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FOCUS: STRUGGLE FOR PEACE GOES ON



Part of the peace process in Basilan, Philippines. Photo: Ms. Suacito.

achieve genuine state of peacefulness and prevent the emergence of war.

The focus articles tell us that peace can be created through capacity building at the community level with the strong co-operation of all sectors regardless of religious or organizational affiliation. Various strategies were tested and proven effective such as peace park for advocacy, peace forums and self-help groups creation to mention a few.

From your Editor Ms. Joy A. Bastian

What is PEACE? Who has it? Who controls it? Can we all have it? How? When? Broadly speaking peace can be defined as “peacefulness” or “peace and quiet”, and the absence of war.

Peace campaigners argue that war arises from an imbalance in our relation with nature; that war is immoral; that it is unnatural; that it arises from conflicts which are petty and often illusory, and therefore resolvable by negotiation; that male chauvinism (exaggerated or aggressive patriotism) is a major part of the problem; that creating an anti-war and pro-justice culture will prevent fighting; that peace is achievable through forgiveness and that a lack of inner peace is the primary cause of conflict.

This issue reflects the struggle to create a peaceful community, country, and the world as a whole so that every human being in commune with nature can co-exist in harmony. Cases from Cambodia and the Philippines, derived from the seminar workshop held in Nagoya City, Japan provide concrete image of how peace is broken and repeatedly recreated to

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AHI's Peace Creators Seminar in Nagoya City, Japan

INTRODUCTION

Ms. Shiori Ui, AHI



Nagdilaab team and PADEK team, with Ui at Rikkyo University to present their research results at the international symposium, held in Tokyo on March 9, 2013. From left to right, Mr. Momoy Cohombo (Nagdilaab), Mr. Ya Bean (CRC member, Commune Chief), Ms. Licera Suacito (Nagdilaab), Mr. Kannaro Kep (PADEK), and Ms. Shiori Ui (AHI).

AHI engaged in a research project on documenting grassroots peace building work since late 2009 in collaboration with Rikkyo University, a private university in Tokyo. When a collaborative research project offer came to AHI from the University, we immediately thought of two alumni who have been deeply involved in peace building work for long term. One was Ms. Miriam Licera Suacito (Deddette), ILDC 2006 of Nagdilaab Foundation in Basilan, Philippines, where armed conflicts are still going on; and another was Mr. Kannaro Kep (ILDC 2001) of PADEK (Partnership for Development in Kampuchea) in Cambodia in the period of post-conflict. Both alumni were victims of violence since their youth, and their commitment to genuine peace building was enhanced through their personal life as well as community work.

Even though they are extremely busy in their own organizations and wider networks, they were so eager to document peace building efforts of grassroots people and their NGO roles as co-workers towards peace. They understood that this research project

was an opportunity for them and partner communities to reflect on their own experiences and share lessons learned with others in similar situations and struggles beyond national borders. The field surveys took place from 2010 to early 2012, and later 2012 to early 2013 were devoted for case study writing.

The team of two from each country, Deddette with her field staff member and Kannaro with his partner local government representative, and an AHI coordinator of this project Ui, were invited by Rikkyo University to the International Symposium on March 9, 2013, in order to present research outputs and share experiences and lessons learned.

The Philippine case study portrayed history of conflicts in two communities, strategic work of Nagdilaab, concrete cases of peace builders, and their experiences through peace education and collaborative leadership development for various stakeholders, from school children to military officers.

The Cambodian PADEK case highlighted a unique system of alternative conflict solving at community level. Based on the formation of self-help group, "Conflict Resolution Committee" was introduced at the community level. A group of trained members composed of local government leaders, religious leaders, and representatives of people's organizations, facilitate the process of mediating between conflict parties and preventing recurrence in the community.

Both cases stressed building on traditional and religious culture, parallel implementing socio-economic activities, promoting local governance, incorporating peace components in other activities with wider understanding of "peace" beyond armed conflict. The long-term commitment to justpeace (peace with justice) and conscious efforts for nurturing next generation were emphasized.

*The two case studies presented at the symposium are available on AHI's website:

http://ahi-japan.sakura.ne.jp/english/html/modules/pico/index.php?content_id=12

"Peace cannot be achieved by force; it can only be achieved by understanding." Albert Einstein

"War is over...if you want it." John Lennon

AHI's Peace Creators' Accounts on Peace Struggle

Ms. Melisanda Berkowitz, AHI

Deddette was born and raised in a conflict zone, the island of Basilan in Mindanao, the Philippines. Even now after 40 years of armed conflict in Mindanao, while most rebel forces and the government have agreed to peace, armed groups still threaten civilians in Basilan.



**Ms. M.
Berkowitz**

Kannaro, born during Cambodia's 30 years of civil war, was forced to serve as a child soldier under the Khmer Rouge. The last of the Khmer Rouge soldiers surrendered in 1998, and the country has developed, but physical and mental scars of war remain just beneath the surface of everyday life. Dedette and Kannaro, each in their own ways, have gone beyond the surface needs of the communities they serve to address unresolved conflicts, heal trauma, and build long-term peace.



Opening part of the Peace Creator Seminar.

This March, AHI, Dedette and Kannaro built peace in Japan through a "Peace Creator Seminar," held in Nagoya City, near AHI. The public workshop aims to share the stories of AHI alumni, and to mobilize the Japanese participants to create peace in their own ways, in their own contexts, thinking globally and acting locally. The workshop flow: 1. introduction and warm-up; 2. presentations on peace-building in Cambodia and the Philippines; 3. small group presentations and discussion with Bean, Kannaro, and Cohombo, and 4. reflection on each participant's role as a peace creator. Here we present edited versions of Dedette and Kannaro's presentations. *(To be continued on page 11.)*



Participants expressed their images of PEACE.

Justpeace and Health Promotion

AHI's main aim is to support well-being or holistic health for all in Asia, especially with marginalized groups. Promoting health calls for ending war and violence. As the WHO's Health as a Bridge for Peace (HBP) framework states: "we as health professionals recognize responsibilities to create opportunities for peace" (WHO). Thus AHI promotes peace-building as a responsibility and as an integral part of community health development.

Ending war is just part of a long process of building sustainable peace as a basis for health. To achieve a lasting end to conflict, stakeholders must also engage with the root causes as well as trauma of violence. Even where war is absent, marginalized groups suffer from "structural violence" or injustices that deprive them of health. So long-term peace-building calls for transforming both conflict and injustice into "justpeace"- peace with justice- by addressing differences, grievances and trauma (Lederach). AHI's peace-building work, like the Peace Creator Speaking Tour, aims for justpeace.

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Bridging Leadership for Human Security in Basilan, Mindanao, the Philippines

Ms. Miriam Licera Suacito (Dedette),

Nagdilaab Foundation, ILDC 2006

Summarized by Ms. Melisanda Berkowitz, AHI

1. Basilan Overview

Basilan is in Mindanao, Philippines. It's very near Malaysia and Indonesia. We have 391,179 population (2010), and 70 to 75% of the people are Muslim, and 25 to 30% are Christian. Basilan is part of the Autonomous Region in Muslim Mindanao (ARMM). Our office is in Isabela, the capital city, but we are working all over Basilan. In 2008, two of my colleagues - who are women - were kidnapped here, because this is the area of the Abu Sayyaf (a radical armed group.) They were in captivity for one and a half to two months.



***Ms. M. L.
Suacito***

2. Mindanao History of Violence

The Philippines has a long history of violence and colonization. We were under the Spaniards for 368 years. They forced everyone to convert to Christianity. In Mindanao, the Moro (Muslims) fought against the Spanish because they did not want to convert. Then we had the Americans, and they granted more land to the Christians than to the Muslims. I think the Christians could own 16 ha, and the Muslims only own 4 ha of land. Then after the Americans, came the Japanese.



During the Marcos Regime

But our conflict did not end with the liberation from foreign countries. The contemporary war started when the late President Ferdinand Marcos declared martial law in 1972. Because of martial law, I had to leave my family at an early age because there was a war between the government and the Moro National Liberation Front, the MNLF. Later this group had a peace process with the government, and the Autonomous Region in Muslim Mindanao (ARMM) was created. A splinter group is the Moro Islamic Liberation Front, the MILF. The government just signed a framework agreement with the MILF last October 16, 2012. Another group is the Abu Sayyaf; similar to the Bin Laden group.

2. Nagdilaab Vision

Our organization, Nagdilaab sees that other than the problem of war, we have a more structural violence, and this is the injustices that are happening in the communities. Nagdilaab's vision is peace and development in partnership with communities. We are a foundation working for peace. One form of peace is development.

At Nagdilaab we identify two meanings of community: geographical, like a village, and also sectors. We work in partnership with women, children, farmers, and young people. The framework of our intervention is human security focusing on economic development, peace, and good governance.

Some of our activities are family wellness program, basic services such as potable water, and peace and governance. We capacitate the local elected officials of their responsibility in the community. We promote multi-stakeholder, interreligious dialogue which means there are Christian, Catholic, Protestant, and Muslim leaders working together. One big component of our program is peace education for children and young people.

3. Peace Education for Children

Especially for children, we are working with the Department of Education providing training to our teachers so that they can integrate this education in the curriculum. At school, they have one small table at the back of each classroom, called the Peace Table. If the children are fighting, if there is bullying, crying, the children settle their own problems by going to the Peace Table. And then if they have become friends already, they will be integrated again in the session of the class. At the Peace Table, the children learn how to settle their conflicts. And they also apply it to their parents. One child said that she told her parents, "Go to the Peace Table. Settle your problems at the Peace Table."

Teachers and the parents get involved together. At this school they constructed a Peace Park where the children can settle their problems. Then we also have the Peace Camp. We gather around 100 to 300 children every year. At the Camp, they share with one another not only dancing, but also “what I like in my culture”, and “what I don’t like others to call us”. So it is learning to respect each other’s culture and religion.



The Peace Park wall painting.

4. Peace Training for the Military

As part of our peace education we give training to military. They have 14 days of training, starting from oneself, going to the different areas of peace building. Now in the Philippines the military are more into resolving conflict non-violently rather than the use of guns. So if they can settle conflict through dialogue and mediation, they will do it. We provide them non-violent skills. The soldiers are holding flowers, and they are talking about themselves, their history, why they entered the army, and what are their experiences, because we want them to reflect on their motivation for becoming a soldier.



Dedette (standing) during the military training for peace.

5. Multi-Stakeholder Governance

Nagdilaab is working with multi-stakeholders. We work with the Province on a Provincial Peace and

Security Plan, and also Disaster Risk Reduction Management. Nagdilaab organizes the workshop attended by governor, vice governor, all the heads of the department of the province, NGOs, business, the military, the police, students, the young, and academics. This kind of multi-stakeholder process is now integrated in all the activities.

6. Mindanao Week of Peace

Every year we celebrate the Mindanao Week of Peace from the last Wednesday of November till the first Thursday of December. It is now a Presidential Decree. This is also inter-religious. We have a priest a bishop, ulama, the leaders of the Islam, supervisors of the Department of Education. We coined it multi-stakeholder and inter-religious. We have the prayer of peace of St. Francis. Each one is signing as their commitment to work for peace. We also have some cultural presentations.



Peacebuilding, Multi-Stakeholder “Team Basilan”

A community suffered five ambushes last year; when the community were going to work, armed men ambushed them, and more than 27 people died and 50 people were injured. Nagdilaab helped them analyze their conflict. This is part of the work of the Team Basilan, the institutionalization of the peace and development program.

Team Basilan includes our governor, commander of the military, and then the vice governor, the president of the league of mayors, the head of the Department of the Interior and Local Government, head of the Department of Science and Technology, and religious leaders.

Basilan is hopeful to achieve peace and peacefulness.

**Grassroots Peacebuilding through Community
Health and Development in Cambodia**
Mr. Kep Kannaro, PADEK, ILDC 2001
Summarized by Ms. Melisanda Berkowitz, AHI

1. Cambodia – Legacy of Long Civil War

The day before my talk here at the Peace Seminar, my friend called me from Cambodia and said that Ieng Sary, one of the top Khmer Rouge leaders, passed away. We are so sorry because the trial is not yet finished, and we wanted to know more from him.



Mr. Kep Kannaro

Even though the Khmer Rouge rule ended in 1979, Cambodians are still living with trauma from that time. Cambodia is a very small country. The total population is around 15 million, of whom 90% are Cambodian, and the remaining 10% are Chinese, Muslim, Vietnamese and Lao. Cambodia went through a 30 year civil war. In the 1970s, Americans bombed part of the country, because they had war with Vietnam. Thousands of tons of bombs were dropped in Cambodia.

2. Horror under a Cruel Regime



Civilians running for their lives.

In 1975, the Khmer Rouge took over the whole country. Many people were sent from the cities to live in the rural areas. Let me share with you my personal history at that time. I was born in Battam-

bang close to Thailand. When the Khmer Rouge came to rule the country, I was 11. My father was a doctor. My mother was a housewife. I had three brothers and three sisters, and I am the fourth child of the family. During the war, before the Khmer Rouge came into my town, I was in primary school. My father was at the hospital to help the victims, the wounded soldiers, and my mother was at home with my elder sister and my younger brother. When the Khmer Rouge came, they forced people to the rural areas. And my family was split into three different directions. First, my elder brother, who was working as a car mechanic close to my school, and I were together. My father worked at the hospital, so he was moved in a different direction. My mother, brother and sister were at home, and were forced to evacuate in a different direction.

I was with my elder brother. We were forced to live in the jungle near the Thai border. We didn't know about the rest of our family, where they went, were they alive, or how can we find each other – it's very... we were not allowed to walk freely after 1975. So each of us was living in our own way.

My elder brother has pale skin, like Japanese, and many soldiers asked, "Are you Cambodian or Vietnamese?" One day, about midnight, Khmer Rouge soldiers came into our house. They said that my brother had to go to the brainwash training center, and they told me that he would come back on the next day.

As a young boy I was so afraid because we lived in the jungle. There was no light in the hut. Two other people living around there were taken with my brother. Just about half an hour, not so long, after they took my brother and the other two, he was killed along the way. I heard the gunshot, but I didn't know he was killed. I was waiting for him the whole night. The next day he didn't come back. I asked other people. They told me my brother and the other two people were already killed.

3. Child Soldier

A few days later they dropped me to live in the youth brainwash center. There, youth like me, were taught how to kill people, since anyone could be considered as enemy to Ongkar. We were taught to trust neither our parents nor the people around us. In late 1978, when the Vietnamese soldiers came to liberate Cambodian people from the Khmer Rouge, I was forced to be a child soldier. I still remember when they gave me the gun, and the gun was taller than me. Being a child soldier, we were taught many bad things. I was a child soldier for two years.

4. Escape

In 1981, I heard that United Nations had opened a refugee camp in Thailand. Actually, many people wanted to escape to Thailand to the refugee camp. So my two friends and I decided to escape from the Khmer Rouge military camp and go to Thailand. But another terrible thing happened. To escape from the military camp, there was no safe road. We had to run across the mine field -- about 500-800 meters. The land mines were planted like you plant rice. Of the three of us, only I survived. The two others got killed along the way. The first stepped on the mine. When you take your foot off it, it explodes, and it just kills one person. My first friend stepped on the mine. He knew it, but he kept his foot there to save us. If the mine exploded, the soldiers would know that people are trying to escape and they would shoot us. My second friend got killed when he almost finished the mine field.

I lived in the refugee camp for almost 10 years. In 1991, with support from the United Nations, and Japanese government I was repatriated to Cambodia. I met my father after 17 years of separation. We talked together for two hours, but we did not recognize each other. Two hours, but I did not recognize my father. He recognized me, but he was not so sure. He invited me to go to sleep in his house, and when I got there, I saw my own picture when I was young, displayed on the table. Then we recognized each other as father and son. Two to three months later I met my brother. I asked a lot of people coming back about my mother and sisters, and at last I found them. So our family was reunited after 17 years of separation. That is my personal story.

5. PADEK's Work for Peace and Development: Rebuilding Trust and Confidence

I have worked with PADEK for 20 years. In 2001 we initiated this peacebuilding project. It is integrated with other development activities. You may wonder why peacebuilding is needed in Cambodia. Even some people in Cambodia keep asking me "Why? There is no war! The fighting is finished!" But if you look back into the experience of civil war and separation from the family,... trust and confi-

dence were lost. As a legacy of civil war for 30 years, mistrust and corruption appeared, especially in the judicial system. For many generations Cambodians had to depend on the central government for decision making and planning. Plus, after over three years in Pol Pot regime, people are living with trauma. I think many of you have seen the film ***Killing Fields***. The regime was a very cruel thing in the history of Cambodia. This is a society where there is no conflict resolution support. When they have a local problem, they cannot find neutral advice, or counseling, or social service. So with these reasons, it came to my mind that we need to do something to rebuild peace at the grassroots in Cambodia.

6. "Don't Talk about Peace with Me because My Stomach is Empty"

We talked about peacebuilding in PADEK's working areas, but people were not interested. Why? It has something to do with development. Several years ago I talked to a woman about peacebuilding, and she chased me out of her house saying, "Don't talk to me about peace because my stomach is empty. My children have no food to eat, and they don't have a chance to go to school. My husband is sick, and we don't have money neither to buy medicine nor send him to the hospital. So there is no peace with me."

In Cambodia, the poverty rate is about 26% in the rural areas, earning less than US\$1/day. Over 25% of rural people are landless. And 20-25% have land less than half a hectare. They cannot produce enough rice to eat.



Is there peace amidst extreme poverty?



Women in poverty situation exchanging ideas.

7. PADEK's Activities: Agriculture and Livelihood

In my project area you have to walk in the rainy season. My colleagues and my staff are working with the community to collect information, and to develop project proposals. So, we have savings group for women. Mainly women stay in the village so we work with them. We teach them how to plant rice, how to raise fish in a small pond at home, and to raise chickens, ducks, pigs, and goats.

8. Peacebuilding as Part of Integrated Community Development

Trust between people was broken during the Khmer Rouge regime. Trust is essential for peace, so our main focus is to build trust – between people, the local authorities, and NGOs. But people in PADEK's working areas are very poor, so we have to integrate our peace and trust building activities with other community development work.



Tackling issues in community meeting.

Through PADEK's experience, we noticed that people really needed support for resolving small local conflicts. The court system is very costly, and villagers say it is not fair for the poor. But Cambodians do not have a culture of speaking out or discussing together. There are no advice centers. When villagers have a small conflict, it is difficult for them to talk together to find peaceful solutions.

So in 2001 we initiated our peace building project, with three aims: to educate people to live in peace with one another; to revive traditional ways of conflict resolution; and to build community institutions for resolving disputes peacefully and efficiently.

9. Promoting Trust and Dialogue through Self Help Groups

There are four basic steps to PADEK's grassroots peacebuilding. First, in our livelihood activities we

encourage people to join our self-help savings groups (SHGs). Second, in the monthly meetings of the SHGs we incorporate activities and education to build trust. Third, from the SHGs, members select representatives to form community development committees that work with local government (on areas like livestock raising, health and agriculture). This builds communication and trust between the community, PADEK and authorities. Fourth, we set up and train Conflict Resolution Committees (CRCs) at village and commune levels to help villagers resolve disputes out of court.

Participating together in the SHGs, the members start trusting one another and speaking about their everyday issues. They gain the confidence and skills to talk and to think together. This helps members tackle the problems that make them insecure.

10. Promoting Peaceful Means of Resolving Conflict: Conflict Resolution Committees

The Conflict Resolution Committees try to prevent and resolve conflict, and to build trust among community members through dialogue. They are reviving the Cambodian tradition of village elders facilitating conflict resolution. In each commune, a CRC is established with six members from the community – usually three from local authorities and three community leaders such as people's organization leaders, elders, and monks. But in contrast to the traditional way, PADEK especially encourages women to join the CRCs as "elders." Then they can make sure that women's concerns are recognized. We give training for CRC members on root causes of conflict, practical tools for analyzing conflict, and methods of intervening conflict.



Community people are discussing and thinking together.

CRC often handles domestic disputes and between neighbors. For example, there was a case of domes-

tic violence in Angkor Chum District. The husband drank a lot, did not work, and beat his wife. The wife asked for help from Ms. Pi, a member of the village Conflict Resolution Committee. Ms. Pi and other committee members met several times with the couple and the couple's parents, helped them analyze their conflict and work out how to get along with one another. Ms. Pi still follows up on the case, and the couple is living more peacefully.

Further, through the case, the CRC made villagers think about domestic violence as a public issue. Together with PADEK's gender training team, the CRC is promoting respect for women's rights. It is teaching people non-violent ways to work out their conflicts, both in the family and in the community.

11. Villagers Like the CRC System

Villagers say they like the CRC system for three main reasons, according to PADEK's research with Rikkyo. (The result of the research* is presented next to this article.) First, it costs much less than the court system. Second, a lot of people participate in the discussion to create solutions. Third, there are no clear winners and losers, so the disputing parties can maintain positive relations.

Personally, I am very happy to contribute something in rebuilding trust and peace in my country.

Is Your Village Peaceful? Villagers Learn About their Community through NGO Research Project Ms. Shiori UI, AHI

PADEK, a Cambodian NGO, conducted community research to find out about changes in local peace status since the period of armed conflict. In March 2012, I accompanied the PADEK research team, led by Mr. Heng Sarik (ILDC 2010), to report the research results to area residents.

1. The Research Area in Siem Reap Province

Until 1998, the research area was a site of armed conflict between the government and Pol Pot faction. Since seven years ago, PADEK has assisted the communities with various development activities by organizing people's groups.

Local people suffered tremendous damage and sacrifices during the Pol Pot Regime under the leader Ongkar. This bitter experience motivates PADEK staff, headed by Kannaro, in their work supporting communities to improve their livelihoods and encouraging collaboration among local people after

the armed conflict. Among their efforts, PADEK has helped setting up a Conflict Resolution Committee (see AHI English Newsletter No. 88 August 2011), where local residents come to resolve land boundary disputes and other issues.

2. Community Research



Community analysis using the ground instead of board.

A team of PADEK staff visited a total of 150 villagers' houses in three communities, conducting semi-structured interviews with approximately half men and half women respondents. They asked people about their views on changes in their lives and the ways they have dealt with everyday problems in three different periods: 1.) Before 1998 when internal armed conflict was still occurring, 2.) Ten years after the armed conflict was still occurring, and 3.) at the time of the interviews (2011).

3. Results of the Research



People are listening to the research result.

There has been a clear overall improvement in people's lives since the armed conflict. To the question

“What do you do when you get sick?” there has been a sharp decrease in people who go to traditional healers, and an increase in people who go to the nearby health center/hospital, or private clinics (most such private clinics are run by public health facility doctors).

In case of problems they could not resolve within their own families. Previously people used to ask village elders or village chiefs for help. Now, people bring such problems to discuss in their PADEK people’s groups. By bringing problems for discussion or asking for advice from fellow members, the issues are no longer considered personal but rather community concerns. By discussing the problems together the group members can work to prevent the same problem recurring.

4. Reporting the Results

In each community, about 15 to 20 people gathered to listen to the report. In all three communities, people listened enthusiastically, and many took notes. Sarik categorized the results and explained them clearly to the participants. “The result was like this. What do you think? Does this show the real situation or opinion of the villagers? he asked, smiling.

Meeting participants recognized most of the results as reflecting the situation accurately. People agreed with the findings, presented with concrete numbers and tables. One participant stated, “I could sense that our living conditions were getting better, but I was very happy to know there really have been so much changes from our previous time (such as, increases in food sufficiency, access to primary school education, government health services).” When asked, “Why did such changes happen?” participants raised reasons such as, armed conflict ended and people can engage in agriculture without fear,



Sarik (standing) and UI (sitting in the center) during the feedback meeting with the people.

many people can now manage food security without borrowing money because of the newly established rice bank, school building was renovated, etc.

On the other hand, regarding results that people felt were not accurate, people expressed their different views without hesitation. For example, the survey found that during the armed conflict or right after people used to go to traditional healers most when they get sick, but at present none of the 150 respondents use traditional healers. Upon hearing this result, immediately some participants reacted that, “I go to traditional healers even now;” “I know my neighbor uses traditional healing,” and so on. It was true that local people have reduced their use of traditional healers, along with the improvement of public and private facilities by health professionals. However, it was confirmed that some people still used traditional healers at the time of the survey.

For annual medical costs, many people nodded their heads to comments from the audience indicating an increased burden: “No, it costs more;” “When my family member was hospitalized, it cost 1,500,000 Riel (\$380)” and, the cost for medical care increases year by year, and it is a big burden for us.”

5. What is PEACE?

A very insightful discussion developed on the question of “Is your community peaceful?” Sarik read a list of reasons that respondents gave for their yes or no answers. After listening, some people started to say they had replied “YES” in the interview but now wished to change to “NO.” One respondent explained, “At first I considered our community peaceful because the armed conflict ended. But my opinion changed.” Respondents who answered “No” cited problems in the community such as domestic violence, land disputes, lack of cooperation among villagers, and school dropout. After hearing such opinions, participants rethought their concept of peace. They realized the remaining issues to make their villages more peaceful by livelihood improvement, work toward self-reliance, and more protection of human rights and environment.

6. Fruits of the Feedback Meeting

After the feedback meeting, villagers left with evident satisfaction. They said that while they recognized their communities had many issues still to tackle, they were happy to know positive changes were indeed occurring in their village. They deepened their understanding of their own communities by comparing their personal impressions and the results of the PADEK research.

Sarik reflected, "Through this research process, I was able to understand more about our working community. I was happy that this feedback meeting provided an opportunity for community people to reconsider the meaning of peace."

(Continued from page 3.)

Peace Flowers: Participants Commit to Small Local Steps for Peace

Deddette wrapped up the seminar with her signature "peace flower" exercise. Brightly colored 6 cm flat paper flowers were placed on each table. Each participant chose one flower and a colored marker, and Dedette explained. "In our first activity today, you wrote and drew your definition of peace. But after listening and talking today, are there any additions or changes? Let's take one or two minutes' silence, recalling the day's activities. Then we'll write this flower card to hold your commitment to peace. Write in the middle your name, and then, on the six petals, write what I can do to build and advocate peace, for myself, my family, my school, my church – small things, one step at a time. Peace is a personal thing. Then fold the flower one petal after the other. You can keep it in your wallet, notebook, or somewhere else to remind yourself that on 16 March 2013, I committed to these actions for peace."

One participant responded Dedette's question



A participant expresses peace.

"(In the group discussion) some people asked Momoy and Dedette what the Japanese can do to help the people of Basilan. Momoy answered by telling us about his own peacebuilding work. Your own contribution is not something other people tell you to do but something you search for and find through your actions.

Today I was motivated to think what I can do to build peace in my own environment, and to act."

FLASH ARTICLES

Equality, Women and Development Ms. Marie Princy Henarath Arachchige Janawaboda Kendraya, Sri Lanka, ILDC 2009



***Ms. M.
Princy***

The concept that women should enjoy equal social right is a topic of dialogues over the years.

Many more years have to pass to change the concept and attitude towards women (as second class) that has been rooted in the society. If women finally enjoy equal rights as men, consequences await. The gap between the concept of equal rights and the Asian culture needs deep analysis; dependent to the experiences of individuals, felt need and transparency.



Girl children's future lies on us.

Countries where inequality highly exists should make ways to improve the situation. In Sri Lanka, 52% of the population is women. However, genuine participation of women to develop the country through political posts is neglected and slow despite of the fact that they also excel in the parliament campaigns among others.

Women's participation is ignored after the males win elections. About 90% of Sri Lankan migrant workers are lowly paid women laborers, while 10% are males who get higher pay. Ironically, women bring in more money from overseas to Sri Lanka than men. Not only that, political neglect is also



Women's meeting with Ms. Princy (right).

women's battle cry. Example, the beheading of Rizana Nafeek was not known to our political leaders, and the diplomats that represent our country. It is sarcastic! After bringing in some money, this is what she got. Women who migrate to foreign countries dreamed of having a house and struggle hard for it. After all the hardships to earn money, some even lost their body parts, women have to envisage a ruined family. They see how their husbands severely addicted to liquor, and children have gone astray. Women suffer wherever they go and whatever they do.

A comprehensive appropriate plan for women participation in developing countries' context should be made. Freedom, democracy and dedication to a common end have guided some developed countries, which is absent in some developing countries.

Democracy is only a lip service to Sri Lankan women. It is meaningless to them. From the family level up to the parliament level, women are treated only as doers of men's plans, not decision makers. In case women are seen participating, that is actually under the dictatorial pressure of men. The long standing patriarchal authority continues even today within families and societies. Decisions like wages for women workers depend solely on men.

Men and women are human beings. The World develops, beautifies and sustains due to their inseparability. Why not make them equal? Or better yet men and women shall co-exist, equally enjoying equity if equality is elusive.

HERE AND THERE

**The Healthy Lifestyle Festival
In New Corella, Philippines**
*Mr. Joel Amita Quinanahan, ANAK-NC,
Philippines, ILDC 200*



*Mr. J. A.
Quinanahan*

Being healthy is reason enough to be happy. And to us, healthy lifestyles advocates, after two years implementing the Healthy Lifestyles Program (HLP) in barangays Poblacion and New Bohol of New Corella, we believe it deserved a celebration we call the Healthy Lifestyles Fiesta!



Opening ceremony of the Health Lifestyle Fiesta.

It was a half-day gathering of community residents and HLP campaigners primarily to hear reports about the program and some updates on periodically surveyed health data. Preparations and tasking for the event were done in participatory manner as we are used to SIAD approach.

Stakeholders agree that to make the celebration more attractive and informative to the audience various competitions will be in-placed like Synchronized Dance Exercises, Cooking healthy menu, Speech-making and delivery, and search for oldest, healthiest elderly. There was also a Fun Walk and dance exercise activities in the early morning.

The community has responded support to the event by sending group entries representing their Puroks. Though prizes at stake are too meager yet the fun and learning experiences are more appreciated by



Contestants of the Healthy Lifestyle Fitness Competition performing during the HLP Festival.

the attendees. All Barangay Officials graced the activity and also did the facilitation.

Some interviewed participants said that HLP concept is new to them. In fact people experience difficulty in adopting suggested changes like food intake, exercises, smoking cessation and more. But it has given lots of eye-opening knowledge and experiences directly affecting their lives.

The testimonies shared by the seven (7) healthy elderly, age ranging from 60 to 91 years old have given huge impact to listeners because of their practiced healthy lifestyles. In general, the event was a success in both barangays and everyone who bear witness utter—this must be done often.

The HLP in New Corella is being implemented by the Asosasyon sa mga Nagkahiusang Alagad sa Kalambuan (ANAK) Incorporated through the support of the Institute of Primary Health Care-Davao Medical School Foundation (IPHC-DMSF) and the Asian Health Institute (AHI). ANAK is a local organization comprised of the Community Based Development, ILDC Alumni and other like-minded persons. The HLP aims to create greater community awareness on the prevention of lifestyle diseases. ANAK-NC is the offshoot of the Sustainable Integrated Area Development (SIAD) process implemented in New Corella from 1999 to 2009.

SIAD process excites multisectoral participation and cooperation in order to recreate good governance, participatory health and development without discrimination. SIAD slowly became a popular practice as a way of life and leadership.

AHI Alumni Reunion Workshop in Nepal

Ms. Nirmala K.C., Organizing Committee member, Nepal, ILDC 1994



Ms. Nirmala K.C.

The AHI Alumni Reunion Workshop was held on Feb 21-25 at Dhulikhel Resort Hotel after the arrival of alumni members from different parts of Nepal. A brief introduction among the members was made as most of them were not acquainted with each other as they participated in AHI in different periods. There were altogether 29 participants. They revisited the workshop schedule and discussed over the workshop modalities, time, theme sequences, and physical arrangements.

The workshop began at 8:00 in the morning with lighting of the lamp by the main Guest Ms. Kagumi Hayashi, General Secretary, AHI. Ms. Rebecca Sinhna welcomed guests from AHI and participants from different organizations. Dr. Nirmala K.C., convener of AHI Alumni Workshop and Chairperson, Alternative Development Action Group (ADAG), an association established during 1994 by AHI Alumni highlighted the objectives, significance and role of AHI Alumni in the present context of Nepal. She asserted that the objectives of Seminar



The participants of the reunion workshop.

are basically (i) to share the uses of knowledge and skills gained from AHI in respective fields, (ii) to exchange experiences of development activities, (iii) to highlight the new opportunities and challenges in community development, (iv) to gain knowledge of recent initiatives by AHI, and (v) to chalk out possible institutional arrangement for sharing experiences among AHI alumni in the future. Ms. Kyoko Shimizu (AHI staff in charge), Ms.

Kagumi Hayashi, Mr. Gopal Nakarmi (ILDC 1984), and Prof. Shree Krishna Shrestha (ADAG advisor) had extended their sincere wishes for the success of the Seminar. Mr. Arun Khanal (ILDC 1993), Vice chairperson, ADAG has extended vote of thanks.



Mr. Gopal Nakarmi (ILDC 1994)

The working session started after completion of inaugural session. First of all, Ms. Kagumi Hayashi asked the participants to express their opinion positive and negative changes in the development area as the participants perceived before and after training in AHI. The participants identified some positive

changes such as health services more accessible, NGO-GO collaboration (NGO are complementary responding to unmet needs of people), more number and more commitment of NGOs, more female workers and volunteers, awareness about rights created in communities, advocacy by NGOs to create people friendly policies, collaboration/partnership between GO and NGOs, INGOs and national NGOs in the development field. Similarly they have identified negative changes such as Development project created dependency in communities and destroyed local values and relationships, health personnel migrated for work (brain drain), urbanization and migration to urban areas for work especially among men created heavier task to women, existing tasks (housekeeping and crop production), privatization of social development sectors, business tendency of social sectors (more nursing colleges without proper training hospitals).



Ms. Madhatee (ILDC 2003) presenting her learning in Thai National Health Assembly.



Mr. Arun (ILDC 1993 left) and Mr. Narayan (ILDC 1980 right) during the introduction game through passing a small bunch of flowers.

Ms. Hayashi highlighted that AHI's participatory training approach remained as it is. However, she said that the experiences of various developing countries among government, NGOs and civil societies for overall community development is essential. Therefore, AHI has given more emphasis on modalities and approaches to create conducive environment so that collaborative efforts shall be created. Complementary and supportive activities among development actors and partners is necessary.

The second day workshop has ended by the summing up statement by Ms. Rebecca Singha (ILDC 1998).

The third day workshop started with the paper presentation of Prof. Shree Krishna Shrestha on 'Future Roles of NGOs'. He started with the opinions expressed by ADAG members before 11 years ago in 2002 while developing strategic management of ADAG. He mentioned how the perception changed during this period. He described the changes in economic situation and funding dynamics, technology, equation in international relations, citizen engagement, level of trust towards various development actors, situation of national and international conflicts and so on, forcing to change the role of NGOs or Civil Society Organizations. It has created different scenarios within which NGOs have to operate. He explained that the traditional role of NGOs like watchdogs, advocacy and relief management will not be enough and need to assume more roles such as service providers, experts, citizen champion, representatives, incubator, solidarity supporters, and standards setting facilitators.

Ms. Madhavee Pradhan (ILDC 2003) explained the major lessons learned while participating the 4th National Health Assembly, Thailand in 2012, which was the observation trip arranged in collaboration with AHI alumni in Thailand and AHI. She said that she found community people are very active in preparing agenda and plan to improve their health status. It is a very good approach that the demands and needs of the community people are being listened to and could raise their voices. Policy is made in the basis of these demands and needs.

Dr. Narendra Paudel (ADAG advisor), Lecturer, Tribhuvan University (CDPA) presented the paper on “The role of Government and NGO in implementing Health Policy in Nepal”. He insisted that NGOs’ role has been seen essential in implementing health policy for rural areas than in urban areas.

Ms. Rebecca Shina shared her experience of CMC and presented the paper on Impact study of child mental in Dolakha and Kavre. She found some significant positive behavioral changes among students, teachers and parents place in the project districts.

The third day workshop was wrapped up by Ms. Roshani Shrestha (ILDC 1997). The fourth day started with the presentation of paper by Dr. Nir-mala K.C. on ‘NGO Accountability in Nepal’. She highlighted that overall the NGO accountability in Nepal is weak and it is more oriented to upward accountability.

Mr. Gopal Nakarmi, AHI Alumni and founder president of ADAG, explained the formation and development of ADAG. He asserted that ADAG’s mission is to capacitate NGOs for sharing and strengthening community networks. It hopes to be instrumental in building alliances with other IN-GOs, national NGOs and local NGOs creating a forum for information on alternative development.

Mr. Bhagat Bista (ILDC 1987), presently working in Helvetas, Nepal presented a case of Local Infrastructure for Livelihood Improvement (LILI). It is an irrigation –centered integrated development pro-



Ms. Rebecca Sinha (front left) and Ms. Jwala Devi Kolakshyapati (front right) are listening to the presentations.

gram in which people have benefitted through increasing agriculture productivity and improving income and food sufficiency by managing the irrigation system by themselves known as Farmer Managed Irrigation System (FMIS).

Mr. Arun Khanal shared the experience of School Health and Nutrition Project (SHNP) jointly implemented by the Ministry of Health and Population and Ministry of Education with technical support from Japan International Cooperation Agency (JICA). The project improved the health status of school children both from formal and informal schools and has supported to develop student club for self-health consciousness.

Mr. Tirtha Thapa (ILDC 2007) shared the experience of ‘Kopila Nepal’ a non-governmental organization dedicated for the upliftment of children, women and person with psychosocial problem. He asserted that Kopila has been following the working approach based on the knowledge and resources of local community.

Ms. Jwala Kolakshyapati (ILDC 2008) presented her experience on ‘Women Health Rights Program’ conducted by WOREC, Nepal. She said that the Women Health Resource and Counseling Centers (WHRCC) are the safeguard centers developed within the community to facilitate the women understand their sexual and reproductive rights and support to have accessible, affordable and quality health services through feminist perspective and right based approach. Treatment, prevention, reha-



Discussion continued after session.

bilitation and advocacy are major approaches adopted by it. It helped increase awareness among community people about reproductive health policies and rights. The program enabled the marginalized groups to become capable of sustaining their livelihoods. Also women's access to local resources for health, counseling centers, community forest, and separate budget allotment for women increased.

Ms. Madhavee Pradhan, from Friend Service Council shared how the 'Water Sanitation and Health' (WASH) program changed people's lives brought by the networking, linkage, coordination, awareness, advocacy and lobbying.

Mr. Khem Raj Sapkota (ILDC 2000), one of the founders of Vijaya Development Resource Center has explained the expertise gained by the organization in community development, social justice, good governance, local governance, microfinance, cooperative management and M&E.

Mr. Deepak Kumar Ghimire, one of the founder SIDS, shared how local energetic young people come together to change their locality. SIDS is working in making health accessible to all in cooperation with local people, pesticide-free agriculture, women empowerment, food self-sufficiency, education and infrastructure.

Mr. Ramakant Sapkota, a product of ADAG, shared the contribution of his founding organization named Active Ayurveda Society for Health Protection (AASHP-Baglung) has been contributing to provide health care for the remote people and promotion of natural herbs for their health care.

Mr. Manohar Kumar Koirala (ILDC 2004) shared his experience in International Workshop in Cambodia, which was held in 2011 by PADEK-AHI, and highlighted the overview of conflict, impact of conflict and peace process in Nepal.

Ms. Shobha Laxmi Bajracharya Shakya (ILDC 2011) explained the history and activities of Laltipur Nursing Campus which was established 54 years before and still continuing its activities.

Mr. Sarbajit Lama (ILDC 2011) shared his experience his participation to AHI training. He claimed it was one of his wonderful moments in life.

Ms. Januka Bhattarai (ILDC 2010) has shared her experiences working with women labor and she explained what she is doing to preserve their rights.

Ms. Bishnu Maya Rai (ILDC 1994), shared her experience on transferring the participatory knowledge and skills gained from AHI to her working place.

Dr. Narayan Prasad Maharjan, the first AHI International Course participant from Nepal in 1980, shared his experience on the contribution of AHI in strengthening the development pace in Nepal.

Dr. Shree Krishna Shrestha facilitated to develop future courses of actions that would be undertaken by AHI alumni network. A field observation was held on the fifth day and participants voluntarily choose where to go.

Participants' Feedback

I did participants' assessment of the AHI Alumni workshop vis-a-vis its relevance and applicability to their work and future plans. Result showed that the participants found this workshop fruitful and a great opportunity for international sharing of experiences. Each can get some hints on how to improve their own community development work especially on handling issues and concerns for self-sufficiency. It was also noted that workshop objectives or guidelines had better be available in advance.

Study Tour in Bangladesh
Unforgettable Days with Incredibly Warm and Generous People
Ms. Yumi Tsuchiya, AHI Supporter

AHI Study Tour was held in Bangladesh in the period from March 20 to 30, 2013, hosted by Jagorani Chakra Foundation (JCF), which has two AHI alumni. Below is an experience note of Ms. Yumi Tsuchiya, an AHI supporter who joined the tour.

1. Introduction

It must have been fate to become a supporter of AHI and participate in the study tour to Bangladesh. Ever since my host father in London told me about the country, I was fascinated and continuously yearning for visiting there. A few years later, when I started to settle at my work, I got to know about AHI and also the tour organized by them on the event in my



Ms. Yumi Tsuchiya (center), Mr. Mazed (right) and his family.

hometown. Thus I contacted the office and they kindly accepted me as a new volunteer for AHI.

Luckily or Unluckily, I was not able to join the study tour from the first fixed date. This was due to my job for I had to attend the meeting to decide various important things on our coming period. Straight after the meeting was over, I flew to the airport, when I finally left for Bangladesh to join the other participants. Everyone else had left on 20th March 2013 but I was six days behind when I arrived. On the next day we were expecting a farewell party, but really it was a welcome party for me.

The NGO who took the most care of us is Jagorani Chakra Foundation (JCF), one of the biggest NGOs in Jessore, Bangladesh. JCF's wide and extensive range of work impressed us throughout the stay. As soon as we arrived, we went to the houses of JCF's workers. I stayed at Mazed's house who had been to Japan for the ILDC. One of the best memories during the study tour is definitely the homestay at his house. He and his family warmly welcomed me and treated me like one of his family. The morning I left for Natore, which is a rural village in Bangladesh, I was very upset to be apart from them.

2. Every brilliant moment everywhere we go

Since I am an English teacher, I was especially interested in school visits. JCF did a great job on arranging them for me in various places such as Jessore, Natore and Darshana. I had an excellent time observing and attending the classes as well as talking to beautiful and friendly students at each school. Students were very well educated and keen on

learning. They showed true loyalty to Bangladesh, which is often missing in current Japanese students. I went to "Children's Haven", where disadvantaged kids live and learn together because of their mother's job. Children performed Bengali dance at our farewell party so I practiced it with some of them. It was a great pleasure to share such moment with them.

As is widely recognized, Bangladesh is undoubtedly one of the

poorest

countries. Although I

did not get

to see much

of such as-

pects there, I

managed to

see difficult

and tough

lives

amongst

people. When visiting a formerly slum, despite the

help of the government and NGO, the area was still

filthy and unpaved. Young people, especially girls

were living off the job where they have to clean the

broken bottles with chemically strong detergent. I

could see they can hurt themselves at any time with

pieces of bottles. Rubbish remains and latrine was

dirty and smelly. I became afraid of people getting

sick because of unsanitary condition and poverty.



The highlight of the study tour is absolutely the homestay in Natore. It is where Sabina, who used to be a resource person for AHI Speaking Tour in Japan, 2011, lives. Even though I only stayed one day, I was extremely welcomed and treated with immense hospitality. Despite the language barrier, I believe I succeeded to communicate with not only Sabina and her family but also the villagers. As soon as I arrived, I was surrounded by the curious people. Female villagers soon brought Sari and other accessories to put them on me. Afterwards a boy became my exclusive cameraman. With such special treatment, they showed me around the village and introduced me to every one of the house.

Everywhere I go, people tried to give me food or flower. One of the women painted henna on both of my arms and legs. It looked like everyone wanted to



Ms. Tsuchiya (center) surrounded by members of the Community Based Organization.

do everything they can do to welcome me. Such warm and kind attitude deeply touched me. I had never experienced so pure and beautiful and generous hospitality till then.

At night Sabina held me from behind when I slept. I cried a bit, feeling her warmth. It is hard to imagine life without gas, electricity, and the internet from our viewpoint of advanced countries. However, the inconvenience didn't seem to matter to them since the villagers are all helping and connected to each other. Their inner well-being should excel us in happiness and satisfaction. Us people in materialistic world are often regarded as suffering from emptiness. I have been through such feeling as well. No wonder I was so mesmerized by the villager's face full of beauty and happiness.

Another impressive thing about Bangladesh is the strong will and determination of women. Living in an Islamic country like Bangladesh can be harsh to women, who can often be under control of men. When I visited Darshana, Chnadanga district. I observed the Community Based Organization (CBO) meeting in the village. There, women were sharing their problems and trying to cooperate together to build a better place for them. I had a chance to ask a couple of questions to these strong and independent women. I asked, "what is your dream?" "To get rid of poverty completely out of Bangladesh" one of them answered with her eyes shining.

I started to feel embarrassed for I realized how much I haven't been involving myself into my country's improvement. Or better to say, how many of us

Japanese actually can take problems as our own and try to solve them? Bangladesh is a country where a lot of people, especially women from my personal impression, are striving to change their country for the better. The importance of self-responsibility of their society is highly valued amongst people.

Before leaving Bangladesh, I was filled with warmth, love and care from all I met. I was undeniably reluctant to go back to Japan because it was by far the best trip I've ever had. Every moment was highly worthwhile. I was impressed with people's hospitality and generosity. Despite their poverty, they wanted to share and give everything possible to make sure I was treated with the best consideration. Their self-involvement in their own society made it natural for them to cooperate and keep good connection toward developing their country.

3. Special Thanks

After I came back to Japan, I started to miss everything in Bangladesh. The food, dusty air, crowded roads, bright sun and most of all, my host families. I am very grateful for their immense hospitality and treating me like one of their family. I loved speaking to Mazed and his family and I utterly miss them. I also miss Sabina and her family and the villagers. Though we didn't have a mutual communicable language, we could still understand each other and their smile still remains in the back of my eyes. I also would like to show my entire gratitude to every JCF staff who looked after me. I couldn't have had such a memorable time without their support. I am very determined to go back and be reunited with all these wonderful people.



Lovely smile to cherish.

NEWS FROM FRIENDS

MONGOLIA

Ms. Sarangerel Munkhbayar, The Amidraliin Hurd (The Life of Circle), ILDC 2012



I promoted five women's groups since I got back to my province. They are working well at all levels and volunteering to care elderly and people with disabilities. I shared my learning from AHI to the participants from eight countries at the Thai National Health Assembly. I am working as a chairperson of the Civil Society Organizations Association (CSOA) in Khuvsgul province. It was difficult for me at first, but I was more eager to share my learning and experiences in promoting and empowering local governance. I promised myself to go ahead. Since October 2012, we managed workshops for seniors about people's participation, good governance, and health promotion for local citizens. I am happy that local citizens and Government have participated and recognized our activity. We were involved in local budgeting and procurement monitoring. I went to Ulaanbaatar because The World Bank chose our organization to implement the procurement monitoring project. In line with this, I took an examination to get a certificate for Capacity Building Civil Society Organization after a 4-day training. I also planned to participate in the local election activity to monitor candidates' honest competition. Many good things happened after my participation to AHI's training course. I will carry on.

INDONESIA

***Mr. Andi Sugiarto Setiahardja
Yakkum Foundation, ILDC 2005***



A one-day workshop on Malnutrition was held by EDCI and Zilla Parishad in Nagpur District for supervisors on January 19, 2013. Around 13 Community Development project officers and 100 Supervisors from 13 Talukas of

Nagpur District participated in the workshop. We aimed at reducing the incidence of malnutrition.

Goodbye Message of Ms. Yoko Fukui



Field visit of Ms. Yoko Fukui with Community Health Workers trained by INAM Philippines.

I would like to let you know that I left AHI on May 25, 2013. I have enjoyed my tenure as a staff of the training section here and I appreciate having had the opportunity to work with you. All my experiences such as joining ILDC three times as part of the facilitation team and being in charge of the collaboration programs with AHI alumni in India, the Philippines and Sri Lanka, have been both challenging and rewarding.

I was inspired to know how many people are committed to grassroots together with vulnerable people in each area, how creative and dedicated you are in empowering people in need and creating alternative ways towards development. Interaction with community people always encouraged me to make change in myself as part of the society.

Now, to make a new step in both my career life and private life, I have chosen to move to Tokyo in Japan, to work for JICA as Senior Coordinator for International Cooperation NGO Partnership Division of Global Plaza.

I am sure I can apply what I gained at AHI to pursue any task in a people-centered way.

You will be the source of energy and power for me to keep my motivation to work from now on too. Thank you from the bottom of my heart for your support and friendship. I wish you much happiness and success. Arigato and sayonara.

BE A MEMBER NOW! PLEASE SUPPORT AHI

AHI is supported by over 4,000 individual regular members and occasional donors. Recently, however, the number is decreasing due to aging population and sluggish economy in Japan. Even so, it is getting more important for AHI to commit working with the disadvantaged people living in endless uncertainty in Asian communities. That's why we need to get more supporters to achieve our goals.

How to support AHI...

For those who live in foreign countries and have credit cards, AHI just started the on-line money transfer system thru PAYPAL (www.paypal.com), by which, membership fee or donation is easily and safely transferred to AHI's account.

1. Supporting member

Annual Membership Fee:

- ❖ Organization (S): \$ 300.00 per year
- ❖ Individual (A): \$ 100.00 per year
- ❖ Individual (B): \$ 50.00 per year
- ❖ Individual (C): \$ 30.00 per year

2. Donation

Donation at anytime of any amount as you wish is always welcome.

Please check our website and go to the page of "support AHI".

<http://www.ahi-japan.jp/english/Supportus/index.html>. If you have any question, please send an e-mail to: info@ahi-japan.jp.

The 2nd AHI Reunion Seminar in India 2013

Date: November 20-23, 2013

Venue: Karuna Trust
Mysore, Karnataka



Theme:

"People's Participation in Community Health and the Role of NGOs."

Resource Persons:

- National Health Commission Thailand
- Group of AHI members
- Advisory Member, Department of Health, India
- State/Province Level Government Official
- Organized by committee consisting AHI alumni in South India in collaboration with AHI.

Welcome you all to attend this seminar to discuss our issues together !!!

For inquiry please contact:

Mr. Anup Samrah (ILDC 2009)
Coordinator, Reunion Seminar 2013
Karuna Trust, Karnataka.
Email: anupsarmah@gmail.com
Mobile: +91(0)9436228618

Calling for Articles!!!

1. Gender and Development (NL#93)
2. Peacebuilding, Conflict Resolution
3. Environment, Biodiversity & Development
4. Health Care Financing, Health Equity Fund, Community Based Health Insurance
5. Globalization
6. Cooperatives: Health, Women, Insurance, Agriculture, Multi-purpose etc.)

Kindly follow the guidelines in writing articles.:

Font: Time New Roman, size 11, single space, NO indent, NO italics, black text, send high quality captioned photos and your solo photos.

If you have any relevant themes in mind, please do not hesitate to contact us so that we can include in the list.