, chief of the community and his team to raise awareness on having a sense of ownership, community participation and self-reliance. Then, we provided training and dialogue to NFE/CLC teachers using “CLC Planning and Management Cycle/CLC Management Handbook” developed by UNESCO in 2003 aiming that NFE/CLC teachers could work and provide non-formal and informal education more systematically. In addition, we brought in a session on ESD hoping that NFE/CLC teachers could apply it in all NFE programmes and activities.

We also taught NFE/CLC teachers how to analyze problems and root causes, including how to develop possible solutions given the potential role of NFE/CLC teachers to train and coach the community people to address the problems they identified in the same manner. The expected outputs of the trainings and the dialogues were 1) a community database 2) the identification of the community’s learning needs, 3) a village education plan and 4) a local curriculum. At the initial stage we found that this modality encouraged community people to participate and share responsibility in all aspects/categories such as education, culture, health, environment, economy (occupation and income) etc. The responsible persons under each category could help identify problems and needs of the community people and share this with NFE/CLC teachers for the preparation of community/village education plan and local curriculum respectively. Through this approach we could expect community participation and more ESD activities under cultural issues, environment issues, health issues etc. to continuously be identified and hopefully resolved.

Raising Socially Conscious Children—the Journey So Far...

Ayesha Saqib

CEO/Principal, Academia de Averroes

‘Investment in education is the greatest investment a country can make.’

—Sir Henry Parkes

HOPE SPRINGS ETERNAL

Becoming an UNESCO Associated School Project Network (ASPnet) school was a not only dream come true for me, but the start of another dream—the dream of making a difference in the lives of others. But to make empathy and awareness flow like rivers through our society, all the necessary tributaries had to be diverted towards the common good. Starting with our non-formal schools, we then asked various NGOs to channel their resources. Community members were the next elements that contributed to our little river of hope. During this phase, what kept our spirits high was the knowledge that together with the other ASPnet schools in Asia, we could all flow towards our common goals, and join hands to form one big ocean. It would be an ocean that would provide the platform for working on education for all, promoting international understanding and eventually achieve sustainable development. And sure enough, just like the ripples on the surface of water, each ASPnet school’s efforts have spread the message far and wide. And it is in this that I find my biggest reward.

A RAY OF SUNSHINE

Sitting in a little corn field, surrounded by the chattering voices of about twelve young children, Qainat, a fourteen year old inhabitant of a village in Patriata, Pakistan can’t help but smile. Her ‘students’ all vie for her attention, keen to show her how diligently they’ve completed the work assigned to them by her. She looks over her shoulder and sees her mother fetching water from the only

tap for miles, and the mud house that shelters her family from the elements. She smiles again; knowing the books the children are reading will give them a greater breath of opportunity, and eventually help shape her village into a better place. In these humble surroundings, Qainat is a shining example of how the foundations of education for all (EFA) have been laid in a remote village in the hills.

As I sat watching this, I couldn't help but recall the most significant change method of gauging success. This story epitomised, for me, the role of an educator.

Qainat was born into a poor family and had lived there her whole life with her family till the year 2005. Her home, like most homes of that village, was destroyed in the 2005 October earthquake. She and her family barely made it out alive. Although alive and mostly unscathed, Qainat and her family were now homeless and penniless because of the earthquake. The government didn't pay much attention to their unfortunate situation as the damage to their village wasn't as "severe" as in other parts of the country. This meant that Qainat's family didn't receive any aid from the government or any other donor agency. Unable to eke out a living in the quake-affected area, Qainat's father decided to migrate to the city in hope of a better future for his family. Fortunately, Qainat enrolled in one of the MHD's (Movement for Human Development) satellite schools. This is a non-profit organisation run by Mr. Manzoor Ahmed, and Academia de Averroes works in partnership with it.

She studied in the MHD school for two years and moved back to her village. It was then she started her informal school. Qainat's 'school' was just an outdoor classroom with the teacher and the students sitting on local straw beds. Her style of teaching was crude, but yet the earnest effort she was making was truly inspirational.

EMOTIONALLY INTELLIGENT STUDENTS

Academia De Averroes is an independent school system which prepares students from Play Group to O-Levels. It provides student activity programs that are designed to confront the many social problems faced by low income families. The curriculum wing of Academia de Averroes has endeavoured to design the school's curriculum as such that it is aimed at arousing in students consciousness and a sense of responsibility towards society.

Efforts made are in variegated spheres of life enabling students to understand the gripping realities around them and how their contribution, no matter how small, would definitely make a difference in healing the world.

Emotional intelligence has always been a cornerstone of the teaching methodologies at Academia De Averroes. The five stages, self awareness, managing emotions, motivating ourselves, empathy, and resolving conflicts and handling relationships have all resulted in the personal growth of students at Academia de Averroes. The enriching exercises done at school are now paying rich dividends in the form of the senior most classes designing their own fund raising efforts. An educator's greatest reward can be his or her students putting into practice what they have been taught and this dream came true for us. Our senior students, when choosing where to do their summer internships, instead of choosing multi-national companies, all chose charity organizations that help under privileged children.

LEARNING AT ACADEMIA DE AVERROES

Emphasis is on multi-disciplinary learning, so as to ensure that students go beyond the scope of their textbooks, and are able to connect theory to real world problems and solutions. Education for sustainable development is at the core of the curriculum designing process that weaves together the different strands of Multiple Disciplinary Learning as illustrated in the Figure 1.

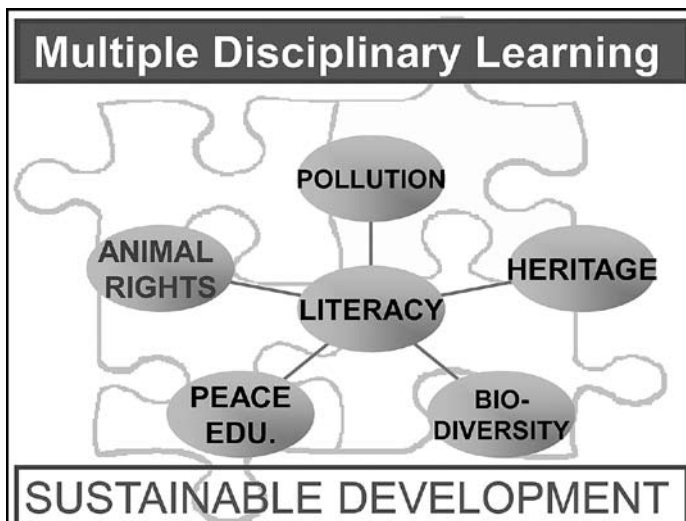


Figure 1. Multiple Disciplinary Learning and ESD

The Rewards of Being an ASPnet School

I would like to share with you some of the highlights of our efforts during the recent past that illustrates the different strands of disciplinary learning identified above.

Protecting Biodiversity and Clean Environment for sustainable Development

The Ravi River has been the prime source of livelihood for thousands of underprivileged people whose survival has been contingent on the yield from under water life. However in the recent past most of these people have been rendered jobless owing to the blighting conditions of the river because of pollution and waste which has reduced this river to a huge puddle. We decided to visit the site and observe the impact of this environmental misfortune on the affected people. We wanted to understand their way of life, like seeking alternative sources of income while attempting to rehabilitate the river. The children and teachers came up with ways to clean the river and restore underwater life to renew breeding of fish, and as a result helping the people get their lives back on track. About 70 students, their parents and 7 teachers were on board for this assignment. We managed to help 3000 underprivileged affected people from the area.

Additionally the assignment also entailed other objectives:

- to improve the health of children and mothers
- to help reduce the pollution in the adjoining areas of the river
- to respect their right to a cleaner environment
- to instill a positive attitude towards the conservation of the environment
- to increase the awareness of diseases , alcohol use and drug addiction
- to develop participatory approaches for poverty eradication activities
- to sensitize the students to the changes which are threatening our planet and prepare them to deal with these challenges.

This project was selected as an example of best practice by Korean National Commission for UNESCO in 2009.

Literacy for All

Taking education as the main pillar for sustainable development, Academia De Averroes and Movement for Human Development (MHD) joined hands

to focus on primary education, and established field schools. The objectives of the field schools in the slums were:

- To provide a healing space for the children and mothers, giving them psychological support.
- To offer a safe, health promoting and gender responsive environment for learning. (Managing multi-grade class, health and hygiene)
- To provide a space that also works as a community for social activities for adults where we give them awareness about HIV/AIDS and other contagious diseases.
- To ensure to provide free textbook and other teaching materials
- To work in partnership with the community, the general public and civil society organizations to develop a society based on three core values of sustainable human development i.e. self esteem, freedom of choice, tolerance.

Our project, “World in Young Hands” was selected as EIU Best Practices 2010 by Asia-Pacific Centre of Education for International Understanding (APCEIU).

Looking at the Stars, with Our Feet on the Ground— The Various Initiatives

We have continued and renewed efforts, through a host of programs, seminars and field trips, to educate students on a variety of issues that affect people in this region, and around the globe. Some of the highlights of the recent past include increasing students’ awareness about the environment. Students should be aware of not only the environmental hazards facing us but also the ways in which they can contribute towards restoring the ecological balance.

Animal protection is another feature of our school calendar. Students of Academia De Averroes have adopted two hippopotamuses, Raja and Rani, at the Lahore Zoo. In addition to this event we have tried getting children to connect better with nature through field trips to the zoo, animal shows, and studying animal behaviours and traits.

At Academia De Averroes, dyslexic children have been showing great improvement. We use multi-sensory teaching methods and we have found this to be an effective approach for treatment for children with dyslexia.

Bridging the generation gap is another integral part of the curriculum. Celebrating events like Senior Citizens Day enables children to understand and relate to the problems people face when they become older.

Preservation of culture is another area we have persistent efforts in. Our activities are geared at achieving this in a way that naturally sparks students' interests, hence deeply instilling a feeling of belongingness and pride. We have organized trips to monuments of historical and cultural importance that are in a state of disrepair and neglect.

CHALLENGES FACED AND OVERCOME

The process of attaining the goals we are responsible for achieving as an ASPnet school has had its fair share of challenges. Pakistan's rapidly increasing population puts a lot of pressure on students, as seats in top schools and colleges are limited. Parents were initially reluctant to recognise the need for their children to spend time on activities which they didn't consider as academic. This problem was partly addressed by redesigning the curriculum (turning traditional units into issue based units). Once we overcame this obstacle, there were security concerns to take into account. In the last few years, schools in Pakistan have cut down the number of field trips due to the threat posed by terrorist groups. Thankfully, our parent body have now understood how pivotal it is for students to actively participate in our school's activities, and together with the local law enforcement authorities, we are able to ensure the safety of our students. Another hurdle was convincing the community to play its part. In this part of the world, donors are always suspicious of how their funds will be utilised but after a relatively short period, we managed to win their trust and our fund raising efforts are increasingly fruitful. The success of all our activities hinges around the efforts of our teachers, and many routinely go beyond the call of duty. They manage their time in such a way that the students' academic progress is not hindered by their commitment to the goals of an ASPnet school.

LEARNING AND GROWING

The wonderful thing about being involved in social action programmes is that students benefit on so many levels. In addition to increasing their awareness about social issues, when working on a project, students are able to hone their research capabilities, communication skills and leadership qualities. Moreover, there has been a positive impact on their academic performance. Many students now see themselves as responsible members of society, and not just part of a particular class.

“Interacting with children from low-income families has opened my eyes to the problem of poverty in Pakistan. Hopefully, I will make a difference in their lives one day.”

—Amna Tariq, Class 11

When my school became an ASPnet school in 2006, my ideas and the way I thought about the people of my country and its resources has completely changed. I was eight at that time and I thought that my country had enough resources to last for centuries. My school taught me that the aims of being an ASPnet school was to work in support of international understanding, peace, intercultural dialogue, sustainable development and quality education in practice for our school and for the under resourced schools. Now I am a completely different person as I know the condition of my country and that many people are in need of help. I try my best to help them through my school as everyone has the right to live equally.

—Hassan Aleem, Class 11

LEARNING AS TEACHERS

Becoming an ASPnet school achieved very quickly something I have always emphasised in schools, and that is fostering student-teacher relationships. Working with the students, teachers have been able to bridge the generation gap more effectively. Teachers and students work hand in hand, and this has a positive effect on classroom lessons. Cross curriculum teaching is another aspect of our curriculum, and this has enabled teachers to learn new teaching methodologies.

“Working at Academia de Averroes has given me the opportunity to be able to fully appreciate UNESCO’s goal of ‘Education for All’.”

—Muhammad Rizwan, Teacher

I have been working as a teacher for the school Academia-de-Averroes since September 2011. Working with the school has been a great experience for me on both a professional and personal level. During the time I’ve taught there, I’ve had the honour of teaching some very bright, but underprivileged children under the school’s education for all initiative. The school staff has been very supportive. I’ve learned a lot from them. Since joining the school I’ve learned the true meaning

of humility through the bright and enthusiastic children living in the slums.

—Muhammad Muaaz, Teacher

Being an additional mathematics teacher in Academia De Averroes, I got an opportunity to work in its “River Ravi Project” back in 2010. Initially, I didn’t realize the gravity of its implementation; theoretically we just had to go to the areas surrounding River Ravi. However, once I went there with my students, I was shocked to see the poor living condition of people there. They barely had anything close to a hygienic livelihood. Seeing them first-hand was an eye-opener for me and I realized how the majority of Pakistan’s population are deprived of even their basic needs. It changed me as a person, as I have become more sensitive towards the social ills in our society. I decided to work as much as I can to help such people, especially the unfortunate girls. This led me to work for an NGO, in my spare time, to teach in an underprivileged girl’s school. I grew as a responsible citizen of Pakistan, as I am more aware now. Academia De Averroes is still working on such agendas and I am proud to be part of its team.

—Ravia Saqib, Teacher

COMMUNICATING WITH THE COMMUNITY

We have, via our initiatives, been able to reach out to many members of our community. In some areas where we have worked, I was delighted to see an increased enrolment of girls in non-formal schools, and I believe there is a change in the attitudes towards social and environmental issues. Seeing such results, donors are now willing to play their role, and there is a sense of togetherness in the struggle to address social issues.

“The parent body is now fully confident in the aims of poverty reduction of Academia de Averroes”

—Mr Rashid Awan, parent of student

PLANS FOR THE NEAR FUTURE

Plans for the coming academic session include running adult literacy classes for deaf and mute members of society. This will be done with the cooperation and guidance of Family Education Services Foundation, which is a non-profit

organisation. It is pioneering the development of a Pakistan specific sign language. Our students will learn how to use sign language to communicate with deaf children. This will enable the development of empathy in students.

Another initiative is sending our students to participate in conducting classes for under-privileged children. These classes are being conducted by RABTT. This is a youth organisation which promotes the participation of students in social action programmes.

ADOPTING A LEARNER CENTRED APPROACH, AND ITS SURPRISES

At the time of Academia de Averroes becoming an ASPnet school, I was keen to develop a learner-centred approach to teach our students. I found, to my utter delight, that the synchronicity of the two proved to be the turning point for the guiding philosophy behind Academia de Averroes. As the teachers taught most units as issue based units, and encouraged enquiry based learning, we found that the young minds of our students were asking questions to which we didn't have ready answers for. We couldn't simply tell them that there was nothing that could be done about the social issues being discussed in the class. This is where ASPnet's principles came to our rescue, and provided us with the impetus to act, rather than just react.

Pakistan's most famous poet and philosopher, Allam Iqbal's educational philosophy was that the essential nature of man, then, consists of will, and not intellect or understanding. He regards human will as a germ of infinite power, the gradual enfoldment of which must be the object of all human activity. He went to say that he considered it paramount that while imparting education, training of the human will was even more important than training a student's intellect. This is something I had always believed in, and was overjoyed to see in practice when adopting the goals of ASPnet.

At the end, I would like to say that being an ASPnet school has transformed the faculty and students body at our school, and has opened our eyes to the true meaning of education for all. Whether it is Qainaat, running her own non-formal school, or our senior students' opting for internships at charity organisations, the rewards of being an ASPnet school are immense. And like the proverbial rivers flowing to form a sea, all ASPnet schools are slowly, but surely transforming the way people think about, and address the well being of those less privileged than themselves. And on our long but hopefully successful journey to the ocean of knowledge, where education for all will be realised, we have bodies like the ACCU, which serves as a lighthouse to many organisations, guiding them on how to best utilise the resources at hand. Like

Einstein said, only a life lived for others, is a life worthwhile. May we all live to see the day when education for all children is a reality, and with this, the promise of a better, greener and safer world.

I wish to conclude with a verse from a poem written by Dr. Muhammad Iqbal, the national poet of Pakistan:

You (God) created the night, I the lamp;
You created the clay, I the vase.
You created the jungle, mountains and deserts
I created gardens, orchards and flower-plots.
It is I who make glass out of stone
It is I who extract elixir out of poison.

Striving for Education for All and Education for Sustainable Development: Our Journey Beyond Jomtien

Khunying Kasama Varavarn

Advisor/Former Permanent Secretary, Ministry of Education, Thailand

For those who have long been involved in providing education for the disadvantaged, the term which will surely date me to the educational circle of the last century, the concepts of education for all and educational for sustainable development are closely linked. Equitable access to basic rights to development and participation is indeed the key to a country's peace and prosperity.

The concepts and the relationships between education for all and education for sustainable development, however, have evolved over the years as illustrated by the Thai experiences which can be loosely classified in the following phases:

MANDATORY MASS LITERACY

At the dawn of democracy, the government under the newly established system of Constitutional Monarchy recognized the critical role of literacy in uniting the diversity within the country and in preparing the citizens to exercise their political rights. A proclamation was issued in 1939 requiring every Thai to learn to read and write and to help fellow citizens to attain literacy. A few years later, the mass literacy campaign was replaced with the expansion of schools and various forms of adult education programs across the country.

FUNCTIONAL LITERACY AND THE KHIT PHEN MAN

Around the 1970's, a functional literacy approach was introduced to motivate the learners who saw no immediate value of literacy. Useful information

was incorporated in the literacy primers to help the illiterates improve their quality of life and adopt more sustainable practices. While the approach had succeeded in attracting more learners to attend classes, it had not brought about the expected changes of behaviors as the learners often were in disagreement with the solutions imparted in the primers.

The learning materials and the learning processes were subsequently modified to become more open-ended. The learners were supported to consider various alternative solutions to the problems by taking into account the technical knowledge and the feasibility in implementation. The approach famously known as the Khit Phen Philosophy was among the first to move away from providing ready-made answers towards empowering the learners to make decisions affecting their own lives.

EDUCATION FOR LIFE AND SOCIETY

Similar recognition of the wisdoms and experiences of the learners were central to the 1975 Education Reform entitled Education for Life and Society. With rapid expansion of the education system, relevance in education was identified as one of the keys to enrolment and survival as well as to meaningful application of knowledge acquired to improve the livelihood of the learners.

The national curricula was revised from the western oriented model to give greater emphasis to national heritage and local wisdom with special remuneration provided to schools to bring in local resource persons. Community resource centers were set up to facilitate research and transmission of local wisdom. Many innovative attempts to extend learning beyond the school walls into the communities were initiated. Among these were studies about community forests, local herbs and traditional medicine, local arts and crafts.

Through such a process, the value of local heritage was greatly enhanced. It also gave rise to early attempts towards decentralization of management and technical development in the education system to enable the community and those at the operating levels develop more locally relevant materials. During this important phase of development, ACCU had contributed greatly to assist in the design of prototype learning materials relevant to the needs of the rural learners.

When the Education for All Summit was organized in Thailand in 1990, Thailand was proud to show how decentralization and participation had contributed to universal coverage of primary education and the high rates of literacy. The Khit Phen approach was heralded as an exemplary approach to empowerment.

EDUCATION FOR NATIONAL COMPETITIVENESS

Within the subsequent decade, the storm for change was raging. Increasing globalization towards the end of the century had already brought conflicting pressures to the Thai education system. On the one hand, Thai philosophers and educators continued to stress the need to immunize the future generation against penetration of western influences by strengthening their cultural roots.

Dr. Ekavidhaya Na Thalang reminded Thai educators of a deer from Aesop's Fables which nibbled away the shrub that had shielded her from the preying eyes of the hunters. Without the protection of the national heritage, he warned that the Thais would be exposed to the damaging influences of rapid and unexpected changes of globalization.

His Majesty King Bhumipol Adulyadej issued warnings on many occasions that there was no need for Thailand to rush towards being another tiger in the race towards industrialization. The country would achieve more sustainable and better balanced growth through the path of self-sufficiency.

In 1993, Phra Dhammapitok, a highly respected monk and Buddhist philosopher wrote a powerful book entitled 'Buddhist Strategy to Cope with the Twenty First Century'. He pointed out that in spite of the unprecedented prosperity and technological advancement, the world had not achieved peace or happiness but had further plunged into greater suffering and misery. This was because the direction of development had been misguided by three major misconceptions, namely, the attempt to control nature to satisfy human needs, conflicts among man to overcome each other, and the unsaturated desires to satisfy our material needs.

Only through a paradigm shift can the society hope to achieve eternal peace and happiness. Specifically, he proposed that the study of science should not aim to control but to live in harmony with nature. Social sciences should not focus on how to compete but to cooperate with fellow human beings with compassion. While the study of Humanities should strive to move away from trying fulfill our material desires towards learning to lead enlightened lives.

The wind of change, however, was blowing in the opposite direction. The public at large, particularly the urban parents and the private sector, were more concerned about upgrading the competencies that will enhance global competitiveness, particularly, English, science and technology.

By late 1990's the Ministry finally gave in to demands to allow Thai students to enroll in international schools and to permit regular schools to offer bilingual programs. The teaching of English was introduced in grade 1 and became required subject for all levels of education.

Thailand's economic crisis of 1997 speeded the process of reform. Education was blamed for poorly preparing the future generation for global competitiveness and for trying to achieve quantity over quality. The Education Act of 1999 was promulgated to bring about a systemic reform of the entire education system. The Ministry of Education was mandated to upgrade the standards of all schools and the quality of education as a whole to international standards with world class schools and universities.

The national curriculum was revised to give greater priority to English and other global languages, science and technology with scholarships for both teachers and students and a host of special accelerated programs. Within the same period, there had also been a growing number of innovative efforts to upgrade the quality of teachers and to transform the learning processes but the bottom line in assessing the success of the reform was how well Thai students can perform in international rankings.

Disappointing results which indicated that Thai students were trailing behind in most comparative studies further prompted the policy makers to place top priority on assessing the learning achievements of students and judging the performance of the schools based on such outcomes.

Small schools serving rural communities were at the danger of being abolished or merged for failing to achieve the set standards and for being uneconomically productive. Schools accommodating students from disadvantaged backgrounds, often with poor learning achievements risked being assessed as below standards. As a result, greater numbers of students were pushed out of the schools in the disguise of being voluntary drop-outs or absentees.

IN SEARCH FOR MODELS FOR INCLUSIVE EDUCATION AND SELF-SUFFICIENCY

The western economic crisis of 2000's, the increased occurrence of severe natural disasters, and the political turmoil within the country brought about another swing of the pendulum.

Thai society once again began to question the direction of educational development. The wisdom of His Majesty the King's Self-Sufficiency principles and Buddhism were revisited as the sources of inspiration for alternative directions. The importance of equitable access has once again been reemphasized as central to national solidarity and competitiveness. Quality education for all and Inclusive Education are gaining recognition as strategies for future educational development.

Local and global wisdom are no longer seen as being in conflict but as means to develop 21st century skills. Students are encouraged to explore how both local and global knowledge can be employed to create new products, new designs or new ways of thinking. Schools based on the principles of self-sufficiency and Buddhist way of life have expanded across the country.

Parents have become more concerned not only with quality education that will help their children get ahead but also the kind of society their children will grow into. The powerful business sector is not only demanding a better prepared work force but is willing to extend helping hands through various forms of corporate social responsibility activities (CSR's) to bridge the widening gaps within the society. The spirit of volunteerism and the needs to sacrifice personal gains for the common good is becoming recognized as an essential value with notable activities spreading across the country especially in the areas of environment and energy.

These are positive signs of increasing synergies between education for all and education for sustainable development which need to be harnessed and nurtured.

Our journey to achieve education for all and sustainable development is far from reaching the goals. But we have learned many valuable lessons to share with our colleagues embarking on similar quests.

(1) Need for Effective Advocacy Strategy

While the concepts of education for all and education for sustainable development are widely accepted in principle, their implementation in reality, however, vary greatly depending upon the political will, popular supports and technical know-how. Public sentiments on educational issues are often so strong that they can override policy directives. There is an urgent need for an advocacy strategy to ensure the public that education along the principle of sustainable development will enrich rather than weaken the opportunity of their children in the global arena.

Exemplary experiences in creating awareness and commitments in anti-smoking campaigns, preserving endangered animals and energy conservation should be valuable in exploring how such approaches can be expanded to cover the broader concept of sustainable development. Alliances among the business sector working for public goods should be explored as they have proved to be powerful forces in initiating and sustaining government policies.

(2) Need for Policy and Technical Support

Efforts to attain education for all in Thailand had been rigorously implemented prior to and beyond the Jomtien Summit. Thailand's experiences had gradually evolved from mass education using the "doing some for all" approach to a more limited functional education model to exclusive education with emphases on academic excellence and finally, to inclusive quality education.

Throughout this evolution, Thailand has benefitted from the policy and technical supports of various international organizations and partnerships with other member countries. Without the continuous mechanism of UNESCO in monitoring the progress and in renewing commitments expressed in concrete goals and indicators, policy supports might subside. Without timely and effective technical support, the operation might be misdirected with disappointing outcomes.

(3) How to Operationalize the Concept of Sustainable Development

Sustainable development faces a more challenging future, even though the concept is deeply rooted within the Thai culture and receives endorsement from the highest level of the Thai society. Those who had been firm believers had great difficulty in translating and implementing the concept in actions. Furthermore, there had been no real incentives within the education system or in the society as a whole to reward such efforts.

The schools which were among the first to apply self-sufficiency principles, for example, had to explore various alternatives on their own starting from agricultural projects, to energy conservation, to various attempts to model sustainable decision making and lifestyles. Often they had to suffer opposition from the parents who fear that their children would be academically at a disadvantage and also from evaluation within the system which had not placed priority on such efforts.

Fortunately, within recent years, the Ministry of Education and many organizations have stepped forward to provide technical assistance, opportunities for sharing of experiences and even incentives for the schools, the teachers and the students participating in such activities. Development of progress indicators, declaration of commitments, documentation and sharing of exemplary experiences are some of the necessary steps forward.

(4) Going to Scale

While the efforts of individual schools and communities are most commendable, they are only small drops in the ocean and cannot effectively withstand the currents going in the opposite directions.

In order to achieve sustainable development in the long run, it is vital that sustainable ways of thinking and living which were once deep rooted in Thai culture are revived as the norms of the society, In particular, the educated, the affluent and the empowered members of the society who are modeling lifestyles which are detrimental to the very foundation of sustainable development need to be influenced. The major challenge facing Thailand now is how to move from quality education for all towards transformative education for sustainable development.

The road ahead, therefore, is an even more difficult one, requiring the synergies of all those who are involved in human development and who are fully committed to the cause of education for all and sustainable development.

For Whom the Bell Tolls in 2015?

Chiba Akihiro

Advisor, International Christian University, Japan
Former Deputy Assistant Director-General for Education and Assistant
Director-General for Coordination of Operational Activities, UNESCO

O, ACCU

You are so wonderful

Establishing the defense of peace in the heart
Of all; gathered together with common noble cause
Showing the genuine form of regional cooperation

O, ACCU

You are so sincere

Making every effort with smile to take care
Of all; ensuring that all enjoy joint work
Trying to generate collective sense of fulfillment

O, ACCU

You are so convivial

Creating atmosphere of joyful encounters and interactions
For all; learning to live and work together
Enjoying to generate culture of peace and conviviality

O, ACCU

You are so great

Showing modesty will develop greater sense of commitment
Of all; ensuring that all are the equal partners
Trying to demonstrate joint work creates joint ownership

O ACCU

You are so enchanting

Serving as the fountain of hope and happiness
For all; nurturing the soil of friendly cooperation
The region will cherish your contribution for-ever

I read the above poem in one of ACCU's meetings in 2009 when I was retiring from the active professional life of research and teaching. Since then I have been working more directly with young children encouraging them to have pleasant dreams as the effort to make their dreams come true will enrich their life. I am now more known as a 'dreamy grandpa' in Japan.

I am delighted to be invited to this expert workshop and I am so impressed with the progress you have made after I left. Please accept my sincere congratulation for your strenuous effort and for your achievement from this expert workshop.

PRELIMINARY REMARKS

Before I give the final commentary on your work, I should like to make the following short preliminary remarks.

1. UNESCO's regional cooperation in education started in 1960 in Africa (known as the Addis Ababa Plan) and in Asia (the Karachi Plan) and I am proud to say that the Asian program of regional cooperation has not only survived but also proved very effective and has remained active till today.
2. While the Karachi Plan set the ambitious goal of achieving the universal, free and compulsory primary education by 1980, it has taken more than a half-century to see the evidence of UPE reaching the grass roots in various countries.
3. Many educators and administrators of the region have joined in the program and enjoyed the joint work. We owe much to the pioneering efforts of the following three great personalities and I should like to pay a special tribute to their contributions.

Mom Luang Pin Malaku: Former Thai Minister of Education and fervent supporter of UNESCO who introduced many UNESCO initiated programs in Thailand such as TUFEC and TURTEP in the 1950s and invited to establish in Bangkok the UNESCO Regional Office for Education in 1960.

Raja Roy Singh: Director of UNESCO Regional Office for Education in the 1960s-70s. He contributed to develop the Regional Office as the most prestigious center of regional cooperation and contributed to make the region as the most active region of educational endeavors by promoting and networking many projects and activities in education.

Ryoji Ito: Initiator of Japan's funding contribution to UNESCO's regional program in education in Asia and the founder and the first Director of ACCU who set the present jovial working practice of all participants to work together as equal partners in the joint work. This working method has proved the key to the success of regional cooperation in Asia and the Pacific.

EVOLUTION OF UNESCO'S INTERNATIONAL AND REGIONAL COOPERATION IN EDUCATION

While it is important to challenge the current and new issues, it is equally important to draw lessons from the past as UNESCO's international and regional cooperation contains so many precious resources, which will be useful for guiding our future actions. Kindly allow me to briefly review some of the major important evolutions to help you to re-establish the institutional memories of regional cooperation in education.

International cooperation in education in real sense started in the post-WWII period (1946-59) to face the challenge of establishing the lasting peace through education. The first step was to promote *education for international understanding* to set peace in the minds of young pupils and students in schools. The major thrusts were on peace, human rights and understanding of other countries and cultures. UNESCO launched the Associated School Project Network (ASPnet) programme to activate EIU throughout the world. It is growing strong even today and it is worth noting that ASPnet would play a considerable role to promote EFA and ESD in schools.

The second attempt was the *Fundamental Education* to liberate the village people from ignorance to transform the people's mind for more peace oriented. This program ended in 1958 but opened the way for many actions related to EFA and ESD in subsequent years.

Launching the Karachi Plan to achieve universal free and compulsory primary education in 1960-80 coincided with the UN Development Decade and education was increasingly considered as a strong factor for economic development. Introduction of quantitative planning approach added a new dynamic dimension in educational development strategy. Infrastructure of regional cooperation in Asia was established around the Regional Office in Bangkok to strengthen UNESCO's advisory service, training and documentation. Literacy program has shifted its approach from simple literacy to functional literacy as well to facilitate literacy's contribution to economic development and productivity.

The 1970s witnessed a shift in the concept of educational development. New vision of life-long education, the shift of emphasis from teaching to learning, shift from economic centered approach to human development oriented approach, and the shift from general systemic development strategy to assistance to more focused targets of deprived population groups are some examples.

A significant change in the mode of regional cooperation also took place. After 10 years of implementation, the regional institutions under the Karachi Plan were transferred to the host governments and a new approach of regional networking of national centers of excellence was set up. This was the birth of APEID in 1973. This marked a significant shift from the agency centered approach of regional cooperation to a more innovative approach of the Member States taking the central role. UNESCO in Asia and the Pacific was lucky to secure a stable funding support from Japan and other UN development support agencies.

A serious alarm was raised on the negative impact of development, especially on environment. The present dichotomy of “Development v.s. Environment” under the strategy of sustainable development surfaced in the early 1970s. Both UN and UNESCO launched an international campaign for the safeguarding of environment through education.

The world experienced a sad lost decade in the 80s because of serious crisis in Africa but this was the period to take stock of the past lessons and to prepare the way for launching a new drive in the 90s. One of the significant move was the “International Literacy Year” in 1990 and its successful outcome was the Jomtien Conference where a new global strategy of “Education for All” linking formal, non-formal and informal education was unanimously adopted to meet the essential learning needs of all. This was also the period when the civil society started to demonstrate its legitimate importance and NGOs has gained international recognition of their increasing role in development cooperation. ACCU’s presence was also marked conspicuously at the Jomtien Conference.

Prior to the Jomtien Conference, UNESCO established in 1987 the Asia Pacific Program of Education for All (APPEAL) linking UPE and literacy, which still functions well today under the leadership of Mr. Hakeem and the program cooperates very closely with ACCU. As seen in the above, the 1980s in the region was not necessary the lost decade for the region as so many benchmarks for future development were made in the 80s.

Frantic efforts were made both by the governments and the international community in the 90s not to pass over the un-finished agenda of the 20th Century to the 21st century. While one could acknowledge certain progress,

much of the major issues remained not only unsolved but also the situation has even worsened. Terrorism, wars, conflicts and violence, tension in international relations, denial of human rights, widening gaps and poverty and many forms of human deprivation to name a few.

The most regrettable situation in the eyes of EFA advocates is the lack of political will and administrative and professional support for literacy and non-formal education.

A ray of hope was shed by the Jacques Delors Report of “Learning: The Treasure within” in 1996 with the strong advocacy of four pillars of learning, especially ‘learning to live together’ as the vision for the 21st century. However, such hope was shattered from the root in 2001, immediately after UNESCO—IBE International Conference of Education to discuss the follow up of learning to live together. While the Ministers and official participants of the Conference elated with the outcomes of the Conference and nice days spent in Geneva hardly reached home, the tragic incident of terrorists attack on the World Trade Center occurred and the aspiration for culture of peace in the world was immediately replaced by the fight against terrorism. The 21st Century that we had all hoped to become the century of achieving the goals of our past endeavors over six decades took the sudden turn to be the century of crisis, desperation and disasters, such as financial crisis, continuing wars and conflicts, poverty, gaps and many natural and man-made disasters. The sharp divergences persist in the international community as to the solution of many burning issues.

Regrettably many failing socio-economic sectors attribute and criticize the Education Sector for not responding to their needs and demand the Education Sector to prioritize the kinds of education, which suit their interest. These sectorial demands have no convergence in their orientation but often disguised in the demand for ‘quality education.’ The Education Sector has its own constraints and fails to come out with clear common strategy of attacking the issues. Excessive competition in school often causes stress and tension among children disturbing the sound development of personality and normal school life as a net result of EFA move in a certain parts of the region. In fact, a question has to be asked, “Is quality education a panacea to satisfy all demands of society?” Various stakeholders for quality education ranging from parents and family at basic level up to the State and global international community need to come to agreement as to the future direction and orientation of education. EFA-ESD Synergy with effective tryout at the grass-root appears to have a clue to open dialogue globally to better future direction.

Lastly EFA-ESD Synergy will have to be guided by the common vision of ‘KYOUSEI’ (to live together in Japanese terminology), namely kyousei of all peoples with diverse values and cultures, and kyousei between people and

environment including diversity of life in nature, between development and environment, kyousei between nations, ethnic groups, and religions. The vision of Kyousei provides a strong basis for all efforts for equity to reduce gaps and restore human rights. A similar concept exists in the tradition of Korea and the Philippines and perhaps in other countries as well and this will allow all-out advocacy of this concept for the post-2015 strategy.

Post-2015 strategy worked out by a small group of intellectuals in the closed meeting room will have of limited values unless fully reflecting the reality of the grass-root and the aspirations of all peoples, especially who are denied human rights and suffering from all forms of social and economic gaps and opportunities, including those victims of natural and man-made disasters and other forms of crisis.

I should like to end my concluding commentary with the new poem I prepared this morning.

For whom the bell tolls in 2015?

Children in war-torn mountain villages
 Yearning to go to schools to learn
 Instead of taking up arms and fight for survival
 What chances exist for their dream come true!

Girls and women in traditional villages
 Yearning to go to village CLCs to learn
 Instead of staying home only for household chores
 What chances exist to come out and learn!

Children in concrete jungles of megalopolis
 Yearning to play with friends in the fields
 Instead of preparing for tests till late under pressure
 What chances exist to have more meaningful life!

Children in school filled with violence
 Yearning to enjoy school life with friends
 Instead of struggling hard to defend and survive
 What chances exist to return to normal school life!

Education will have to be seen in a long perspective
 For achieving meaningful learning for all
 Instead of being subjected to partisan interests
 What chances exist to promote genuine vision!

Regional cooperation is so exciting in Asia/Pacific
In mobilizing all for joint work as equal partners
Instead of high handed pressure from outside
What chances exist to convey our messages!

EFA-ESD synergy requires a new vision of hope
Embodying all lessons learned in the past
Instead of looking only at the immediate present
What chances exist to highlight the lasting vision!

EFA-ESD synergy will have a two-pillars concept
For safeguarding the human life and the Earth
Instead of listing up innumerable technical details
What chances exist to realize Kyousei of all!

Who will toll the bell in 2015?
New visionary leadership is urgently needed
To let the world to listen to the Region's message
What chances exist to contribute to shape the future!

Concluding Thoughts

A Tapestry of HOPE: Weaving Stories and Strengthening EFA-ESD Links and Synergies

Jose Roberto Q. Guevara

Senior Lecturer, RMIT University

Thank you is often what one says at the end. But I wish to say ‘thank you’ at the start, as often my role in these journeys of HOPE have been as the facilitator of the workshops that have been conducted since 2005. My role has given me the honour of listening to many stories and proposing ways of weaving these stories to begin to see how these stories woven together can strengthen our ability to respond to the challenges posed by a constantly changing world. This is not to diminish the value of each of the stories on its own, as these individual stories illustrate locally appropriate learning-based responses to our changing world.

However, the value of weaving these stories together is that it provides us with, not just more stories bunched together, but it weaves a tapestry that highlights the richness and diversity of possible responses to the challenges we face. The weaving can also help to establish links between individuals and organisations that work on related issues, themes and challenges not just at the local level, but at the broader national, regional and global levels. These links have helped to establish networks or alliances that have also shown strength in numbers, a picture of international solidarity—a sense of being one with others from across the globe.

In addition, what these stories of localised responses to seemingly isolated issues and problems (like literacy, indigenous knowledge, disaster preparedness and child rights) have shown us is how this sense of being one with others is more than just an expression of solidarity, but that in actual fact, is an acknowledgement of the conceptual link between these issues. These links in turn highlight a need for a shared vision of a sustainable future, while working and learning together in localised contexts.

Platforms like EFA and ESD also help to establish these conceptual links. Although these campaigns may have their own specific constituencies, these campaigns have identified the significance of a rights-based rationale for quality education in attaining a sustainable future for all.

Our journeys of HOPE, as described by SHIBAO Tomoko, in the introduction of this publication, did not begin with such a focus on the links between EFA and ESD, although this was identified in the UN Decade of Sustainable Development (DESD) International Implementation Scheme (IIS). Our journey began by listening to stories, searching for patterns that would help us to find good ESD practice in what was initially described as relevant, appropriate and transformative education practices. In the first Tales of Hope (2007), ACCU identified and documented these stories, through their demonstration of ESD principles as identified in the DESD-IIS. ACCU provided financial resources to ten projects through ACCU-UNESCO Asia-Pacific Innovation Programme for ESD to encourage more of these kinds of good ESD practice.

In preparing for the second Tales of HOPE (2009), we created and applied a monitoring and evaluation framework that embedded these very same ESD principles, but into what was then called the HOPE framework - HOlistic, Participatory, Empowering and Contextual learning for a sustainable future. During the launch of Tales of Hope II (2009), Professor Konai Thaman suggested we refer to the O as the principle of ESD being Ownership-based. These revised HOPE Framework became central to the Tokyo Declaration of HOPE 2009.

It became more and more apparent from the stories gathered in Tales of Hope II that good ESD practice was very much embedded in the local context. Despite the different thematic issues of the Innovation Projects (children and disability in Vietnam, women's literacy and agricultural decision-making in Bhutan, communities and disaster preparedness in Indonesia, vocational education in Palau, etc.) that were identified, these were in fact valuable entry points for engaging different organisations, individuals and communities into learning how they are, and can contribute to achieving a more sustainable future for all.

Instead of the traditional evaluation missions that measured the outcomes exclusively through a pre-determined criteria, we invited the individuals and organisations that received funding to tell us a significant story of transformation that was facilitated by their educational initiative that was funded by ACCU. We wanted the project implementers, the educators/facilitators and the learners to identify what was significant for them, which then informed the main evaluation criteria. These story sharing sessions were complemented with a written survey that embedded the elements of ESD (specifically identifying locally-relevant lessons learned within the Environmental, Social, Economic and Cultural Contexts) while also asking them to plot their feeling of hope across a timeline of hope. NAGATA Yoshiyuki reflects on the outcomes of using the HOPE methodology to complement the three stories in this publication.

However, the more we found and celebrated good ESD practice that were appropriate and adaptable to the local context, the more we were reminded of the need for these learning opportunities to be available and accessible to all. These facilitated the current journey that has become *Tales of Hope III* (2012). This has been a journey that challenged us to identify linkages and synergies between EFA and ESD that existed within good learning and teaching practices and by highlighting these practices, to identify elements that drive this practice.

Jenneth Parker and Ros Wade in the introductory chapter emphasised the Quality Education element of this synergy, while also underscoring the essential element of a Rights-based framework that underpins Quality Education.

This link was most explicit in the Bansankong story from Thailand, where the School Director, Mr. Uthai's commitment to providing relevant educational opportunities for all young people, whether they be a citizen, migrant or refugee. In this case story, the development in the students of confidence, pride in their cultural heritage, literacy and relevant life skills, more specifically sustainable livelihood skills in agriculture, through the 7-Step Approach, was always evident from my three visits to the school over a period of five years.

But while the achievements of the students were often what were presented for visitors to marvel and be inspired by, as the story written by Pam Vimommas Vachatimanont clearly illustrated, there is another story that is as inspiring that needs to be shared. Behind every successful group of graduates from Bansankong were the teachers who were part of an equally challenging yet relevant professional development programme that was designed based on the research of Benjalug Namfa. This behind the scene story was shared by Wongduan Suwansiri, one of the facilitators who worked with the teachers on the 7-Step Approach. The principles of 'teachers as learners', 'reflective collaboration' and 'teacher collaboration', adapted to the specific context of Bansankong School were what drove the success of the innovation.

While there is a tendency for EFA to be equated to Universal Primary Education (UPE), as this was the goal that was adapted by the Millennium Development Goals (MDGs), what the Moyog story highlighted is the importance of basic literacy, specifically in the mother tongue, as the foundation of educational achievement. The initiative of the Kadazandusun Language Foundation (KLF), as narrated by Sylvette Gunigundo, is an innovative project within a non-formal educational context that on the surface looks like a story writing project, but is based on reclaiming indigenous language and traditional environmental wisdom towards building capacities of the learners,

in this case indigenous women, for future engagement with their community as Rita Lasimbang and Patricia Lajumin described.

However, the emphasis on traditional notions of basic literacy and numeracy are rapidly being challenged, to embrace the need for individuals to become more functionally literate within their specific local contexts. ESD helps to provide the rationale for the need to expand the notion of the concept and practice of basic literacy to what it means to be functionally literate, specifically within the context of a climate changing world.

The story from Benguet of embedding Disaster Risk Reduction (DRR) into both formal and non-formal education programs, as a response to the vulnerability of the local area to storms and landslides, as narrated by Dominic D'Souza, illustrated this need to expand the notion of functional literacy. Similar to the Moyog context, a significant population in Benguet are indigenous peoples (IPs) whose traditional wisdom, like the ability to 'read' the environment is being challenged by the introduction of new species, the growing impact of mining and the increasing occurrence of storms, all adding up to the increased vulnerability of these communities, as shared by Ramon Mapa. The anecdote shared by Cerila Bajar Taynan, the Principal of Benguet National High School, demonstrated a certain level of success, based on the ability of the learners to respond to a recent disaster. However, we need to make sure that ESD will provide relevant knowledge and skills, not just to help us become responsive to the changing environment, but more importantly to help shape an environment that is less vulnerable and more sustainable for both the present and future generations.

The invited responses to the stories identified the weaving of threads of new knowledge and skills that are locally or regionally relevant as M. Ehsanur Rahman identified from a South Asia perspective or that helped to develop generic knowledge and skills like 'foxy thinking' as described by Heewoong Kim. A key thread that ties the all stories together comes from the acknowledgment of the contribution of institutions and organisations to these synergies. The power of multi-sectoral partnerships was highlighted by Ma. Eloisa Ramirez, and was supported by Philip Purnell's identification of the need to acknowledge and work with the current systems and processes, if we are to make a significant contribution to advancing the synergies of EFA and ESD. Wichai Anamnart and Ayesha Saqib underscore the potential contributions that networks of Community Learning Centers (CLCs) and schools (ASPnet), respectively can play in advancing the ESD practice within an EFA framework. Timote Vaoleti and Sandra Morrison document the adaptability of the HOPE framework within an educational initiative in a Pacific Island context currently threatened by climate change.

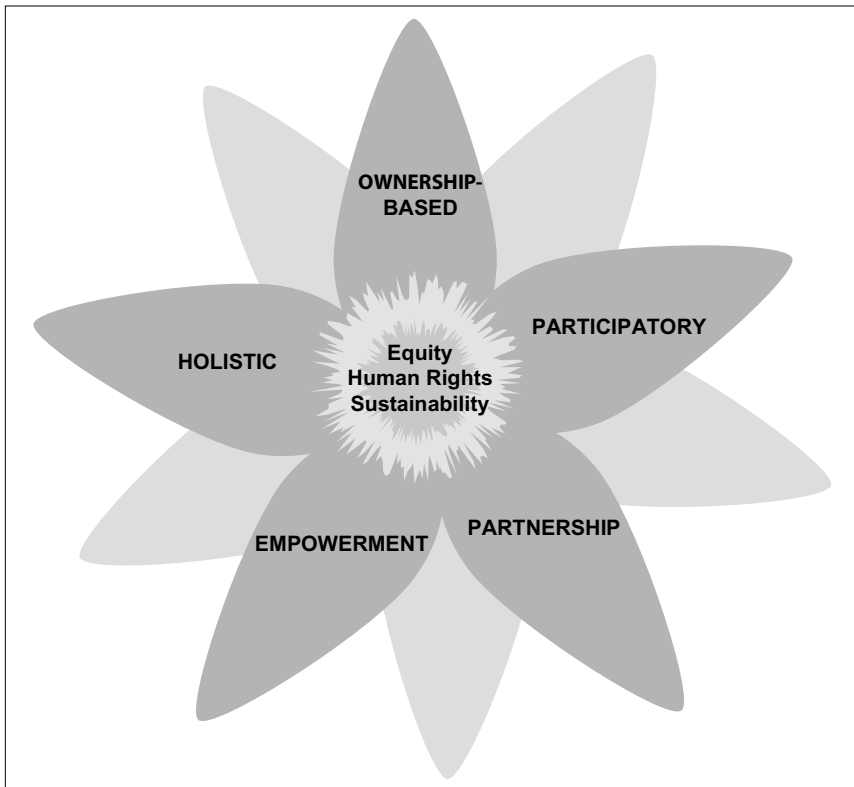


Figure 2. Modified HOPE EFA-ESD Synergy Flower

these values towards the attaining the shared vision. I would argue that the **HOPE** framework was validated and further enhanced.

Equity acknowledges the need for an explicit social justice dimension to both EFA and ESD; such as equal access to quality education for all and equal access to resources and opportunities for a better quality of life. A commitment to **Human Rights** enshrines the belief that both education and a quality life, together with the other rights enshrined in the Declaration of Human Rights, are everyone's right. **Sustainability** provides a generational perspective on not just the environment but on the way we choose to live and the impact of our choices on present and future generations, which is very much linked to both the Equity and Human Rights values. These same values shape the purpose and vision of education for a just, equitable, peaceful and sustainable future for all.

Holistic, continued to be a key element that acknowledges the need for a more integrated approach to addressing current issues and problems, and recognised the complexity and inter-relatedness of issues requires drawing from different disciplinary knowledge and perspectives. The participants recognised that while there are numerous efforts that are currently being implemented to address the visions of EFA and ESD, these efforts tend to be fragmented, and therefore a systems view helps to facilitate this more holistic element, but also links to the element of partnership.

Ownership, as an element of learning acknowledges the need for individual, communities and institutions to be able to decide and therefore have ownership and responsibility for what they want to learn. At the same time, it includes the need to acknowledge ownership of indigenous and traditional knowledge, and seeing how these indigenous knowledge and ways of learning are appropriate within the rapidly changing context.

Participation as an element that acknowledges the role that individuals, communities and institutions play in deciding and shaping what needs to be learned, including what is valuable knowledge; how it will be learned, including the use of participatory approaches, and decision-making about how resources are to be allocated, including the acknowledgement that education is a lifelong learning process that happens in a range of formal, non-formal and informal contexts, which highlights the different contributions of schools and community-based learning centres to achieving greater participation.

The element of **Partnerships** became even more prominent as each of the case stories demonstrated how it was not possible for single individuals and institutions to conduct teaching and learning that would contribute to achieving the vision of a sustainable future for all. These partnerships were not limited to resource-sharing, in terms of time, human resources and knowledge, but were in themselves an acknowledgement of the complexity of the issues faced and the need for holistic and integrated approaches but also linked actions that facilitated and resulted into the synergies observed. These are grounded in shared goals and values and mutual respect. It was also recognised that these partnerships are not static but are evolving in response to context.

Empowerment was the recognition of the diverse range of skills that acknowledged the need for re-thinking what is basic literacy, numeracy and even functional literacy within a rapidly changing context; the urgency to learn skills to plan, respond and mitigate disasters; the skills to develop alternative sustainable livelihoods; the skills to work with others, learn with others and live in peace with others.

Context-based teaching and learning was a consistent element across the stories, which was further emphasised by the geographical and the

institutional responses. The recognition of the diversity and dynamic nature of contexts, poses an on-going challenge to educators and advocates of shaping educational practice that was both adaptive and responsive to local contexts, while acknowledging the inextricable links to the wider national, regional and global contexts that are often informed by meta-narratives that draw from histories but also inform visions.

Finally, the words and wisdom shared by Kunying Kasama Varavan and CHIBA Akihiro were inspirational; they both personified the elements of undying passion and commitment to the cause of education that is grounded on the core principles of equity, human rights and sustainability. Their historical reflections on key changes in education policy and practice in Thailand and in the Asia-Pacific region, respectively, motivated us to believe that transformative learning is not just a method that we facilitate for our students and learners, nor is it merely a process we experience for ourselves as educators. Transformative learning is an element that is present within education systems that are able to remain relevant and responsive. They reminded us that we are all part of this learning system; and therefore we will all need to play our respective parts in its transformation. Equity, Human Rights and Sustainability are the values and EFA and ESD are guiding frameworks that we can help us achieve the vision of learning for a just, peaceful and sustainable future for all.

Given that I started with a 'thank you' for allowing me the opportunity to listen and weave these stories, values and visions that everyone has generously shared, let me end with an invitation.

Let me invite you to join our journey.

Share with us your own EFA-ESD stories.

And weave these stories into our shared tapestry of HOPE.

Annex

1. Questionnaire Formats

HOPE III: Monitoring Research for EFA-ESD Synergy Project Self-reflection Questionnaire Sabah, Malaysia

1. About yourself

DATE:

| | | | | |
|------------|--|-----|------|--------|
| Name | | Sex | Male | Female |
| Occupation | | Age | | |

2. Please respond to the following questions as best as you can. Try to focus on changes that has resulted from your participation in the Moyog Family Literacy Project.

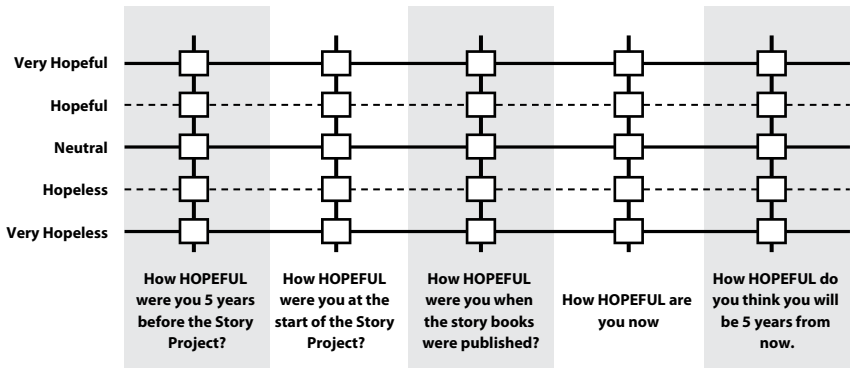
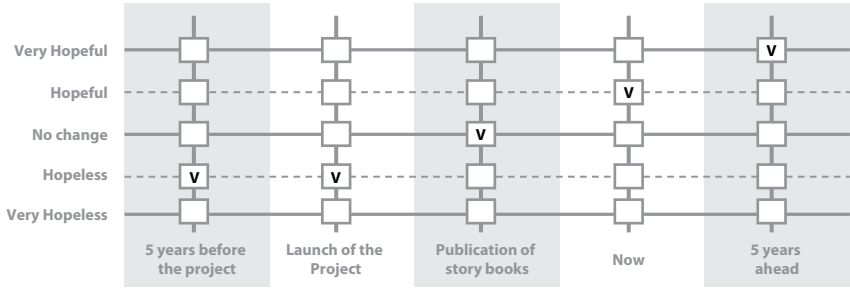
| No | KNOWLEDGE | Strongly Agree | Agree | Not Sure | Disagree | Strongly Disagree |
|----|---|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| 1 | I increased my knowledge about our own culture. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 2 | I increased my knowledge about economy. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 3 | I increased my knowledge about the society. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 4 | I increased my knowledge about the natural environment. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 5 | I increased my knowledge about the connection among society, environment and society. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

| No | SKILLS | Strongly Agree | Agree | Not Sure | Disagree | Strongly Disagree |
|----|---|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| 6 | I have developed my skills necessary to sustain and develop our own culture. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 7 | I have found myself think more critically through different views. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 8 | I am able to solve problems more easily when facing challenges. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 9 | I am able to think in a more creative manner. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 10 | I am more comfortable in making decisions together with my team mates (colleagues). | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

| No | Attitude | Strongly Agree | Agree | Not Sure | Disagree | Strongly Disagree |
|----|---|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| 11 | I care for myself more. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 12 | I care for my family more. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 13 | I care for my school more. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 14 | I care for my community more. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 15 | I care for others including those of present and future generations more. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 16 | I care for the nature more. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 17 | I care for the planet where we live more. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 18 | I am more actively engaged with school/community activities. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 19 | I can see some positive changes in myself. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

3. Use the diagram below to rate your level of HOPE about your own future. Take note that each column represents a different time period. Read the question below each column and tick the box that best describes your level of HOPE.

EXAMPLE



4. Any Comments, including the most significant outcome from your participation of the literacy class/storybook publishing, things that you wish you could have learned more, etc.

HOPE III: Monitoring Research for EFA-ESD Synergy Project

Self-reflection Questionnaire

Benguet, Philippines

1. About yourself

DATE:

| | | | | |
|------------|--|-----|------|--------|
| Name | | Sex | Male | Female |
| Occupation | | Age | | |

2. Think of the lessons learned from the Disaster Risk Reduction Education program. Identify the most important change that has resulted from these lessons. Why is this important for you?

3. Please respond to the following questions as best as you can. Try to focus on changes that has resulted from your participation in the *Disaster Risk Reduction Education*.

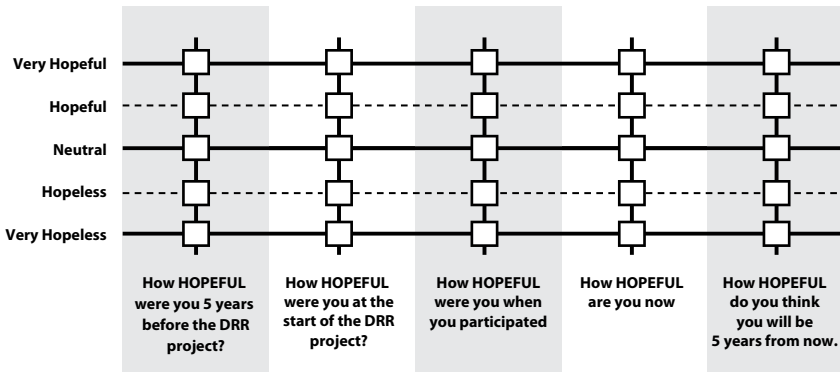
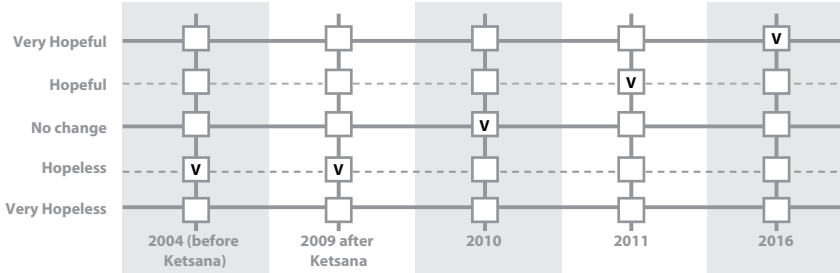
| No | KNOWLEDGE | Strongly Agree | Agree | Not Sure | Disagree | Strongly Disagree |
|----|---|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| 1 | I increased my knowledge about our own culture. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 2 | I increased my knowledge about the economy. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 3 | I increased my knowledge about the society. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 4 | I increased my knowledge about the natural environment. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 5 | I increased my knowledge about the connections among the culture, society, environment and economy. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

| No | SKILLS | Strongly Agree | Agree | Not Sure | Disagree | Strongly Disagree |
|----|---|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| 6 | I have developed my skills necessary to sustain and develop our own culture. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 7 | I have found myself think more critically through different views. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 8 | I am able to solve problems more easily when facing challenges. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 9 | I am able to think in a more creative manner. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 10 | I am more comfortable in making decisions together with my team mates (colleagues). | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

| No | Attitude | Strongly Agree | Agree | Not Sure | Disagree | Strongly Disagree |
|----|---|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| 11 | I care for myself more. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 12 | I care for my family more. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 13 | I care for my school/learning centre more. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 14 | I care for my community more. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 15 | I care for others including those of present and future generations more. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 16 | I care for the nature more. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 17 | I care for the planet where we live in more. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 18 | I am more actively engaged with school/community activities. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 19 | I can see some positive changes in myself. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

4. Use the diagram below to rate your level of HOPE about your own future. Take note that each column represents a different time period. Read the question below each column and tick the box that best describes your level of HOPE.

EXAMPLE



5. Any Comments, including the most significant outcome from your participation of the DRR class/activity things that you wish you could have learned more, etc.

HOPE III: Monitoring Research for EFA-ESD Synergy Project

Self-reflection Questionnaire

Chiang Rai, Thailand: Teacher

1. About yourself

DATE:

| | | | | |
|-------------|--|-----|------|--------|
| Name | | Sex | Male | Female |
| Level/Class | | Age | | |

2. When PLCD: 7-step approach has been introduced to school, what is the most important change and why it is important to you?

| Students | Teacher (yourself) | School | Community |
|----------|--------------------|--------|-----------|
| | | | |
| | | | |

3. Please respond to the following questions as best as you can. Try to focus on changes that has resulted from your participation in the PLCD: 7-step approach Project.

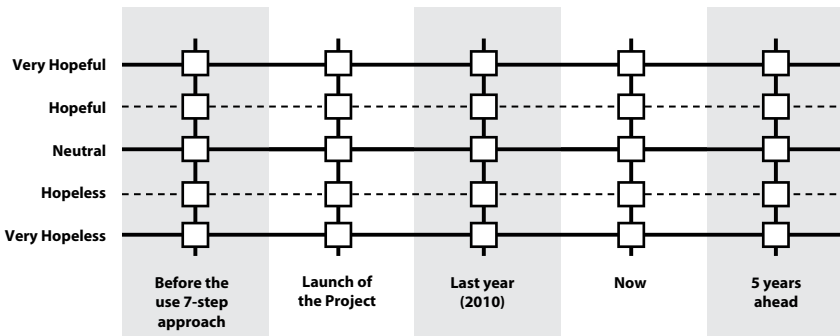
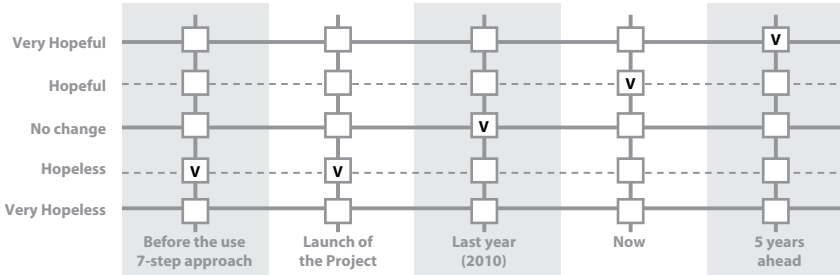
| No | KNOWLEDGE | Strongly Agree | Agree | Not Sure | Disagree | Strongly Disagree |
|----|---|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| 1 | I increased my knowledge about our own culture. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 2 | I increased my knowledge about economy. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 3 | I increased my knowledge about the society. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 4 | I increased my knowledge about the natural environment. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 5 | I increased my knowledge about the connection among culture, environment and society. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

| No | SKILLS | Strongly Agree | Agree | Not Sure | Disagree | Strongly Disagree |
|----|---|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| 6 | I have developed my skills necessary to help my students learn better. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 7 | I have found myself think more critically through different views. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 8 | I am able to solve problems more easily when facing challenges. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 9 | I am able to think in a more creative manner. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 10 | I am more comfortable in making decisions together with my team mates (colleagues). | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

| No | Attitude | Strongly Agree | Agree | Not Sure | Disagree | Strongly Disagree |
|----|---|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| 11 | I care for myself more. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 12 | I care for my family more. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 13 | I care for my school more. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 14 | I care for my community more. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 15 | I care for others including those of present and future generations more. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 16 | I care for the nature more. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 17 | I care for the planet where we live more. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 18 | I am more actively engaged with school/community activities. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 19 | I can see some positive changes in myself. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

4. Use the diagram below to rate your level of HOPE about your own future. Take note that each column represents a different time period. Read the question below each column and tick the box that best describes your level of HOPE.

EXAMPLE



5. Any Comments, including the most significant and concrete outcome from your participation the project and things that you wish you could have learned more, etc.

HOPE III: Monitoring Research for EFA-ESD Synergy Project

Self-reflection Questionnaire

Chiang Rai, Thailand: Students

1. About yourself

DATE:

| | | | | |
|------------|---------|-----|------|--------|
| Name | | Sex | Male | Female |
| Occupation | Student | Age | | |

2. Please think about your lesson learned on learning by 7-step approach, what is the most important change in yourself and why this change is important to you?

3. Please respond to the following questions as best as you can. Try to focus on changes that that has resulted from your participation in PLCD: 7-step approach Project

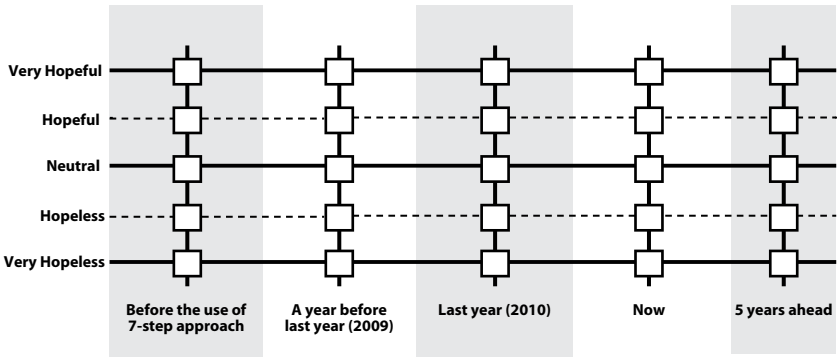
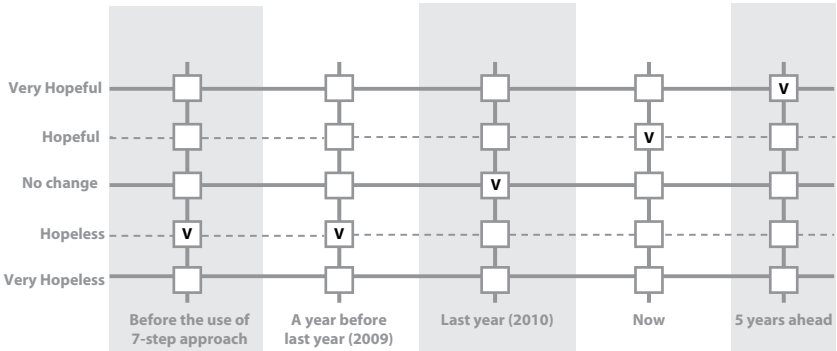
| No | KNOWLEDGE | Strongly Agree | Agree | Not Sure | Disagree | Strongly Disagree |
|----|--|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| 1 | I have a better understanding of participation in learning activities. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 2 | I learned more about the economy. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 3 | I learned more about the society. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 4 | I learned more about the natural environment. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 5 | I learned more about the sustainability of my community. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

| No | SKILLS | Strongly Agree | Agree | Not Sure | Disagree | Strongly Disagree |
|----|---|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| 6 | I have developed my skills necessary to participate in learning activities. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 7 | I have found myself think more critically through different views. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 8 | I am able to solve problems more easily when facing challenges. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 9 | I am able to think in a more creative manner. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 10 | I am more comfortable in making decisions together with my team mates (colleagues). | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

| No | Attitude | Strongly Agree | Agree | Not Sure | Disagree | Strongly Disagree |
|----|---|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| 11 | I care for myself more. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 12 | I care for my family more. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 13 | I care for my school more. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 14 | I care for my community more. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 15 | I care for others including those of present and future generations more. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 16 | I care for tools and instruments we use more. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 17 | I care for the nature more. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 18 | I care for the planet where we live more. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 19 | I can see some positive changes in myself. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

4. Use the diagram below to rate your level of HOPE about your own future. Take note that each column represents a different time period. Read the question below each column and tick the box that best describes your level of HOPE.

EXAMPLE



5. Any Comments, including the most significant outcome from your participation of the vocational class, things that you wish you could have learned more, etc.

2. Translation of the Free Description Answers to the Self-Reflection Questionnaire

Sabah, Malaysia

Question No. 4

Any Comments, including the most significant outcome from your participation of the literacy class/storybook publishing, things that you wish you could have learned more, etc.

KLF/FACILITATORS

- I appreciate the continual positive changes and growth that I see within the participant of the project
- I appreciate the opportunity for having been involved in the project; in the lives of the people of Togudon
- I hope to be able to continue/to be apart in the documentation of indigenous knowledge of/ among the indigenous local community of Sabah
- I am very proud of the achievements of the Togudon community
- I feel inspired and hope that in the future, I will have the opportunity to organize more projects promoting ESD in Togudon and other villages in Sabah. Also, I would like to learn more about capacity-building and then work together with participants of the Moyog Family Literacy Project to organize and conduct similar projects in Sabah
- I had awareness of my potential in organizing. I also appreciate and thankful for this first experience in working with a local community. I wish that in the future, this project will continue with more stories and other literatures written
- Through my participation in this project (MFLP), I became aware of my potentials and also I became more self-confident in my abilities. I wish and hope that in the future I could be involved in similar projects
- I learnt how to interact with the women of Togudon whose way of life is different from me as I live in the urban areas of Penampang. I wish to contribute more for similar projects in the future
- The most memorable thing for me is learning how to edit and translate. While doing the editing, I became engrossed in editing the stories written by the participants. Besides that I learnt how to write better. I would like to learn how to edit other types of writings such as poems

PACOS TRUST/INTERPRETERS

- This project has provided ideas on what we can do at the community level especially on literacy. I am hopeful that we can do this again
- I hope that in the future there will be similar projects for the youths of the community, so that they too will become more involved in taking care of their environment/nature
- I hope that this project will be done in the other villages and that more storybooks will be written by the indigenous communities for the next generation, so that

the indigenous knowledge will be preserved and sustained through writing and documentation

- More participation in literacy class/story book workshop

WRITERS

- Wish to learn in detail the steps in producing a book, not just as a writer but for knowledge
- I have a wish to write my next book through teamwork
- I have gained much knowledge in participating in the project and especially had fun working under the guidance of the facilitators
- I am very happy that through my storybook, the knowledge I have can be shared to and benefit other people in all the schools
- I want to write and publish another book
- I learnt how to preserve the Kadazandusun language
- I hope the project will be organized again soon and in many more years to come
- I hope, through this project, it is not just the locals who will be able to learn their mother tongue, but also people from other countries. I would also like to participate in more formal writing workshops in the future
- It gave me a big boost of morale to write my next book with group guidance. I am happy to have participated because I have gained much knowledge from this project
- I really hope my children and the future generation will be able to read my books
- I want to know more about writing
- I want to publish another book
- I learnt how to preserve the Kadazandusun language
- I learnt the proper way to write a story
- I hope that there will be more writing courses and training in Kadazandusun grammar
- I hope the project will be organized again soon and in many more years to come
- I really hope to participate in more story-writing workshop and others in the future
- I am very happy to write this book. This is because the book is not only used by the people from my area but also helps schools that are using the Kadazandusun Language. In the process of producing my book, I want to thank everyone who is involved in the publication

LOCAL GOVERNMENT OFFICER, COMMUNITY LEADER & TEACHERS

- One of the most significant memories I have from participating in the project is the look of happiness and accomplishment on the faces of the participants as they receive their published books
- One thing that I wish I could learn is how to write a book on customs and traditions
- In my opinion, it is good to organize Kadazandusun reading competitions for children in the future, especially for school children. I wish and hope that our mother tongue could be preserved through literacy classes, as well as parents using the mother tongue at home with their young kids and youths, as well as organizing cultural competitions such as performances of traditional oral arts, traditional food, and else in the future

- Although I did not participate in the writing of storybooks, I feel grateful because my fellow villagers were able to write their books and realized how meaningful and useful their storybooks are
- I am very happy to see and read the storybooks which were published through the involvement of the Togudon villagers. Even though I did not have a chance to write a storybook then, I hope that I will be able to write my own storybook in the future
- From what I know of the project, I am very interested to participate in it next time. I also hope that similar projects will be organized in the future

Benguet, Philippines

Question No. 2

Think of the lessons learned from the Disaster Risk Reduction Education program. Identify the most important change that has resulted from these lessons. Why is this important for you?

- All of our DRR education lessons are important; the lessons gave us knowledge. The lessons also serve as reminders to all students to be prepared for disasters
- Landslide and preparedness are the most important lessons that I learned
- I learned about typhoons. I learned about preparedness. I learned that before a typhoon comes, I should prepare clothes, food, and an emergency kit. Preparing these things is important because these things help people survive during a typhoon
- Because of the DRR education program, my appreciation of the importance of caring for our environment improved. I also value the DRR program because it enhanced my understanding of the nature of disasters and preparedness measures in times of typhoons. Environmental care, disasters, and disaster preparedness are the most important lessons for me
- My knowledge of DRR widened because I learned what measures I should do in times of disasters. I also learned about things I should do to help our environment
- The most important lesson for me is hazard mapping because it is through hazard maps that we know the risks present in our environment and households. Hazard maps also allow us to reflect on measures to reduce the risks in our community
- I learned the various disasters that happen in our country; like typhoons, tsunami, and landslide. I also learned what to do in times of disasters. I value what I earned from our DRR education because the lessons can help me as well as other people. It is important to be always prepared and calm during times of disaster
- The most important lessons I learned are the things I should do in times of disasters. They are important because the lessons gave me knowledge on what I should do if a disaster comes
- Through the DRR education, I learned more on the things I should and should not do when our community faces a disaster
- I realized that many young adults can learn about disasters through disaster information campaigns; I can share what I know to my parents and to people of my age. We need to be prepared for coming disasters
- The most important lessons for me are environmental care and disaster measures. These lessons are the best because they are worth applying
- What disasters are, and what we should do during times of disasters are the most important lessons for me. These lessons are important because they give us knowledge on appropriate actions during disasters
- First aid training, disaster monitoring, assessment, and evaluation are the most important because I learned how to rescue and how to carry victims. I also learned how to respond to vehicular accident
- The most important for me is basic rescue and first aid, for I learned steps that I should follow as a rescuer during times of disaster
- The most important for me is how to rescue when there is a calamity
- Rescue training, BDRRMC organizing and team formation, and hazard mapping. The first made us ready, in the right way, to rescue during disasters. The second made our community members participative. The third helped us point out dangerous areas

- The BDRRMC is very important because our community is very far from the hospital. Through the BDRRMC organizing, we learned how to apply first aid
- First aid training and education campaign are the most important because we learned how to rescue and what the meaning of disaster is
- Search and rescue—I learned that I very capable to help other people
- I learned much about risks. I learned about hazard, disasters, first aid, and relief and shelter
- Hazard mapping-it is through it that I learned to locate where the riskiest areas of our community are. Hazard mapping also makes us take precautions
- Hazard mapping- at least I was made aware of the hazard areas, so I know how to prepare in case a disaster comes
- Training on basic rescue and first aid—it makes me think more to be prepared during calamities and to help my neighbors during any calamity
- Training on basic rescue and first aid—skills in basic rescue and first aid were fully achieved; my leadership skills also developed more
- Basic rescue—I gained skills particularly on how to carry victims
- Training on basic rescue—because life is important and because life is at stake. I also learned how to work with others especially in doing first aid and rescue
- Training on basic rescue and first aid—through it I already have knowledge on how to rescue and do first aid. I became more alert
- Training on basic rescue and first aid—I learned how to save life

Question No. 5

Any Comments, including the most significant outcome from your participation of the literacy class/storybook publishing, things that you wish you could have learned more, etc.

- I hope to share my experiences in life and the activities I had about DRR
- We need to be cooperative with our government for our youths and country's development
- I want to acquire more knowledge on DRR lessons and activities. I also wish to enhance my knowledge about the environment
- I wish to learn other DRR lessons I have not studied
- I hope to learn more on how to be safe during disasters
- I want to learn more about typhoons
- Preparedness and following rules are important
- I hope to be able to help my parents and siblings someday
- I learned ways on how to keep our community in good condition
- I wish to focus more on the actual events during disasters, as well as on the best actions and measures to do during disasters
- I learned most on how to make our environment safe and on how to be always prepared
- I hope that there would be training on basic rescue and first aid, because we did not have sufficient time to tackle ropemanship and knot making
- I learned how to rescue drowning people
- Because of the DRR training I hope to be prepared for all emergencies and disasters. I also hope that there will be cooperation among community members. Because of our lessons in DRR, many things in our community changed. We hope to be exemplar to the next generation. We just want more training to remind us to be always safe
- I learned most about search and rescue
- We need more training to learn more about DRR
- Continue your support to our community, especially on what we have started on disaster

- We need more training on DRR
- We need more trainings; more on how to use ropes
- I am very thankful to PILCD for assisting our barangay (village) in the implementation of RA 10121 (DRR Act of 2010)
- Through all the DRR project activities, I learned the value of the environment particularly the importance of trees to all living creatures and to us human being
- It is important to share and accept ideas- exchanging ideas
- I hope that this project becomes successful, and that there will be more trainings and workshops
- I salute the DRR program. I learned much from the program, in particular, leadership. I also learned how to do first-aid before bringing victims to the hospital. The program personnel know our needs and lacking
- I do not have negative comments. Thank you very much for your help to our community. We, especially the barangay (village) officials are thankful. The trainings given to us made me think to take care of my community and environment. You have observed our community, so kindly give us *more trainings* (emphasis made by the respondent) that will help us
- I am very thankful; for the seminars and trainings regarding DRR because I learned a lot during the conduct of the trainings I joined. I hope there are more follow-up trainings to refresh our skills and knowledge regarding the DRRMC activities. Cooperation leads to success
- During DRR sessions and trainings I was able to gain basic skills and knowledge regarding disaster preparedness and basic rescue techniques during calamities
- Through the DRR trainings and seminars, I became a knowledgeable leader regarding calamities, problem solving, fund sourcing, proposal making, and others. I suggest that if funds are available, skills development or refreshing training be done every two years

Chiang Rai, Thailand

TEACHERS

Question No. 2

When PLCD: 7-step approach has been introduced to school, what is the most important change and why it is important to you?

For Student

- Students dare to express themselves
- Responsibility on their study and tasks
- More mannered/decorous
- Students dare to express their opinions and more responsibility
- Students are able to think systematic step by step and thinking skills increasing
- Know to work in group or team
- Know to recognize the problems
- Know to analyze the causes of problem
- Be able to solve problem
- Students dare to express themselves (in speaking and thinking)
- Students are responsibility
- Students are enthusiastic/active
- Self-awareness
- Dare to speak out
- Dare to express themselves
- Help and support each other
- Responsibility on their tasks
- Increasing leadership
- Self-discipline
- group working
- Responsibility
- Dare to express themselves
- Respect and listening to other opinions
- Dare to express themselves
- Dare to think, express their opinions
- Being a leadership , good follower
- Be able to think/analyze (as their grade level)
- Be able to work in group (know about leader and follower)
- Know to use the more reasons
- Know to observe the environment surround their community
- Concern/care for a better community's environment
- Know to do a participatory working plan
- Know to identify what is properly or not properly
- Dare to express themselves
- Enthusiastic/active
- Tidy and sanitary

- Being Leader-follower
- More respect and listening to other opinions
- Know how to think more
- Self-development
- Self improvement to become ASEAN/become a leader
- Self independent in thinking, problem solving
- Students dare to express themselves
- Create new ideas
- Self-discipline
- Working in systematic step by step
- Working in group
- Eager to learn more about their community
- All students dare to express themselves, know to questioning, and know to do a process of group work. they are exciting to learn from outside school and dare to express their opinions
- Students know how to participatory working, dare to express themselves, reasonable making decision, including responsibility and systematic working and good organizing
- Students dare to express themselves
- Students be able to think
- Working skill by hand on experience (by doing)
- Group work in practice
- More mannered/decorous in talking, listening in proper way
- Concern/value in education
- Students are responsibility
- Proud on their hometown/community
- Proud to be Thai
- Dare to speaking, express their opinions and express themselves
- More self-confident
- Dare to express themselves
- Dare to think, questioning
- Realize and accept the reality situation
- Self-motivation on their learning
- Be able to use ICT

For Teacher (yourself)

- Better understand more in teaching by 7-step approach
- Learn to accept and respect the students' opinion and respond to them
- Systematic review my own thinking in how to help and support students' achievement in practice
- Teaching-learning process
- Teaching technique
- Skills in delivering a lesson plan
- Value in self-development
- Proud for being able to teach and develop the student because they couldn't speak Thai when first arrived at school
- Understand teaching-learning process
- Confident

- Teaching-learning process
- Teaching technique
- Skills in delivering a lesson plan
- More comfortable in conduct teaching-learning in classroom than before as teacher takes a role of advisor to student who takes in doing, problem solving,
- Identify the causes of problems
- Easy to conduct to teaching-learning in classroom
- Effective teaching in thinking and analyzing process for students
- Provide a co-operative learning among student themselves and teacher
- Be able to develop teaching-learning materials (innovation) "Love Environment" this is for Thai language subject based on the real experiences of 7-steps that students studied in community
- Enthusiastic/active
- Change the way of teaching
- Seeking and inquiry a new knowledge
- Organize the learning activities for student to learn how to learn by themselves
- Improve myself by 7-steps approach
- Willing to develop the child
- Advice and stimulate the student for in thinking, analyzing and collecting data
- Teachers try to change the way of teaching and learning by using techniques such as brainstorming, interviewing, and more understand the community context
- Help student to learn faster and effective
- Help student to form characteristic of dare to express themselves working skills, and live with happiness
- Insight that learning by doing is better than talk and chalk
- Make a plan for solving the learning problem based on child's context (Child-centered learning approach)
- Create the learning experiences for student to understand and realize the importance of their own community
- More acceptance and listening to students' opinion
- Confident in teaching
- Create innovation of learning materials for their students
- Change from traditional teaching to child-centered learning approach
- Use learning resources from outside more than just in the classroom

For School

- Well known/famous/reputation, and acknowledgement for every sector
- Student take a role of responsibility their duty (Clean up school area) that keep school cleaner all the time
- Good cooperative and participation between school and students, students love school, school is belong to students, so they look after their schools
- Students are partly of school problem solving process.
- School is clean, tidy and good for living
- To be accepted and admired by other sectors
- Students have been assigned their responsibility in keeping school area clean
- School is clean, tidy and good atmosphere
- School is a model on the Philosophy of Sufficiency Economy

- Model school on “Environmental education”
- Win awards: Outstanding youth agricultural club
- Good environment
- clean, green and many learning resources in school
- Students are responsibility in their tasks, so make school clean and tidy
- Students work on their assignment better
- Clean school
- School is a resource center learning for community, and other sectors
- Students have a mind service/public mind
- School is be able to draw a community participation in education than before
- Proud on graduated students who are accepted and admired by new schools
- More clean
- School is a place for study visit for learning
- School is famous
- Win awards: of outstanding Environmental school
- School is famous and well-known in public and become to global reputation
- Good practice for other schools
- School principal provide a budget to support the project (7-step)
- School principal supports teacher training in new methodologies/techniques of teaching and leaning
- It is using 7-step in whole school approach, and care and take care the environment
- School organizes the administration and activities in system and became a famous school
- All student are autonomy respond to their duty as a plan (Authentic responsive on their role which is assigned or have planned)
- School is accepted and admired by other sectors
- Students have understood how to work that mean to apply for supporting a whole school development
- School has been received a good supported by others and school has become “a happiness learning place” for the child
- Well-known and famous
- Clean and tidy as students help each other and responsible for their duty
- Be admired and accepted by society and win awards in every level, from local to national level

For Community

- More participation and cooperation in school improvement
- Help and support the child’s development for growing up to be good citizen of community and society, that is a fundamental human and community development
- Realize about the importance of environment
- Participate in school improvement
- Acceptance and acknowledgement on school’s achievement
- Communities are clean, tidy, and orderliness
- People in communities are more self-discipline
- Understand and cooperative in supporting child’s learning more than before
- Realize about the importance of environment and take care the environment than before
- Community people are not barrier of society any more but help and support communities by themselves

- in varieties activities such as community development
- Communities are cooperative and support school more than before
- Understand school's policies and activities
- Proud on school's achievement
- Communities are cooperative school more than before
- They change their communities' environment
- Become strong communities
- Cooperative in supporting the learning of student such as giving information, data, and knowledge
- Communities are become the resource centre and resource person for learning
- Cooperative, satisfy and trust school
- Provide an opportunity in applying what students have learned to practice in real life situation in community
- Be able to identify community's issues/problems
- Good relationship between school and community
- Realize the importance of education and value in education
- Good cooperative in supporting school
- Good relationship between school and community
- More participation in supporting school
- More take care and look after their children
- Accept and proud on their children

Question No. 5

Any Comments, including the most significant and concrete outcome from your participation the project and things that you wish you could have learned more, etc.

- Taught kindergarten, not really follow on 7 steps
- OBEC should provide more training & seminars for sharing knowledge
- Students dare/courage to express themselves
- Students are more responsibly
- Students respect and listen to their friends' opinions
- 7-step approach is success
- Provide more training, particularly critical thinking
- From my experiences, I have a hope
- Provide a continued training, for better teaching-learning
- More opportunity in training and seminar
- I have learned about myself and my students
- Needs to support teacher in enrich new knowledge, techniques and methods
- Needs funding support
- More seminar for sharing experiences
- Emphasize more about the process of learning
- Need more support from other organization
- I am willing to continue improving myself
- Needs the occasions for exchange and sharing in order to empowering
- Teacher really have to give attention and monitoring students' learning process and give suggestion
- Needs funding support
- Have to train and re-train in teaching in 7-step approach every year

Grade 6/Grade 5 STUDENTS

Question No. 2

Please think about your lesson learned on learning by 7-step approach, what is the most important change in yourself and why this change is important to you?

- My community is a habitat, rich with livelihood resources. We should apply all knowledge to develop our community. The change in me is I have absorbed all community information such as economic, beliefs, environment, as well as all issues. We drew this issues to analyze and seek the solutions for improving our community in sustainable way
- Have opportunity to study in communities and learn about the issues and problem solving while we are a student in school
- I could solve the problem in community as community people don't know how to cope with waste issues
- I know how to plan before doing
- The experiences in communities studies make a change in myself as I apply my knowledge and experiences at home
- I learn how to set the ground role before going to study in community, and we follow on our rules
- "Saje" is a village where has long history and changing in period of time, I have learnt about toys, way of life, leaders, politics in the past, and the changing from the past to present
- Analyze, I know how to analyze the data and how to set criteria for selecting the problem in order to study in depth
- Dare to express myself, respect and accept the other people opinions
- Learn how to make a plan before working. As on the 7-step approach we have to plan before going to study in community, otherwise we might not success
- I have got experiences in communities studies as we have done before, these experiences enhance self-development
- Gain knowledge by myself ; thinking and doing in practice by myself and do communities studies by myself
- I am keen in sports and have a chance to exercise everyday
- Gain knowledge in agricultural
- Gain knowledge by study outside school and in community
- Learn how to make a plan before working
- Know how to participate in group work or involve in activities with other people with happiness
- Learning by 7-step means to working with community and others too
- Know to work in group, if we gain these experiences, so that we can work with any people, anytime, anywhere
- Learn how to devote to and support each other
- Learn how to make a plan, when I grow up and get a job if I know how to make a good plan, my work will success
- Experiential learning in real situation as we have gained knowledge, practice skills, feeling, and touching
- We learn to work in group and make a plan for solving selected problems, then solve problems as the plan
- Learn how to make a plan, whatever we want to do we have to plan, planning is likely to success

- Dare to express ourselves, some students have never expressed themselves, but now they can
- Gained more experiences as we learning by doing and watching in real situation
- Learn how to do problem solving in cooperation and participation way
- Learn how to practice the presentation skills in front other people that make me more confident and be brave
- Practice thinking skills, thinking before doing
- Learn how to make a plan before working
- Gain more experiences and knowledge more than before
- Sharpen our curious and doubt, as we are curious, we will ask and we will get answer, then to be able to understand more
- Learn how to make a plan for example if we want to build a house we have to plan and set priority, whatever we would like to do we have to make a plan otherwise we couldn't success.
- Learn how to work in group, respect and accept other people opinions, working together, being a unity, helping each other, think together, and being together
- Gain more experiences by doing communities studies and learning from real local resource person, facing with real issues in community and help them in solving problems
- Learn how to make a plan, if we don't make a plan, it is likely for mistake
- Gain more experiences on learning by 7-step approach, as we have known about our village and community in real context
- Gain knowledge that I never know before
- Because education is our future in long lasting life. If we are not educated, no society accepts us. If we are educated we can do the advantage for community and society
- Gain knowledge, outside and more than classroom
- Because most are good for ourselves
- Gain knowledge on chemical, pollution, and garbage
- If community people burn garbage it will effect to our earth in hazard and flooding
- Gained knowledge and help community development
- There are much garbage in community , I would like to study about garbage for community people
- Know about the history of Saje village that have been change in term of lots of garbage and increasing
- If we still throw away it will effects the bad environment and changing more
- Gain knowledge that I never know before
- Because we don't know some information before, but after study in community, we have learnt more
- Understand about community issues
- Open waste dumping will effect to community, as bad smell/stink
- Gain knowledge about community
- We are living here in community, we have to know about our community

Question No. 5

Any Comments, including the most significant and concrete outcome from your participation the project and things that you wish you could have learned more, etc.

- My experiences in learning on 7-step are very important because this community is the place where I was born and living in. Community development is for the next generation who will live with happiness in future
- In Saje village, in the past changing was not much, however after we studied about community we have hoped for community development, a studying in this school we had a

chance to develop our community such as cleaning, waste separation, plant trees. We learn from school about improving our community. I was so happy that I have learnt by study in many communities

- After our communities' studies, people know how to do waste separation and make more values on waste such as cutting the plastic bottle for planting trees, then put in front their house. It is more beautiful
- I want every student grade 1–6 do community studies by themselves, for grade 1–3 will study within school area, grade 4–6 will study in community. They have to learn by themselves and by doing, if it starts from grade 1, then when they are in grade 6, students will gain more and more knowledge
- School should provide more sport activities that is good for students' health in future
- I would like the students in grade 4–6 doing a community studies in Ban Saje they should learn about history, culture, and traditions
- I want students study in 7-step from grade 3 to 6
- When I go out for community studies I would like to study more in every aspect such as social, environment, and economics
- I want the students in grade 3–6 do community studies until 7 steps
- The communities are very serious on drug selling and work closely with policeman. The communities have set the rules for drugs' control. Drug addicted person will be sent to drug rehabilitation. About garbage management, many trash bins have placed around communities
- I would like to do community studies again, and would like every students do so, because they will understand the issues of communities. Students can tell their parent in environmental preservation, now a day trees are left very few. We need to help in preserve the natural resources
- I would like to do Communities Studies again for gathering more data
- We can help to make a better living conditions in our community, and if we make our community to be a tourism spot, can't we?
- I would like to learn more about community issues for better understanding
- I would like to learn more about community issues for better in solving the problems
- I would like to know that how to work on dengue fever prevention with hoping
- I would like to learn more about waste management for help community people doing properly disposed waste
- I would like to know more about changing in community
- I would like to learn more about bio-fertilizer and microorganism
- I would like to learn more how to re-use or create arts/crafts from garbage such as flower, lamp and so on

GRADUATES

Question No. 2

Please think about your lesson learned on learning by 7-step approach, what is the most important change in yourself and why this change is important to you?

- It is about garbage in community and sufficiency economy life style. In the past, community people always threw away rubbish everywhere, but after our, then presentation and suggestion to them; it seems that the community is clean and tidy more than before. Also the same, as road in community was not convenient for travelling, and then the new roads were constructed that improved transportation more convenient and faster. In another point,

condition of living of community was not good, not enough money to effort for living, now a day there are many alternative occupations such as fishery which provide more income and they could effort for better living condition

- The obvious changing is the community people know how to separate the waste and didn't throw them away anymore, but put in the trash bin. They also keep the community clean that make a community being a good place for living .This change is very importance to me as I have learned about the unity of community if no one didn't want to manage the waste, our community will be full of rubbish and dirty
- It is about the garbage in community, when I moved to leave here, there was no trash bin in community and community people hadn't concern about garbage management. Now, the issue about the waste in community is solved
- The cleanness of community, that make the living condition is better, it look tidy and clean with providing trash bin around community, that impacts to healthy people and clear air
- Water is sufficient for consumption
- Road and transportation are better and convenient
- It is about garbage and road in community. The last 3 years, there was much garbage around community as well as bad road. Now, it is changing by providing the trash bin along street and around community
- Academic knowledge, cleanness in community and household, unity of people in community and values of working hard, endure hard work or endure a difficult situation. It is because of knowledge has been transferred from school to community for example; garbage management, some garbage is worth that can sell or recycle, some are danger etc. As well as agriculture knowledge too
- It is about garbage and road. When I was in community, my first sight was garbage around and dusty road, after the process of learning (7-step); our community was better as community people had perceived the information of the effects of garbage, so the waste disposal and management has been proposed to the head community. The head community has set up trash bin and constructed new roads
- Academic achievement, I was not good in academic but now I have gained knowledge from Bansankong School
- Economic, in the aspect the knowledge of economics help me earn more money during schooling
- School teaches us dare to express ourselves , be a good cooperation in group work with other people, have a career, and gain other methodologies knowledge by involving school activities. I also have been taught to participate/involve in many activities, money saving, and being goodness which is easy to be
- Brave and dare to express myself
- Sufficiency life style with doing agricultural, raising chickens, pigs, for every living
- working hard and intention, and endure a difficult situation
- Living with unity in group
- I intend to study hard as I have seen my teacher work hard and really willing in help me to learning
- Confident in express myself
- Be able to solve problem
- Practice my leadership skills
- Apply knowledge of community for everyday life
- Group work
- Unity in group

- Confident in speaking out or asking in what I don't know but I would like to know (not afraid to asking question)
- Cooperative and support (contribute) to Leader if I am a member of group
- Be able to do work analysis
- Learn about communities' problems
- Learn how to solve a problem
- Understand the communities' needs
- Know about community's history
- Respect and accept community people's opinions and their needs
- Know about culture and traditions in the past
- Love and care my own community, including my school (Bansankong) more than before
- Dare to express myself
- Practice in speaking when doing a presentation in front the class
- Practice the critical thinking skills
- Practice in questioning and asking skills
- Learn to work in group and accept and listening to other people comments
- Be able to separate the waste such as wet and dry garbage
- Learn about my own culture (Hill tribe culture)
- Consumption water in sufficient way or not superfluous
- Prevent myself not involving in drugs (Life skills) Prevent myself not involving in drugs (Life skills)
- How to solve the waste problem
- Learn about my own culture such as Akha traditional : Red Egg, and Swinging
- Prevent myself not involving in drugs as the teenage in community if they face on any problem they are likely to use drugs (Life skills)

Question No. 5

Any Comments, including the most significant and concrete outcome from your participation the project and things that you wish you could have learned more, etc.

- School should take students to study in community more often, and tighten relationship & supporting between school and community
- 7-step learning approach has made me more confident to express myself and decision-making. I am willing to search on unreached children (out of school children) in community and find the way to help them
- I would like to start a drug prevention in community and need funding support for getting rid of drug in community, because drugs is a big effect to community people
- No comment, but I would like to invite people to visit my own community more often
- I would like the students in BSK school intend to study hard, do not destroy our nature, but love nature more
- I would like school to continue on agricultural activities as the same, it is for all students to learn and experiences varieties activities in order to gain many methods
- I want school to do fishery, chicken raising, growing vegetables as the same, it really help and support the children from low-income family that they can earn money during school
- I like to study by myself, if I don't understand I would ask teacher. I prefer to participate in all activities and to be brave for asking question
- I have learnt about the principle, the needs, the success from (7-step) which is the way for acquire an in-depth understanding and real knowledge, that leading to success on whatever we hope

- School please keep continue such of process of learning (7-step), this is very benefit to the child for practice critical thinking skills and strengthen their confidence in expressing themselves
- I am a class leader, take lots of responsibilities, have to listening to others' opinions and try to understand other students' view points, situations and contexts too. (Put yourself in someone's shoes) in order to improve myself. I also try to be a good role model for other students
- Teacher need to take students to learn about "AKHA's culture" more and more as the young students don't really know about that

Additional question

I am proud on...

- I am proud on my teachers who really intend to teach students to achieve the academic achievement
- I am proud that school never discrimination on hill tribe (Love all children the same)
- I am success on my education as my goal and I use my knowledge for support my family such as how to being a family and using my knowledge
- Since my childhood, I has intend to develop my community, and school has established the community development-based project that I am proud on sports, agricultural (fishery) and friends (as we are friends since kindergarten)

3. List of Participants of the Experts Workshop for Promoting EFA-ESD Synergy in Asia-Pacific, Chiang Rai, Thailand, 7-9 August 2012

- Organiser:** Asia-Pacific Cultural Centre for UNESCO (ACCU)
Co-organiser: Ministry of Education, Thailand and Thai National Commission for UNESCO
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