



987-30 Minamiyama, Komenoki, Nisshin, Aichi 470-0111 JAPAN
 Tel +81-561-73-1950 Fax +81-561-73-1990 Email: info@ahi-japan.jp
 Homepage: <http://ahi-japan.sakura.ne.jp/english/html/> Facebook: <https://www.facebook.com/AHI.JP>

Grassroots Approaches To Sustainable Development



Kaval Madam (Watch Group) activity in India. (Photo by Sr. R. Vypana.)

of which construction deprived the livelihood of local fisher folks. Thus, affecting the source of nutrition for their families particularly children.

These grassroot level actions in the commitment to “NO ONE LEFT BEHIND” should be mainstreamed towards a common end: Sustainable Development Goals or SDGs.

From your Editor Ms. Joy A. Bastian ...

The fulfillment of Sustainable Development Goals (SDGs) is every country’s desire regardless of geopolitics; the study of geography (both human and physical) on politics and international relation. Politics are the actions aligned with the governance of a country, or a community. In reality, SDGs must be orchestrated using the highly known bottom-up approach, that many scholars advocated, like Robert Chambers - a guru of Participatory Action. Otherwise, it will just be another highfaluting ideal. For long decades we have been experiencing struggles to fight for our rights to sustainable development.

In this issue, we highlighted the articles from India, Indonesia, and Sri Lanka written by Sr. Rosamma Vypana, Mr. Kristiawan John, and Mr. Herman Kumara, respectively. In India, they are focusing on cleaning the bodies of water, which is the source of life. In Indonesia, the Orang Rimba tribe is the centerstage of intervention, upholding their human rights to proper nomadic shelter, in the face of land conversion. In Sri Lanka, the core is the currently controversial Colombo International Financial City,

Page	Table of Contents
1	Editor’s Message
2	Focus: Cleaning Water Bodies, Sr. R. Vypana, India
3	Orang Rimba, Mr. K. John, Indonesia
7	Fisherfolks, Mr. H. Kumara, Sri Lanka
10	Flash Article: Butterfly Effect, Sr. E. Kuppohackel, India
11	Here and There: ILDC 2018, Mr. K. Gautam, Nepal
12	Around Japan: Survivors’ Organization, Sophia University, Japan
14	PWD Experience, Ms. K. Hayashi, AHI
16	News From Friends
20	<ul style="list-style-type: none"> • SUPPORT AHI! Be a Member! • Call for Articles, ANNOUNCEMENT

FOCUS ARTICLES

Cleaning Water Bodies in Kerala, India for Sustainable Development

Sr. Rosamma Vypana, ILDC 2002, Immaculate Heart of Mary Hospital, India



Sr. R. Vypana

1. Background

We, the Community Health Department (CHD) of the Immaculate Heart of Mary (IHM) Hospital focus our ministries to enhance the health and well being of the people at all stages of life, especially women, children, youth, and elderly who are poor.

We give more attention to promote health through prevention of communicable diseases and other health emergencies as need arises. We continue to offer healing and wholeness, using various modalities of health care in collaboration with likeminded people or groups for many years.

2. Our Interventions Aligned With SDGs



The UN Declaration for Sustainable Development Goals (SDGs) and the Fourteenth General Chapter of our society direct us to work at the achievement of the SDGs by 2030.

When we look back, the CHD of IHM Hospital had already been involved in promoting well-being for humanity from decades back. Secular and religious agencies in the State of Kerala had initiated such efforts already in the seventies. Groups like the Kerala Sashtira Sahitya Parishad (Kerala Science Literature Movement) and Kerala Independent Fisher workers Federation were all aligned in those goals. We, the Medical Mission Sisters were already doing so since long time ago. Our department was involved with these groups in our area from the '90s, after I came to lead the department.

We have worked on cleaning water and protection of the Western Ghats, a mountain range and the source of ecological well-being of the whole State of Kerala, India. Meenachil River is a major river originating from the Western Ghats, and the people use water from it for farming and living. However, the water became very polluted because all kinds of wastes, such as pesticides, toilet excreta, and spoiled food from the market, were thrown into the river by the community people. To address this problem, we mobilized the women in the community and other groups to clean up the river through public awareness education.



NSS cleaning streams campaign.

3. Problems and Collaboration Efforts

Protecting the river has been our common effort together with the local people to ensure their clean and healthy lives.



Save Meenachil River drive.

The rampant environmental destruction behind people's efforts need collaboration with local government and other sectors. People were concerned on flooding due to erosion of the riverbanks, and pollution from dumping of wastes into the river. Sand mining is another problem. What they were doing is park the trucks from a distance, deploy the long

pipes into the rivers, pump put sand in loads, and sell illegally to the market. This action is very destructive for the environment. The people need to be educated on Green Literacy as well as the students and government workers.

We teamed up with the Meenachil River Protection Council in keeping the river clean and the Western Ghats in order. We are doing this endeavor because it is in line with the Eleventh Commandment of Pope Francis. This will surely contribute to the achievement of the SDGs on No Poverty, Zero Hunger, Clean Water and Better Sanitation.

It has been a Yeoman (loyal or valiant) mission of our group to protect the waters of the river, green forest and life situations of the community people, in and around the waters and the hills. We fought against dam construction, made mass agitation, and resorted to legal action against brick, clay, and sand minings.

We collaborated with the authorities at the Local Self Government, Local Health Department, parish church units, and organizations of schools and colleges. Together, we promoted preventive health care through immunizations, herbal home remedies at varied intervals and spaces among the villages around the river area and the Western Ghats. CHD is actually part of the network that initially came up with the idea. With the common goal targeted in SDGs, the network is expanding in number.

3. Major Achievements

There are three major achievements to date such as, 1) the provision of Jalasambharany or water tanks that collect rain water, 2) the creation of Kavalmadams or watch groups, and 3) the promotion of local organic products.

The water tanks were provided by the government for the poor people's use. Regarding the Lavalmadams, the local people volunteered to strictly keep watch of the river waters from being polluted. They waited for nights to find out who dumped waste and septic tank excreta into the rivers. At last they got the culprits and handed over to the police. Two students' groups such as the Dreamers for Clean Meenachil River and, the Wings of Meenachil River were formed. They attempted to raise the awareness of the youth particularly in taking care of the water and rivers. They stood strong and served in the villages. After all, these young ones are going to be in charge of the rivers and waters for the future generations. To promote local or-



Interaction with the youth on the bank of Meenachil River as part of awareness campaign.

ganic products — which are chemical-free—, we are creating green movement called “Haritha Kootayma”. They are collaborating and networking with the Indian Farmers Movement to secure market spaces of traditional seeds and plants. These activities were done through lectures, exhibitions, street performances, songs and video shows.



The “Bhageerath Prayas Samman”.

We were given the national award in recognition to our contribution to progress and development.

The Orang Rimba Are Left Out
Mr. Kristiawan John, ILDC 2016, Komunitas
Konservasi Indonesia (KKI) WARSI, Indonesia



Mr. K. John

1. Background

The Orang Rimba (the people of the jungle) is one of the indigenous tribal groups living in Jambi Province, southeast Sumatra, Indonesia. Living in a nomadic way is one characteristic of their great ancestors. Orang Rimba attached their life with forest products such as *jernang* (dragon blood), rattan, wild honey, and others.



Jambi Province, Indonesia

Since the construction of Sumatera Highway in the '80s, followed by plantation development, a lush and dense Sumatera Forest as living place of the Orang Rimba has rapidly converted into plantation and transmigration area. Animals are hardly ever found while forest products greatly lost. The Orang Rimba faced the drastic environmental change while they had nothing to do with it at all. In the forest of National Park, some are still living in nomadic way and hunting animals, otherwise, became beggars just to survive.

Their traditional lifestyle which is no longer relevant to their current condition often raises conflicts with the local communities. The Orang Rimba has taken unpleasant treatment from the locals such as being insulted, deemed as thieves and even killed by locals. Such community stereotype "label" and discrimination had broadened a social gap between them and Orang Rimba.

This condition has kept the Orang Rimba far from the development today. There are only 25% Orang Rimba living in Sumatera highway accessing the basic health services from the government. They are so vulnerable to various diseases. Unstable supply of nutritious food also affects them as demonstrated by high morbidity and mortality rates. According to a survey conducted by WARSI in 2015, there are only 15% children of the Orang Rimba in their school age being sent to formal schools. Meanwhile, the rest has no chance for education because of formal administration system required in school such as family card and birth certificate, and the nomadic system of their parents. Thus, children – as young generations of indigenous people – get less protection on their future. Lack of knowledge makes them easily vulnerable and influenced by foreign cultures which tend to harm their future, such as sniffing petroleum, gambling, smoking and early marriage.

Since 1997, WARSI intensively facilitates the advocacy of Orang Rimba tribe's living space and livelihood. WARSI realized that the multi-stakeholders' support is necessary for the Orang Rimba. Particu-

larly to be settled and adapt with any social changes happening to them, the government and the community should help the Orang Rimba get access to both education and health services appropriate to their current condition.

2. The WARSI Initiative

WARSI initiated education and health project for the Orang Rimba children to reach the optimal growth and development on their ages and stages. The objectives are 1) to raise awareness of the Orang Rimba on the importance of education and health for them, 2) to lobby the government in formulating policies to accommodate the services to Orang Rimba, and 3) to build a harmonious relationship between the Orang Rimba and surrounding locals. WARSI involved multi-stakeholders to run this project, such as health clinic officers, *non-permanent teachers at schools, cadres (of some potential people from their own group members), university students, community facilitators and some NGOs which are working on empowerment of the Indigenous People, particularly the Orang Rimba Tribe.

*The teachers for the Orang Rimba are non-permanent due to various obstacles such as the low attendance of children, and the class location is far.

- **Quality Education.** WARSI trained 17 non-permanent teachers provided by the local government and five education cadres (all males of their own group members) to increase their knowledge related to their field so that they could maximize their roles in their target communities. These were done through 1) series of workshops involving the group members to realize and spot their needs, 2) field study, and 3) development of learning method and preparation of material in line with their needs in collaboration with the Institute for



Teachers' Forum in Merangin District, Indonesia, August 2017.

Educational Quality Assurance of Jambi Province and University of Jambi. In order to draw their cooperation, we created a community forum through social media. In social media forums, we convey developments and activities carried out by each teacher.

All teachers and cadres participating in the activities have gained enough knowledge on the materials and learning methods based on the Orang Rimba's needs. As a result, 215 school-age-children got access to education services by the non-permanent teachers and cadres. There were 160 Orang Rimba children, facilitated by the teachers in each target location. They successfully sent 112 children to formal elementary school, 7 children to formal junior high school, and 5 children to vocational school in Merangin, Sarolangun and Bungo Districts. The cadres have facilitated at least 55 children to learn basic literacy skill like reading and counting. They become confident because they were appreciated on their contribution to empower the Orang Rimba children.



Children concentrating in their paintings.

Furthermore, WARSI provided opportunities for the Orang Rimba children to show their talents in front of their parents, and various stakeholders such as the education and health offices at the district and province levels, Indonesian police and army, university students, missionaries, community facilitators and NGOs. Forty four children (28 males and 16 females) expressed their talent to sing, paint and speech. The government and multi-parties found these children's enthusiasm in education and potential ability to compete with regular children. The parents really hoped to send their children to formal school.

- **Health.** WARSI facilitated communication and local health clinic and invited several health officers to access mobile clinic in the target location of the Orang Rimba. There have been five local health clinics that commit to provide the *Pusling* (mobile public health center) at least three times

in a year. They have officially put their commitment into *Puskesmas* program of 2018. Meanwhile, there are at least 97 households (321 people) already accessing the health services from those health clinics periodically.

Moreover, the WARSI staff are involved in the academics such as the Medical Faculty of Jambi University, voluntary doctors and Eijkman Institute to maximize the health services, and malady study in the Orang Rimba. Collaboration efforts are aimed at studying potential malaria and hepatitis, affecting the Orang Rimba members in Sumatera Highway. The findings revealed that out of 68 people investigated, 9 have malaria, and 24 have hepatitis B. The findings have been conveyed and referred to the local health clinic for further action and consideration. This collaborative study contributed to the improved awareness of the Orang Rimba community on the importance of their health.



Health facilitation with Puskesmas (Public Health Service) and Health Volunteers in Merangin District, Indonesia.

Originally, Orang Rimba believed that their sickness is coming from the god's curse. On the other hand, the feeling of being welcomed by the health officers has increased the awareness of the Orang Rimba to access to health clinic in case that their traditional herbs and treatment can no longer heal them. Actually, the Orang Rimba who live in oil palm plantations, industrial plantations and residential areas have difficulty finding traditional plants or herbs.

The project organization has documented various traditional herbs the Orang Rimba possessed nowadays. They still keep and practice their traditional treatment. There are 40 types of existing traditional herbs from different fungi as documented in the study made by the parties. Thus, the project organization built a demonstration plot of those traditional herbs near the locales to help preserve and keep their knowledge on their culture.

- **Peace building among children.** A peace building training was held. This was aimed at improving communication and relationship between the Orang Rimba and local children from the village. The participants were junior high school students, 9 Orang Rimba children, and 10 village children. Given information on the customs and rules of the Orang Rimba, they learned various conflicts happening between them. They wrote short essays or compositions based on the theme “tolerance”. There were 10 best compositions presented in the



Training on Tolerance for school-age children in Sarolangun District, Indonesia.

training. Both participants actively participated in the activities during the training. They are divided into some groups in charge of preparing the place to stay overnight, preparing food for the training.

3. Processes Undertaken

For the Orang Rimba to get access to various programs from the government, they are required to complete the necessary administration procedure such as application of family cards, identification card, and the certificate of birth. The WARSI staff, community facilitators, and non-permanent teachers worked with the family cards administration in Merangin District. They helped to give at least 99 family cards to the Orang Rimba in the district. In addition, WARSI and the teachers have advocated to the education office to issue the student’s number (*Nomor Induk Siswa* or NIS) for 136 children (67 males and 69 females). This number is one of the requirements to receive the scholarship and operational aid for all students and non-permanent teachers. The government appointed non-permanent teachers are also given aid because they receive only half of the provincial minimum wage.

A True Story of Andi : An Orang Rimba Boy

A piece of the Indonesian national song – the Indonesia Raya – sang by Andi, 11 years old, brought him to win in the Indonesian National Singing Competition held by the Jambore Orang Rimba in Bangko, Merangin District, Jambi Province, Indonesia.

Andi is the son of Lando (deceased), one of the Pendi Group members living in a nomadic way in Pulau Lintang, Sarolangun District. It was a trying time for this group, as the locales shot him dead by an assembled weapon right before Andi was born. It happened when Lando stole some fruits of petai from one of the local trees. According to the traditional custom of the Orang Rimba, any fruits they find should be picked as nature is kind and always provides their needs. However, unlike the locales’ perspective, who have already known an “ownership” scheme, that any fruits or trees they have planted belong to themselves.

His mother is re-married with two children. Andi follows every step his parents took. The life of the Orang Rimba is so marginal recently as forest conversion happens massively while the forest – a place they really attached with – has turned into plantation and transmigration area. Musai, one of the Pendi Group members moved from one place to another, from plantation to plantation.

Andi also lived in a nomadic way until he was eight years old. Then his uncle, Ceriga, decided to object the government resettlement program and invited Andi to live with him in Pulau Lintang Social Residence in 2016. However, the parents of Andi and other group members keep following their traditional life. Ceriga sent Andi to formal elementary school immediately after he moved to his place. Andi is now fourth grade in elementary school and willingly walking half an hour passing the red-soil ground to the school in the village center.



Andi singing the Indonesia Raya.

In addition, the project organization has successfully facilitated 11 Orang Rimba in Sumatera Highway to access the treatment and services in the district – hospital where three of them were transferred to *Rumah Sakit Umum* (General Hospital) in Jambi Province. Furthermore, three people whose skill in citizen journalist is good enough in terms of education field have been available. They are part of cadres of their own group members. Those journalists delivered their activities to multi-parties while providing health services to their friends and families. They have gained confidence in public.

4. Lessons Learned

Achievement must be sustained. To continue empowering the Orang Rimba, it needs more participation of multi-parties. Still, there are few opportunities for the Orang Rimba to access development programs from the government. They are more focusing on their survival, not their basic rights. Meanwhile, the various development policies from the government cannot accommodate current circumstance of the Orang Rimba yet. In order for the Orang Rimba to claim their rights, the strong linkage between the Orang Rimba and the local community is necessary.

Empowered cadres are confident in coordinating the programs. Local health clinic is even more active to visit the Orang Rimba to provide their services, because of the cadres, WARSI facilitators and teachers cooperated to prepare the community. These cadres are more responsible to voice out the needs and rights of the Orang Rimba. Hopefully, these leaders could change the local policy into an opportunity for them to access to many other developments.

**The Colombo International Financial City
Dream: Fisher Folks’ Nightmare? Land,
Livelihoods, and Human Rights of Fisher
Folks Communities in Sri Lanka**
Mr. Herman Kumara, ILDC 1999
National Fisheries Solidarity Movement
(NAFSO), Sri Lanka

1. Background

The Colombo International Financial City (CIFIC), formerly called Colombo Port City (CPC), is a planned city in Colombo, Sri Lanka on reclaimed land next to the Galle Face Green, an ocean side urban park. The city is expected to be a city-on-the-



Mr. H. Kumara

sea, a financial center with shopping and office complexes, and hotels. It is the landmark of the infrastructure development program launched on the September 14, 2014, by Sri-Lankan President Mahinda Rajapaksa and the Chinese President Xi Jinping. It is supposed to develop Colombo into a financial hub and attract foreign investors, and is part of the 21st Century Maritime Silk Road expansion of the Chinese Administration.



The map of Sri Lanka

Setting aside the issues related to sovereignty of Sri Lanka, and adverse environmental impacts, the government processed a new tripartite agreement between Megapolis and Western Development Minister Champika Ranawaka, the Urban Development Authority (UDA) and the China Harbour Engineering Company (CHEC), a subsidiary managed by the Chinese Government owned China Communication Construction Company (CCCC) was signed on August 12, 2016. The land required is on a 99-year lease basis, and can be extended for another 99



A computer rendering of the Colombo International Financial City (CIFC) perspective.

years. The government is also creating new laws, by which the city is expected to be governed.

The details of this project from the planning stage in 2011, particularly the agreement between Sri Lanka and China, was not disclosed to the public. Local communities, environmentalists, engineers, marine biologists and others have resisted from the project onset, fearing an adverse impact to marine ecology, environment and fishermen's livelihood.

2. Issues

Per estimates, the number of fishermen directly affected is in excess of 30,000 in Negombro alone. The overall figure including those engaged in associated trades is estimated to be more than 600,000. Other losses of livelihoods include those fishermen living nearby the project site, and in the areas where the construction materials are extracted.



NAFSO leads the land rights campaign on Port City agitations on August 21, 2018 in Colombo.

Fish netted from the coastal waters, the cheapest in the market, provide two-thirds of the protein consumed by the population. However, the fishermen who live along the coastal area of Kammalthota to the Rathmalana claimed that they have been already deprived of coastal fish resources due to the sand mining for the construction of CPC. Thus, their income has been reduced. This affects the poorest, who have limited resources to buy nutritious food. Due to the erosion caused by mining sand, many homes in the fishing villages were washed away and the places to park fishing boats are more limited.

The number of fishermen registered in the Environmental Impact Assessment (EIA) is almost four times lower than it is in reality, according to which only 9,000 fishermen are supposed to get compensation. Hence, thousands of fishermen will be deprived of their livelihoods for years.

The construction work and the sand extraction impacts the underwater rich biodiversity of the dredging and the project sites of the CPC. This will especially occur in the districts of Gampaha (Negombo Coastal Belt), Colombo and Kalutara where the authorities identified 11 quarries that supply the needed materials. To preserve their livelihoods, the local biodiversity and the Galle Face Green asserts that the project needs to be halted.

3. Small-Scale Fishers' Protest against the CIFC

These fisher folks started some informal agitations and the catholic church assisted them. Parallel to this civil society groups organized and formed the People's Movement Against Port City (PMAPC).

Alarmed at the activities of the CHEC dredgers, the fisher folks and PMAPC went on strike in 2016 to protest against the threat to the coral reefs - the rainforest of the oceans, spawning grounds of their catch and the consequent threat to their livelihood, as well as the danger to the coastline where most of them have their homes. Deputy Minister Lasantha Alagiyawanna met the protesters and assured that the dredging would only take place at least 10 kilometers from the shore. On the advice of the Catholic Church and based on this undertaking, the strike was ended. Many CSOs became reluctant to engage after the 2016 hunger strike and the movement became inactive and defunct for a while.

The people remained asserting their right that was violated. The leaders of the Sri Vimukthi Fisher Women Organization (SVFWO) received a leadership development training from the National Fish-

eries Solidarity Movement of Sri Lanka (NAFSO). They learned about organizing social movement,



PMAPC leading a campaign against the Colombo Port City on October 2, 2016 in Negombo, Sri Lanka.

and leading campaigns. The empowered women of SVFWO decided to engage on the campaign against CPC, the biggest threat to their community. With NAFSO's support, the SVFWO became the main body of the revived PMAPC. It is lead by its coordinator, Ms. Subashini Kamalanathan.

4. Interventions

PMAPC collectively decided on the campaign against CPC at the meeting and shared information through emails. They generated funds from community members, civil society organizations, human rights groups, trade unions, women's organizations, farmers/fisheries organizations, scholars, individual experts, and religious leaders of around 25 groups. They began to monitor the activities of the dredgers using smartphone app and a website **www.marine-traffic.com**, which tracks vessels on a world map. Observation on the movement of the dredgers revealed that, on more than one occasion, the dredgers appeared to move closer to shore than authorized. It is in contradiction to the undertaking given by the Deputy Minister Alagiyawanna.

These breaches were reported to the Central Environmental Authority (CEA) with screenshots. On July 5, 2017, the CEA convened a meeting with CHEC, ministry officials, and consultants to the project company. In this meeting, the CHEC officials made a presentation on the breaches and demonstrated that the dredgers as shown in the screenshots had indeed come within the 10-kilometer limit. It transpired that a unilateral decision had been taken without reference to the fisher folks, that

the dredger could now operate within 8 kilometers from shore as there was no coral in that area.

In 2018, PMAPC organized a symposium of experts which was very well attended. The Most Reverend Methodist Bishop of Colombo, Rev. Asiri Perera graced this occasion. He was alarmed at what he heard and hosted a smaller gathering of experts under the auspices of the Creation Care desk of the Methodist Church on February 28, 2018 in Colombo. These meetings and the news reports about them elicited a response from the Port City Project that the PMAPC was functioning with hidden agenda. PMAPC was given a chance to refute all allegations and claims made by the project but the aberrations have not been addressed to date.

PMAPC published a book on Port City, "The Truth and Myth of Port City", which was launched at Galle Face Green on July 17, 2018. This event was followed by a protest, and flying kites with a catch phrase: "Stop Port City Now". It was attended by fishermen and women together with CSOs, community members, scholars, and religious leaders.

5. Future Plans

The CHEC recently allocated 500 million Sri Lankan Rupees to keep the fishers silent. The media does not expose these facts. Intensified awareness raising is essential so that these women will continue campaigning for their rights.

The concerned citizens who care for nature, the future of coastal communities, peace, sovereignty and security of the country need to continue the struggle. They should educate and build peaceful resistance movement to assert People's Power. We should continue fighting against the economic giant in the world, which is backed by the Sri Lankan authorities, politicians, religious institutions, media and (sadly) some of the affected communities.

To quote, Ms. Subashini Kamalanathan (ILDC 2017), the Coordinator of SVFWO and the leader of PMAPC said: "We will never give up our struggle until we win. Our role is to strengthen the resistant social movement while we educate the wider society."



Ms. S. Kamalanathan

FLASH ARTICLE

The Butterfly Effect Analogy to Development

Sr. Eliza Kuppohackel, OMC 1992

AYUSHYA - Centre for Healing and Integration, India



Sr. E. Kuppohackel

1. The Butterfly Effect

The Butterfly Effect (Norie Huddle, 1990), is a concept popularized by a famous mathematician and meteorologist, Prof. Edward Lorenz of the Massachusetts Institute of Technology, USA. It is a metaphor illustrating the transformation of a caterpillar, (by destroying itself), into a butterfly. The caterpillar overfeeds itself until it bloats, hangs itself up, its skin hardens forming a chrysalis. Imaginal discs form inside the chrysalis, attack unrecognizable cells that actually weaken its immune system, and die. Dead imaginal discs become imaginal cells that turn into a butterfly by eating the caterpillar's body. Through a chaotic — survival mode — process of transformation, the caterpillar evolved into a beautiful butterfly. In real sense, it is like re-inventing the unsustainable society (the caterpillar) or world order, by introducing new sets of values and practices to replace the existing one. It is the act of trying to build a better world.



Students painted on the coconut leaves.

Societies in general carry a vast majority of caterpillar cells - mundane, self seeking, selfish, aggressive, exploitative and greedy. Similar to the butterfly

state and the social situation, is the adolescent stage. Adolescence is an awkward period of human life. Can something beautiful come out of the chaos? Yes, it is possible. This is where the Theme Centered Interaction (TCI) model of human development becomes relevant. TCI has grown from an educational model to a comprehensive concept aimed at addressing personality development and group leadership. It is a form of applied human psychology – which strengthens imaginal cells that are present in the predominantly caterpillar-filled adolescent mind. By creating an environment for the imaginal cells to flourish, we can turn the creeping adolescent worm into a colorful butterfly.



Students as change agents sharing experiences.

2. Application of Butterfly Effect in School

Ayushya selected a nearby government higher secondary school as a project site, where majority of the children come from families which are either broken or half starving or headed by an alcoholic father. The parents have to work hard to sustain their families. They do not have enough time to spend with their children to hone their overall growth. Parents who are lowly educated are unable to help their children's academic performance.



Butterfly effect session in progress.

When Ayushya had a consultation at the Vadakekara School, the children were apathetic and uncooperative. The teachers were also frustrated of the situation. During our meeting with the principal and the teachers, there were apprehensions if at all students can be helped. They were skeptical if any drastic change can happen. The educators themselves were not convinced that positive change is possible.

We countered their pessimism by assuring the teachers that change is possible by working together with the students. That was the beginning of our intervention in the government high school in Vadakekara. We had several preliminary brainstorming and planning sessions at Ayushya and at school with TCI trainer, Thomas Abraham. The synergy group, principal, teachers, and panchayath president (school alumnus) also attended the sessions. Three batches of 80 students from 12th Grade were chosen for this Butterfly Effect Project. Two TCI model workshops were conducted, and formulated their motto: "I change and through me my family and society change."

3. Negative Interference, Positive Response

All went well until the great flood devastated the State of Kerala. Schools were temporarily closed. When schools reopened, the students eagerly asked the teachers for a follow up workshop. That was a motivation for us to restart the project in full swing. We had a one-day experience sharing session. They said they have come out of their laziness and started studying. Some students were very creative and energetic to do any work. They cleaned up the school campus, and painted their classroom beautifully.

We contacted the nearby institution and learned that the students there were included as co-mentors. We already published a handwritten magazine.

In March 2019, the children will have their final exam. Last year only 30% of the examinees passed. The aim for 2019 is 100% success in both academic performance and overall human potential. It is fulfilling that Ayushya implemented this project in this school. Hoping to see many colorful butterflies (schoolchildren) coming out of the school as change agents in their families, neighborhood, and society.

***"Just like a butterfly, I too will be awoken."
(Deborah Chaskin)***

HERE AND THERE

The International Course on Leadership for Community Health and Development (ILDC) was held from August 26 to October 8, 2018 under the theme "People's Participation in Local Governance in Health". This year there were 11 participants (6 females, 5 males) from 8 countries; Bangladesh, Cambodia, India, Kyrgyz, Nepal, Pakistan, Philippines, and Sri Lanka. We had the first wheelchair-user participant from Nepal since the AHI building underwent a barrier-free renovation. Here is an article contributed by the participant.

Reflecting On the ILDC 2018 Mr. Krishna Gautam, ILDC 2018, Independent Living Center Lalitpur, Nepal



***ILDC participants, Hull-Pong Staff & members.
(Mr. Krishna Gautam, 4th from the left)***

1. Shifting Paradigm from Need to Right-based

Independent Living (IL) concept believes in the independent and productive lifestyle of People With Disabilities (PWDs). The IL concept resists oppression of speech, imposed dependent lifestyle, forced medical surgeries to cure disabilities, charity and welfare-based "for" than "of" practice resulted contempt, discrimination, and breach of human rights. IL works for capacity enhancement and change-making strategies for PWDs.

In order to promote IL concept in Nepal, Independent Living Center Lalitpur (ILCL) was formed in 2010. Focusing on the rights of the PWDs, ILCL is working to improve the availability of public access and support services for independent living, personal assistant, and peer counseling. Its operation contributes to clarifying legislation and executing them, by coordinating with the Government of Nepal. In addition, ILCL is lobbying for the availability of services, protection, facilities, and opportunities that conform the needs of the PWDs.

2. New Learning

ILDC 2018 made me understand more deeply some issues and topics. I was able to build mutual relationship with AHI. I get connected — in a barrier free environment — with the participants from several countries. Participatory processes made us understand the diversity, inclusiveness, and undiscovered leadership quality among the participants.

I realized that an individual can become the change-maker himself. Change is like a domino, emanating from oneself—family—whole society. At the disability facility called Hull-Pong in Hiroshima, I learned that PWDs themselves can bring about changes in the community through artworks. In Achi municipality in Nagano, I was impressed how individuals were empowered by social education.

I came to know how to interlink issues on health and disability through Right Based Approach (RBA). RBA is one of the most important tools in social action and community development work. It is aimed at suitability based on people's and community's strength. RBA pursues to recognize groups and people whose rights are being or been violated. It finds the reason why certain people are unable to enjoy their rights. It amends the unjust use of power that obstructs the claimant's enjoyment of rights and development. RBA highlights the duty and entitlement of the right-holders and the duty-bearers' obligations. It works to strengthen the capacity to comply with their responsibility to the right-holders, who need to claim and exercise their rights.

In order to institutionalize the RBA, meaningful participation of PWDs in the policy making process must be assured. Streamlining the issues of PWDs in human rights and development will be possible through IL principles and collective movement.

I am now implementing my plan of action made during the ILDC. The youth must be empowered because they are tomorrow's hope. They are an amazing power of changing the society, if they can critically analyze which new concepts to adopt, and propel development appropriate for their time.

Inclusive society reflects the diversities such as gender, religions, and different cultures. It is only realized through active participation of PWDs and other vulnerable people themselves. It ensures that their rights are claimed and availed with or without support. To achieve that, empowerment of the community is pre-requisite. I will mobilize the community to create an inclusive society so that anyone can enjoy their rights.

AROUND JAPAN

Learning From a Survivors' Organization Fighting Human Trafficking

Taken with permission from the article based on Ms. Masako Tanaka's study, published by Sophia Magazine Vol. 6/Winter 2017, the Faculty of Global Studies, Sophia University, Tokyo, Japan.

1. Introduction

Even this day and age after the system of long slavery ended, similar practices manifest themselves in the no less heinous criminal enterprises of human trafficking that continue to grow in various ways. As enforcement of laws to fight the trafficking appears to be increasingly difficult, a Nepalese survivors' organization has become effective in its work to prevent human trafficking, rescue, and support survivors. We talked to Professor Masako Tanaka of the Faculty of Global Studies, who has followed the Nepalese organization since its inception and recently authored a book about it.



Ms. M. Tanaka

2. From Victims to Survivors — Overcoming Adversity

In 1996, 128 Nepalese girls were rescued from a brothel in Mumbai, India, and repatriated to their homeland. Despite the fact that they were all victims of human trafficking and sexual violence, they were considered by Nepalese society to be impure and groundlessly believed to be infected with HIV. The media defied expectations that victims' identities would be protected, exacerbating the vitriol and exposing victims to public criticism, by publishing their names along with their photographs.

At that time, Tanaka was living in Kathmandu, the capital of Nepal, and involved with an NGO supporting slum dwellers. She observed the shocking media coverage of the case as it unfolded. 'But the women', she said, "in setting up the survivors' organization Shakti Samuha (powerful group), turned the public hostility aimed in their direction completely to their advantage," by taking a proactive approach toward achieving positive objectives.

Survivors' organizations representing stigmatized groups, such as victims of sexual violence, are helping to accelerate policy and reform measures using the power of their words and actions. Yet, coming out as a member of a minority then invites prejudice and discrimination that are obstacles to establishing and participating in such groups.

These obstacles can be especially overwhelming to survivors of human trafficking who had been forced to engage in sex work. Inappropriate media exposure made it imperative for the founding members of Shakti Samuha to overcome obstacles, and seize the opportunity to step forward as "survivors" of human trafficking, and establish the world's first human trafficking survivors' organization.

Steady support was essential for the successful formation of Shakti Samuha, as Tanaka explains: "A survivors' organization tends to be seen by the wider community as a group of socially vulnerable people receiving care and support. In the case of Shakti Samuha, from the beginning another NGO in Nepal provided support for capacity building to help survivors achieve independence."

Then in 2013, Shakti Samuha received a Ramon Magsaysay Award, known as "Asia's Nobel Prize", and a survivors' group modeled on Shakti Samuha was established in Thailand.

3. Human Trafficking Is a Concern for Us All

Modern human trafficking is basically perceived as exploitation, forcing people to work against their will. It is not limited to forced sexual labor or coerced migration to a foreign country. There are many other examples of human trafficking that are a little more difficult to grasp, such as subjecting people to unfair work under the guise of overseas study or technical training.

At the beginning, Shakti Samuha equally involved all survivors of any form of human trafficking, but after some time, board membership was restricted only to those who had experienced social exploitation. Explains Tanaka: "Organizational reform is necessary for any survivors' organizations as they grow. But members of survivors' organizations tend to apply additional criteria to measure degree of suffering. Such mutual exclusion within a minority group leads to fragmentation of their movement." In time, this weakens the group and costs support from external sources. In order to prevent this, "It is no good to focus on domestic affairs only. It is vital to stay globally conscious and not to lose objectivity."

Today, Shakti Samuha is committed to building an international network of human trafficking survivors. The organization's wide vision and awareness of such issues appears to assure its viability and effectiveness in combating human trafficking.

In June of 2017, one of the founding members of Shakti Samuha, Charimaya Tamang, was invited to Sophia University. At a seminar on campus, she surprised students by discussing a flourishing new sex business in Japan that is commoditizing high school students, noting "the human trafficking situation in Japan is worse than in Nepal. You could be the next victim, or a bystander who shuts his or her eyes to an offense."

Japan harbors other problems such as the exploitation of foreign workers, and ranks near the bottom among developed countries in combatting human trafficking. "The biggest reason is the extremely poor state of human rights education in Japan. However, this problem will not only be limited to Japan alone in the future, since another major season for exploitation is the weakening of human relationships and alienation due to the rise of social media and other factors," warns Tanaka.

4. Quality of Education Enhanced by Real-Life Experience

As a student of Kobe University, Tanaka majored in Japanese history with a focus on human networks in the Edo period that transcended class barriers.

Following a few years of experience in the corporate sector, she decided to go to the United Kingdom to study international cooperation and gender issues. She discovered that gender studies, which was unavailable in Japan at that time, was a key to understanding development studies. Tanaka recalls, "I was so excited to discover something I really wanted to study that I actually broke out in a fever."

Tanaka got a master's degree from the University of East Anglia in the field of Gender Analysis in Development. She went on to work as a practitioner in Participatory Development for various projects of the Japan International Cooperation Agency (JICA) and the Japanese Red Cross Society in Ghana, Bangladesh, and Nepal and has been involved in civil society movements in Japan and beyond.

Currently, Tanaka is a faculty member of the Faculty of Global Studies. The faculty, established in 2014, has a unique curriculum for understanding

globalization from the perspectives of international relations theory and regional studies.

Yet, she says, “The only reason I am able to work with global partners is my sound background in Japanese history from university.” So, her classes also deal directly with domestic issues in Japan.

5. Focus on Survivors’ Organizations

Tanaka recounts, “I was working on the ground in Nepal during the Maoist insurgency, and I saw how, in perilous civil-war like situation, survivors’ groups could overcome political opposition and are key-players for gaining unnecessary development aid.”

Tanaka’s real-life knowledge and passion based upon her involvement in ground-level activities in the global arena promise to have a tremendous impact on her students at Sophia University.



Survey respondents living in a migrant village in Nepal with Ms. Tanaka, wearing eyeglasses.

International Labor Organization.

Human trafficking is a \$150 billion industry globally. In 2016, 40.3 million people (29 million are women and girls, 72%) were victimized worldwide through modern-day slavery.

United Nations Office on Drugs and Crime. Human trafficking elements: 1) Act (recruitment, transport, transfer, harboring, receipt of persons); 2) Means (threat/use of force, coercion, abduction, deception, abuse of power, giving payments; and 3) Purpose (exploitation, prostitution of others, sexual exploitation, forced labor, slavery, removal of organs, etc.)

An Evolution of Advocacy : The Experiences of A Person With Disability

An English Translation of the Presentation of Ms. Toshie Oshitomi, (OT, Chairperson of Peace Tolerance), made in a session of the ILDC 2018. Translated by Ms. Kagumi HAYASHI, AHI.



Ms. Toshie with the ILDC 2018 participants.

My name is OSHITOMI Toshie, 37 years old. I developed the disease Myasthenia Gravis, a condition causing abnormal weakness of certain muscles, since I was 24 years old. Now I stay at home keeping my life with the ventilator for 24 hours as well as being supported by a personal caregiver. I started an organization by myself four years ago. The organization serves as a platform to share experiences for people in need, and to make different approaches of advocacy as a Person with Disability (PWD).

I started to develop my disease when I was working as an Occupational Therapist in a hospital. Because of the disease, I had to give up working. The doctor told me that I could not get better, and need to stay in a hospital under appropriate medical care, for the rest of my life. I asked myself how I could manage my life as a patient all through the years to come. I said to myself “I do not want to live my life being controlled. I want to go home and live my life.” I made up my mind, and started to prepare for my life after I go back home from the hospital.

I need to assure several services in order to survive at home. I needed nursing care equipments, such as (energy) powered wheelchair, nursing bed, ventilator, etc. I must ensure that medical services are available at home. I had to ask for home visiting services by doctors and nurses. I had to avail of non-medical services, such home helper, bathing, and so on. In order to ensure all of these, I came to

talk with the city government. I said “I want to stay at home, being supported by powered ventilator for 24 hours. How would it be possible?” The city officer in social services section said to me, “There has never been such a case before in this city.” For them, there is no case before would mean they can not accommodate. I was told that staying at a hospital is safer than at home.

I did not give up my hope. I wanted to decide how I will live my life. I talked to different people around me, to share my desire. People with different expertise got together and thought out alternatives. It took me some time to come up with a possible solution. Then I finally succeeded to draw out necessary services covered by local government, and started my supported life at home. I have become the first one. I was happy enough to live at home. I however started to think of many others, who want to go back home, but yet unable to do so. I have the knowledge as I was working as an occupational therapist. I am lucky to have people who support me. I wanted to go home. Why not others? Isn't it a simple and basic desire for a person to stay home?

I came up with the idea that I would set up an organization with people who supported me for my life at home. Making an organization would help me share my experiences with many others, as well as to make advocacy not only to local government but also to the community people. The organization called Peace Tolerance obtained legal registration in October 2018 though we started in 2016.

We, Peace Tolerance, organize different programs and do activities. In 2016 we organized the documentary film screening program for the first time. That film showed the life of a PWD, who actively go out and meet people. Next year the 2nd film event



Convergence of PWDs and non-PWDs in enjoying the first Gochamaze Festival.

was organized, along with panel discussion among PWDs. In 2017, we became more ambitious to organize a new program GOCHAMAZE Physical Festival. Gochamaze means shuffled or mixed. It aims at getting together PWDs and non-PWDs, who have various social backgrounds and difficulties to promote mutual understanding as a basis of an inclusive community.

I become a resource person in classes of colleges and schools, staff development program of nursing personnel, and students who are studying social welfare. I was one of those who delivered medical services as I was an occupational therapist. I would understand that those who deliver medical services tend to put patients under control, as they have the responsibility to assure their security. After I became one of the patients, I came to understand that their treatment no matter how conscientious, could not necessarily respond to the very primary desire of patients. They want to be treated as a person of his/her own will, and not always a patient who needs protection. My two different point of views could help medical/nursing workers to think.

Now Peace Tolerance is thinking of a new project. Although there are a number of people who are ready to help PWDs, they do not know how to express their willingness. People such as shop owners will put Otetsudaishimasu (May I help you?/I am ready to help.) stickers. That is one of the ways to express their willingness to support. Peace Tolerance has been promoting community understanding and involvement towards inclusion.



Ms. Toshie talks at a university.

I also work to voice out as a PWD. I have been a member of the planning committee for inclusive community. The local government are now more accommodating to the voices and needs of PWDs. A concrete case that shows my voice was heard. I asked the construction section of the city government to see the road condition around my place. It has been finally renovated.

I have been exposed to different people and places like my neighbors in my apartment, staff of the convenience store nearby, and the railroad station staff. They also have been learning how to get along with me. The station staff now knows my name. The station has been renovated to improve physical accessibility. Self-advocacy through going out of house and voicing out have made a small but crucial change. That is definitely change for more favorable environment for me, and hopefully for many others, especially those whose voices are not heard yet.

NEWS FROM FRIENDS

**International Women's Day
Ms. Mandkhaitsetsen Urantukhuur, ILDC
2017, Center for Human Rights and
Development, Mongolia**



Ms. M. Urantukhuur

1. Background

On March 8, 2018, about 2000 people gathered in Ulaanbaatar to march for the International Women's Day. The event was organized under the framework of the advocacy campaign called "One Billion Rising Mongolia 2018", which aims to end all forms of violence against

women. The Centre for Human Rights and Development (CHRD) brought together 20 NGOs, and independent citizens from Ulaanbaatar, to march for an end to all forms of gender-based violence. The message also included a mandate to raise public awareness of the causes and effects of gender-based violence and victim blaming.



Thousands joined the International Women's Day march in Mongolia, 2018.

Together with the march in Ulaanbaatar, 21 other provinces and cities participated. Even university students attended a two-day training about victim blaming culture before participating in the march.

In the last decades, several citizens in Mongolia, especially women and girls, have been victims of serious incidents such as domestic violence, rape, and different degrees of assault. There is a serious lack of knowledge of rights related to these. The message of the march was a measure that was, and continues to be, central to improving the public's general knowledge of these important topics.

The event was also a call to the government to improve services for victims, and to prevent and eliminate all forms of gender-based violence in the country. With this nationwide event, people all over Mongolia sent a clear message to the government, as well as the society at large: no more gender-based violence and victim blaming.

2. Mobilization of Older Men and Women



Older men and women participating in the event.

In an aging society in Mongolia, older people are facing discrimination stemmed from ageism. They are excluded in making decisions of their own lives. CHRD mobilized older men and women, and older people with disabilities to campaign for the Mongolian Government participation in the Open-Ended Working Group conversation. They continuously empower elderly people to recognize themselves as rights holders.

The CHRD, Local Elders Associations, and Health Department Centers co-organized consciousness-raising workshops. It was held on April 7, 2018 in Ulaanbaatar, Choibalsan, Dornod, Bayandun soum,

Ongon, and Dariganga soum, involving almost 1000 elderly people.

Consciousness-raising workshop focused on developing elder's knowledge of their own rights to give a deeper understanding of both elders' rights and the rights of disabled persons in the context of law, collaborating with younger law students to increase awareness of these burgeoning human rights issues. Existing human rights mechanisms failed to adequately protect and promote the rights of older people. We believe that a single instrument, a new international convention on the rights of older people, is an effective way to make sure that all people enjoy their human rights in older age, and on an equal basis with the rest of the population. A convention would promote dignity, equality, autonomy, and self-fulfillment in older age. It is hoped to replace the deeply embedded ageist attitudes, that currently dominate the way societies respond to the theories of older age and the reality of older people.

3. Organizing a Tripartite Meeting

It is essential that older people meet with their governments to highlight why they need a new convention to protect their rights. A three-way discussion is important to bring together those most affected, those with a human rights mandate and expertise and those in the position to secure a convention.

We recommend that older people meet with both their governments and their national human rights institutions to discuss different rights that should be included in a convention. This three-fold approach puts emphasis on the individual, while also securing meaningful conversation for the collective, putting obligation onto the governing parties, and delegation to the third party human rights institutions.

4. Organizing Consciousness-raising Group

One way to tackle ageism is to organize a consciousness-raising group. Consciousness-raising is a tool used to unpack social perceptions and prejudices and allows participants to draw on personal experiences alongside others. Consciousness-raising discussions use these personal experiences to allow new thinking among those who take part.

World Atlas. Top four countries with the percentage of population over 65 years old in the world are Japan (26%), Italy (22%), Greece (21%), and Germany (21%).

International Peace Day Workshop Ms. Zubaida Shamin Dewan, ILDC 2015 and Mr. Hector Nihal, ILDC 2013, Pakistan

1. Introduction

On September 28, 2018 the International Peace Day Workshop was held at the Peace center in Lahore, Pak-



Ms. Z. Dewan



Mr. H. Nihal

istan. The theme was: "The Right to Peace - The Universal Declaration of Human Rights at 70". It jointly organized by the AHI-ILDC/Participatory Community Leadership Development Course (PCLDC) Alumni's partner organizations, United Religions Initiative (URI Pakistan), Peace Center Lahore, Working Women Development Foundation, Life Alliance, AAS Pakistan, and the Global Healing Initiative Pakistan.



Interfaith participants during the International Peace Day Celebration.

Togetherness was symbolized by holding hands. All religious leaders from various religions and sects came together for the promotion of Peace, dignity, love, and interfaith harmony.

People from all religions came to celebrate the International Day of Peace. A beautiful peace song was sung by the Dominican brothers that moved the attendees. The feeling was enhanced by watching a video full of peace messages.

2. Peace Messages, Collective Efforts

AAS Pakistan Director, Mr. Hector Nihal, said that their organization is working on the health of marginalized people, female sex workers, and drug abusers. Their motive is to give inner peace. He said he want to mention the 16th goal of the SDGs: Peace and Justice. If we achieve the first 15 goals we au-

tomatically achieve the 16th goal. He also shared about Life Alliance, composed AHI-ILDC Alumni trained in Japan, and the Participatory Leadership Development Course (PCLDC). PCLDC was organized by AAS Pakistan with AHI, Japan.

These are the messages from the participants:

Mr. Ejaz Chaudhry pointed out the importance of internalizing the true essence of peace. Quaid-e-Azam said that everyone has the right to live his or her own religion. Patras Dewan commended Fr. James Channan, OP, for his efforts with Global Healing on peace promotion. They are assisting children living in the slums to avail of education, and health awareness. Ms. Shakeela Tanveer on the other hand is working on skills training programs to empower women. She incorporates peace advocacy in them. She emphasizes the importance of integrating peace in community organizing processes, without too much reliance from the state. Ms. Tehmina Rana also said that URI is an example of peace. Because URI is a platform where all can freely express themselves about interfaith harmony. Mr. Hafiz Nouman’s comment was striking, saying that: “If there is no peace, you cannot do anything. If we cannot eat, we can live. But we cannot live in fear. Peace should be our way of life.”

Alongside with the International Peace Day Celebration, the youth were given Peace Award Appreciation for their active role in promoting peace and interfaith harmony in the society.



A symbolic lighting of candles and offering of prayers for world peace.

**“Peace is not the absence of conflict, it is the ability to handle conflict by peaceful means.”
Ronald Reagan**

**The Paper Cranes Journey in Thai Version
Mr. Songpon Tulata, ILDC 2017, The National Health Commission Office (NHCO), Thailand**



Mr. S. Tulata

I had an opportunity to visit Hiroshima while I participated in the ILDC 2017. The topic of the session was peacebuilding.

What is peace? A man who cares only himself like me does not care about the deep meaning of peace. Until I had visited Hiroshima. Everyone I met in Hiroshima changed my perspective about peace. So, how should I send peace message to my country?

The paper crane journey is one of the many versions of Sadako’s story. I knew it from an NGO, ANT Hiroshima, the counterpart organization during our visit. They are translating this book about Sadako, an A-bomb victim girl, in various languages and distribute to the children in other countries to send “peace message”. They did not have a Thai version yet.



Thai version of The Paper Cranes Journey by ANT Hiroshima, Japan.

2. My Hope Through This Book

After I read this book, I think Sadako should grow up like other children and have a normal life. Many

years after the war, the pain is still haunting like a bitter refrain, and ruined people's lives. But Sadako's story brought many people, especially children, to make a fresh start. The story can inspire people in many countries.

I hope The Paper Cranes Journey should be distributed among Thai children. They should hear the story about peace and send the peace message to other people. I already sent this peace message to my family and neighbors. At least I can tell the story to my lovely daughter. So I thought I can help them send peace message to our children in Thailand by translating the book in Thai.

Sadako Sasaki was a Japanese girl who was two years old when an American atomic bomb was dropped on Hiroshima on August 6, 1945, near her home next to the Misasa Bridge. Sasaki became one of the most widely known hibakusha – a Japanese term meaning "bomb-affected person." (Wikipedia)

Learning Is Celebrated When It Is Practiced
Mr. Manohan Seshampat, ILDC 2016, India



Mr. M. Seshampat

1. Background

I practice my learning from LDC 2016, by sharing to the community people, Community Based Organizations (CBOs), NGOs, and government departments. I learned to be self-aware, and value the importance of asking myself: "What else do I need to know?"

2. ILDC Awakens Me

The AHI-ILDC is like an awakening for me. In the process of undergoing Gap Analysis, each participant asked oneself: "Am I fit enough to continue working as a development worker?" The methodology humbled me to accept my gaps. The contents empowered me to relearned. I realized that I should regularly update my knowledge, skills, attitude and perspectives in order to be relevant.

Moreover, I internalized the peace values when we visited Hiroshima, Japan. Devastated during World War II, the people of Hiroshima resorted to non-violent resistance. They transformed tragedies by restoring humanity, human dignity, and rebuilding hope. They initiated people to people trust-building process. They reconstructed the entire city and life.

Inspired by Hiroshima, I decided to integrate *peace education* to my training modules on water resources management. "Peace is the condition where people live in harmony with each other, enabling each other for social, economic, cultural and psychological well-being", as defined by Prof. Masae YUASA of Hiroshima University. It is expressed by nurturing and protecting water bodies, just like sustainable development leads to Peace.

During the ILDC I reckoned that peace, sustainable development, and water bodies co-exist. Water governance is the range of political, social, economic and administrative systems in place. It is a set of systems that controls decision-making with regards to water resource development and management. The protection of water bodies is directly linked with right to life with dignity, right to livelihood, and right to safe drinking water.

I also learned Rights Based Approach (RBA). It is an effective approach for community mobilization and democratization. It re-defines traditional development thinking about human nature. It responds to human development needs, social obligations to respond to the inalienable right of individuals, and empowers people to demand justice as a right. It is not a charity, rather it gives communities some moral basis from which to demand for efficient and effective service delivery from the duty bearers.

Moreso, I realized that community participation and mobilization is key to achieving Sustainable Development Goals. In my previous training modules, community participation means people are subjects of development. This perspective changed by treating them as decision makers, not just takers. They can now articulate their thoughts. This change is geared towards a more equitable society.

3. Learn and Practice

No matter how wide and updated we are in terms of knowledge and skills, when they are not put into practice, they appear to be like meaningless. We have to continue searching for the most effective and efficient ways to apply them.

ANNOUNCEMENT CALL FOR APPLICATION!

2019 AHI INTERNATIONAL COURSE
on Leadership for Community Health and
Development is going to be held on
September 1st to October 14th, 2019.

Deadline for application: April 24, 2019

Please download the course outline and ap-
plication form from AHI website:

<http://ahi-japan.sakura.ne.jp/english/html/>

SUPPORT AHI! BE A MEMBER NOW!

Type of Supporter	Annual Membership Fee
1. Supporting Member	Amount
Organization (S)	\$300 per year
Individual (A)	\$100 per year
Individual (B)	\$ 50 per year
Individual (C)	\$ 30 per year
2. Donation	Any amount, anytime

AHI is supported by the membership contributions of its supporting members all over Japan. Due to the unstable Japanese economy, the number of supporting members have been declining. Therefore, AHI has tried to reach out people from overseas, like the AHI Alumni, partner organizations, and all other generous persons to become supporting members.

So far, there are AHI Alumni who became members.

Your contribution is the bloodline of the AHI programs and projects. It is crucial in developing the capacities of community organizers and leaders from both government and non-government organizations to become more effective and efficient change agents.

Together we can make a difference. Let's do it now!

For more information you may kindly visit the AHI website.

Please check our website and go to the page of "support AHI". <http://ahi-japan.sakura.ne.jp/english/html/>. If you have any questions, please e-mail to: info@ahi-japan.jp.

CALL FOR ARTICLES

Calling All AHI Alumni!!!

- Alternative Approaches to Capacity Building
- Initiatives on Water Conservation and Protection
- Efforts on Sustainable Development Goals
- Concrete Stories on Rights Based Approach
- Participatory Conflict Management and Arbitration
- Inclusive Development Activities
- Social Media and Social Networking as a Tool for Community Organizing and Development
- Youth Participation in School and Community Building
- Case Stories of PWDs: Challenges and Victories
- Governance, Policy Making, Lobbying
- Alternative Resources Mobilization to Sustain Community Development Work
- Organizational Development Strategies
- Alternative Education
- Rights-Based Approaches
- Participatory Governance

=====

"A kind gesture can heal a wound that only compassion can heal." (Steve Maraboli)